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The Dawn

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Highlights of **Dawn**

God's Program of Election

WE ARE now well into the year 1972, and the peoples and nations of earth continue to be burdened with unsolved problems. Generally speaking, we can expect the headline news to pertain essentially to the same crisis or near-crisis conditions it did during the year 1971. There will be the struggle in Indo-China; the threatenings of war between Israel and the Arabs; there will be the tightrope walking of the western diplomats as they endeavor to balance the power plays between Russia and China at the United Nations and elsewhere.

There will continue to be the poverty struggle of unfortunate ones the world over in their endeavor to keep from starving to death, with millions losing the battle. Even in the United States millions will go to bed hungry every night. This great tragedy of the poor will continue to be a blot against the claims of civilization, although it will not get the publicity afforded to other evils of far less importance.

The fact that China is now in the circle of international diplomacy will change somewhat the character of world-wide news in 1972. Another thing which will make United States news different in 1972 is the fact that this is a presi-

dential election year. Those who follow the news with any degree of regularity will be surfeited with "election news" until it suddenly ends with the election in November. Items in this category began to find a place in the news media several months back in 1971; but now it is swelling into a veritable bombast of claims and counterclaims as various ones announce their intention of trying to get themselves elected to the presidency.

There is more than the usual number of candidates this year; most of them, thus far, of the Democratic Party. One of the best analyses of this situation we have heard to date was by a news commentator on television. He observed that all the candidates are lucid in telling the public what is wrong with America and the world as a result of Mr. Nixon's more than three years in office. This, he added, the general public already knows.

Each of the candidates is eloquent in his promises to solve all the problems of America and the world. Each presents his credentials for accomplishing this herculean task—even to the fact, as the claim was made for one, that he was kind to his mother. The lament of the newsman was that not one of the candidates thus far has explained to the people how he expects to solve the world's problems. If any of them has a plan whereby they expect to fulfil their promises they have not revealed it; in fact, they have not even given a hint as to how they will go about fulfilling their promises.

Human Failure

The reason none of the candidates for the presidency of the United States has attempted to explain how he expects to solve the baffling problems which confront the nation and the world is because he has no plan for the accomplishment of so gigantic a task. For instance, they would all, no doubt, like to see the problem of poverty solved,

but they know that the people who are not hungry every day would not submit to the extra taxes which would be required. It is inherent human selfishness which creates the problems of the world, and no candidate for the presidency of the United States has the ability to eradicate selfishness from the human heart.

God Has a Plan

While some of the candidates give lip service to God, usually in the closing sentence of their speeches, there is none who seriously, and at whatever cost to himself, endeavors to be guided by God's principles of righteousness and justice as set forth in the Bible. The Sermon on the Mount is today unthinkable as a major factor in modern politics. And even if this were not so, human wisdom is quite incapable of removing selfishness from the hearts of those over whom they might rule. This is why even where there is a semblance of a plan for human betterment it is almost inevitably marked by failure.

But God has a plan, and with it the necessary wisdom and power to implement it, so that when his due time arrives to put it into operation, the problems of the sin-cursed and dying human race will be solved. Jesus will be the Creator's chief representative in the execution of his plan, and concerning him the Scriptures state:

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit [power] of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove [margin, argue] with equity for the meek of the earth: and he

shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.”—Isa. 11:1-4

The expression, “He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked,” is simply a symbolic manner of stating the fact that this divine Ruler’s word or authority will have to be obeyed by all those who want to continue living, the “rod of his mouth” and the “breath of his lips” symbolizing his authoritative commands. This authority and the power to enforce it will be very essential parts of a rulership which will actually succeed. Simply to argue for the poor and to render righteous judgment among the people would not be enough to accomplish the work designed by the Creator for his representative to accomplish.

God’s Election

Interestingly enough, the Chief Executive in God’s great plan for the solving of human problems is an elected official. He was not elected by man, nor by the preferences of men. He was elected, or chosen, by his Heavenly Father, the Creator. Concerning this, the Creator says, “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.”—Isa. 42:1-4

But Jesus will not be the only Ruler in that wonderful future government. He will be the chief Ruler. The “government shall be upon his shoulder.” (Isa. 9:6) But he will have associates. The Bible calls them “priests and kings.” (Rev. 20:4, 6) The Bible also speaks of them as being “joint-heirs” with Jesus. The Prophet Isaiah speaks of that future governmental arrangement as “Zion.” We quote:

“Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.”—Isa. 28:16, 17

What a different government this symbolic Zion will be! No longer will anyone be able to hide behind a refuge of lies. Modern diplomacy, at its best, often calls for much less than the whole truth. An apt expression often used to describe this is “the credibility gap.” There will be no credibility gap in Christ’s righteous government. Those who then endeavor to hide behind lies will find that the symbolic water of truth will reveal them and their deceptions, for the knowledge of the Lord will then cover the earth as the waters cover the sea.—Isa. 11:9

In Revelation 14:1 we have a picture of Jesus and his kingdom associates together on Mt. Sion. Jesus is here symbolized as the “Lamb” because he gave himself in sacrifice for the sins of the world. The text reads, “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.”

Concerning those who are with the Lamb on mount Sion, verse 4 of this chapter reads, “These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.” One of the interesting points here mentioned is that those who are with the Lamb on mount Sion, are there because they follow him “whithersoever he goeth.” In following him they became like him.

We have another reference to this in I Peter 1:2, which reads concerning this same class, “Elect according to the

foreknowledge of God the Father.” Here we have a definite statement that those associated with Jesus as his joint-heirs are elected to this position by God the Father. Peter explains that this is according to the operation of God’s foreknowledge. Romans 8:29 reads, “Whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son.”

In other words, these who live and reign with Christ attain this high position in the divine plan through the election of God, the terms being that they must be conformed to the character-likeness of his dear Son. These God draws to himself, and extends to them the invitation to run for this high position. They are not self-declared candidates for rulership in the messianic kingdom. Paul speaks of their “heavenly calling.”—Heb. 3:1

But the “calling” of God is not enough. Peter wrote, “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.”—II Pet. 1:10, 11

We do not make our election sure by seeking the votes of the people; but, through faithfulness to the will of God, seeking his approval—his “well done, thou good and faithful servant, thou hast been faithful over a few things, I will make you ruler over many.” (Matt. 25:21) Everyone who lives and reigns with Christ will do so only because he has made his calling and election sure. In Revelation 17: 14 this class is again pictured with the Lamb, and the statement concerning them is that they are “called, and chosen, and faithful.”

Days Shortened by Elect

The divinely elected rulers in God’s world of tomorrow are referred to in Matthew 24:21, 22. Here Jesus is present-

ing one of the signs of his second presence at the end of the present Gospel Age, "Then," he says, "shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Here Jesus is quoting in part from Daniel 12:1, where that prophet speaks of a great "time of trouble" resulting from the standing up of Michael.

The name Michael means one who speaks and acts for God, and Jesus is that One. What Daniel refers to as a time of trouble Jesus describes as a time of great "tribulation." Daniel's prophecy declares that it would be a time of trouble such as never was since the beginning of the world, and to this Jesus adds, "No, nor ever shall be" again. Thus Jesus locates the fulfilment of the prophecy as being just prior to the establishment of his kingdom; that glorious messianic kingdom which will make an end of all trouble.

Then Jesus explains just how severe that trouble will be: "And except those days should be shortened, there should no flesh be saved." (vs. 22) This is familiar language today, when the total destruction of the human race is threatened through nuclear fission, and by environmental pollution. There seems to be little doubt but what Jesus is referring to the very time in which we are living.

However, Jesus does not leave us with a hopeless picture of this situation. Having said that unless these days of tribulation should be shortened, all flesh would be destroyed, he continues by saying, "But for the elect's sake, those days shall be shortened." The word "sake" as it appears in our English translations, is not in the original Greek text. The text would be better translated, "By the elect those days will be shortened."

In other words, Jesus is describing divine intervention in the affairs of men by God's elect class, in time to pre-

vent all mankind from being destroyed. As we have seen, Jesus is the principal One in this elected class, and those associated with him will be the called, chosen, and faithful of this Gospel Age, exalted to heavenly glory and endued with divine power to prevent mankind from being destroyed by their own madness—and then, to extend God's promised blessings of peace, life, and happiness to all mankind.

We are glad that God will not depend upon the votes of the people to elect his rulers of the world to come. We are glad that he who reads the hearts, and is able to give strength and ability even to the weak, is making his own selection, and that finally, when all those whom he has called and chosen have made their calling and election sure through faithfulness to God and to his eternal principles of righteousness, the long-promised kingdom of peace and happiness will be manifested.

And one of the things to be accomplished by that kingdom will be the writing of God's law in the hearts of the people; to give them hearts of flesh instead of selfish hearts of stone which today are hindering all human efforts to make this earth a better place in which to live. Yes, when God's elected rulers begin to solve the problems of fallen humanity, they will get right at the root of all things, and eradicate the selfishness which has corrupted essentially all human relationships and efforts since the beginning of the world.—Jer. 31:31-34

Part of God's plan is the redemption from death that has been provided through the sacrifice of Jesus on Calvary's cross. Because of this, the new rulers of earth will be able, in addition to solving other problems of the people, to offer them the opportunity to escape from the slavery of sickness and death. Even those who have died will be awakened from the sleep of death and given an opportunity of sharing in the blessings of that glad new day. □

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5—"The Great Deception"

12—"The Keys of Heaven

And Hell"

19—"The Last Days"

26—"Blessings of Christ's

Coming Kingdom"

Bible Study

LESSON FOR MARCH 5

The Foundation of the Church

MEMORY VERSE: "I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation."

—Isaiah 28:16

EPHESIANS 2:19-22

PAUL'S Epistle to the Ephesians is designed, in part at least, to promote the spirit of brotherly unity between the Jewish converts to Jesus, and the Gentile converts. To the Gentile converts he wrote, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."—Eph. 2:11-14

Our lesson opens with a continuance of this theme: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." Here Paul presents the thought of citizenship, and also of household—the household of God being the family of God of the present age—and the security of citizenship in the kingdom hope which this gives to all the dedicated followers of the Master.

Then the apostle goes on to the idea of a building to illustrate the unity of the church, and explains that this building is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; "In whom all the building fitly framed together groweth into an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

The temple in ancient Israel was the meeting place between God and his people, and throughout the present age a symbolic temple is being built, with his people the living stones. This glorious temple will be the future channel of blessing to the whole world of mankind. Jesus Christ is the chief corner stone in this temple—according to our memory verse, “a tried stone, a precious corner stone, a sure foundation.” Yes, Jesus was tried, and proved worthy of this honored position in the temple in which the Lord’s own people are the living stones.

MATTHEW 16:13-20

Jesus was interested to know to what extent the people of Israel had comprehended the significance of his ministry, so he asked his disciples, “Whom do men say that I the Son of man am?” They answered, “Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.” In a sense this was a good report, for it indicated that the general public had been impressed by Jesus’ ministry, and believed that he had been sent of God.

Then Jesus asked, “But whom say ye that I am? To this question Peter replied, “Thou art the Christ, the Son of the living God.” To this 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.”

The Greek word here translated Peter suggests a small stone, or pebble. But when Jesus said that his church would be built upon “this rock” the word in the Greek denotes a great boulder.

Divine power, operating through Christ and his church will, when the church is completed, unlock the gates of hell and set free all the prisoners of death.

Peter used the two principal keys to the kingdom of heaven when, at Pentecost, he opened up kingdom hopes to the assembled Jews, and later when he was again used by the Lord to take the Gospel to Cornelius, the first Gentile convert.

QUESTIONS

What is one of the main lessons emphasized in the Book of Ephesians?

What is the foundation of the true church?

What did Jesus mean when he said to Peter, “Upon this rock I will build my church?”

Empowered by the Spirit

MEMORY VERSE: "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."—Acts 1:8, RSV

ACTS 2:1-4, 14-21

THE first disciples of Jesus were empowered by the Holy Spirit at Pentecost, which was fifty days after Jesus was raised from the dead. Meanwhile Jesus had appeared to various ones of his followers subsequent to his resurrection, his last appearance being shortly before Pentecost, when they asked the Master, "Wilt thou at this time restore again the kingdom to Israel?" to which he replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts 1:7

To this Jesus added, "But ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) It is clear from this that it was the Holy Spirit which was to give Jesus'

disciples the authority and the inspiration to represent him, and to proclaim the glorious kingdom Gospel which centered in him.

What is the Holy Spirit? It is claimed by most denominational churches that the Holy Spirit is the third person in a trinity of gods—the Father being one and the Son the other. This view prevailed among those who translated the King James Version of the Bible, so in many instances they used the word "ghost" instead of Spirit in order to suggest the idea of personality.

Actually, however, the Holy Spirit is not a person at all, but the holy power of God, exercised along whatever lines he deems necessary for the accomplishment of his purposes. After receiving the power of the Holy Spirit Peter testified concerning the resurrection and exaltation of Jesus, and added,

"Being at the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear."—Acts 2:33

It would be difficult to think of a person being "shed forth," but it is very appropriate language to describe the coming of the power of God upon the waiting disciples. This took place in fulfilment of Jesus' promise that he would send the Holy Spirit to enlighten and comfort his people, and to guide them in their endeavors to be his witnesses. And in his sermon Peter called attention to the fact that the coming of the Holy Spirit had been prophesied by the Prophet Joel.—Acts 2:17-19

Peter revealed in his pentecostal sermon that the coming of the Holy Spirit had indeed enlightened him. We recall the difficulty Peter experienced in connection with the death of Jesus. He advised Jesus against surrendering himself to his enemies, and used a sword in an attempt to prevent the Master's death. It was unthinkable to him that a man who was spending his life doing good should be put to death.

But now he realized that the death of Jesus was not only a part of the divine plan for the redemption and salvation of the

human race, but that it had been foretold in the Old Testament. (Acts 2:22-28) The specific promise of Jesus' resurrection which Peter quotes is Psalm 16:10: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption."—Acts 2:27

The word hell is here translated from the Greek word **hades**, and signifies the state of death. Jesus poured out his soul unto death in order to provide redemption for the sin-cursed race of Adam. (Isa. 53:12) It is at his second presence that the redeemed world will be restored to life.

When the great demonstration of power occurred at Pentecost the enemies of Jesus and of his disciples accused the latter of being intoxicated. It was in response to this that Peter quoted the prophecy of Joel concerning the coming of the Holy Spirit. And there have been continuous demonstrations of the presence and working of the Holy Spirit ever since. Happy are they who are led by that Spirit in the way of sacrifice, for they are the children of God.

QUESTIONS

What is the Holy Spirit, and how does it work in the lives of Christians today?

The Redemptive Fellowship

MEMORY VERSE: "Wherefore receive ye one another, as Christ also received us to the glory of God."—Romans 15:7

ACTS 4:32-37

THE fellowship of the first Christians, beginning with Pentecost, must have been blessed indeed. Many of these men and women had known Jesus, and knew of his crucifixion. Some of them had been heartbroken over this sad turn of events. But now they knew that he had been raised from the dead, and had "shed forth" the Holy Spirit upon his dedicated followers.

This had given them new hope and new inspiration, and it is little wonder that under the influence of this they brought all their possessions to the apostles, who used them to establish a common treasury. They had all things in common. However, it is one thing to share a common hope in the Gospel, and quite another to share the material things of life, as those early believers discovered.

Very soon, it would seem, unscrupulous persons attempted to use this wonderful arrangement dishonestly. These were Ananias and Sapphira his wife.

These sold "a possession," the record states, but kept part of the proceeds back, while pretending to turn all into the common treasury. Peter, by the aid of the Holy Spirit, detected this fraud, with the result that both of these offenders lost their lives.—Acts 5:1-11

Later another difficulty arose. Luke tells us about it: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations [of the common fund]." (Acts 6:1) Then the apostles, in co-operation with the "multitude of the disciples," arranged for the appointment of certain ones to serve tables, and to make sure that all in the company received equal treatment. These were called deacons. Stephen, the first Christian martyr, was one of these.

Luke records nothing further in connection with the disciples' having all things in com-

mon, so we assume that this arrangement came gradually to an end. It was a noble experiment which did not work.

ROMANS 15:1-7

One of the main themes in the first eight chapters of Romans is Christian justification. Chapters nine through eleven discuss the place of natural Israel in the plan of God, and beginning with the twelfth chapter we are presented with the practical meaning of the Gospel in our individual lives, and in our associations with the Lord's people. In 15:1 Paul writes, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." It is a temptation always to associate with those who are strong in the faith, but in the church there are those who by comparison are "weak," and these need our help, and we should be more than willing to assist these in their Christian growth.

"Let every one of us please his neighbor for his good to edification." (vs. 2) In the next verse Paul cites Jesus as an example of the operation of this principle: "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me." (vs. 3) Had Jesus acted according to the natural desires of his flesh he might have refrained from bearing

witness to the truth, and thus avoided persecution. But Jesus did not please himself; he was guided by the Lord's will.

In this context the reminder that the Scriptures which were written by the holy prophets for our learning is surely timely. The Old Testament Scriptures foretold the persecution and death of Jesus, and we have the privilege of suffering and dying with him. Since this is the Lord's will, let us rejoice in it!

How wonderful it is to know that our loving Heavenly Father is a "God of patience and consolation." It is only by the power of the Holy Spirit through the promises of the Word that we are able "to be likeminded one toward another according to Christ Jesus." The Revised Standard Version reads "in accord with Christ Jesus."

What a sweet fellowship there is in Christ Jesus when we attain to "one mind and one mouth" in glorifying God! "Wherefore receive ye one another, as Christ also received us to the glory of God."

QUESTIONS

Did the total sharing of earthly goods continue in the Early Church?

What are some of the aspects of spiritual fellowship?

One Body in Christ

MEMORY VERSE: "Now ye are the body of Christ, and members in particular."—I Corinthians 12:27

I CORINTHIANS 12:12-27

THE word "Christ" translates a Greek word meaning "the anointed." Christ of the New Testament is the Messiah of the Old Testament, and the Messiah is One whom God had promised to send, authorize, and empower to carry out his grand design for the redemption and recovery of the human race from sin and death. One of the original promises outlining God's intention in respect to this was made to Abraham, when God said to him that through his "Seed" all families of the earth would be blessed.—Gen. 12:3

In Galatians 3:8, 16 the Apostle Paul refers to this promise and identifies Jesus as being the "Seed" which was to come. In verses 27-29 of the same chapter Paul expands the thought of the "seed" by explaining that as many as have been baptized into Christ have put on Christ, and those who have thus put on Christ are also Abraham's seed "and heirs according to the promise."

This thought is also brought

out in our lesson: "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. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; . . . for the body is not one member, but many."

The baptism into this body of Christ is not by means of water. The word means burial, and it is a burial of the will of the believer into the will of God through Christ, this burial being brought about under the influence of the Holy Spirit operating through the Word of God. All who are thus buried with Christ, into his body, are a part of the Christ, or messianic company, for according to this great truth the Christ, or Messiah, is not one member, but many. This was a great mystery hidden throughout the ages, and revealed by the Spirit, beginning with Jesus, and at Pentecost. It is described by Paul as "Christ in you, the hope of glory."—Col. 1:27

This great fact of the divine plan explains why God's promised messianic blessings have not reached the world, the reason being that the "Seed" class must first be gathered out from the world, and be trained in righteousness in order to qualify for this ultimately exalted position in the divine plan. The blessing of all the families of the earth with peace, health, and life must wait until the Christ company is completed.

The thought of Christ being the Head and the church his body naturally emphasizes the importance and necessity for unity and co-operation among the dedicated people of God. The body illustration reminds us of the diversity which exists among the Lord's people, yet stresses the fact that we all belong to the one body, and all help to make its functions possible. How beautifully Paul presents this unity: "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?"—I Cor. 12:15-17

"But now hath God set the members every one of them in the body, as it hath pleased

him." This is an important lesson for each consecrated Christian. It is one of the many ways in which we learn to accept the will of God with respect to the service we render to him and one another.

Paul continues, "Those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness."

Again: "God hath tempered the body together having given more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another." Each member of the body of Christ should have a tender love for every other member, so that when one suffers, they all suffer; and when one member is honored, they all rejoice. This is the ideal Christian unity for which all true Christians should strive.

QUESTIONS

Is Jesus alone God's promised Messiah?

How do his followers share his title, and what will be their future work?

Christian Life and Doctrine

Thoughts on the Memorial Season

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

—I Corinthians 11:26

THE Passover season, as celebrated by the Jews, is approaching, beginning this year on the evening of March 29. But the interest of Christians in this season centers especially in the slaying of the lamb, which preceded the passover feast, and which typified the Lamb of God, Christ Jesus. Our celebration of this passover season, therefore, relates to the great antitype. At this time we as Christians commemorate the greatest event of all history, the sacrificial death of the Savior of the world. Our celebration this year properly begins on the evening of March 28, after six o'clock, which is the beginning of the 14th of Nisan.

We greatly regret that, while millions of professed Christians and Jews will in some formal ceremonies and in a perfunctory manner celebrate at that season this most important event, but few of either religion discern the real significance of the celebration. Could their minds be thoroughly awakened to its true significance, there would be a religious revival such as the world has never yet known. But, as St. Paul declares, "The god of this world hath blinded the minds" of many; and even some whose eyes of

understanding are partially opened, St. Peter describes as being blind and unable to see afar off. They are unable to see the deep things of God in respect to these ceremonies, which have been celebrated for now more than three thousand years, in type and antitype.

The Israelites were commanded to celebrate the Passover as the first feature of the law and as one of their greatest memorials as a nation. Therefore we find that in some degree the passover is celebrated by Jews in all parts of the world, even by those who claim to be agnostics. They still have a measure of respect for the passover as an ancient custom. But is it not strange that with the bright minds which many of our Jewish friends possess, they have never thought it worth while to inquire as to the meaning of this celebration?

Why was the passover lamb slain and eaten? Why was the blood sprinkled upon the door-posts and lintels? Of course, God so commanded; but what was the reason, the motive, behind the divine command—what lesson, what object? Truly, a reasonable God gives reasonable commands; and in due time Jehovah will cause his faithful people to understand the significance of every requirement. If the Jew can realize that his sabbath day is a type of a coming epoch of rest and blessing, of release from toil, sorrow and death, why cannot he see that similarly all the features of the Mosaic institution were designed of the Lord to be foreshadowings of various blessings, to be bestowed “in due time”?

First-fruits and After-fruits

Blessed are those whose eyes can see that Jesus was indeed “the Lamb of God that taketh away the sin of the world”; that the cancellation of the world’s sin is to be effected by the payment of man’s penalty, by the application of Jesus’ sacrificial merit in due time for the sins of

all mankind. Only the church have as yet received of the merit of Jesus' death. Greatly favored are those who can see that as the whole world lost divine favor and came under divine sentence of death, with its concomitants of sorrow and pain, so it was necessary that a satisfaction of justice should be made before this sentence, or cause, could be removed; and that therefore, as the Apostle declares, "Christ died for our sins"—"the just for the unjust," that he might bring us back to God. Thus he opened up a new way—a way to life everlasting.

The Scriptures call the church of Christ "the church of the first-borns," "a kind of first-fruits unto God of his creatures," "the first-fruits unto God and the Lamb." (Heb. 12: 23; James 1:18; Rev. 14:4) These expressions imply that ultimately there will be others of God's family later born; they imply after-fruits. Christian people in general seem to have overlooked these Scriptures, so far as making application of them is concerned, and have generally come to believe that only those are ever to be saved who are designated in the Bible as the first-fruits—that there will be no after-fruits.

But the Passover type indicates that it was God's purpose to save all Israelites; and that as a nation they represented all of mankind that will ever come into harmony with God and be granted everlasting life in the Land of Promise. Let us note that there were two passovers—the one in which only the first-borns were passed over; and another greater one at the Red Sea, when by divine power the whole nation of Israel was miraculously delivered and led across the channel of the sea especially prepared for them by the accentuation of winds and tides. These passed over dry-shod and were saved; while the hosts of Pharaoh, representing all who eventually will go into the second death, were overwhelmed in the sea. The passover at the Red Sea pictures the ultimate deliverance from the power

of sin and death of every creature of Adam's race who desires to come into accord with the Lord and to render him worship, all who will ever become a part of Israel; for not one Israelite was left behind in Egyptian bondage.

Responsibility of the First-borns

But this passover is not the one which we are about to celebrate. We are to celebrate the antitype of the passing over of the first-borns of Israel by the angel, in the land of Egypt. Only the first-born ones of Israel were endangered on that night in Egypt, though the deliverance of the entire nation depended upon the salvation, the passing over, of those first-borns. So only the first-borns of the sons of God from the human plane, the church of Christ, are now being passed over during this night of the Gospel age; only these are in danger of the destroying angel. These are all under the sprinkled blood.

We see, in harmony with all the Scriptures, that the "little flock," "the first-fruits unto God of his creatures," "the church of the first-borns," alone is being spared, passed over, during the present age. We see that the remainder of mankind who may desire to follow the great antitypical Moses, when in the age to follow this he shall lead the people forth from the bondage of sin and death, are not now in danger of eternal destruction—only the first-borns.

The church of the first-borns are those of mankind who, in advance of the remainder of the race, have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and to God's willingness to fulfil to them all of his good promises. Furthermore, they are such as have responded to the grace of God, have made a full consecration of themselves to him and his service, and in return have been begotten of the Holy Spirit. With these it is a matter of life or death

whether or not they remain in the household of faith—behind the blood of sprinkling.

For this class to go forth from under the blood would imply a disregard of divine mercy. It would signify that they were doing despite to divine goodness; and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. For such, the Scriptures declare, "There remaineth no more a sacrifice for sins;" "Christ dieth no more." They are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-borns of Egypt. The church of the first-borns, through the begetting of the Holy Spirit and the greater knowledge and privileges which they enjoy in every way, have a far greater responsibility than has the world; for they are the only ones yet in danger of the second death. This is the lesson of the passover type, and applies only to true Christians.

By and by the night of sin and death will have passed away, the glorious morn of deliverance will have come, and The Christ, the antitypical Moses, will lead forth, will deliver, all the people of God—all who, when they shall come to know, will be glad to reverence, honor and obey the will of God. That day of deliverance will be the entire Millennial Age, at the close of which all evil and evil-doers, symbolized by the hosts of Egypt, will be utterly cut off in the second death—destruction.

Jesus Our Passover Lamb

The Apostle Paul clearly and positively identified the Passover Lamb with our Lord Jesus, saying, "Christ our Passover is sacrificed for us; therefore let us keep the feast." He informs us that we all need the blood of sprinkling, not upon our houses, but upon our hearts. We are to partake of the Lamb; we must appropriate to ourselves the merit of Christ, the value of his sacrifice; we must also eat

of the unleavened bread of truth, if we would be strong and prepared for the deliverance in the morning of the new dispensation. Thus we put on Christ, not merely by faith; but more and more we put on his character and are transformed into his glorious image in our hearts and lives.

We are to feed on Christ as the Jews fed on the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord prepares for us, and which help to wean our affection from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened bread of truth. We, too, are to remember that we have here no continuing city; but as pilgrims, strangers, staff in hand, we are to gird ourselves for our journey to the heavenly Canaan, to all the glorious things which God has in reservation for the church of the first-borns, in association with our Redeemer, as kings and priests unto God.

Our Lord Jesus also fully identified himself with the Passover Lamb. On the same night of his betrayal, just preceding his crucifixion, he gathered his apostles in the upper room, saying, "With desire have I desired to eat this passover with you before I suffer." It was necessary that as Jews they should celebrate the passover supper on that night—the night of the anniversary of the slaying of the passover lamb of Egypt, of the saving of the typical first-borns from the typical "prince of this world"—Pharaoh—the same date on which the real Passover Lamb was to be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, "Do this in remembrance of me."

Primary Signification of the Bread and the Cup

We recall the circumstances of the first Memorial—the blessing of the bread and of the cup, the fruit of the vine;

and our Lord's declaration that these represented his broken body and shed blood, and that all his followers should participate, not only feeding upon him, but being broken with him; not only partaking of the merit of his blood, his sacrifice, but also laying down their lives in his service, in co-operating with him in every and any manner, that they might later share all his honor and glory in the kingdom. How precious are these thoughts to those who are rightly in tune with our Lord!

In presenting to the disciples the unleavened bread as a memorial, Jesus said, "Take, eat; this is my body." The evident meaning of his words is, This symbolizes or represents, my body. The bread was not actually his body; for in no sense has his body yet been broken. In no sense would it then have been possible for them to have partaken of him actually or antitypically, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened (pure, unfermented) bread represented our Lord's sinless flesh—leaven being a symbol of sin under the law, and especially commanded to be put away at the passover season. On another occasion Jesus gave a lesson which interprets to us this symbol. He said, "The bread of God is he which cometh down from heaven, and giveth life unto the world." "I am the bread of life." "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."—John 6:33, 35, 51

In order to appreciate how we are to eat, or appropriate, this living bread, it is necessary for us to understand just what the bread signifies. According to our Lord's explanation of the matter, it was his flesh which he sacrificed for us. It was not his prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, in order that he might take our human nature.

It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners—without any contamination from Father Adam, and hence free from sin—that enabled him to become the Redeemer of Adam and his race, that permitted him to give his life “a ransom for all, to be testified in due time.”—I Tim. 2:3-6

When we see that it was the pure, spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that he laid down for us we are to “eat,” appropriate to ourselves; that is to say, his perfect human life was given to redeem all the race of man from condemnation to death, to enable them to return to human perfection and everlasting life, if they would; and we are to realize this and accept him as our Savior from death. The Scriptures show us, however, that if God would consider all past sins canceled, and should recognize us as having a right to human perfection, this still would not make us perfect, nor give us the right to eternal life.

In order that any of the race of Adam might profit by the sacrifice of Jesus, it was necessary that he should rise from the tomb on the divine plane of life, that he should ascend to the Father and deposit the sacrificial merit of his death in the hands of justice, and receive from the Father “all power in heaven and in earth.” As relates to the world it was necessary also that in the Father’s due time he should come again to earth, a glorious divine being, then to be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered.

It is this same blessing that the Gospel church of this age receive by faith in their Redeemer; namely, justification by faith—not justification to a spirit nature, which we never had and never lost, and which Christ did not re-

deem; but justification to human nature, which father Adam possessed and lost, and which Christ redeemed by giving his own sinless flesh, his perfect human life, as our ransom-sacrifice. The partaking of the unleavened bread at the Memorial season, then, means to us primarily the appropriation to ourselves, by faith, of justification to human life-right—a right to human life—with all its privileges, which our Lord at his own cost procured for us. Likewise the fruit of the vine symbolized primarily our Savior's life given for us, his human life, his being, his soul, poured out unto death on our behalf; and the appropriation of this by us also signifies, primarily, our acceptance of restitution rights and privileges secured by our Lord's sacrifice of these.

Deeper Significance of the Loaf and the Cup

Now let us note that God's object in justifying the church by faith during this Gospel Age, in advance of the justification of the world by works of obedience in the Millennial Age, is for the very purpose of permitting this class who now see and hear, who now appreciate the great sacrifice which love has made on man's behalf, to present their bodies a living sacrifice, and thus to have part with the Lord Jesus in his sacrifice—as members of his body. This deeper meaning of the Memorial he did not refer to directly. It was doubtless one of the things to which he referred when he said, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the Spirit of truth, shall come, it will guide you into all truth, and will show you things to come."—John 16:12, 13

This Spirit of truth, the power and influence of the Father bestowed through Christ, speaking through the Apostle Paul, clearly explains the very high import of the Memorial; for St. Paul says, writing to the consecrated church, "The cup of blessing for which we give thanks, is it not the participation of the blood of Christ? The loaf

which we break, is it not the participation of the body of Christ?"—the sharing with Christ as joint-sacrificers with him even unto death, that thereby we might be counted in with him as sharers of the glory which he has received as the reward of his faithfulness?—"For we, being many, are one loaf and one body."—I Cor. 10:16, 17—Diaglott

Both views of this impressive ordinance are very important. It is essential, first of all, that we should see our justification through our Lord's sacrifice. It is proper then that we should realize that the entire Christ, the entire anointed company, is, from the divine standpoint, a composite body of many members, of which Jesus is the Head (I Cor. 12:12-14), and that this body, this church, as a whole must be broken—that each member of it must become a copy of the Lord Jesus and must walk in the footsteps of his sacrifice. We do this by laying down our lives for the brethren, as Jesus laid down his life—directly for his Jewish brethren, but really for the whole world, according to the Father's purpose.

It is not our spiritual life that we lay down, even as it was not Jesus' spiritual life that he laid down. As he sacrificed his actual, perfect being, his humanity, so we are to sacrifice our justified selves, reckoned perfect through Jesus' merit, but not actually so. Likewise the loaf and the cup represent suffering. The grains of wheat must be crushed and ground before they can become bread for man; they cannot retain their life and individuality as grains. The grapes must submit to the pressure that will extract all their juices, must lose their identity as grapes, if they would become the life-giving elixir for the world. So it is with the Christ company, Head and body. Thus we see the beauty and force of St. Paul's statement that the Lord's children are participants in the one loaf and the one cup. But it is his blood, the virtue of his sacrifice, that

(Continued on page 34)

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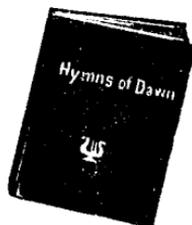
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THOUGHTS ON THE MEMORIAL SEASON

(Continued from page 31)

counts. Our blood has virtue only because of his merit counted to us, only because we are members of his body.

Our Lord distinctly declares that the cup, the fruit of the vine, represents blood; that is, life—not life retained, but life shed, given, yielded up—sacrificed life. He tells us that this life poured out was for the remission of sins; and that all who would be his must drink of it, must accept his sacrifice and appropriate it by faith. They must receive life from this source. It will not do for any to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the law. It will not do to claim that faith in some great teacher and obedience to his instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the blood once shed as the ransom-price for the whole world. "There is none other name given under heaven or amongst men whereby we must be saved." (Acts 4:12) Likewise there is no other way by which we can attain to the new nature than by accepting the Lord's invitation to drink of his cup, and to be broken with him as members of the one loaf, to be buried with him in baptism into his death, and thus to be with him in his resurrection to glory, honor, and immortality.—Rom. 6:3-5; 2-7

The Celebration in the Kingdom

On the occasion of the institution of the Memorial Supper, our dear Lord, as usual, had something to say about the kingdom, the theme of his every discourse. Those to whom he had promised a share in the kingdom if faithful, he reminded of his declaration that he would go away to receive a kingdom and to come again and receive them to himself to share in it. He now adds that this Memorial

which he was instituting would find its fulfilment in the kingdom, that he would no more drink of the fruit of the vine until he should drink it anew with them in the Father's kingdom.

Just what our Lord meant by this statement might be difficult to determine positively, but it seems not inconsistent to understand him to mean that as a result of the trials and sufferings symbolized in his cup, there will be jubilation in the kingdom. "He shall see of the travail of his soul and shall be satisfied." He will look back over the trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as he sees the grand outcome—the blessings which will come to all mankind. This jubilation will be shared by all his disciples who have drunk of this cup, first in justification, then in consecration and sacrifice with him. These have his promise that they shall reign with him; and when the reign shall have begun, when the kingdom shall have been established, looking back they shall praise the way that God has led them day by day, even unto the end of their earthly course, and even though it has been a "narrow way," a way of self-sacrifice, a way of self-denial.

Our dear Master's faith stood the test of all these trying hours which he knew to be so near the time of his apprehension and death. The fact that he rendered thanks to the Father for the bread and the cup is indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. Already he was satisfied with the Father's arrangement. In line with this spirit was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that his course on earth was so nearly finished, and that he had found thus far grace sufficient for his need.

In considering the events of those solemn hours which followed the Memorial Supper, let us follow the Redeemer

to Gethsemane, and behold him "with strong cryings and tears" praying "unto him who was able to save him out of death"—expressive of our Master's fear of death lest in some particular he might have failed to follow out the Father's plan, and therefore he thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that he had faithfully kept his consecration vow, and that he would surely have a resurrection as promised.

We behold how calm he was thereafter, when before the high priest and Pilate, and Herod and Pilate again. "As a lamb before her shearers is dumb, so he opened not his mouth" in self defense. We see him faithful, courageous to the very last; and we have his assurance that he could have asked of the Father and could have had more than twelve legions of angels for his protection. But instead of petitioning for aid to escape his sacrifice, he petitioned for help to endure it faithfully. What a lesson is here for all his footstep followers!

On the other hand, we recall that even amongst his loyal disciples the most courageous forsook the Master and fled; and that one of them, in his timidity, even denied his Lord! What an occasion is this for examining our own hearts as respects the degree of our own faith, our own courage and our willingness to suffer with him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with the resolution that we will not deny our Master under any circumstances or conditions—that we will confess him not only with our lips, but also by our conduct.

Our Opposition to be from the Religious World

We are shocked with the thought that it was Jehovah's professed people who crucified the Prince of Life! and not only so, but that it was the leaders of their religious thought, their chief priests, scribes and Pharisees and doc-

tors of the law, rather than the common people, who were responsible for this dreadful deed. We remember the Master's words, "Marvel not that the world hate you; for you know that it hated me before it hated you." We see that he referred to the religious world; and realizing this, we know that it will be the religious world that will hate us, his followers. We are not to be surprised, then, that opposition to the truth and persecution of the light-bearers should come from the most prominent exponents of so-called Christianity. This fact, however, should not cause us to hate either our own opponents or those who persecuted our Lord to the death. Rather we are to remember the words of the Apostle Peter respecting this matter. "I wot that in ignorance ye did it, as did also your rulers."
—Acts 3:17

Ah, yes! Ignorance and blindness of heart and mind is at the bottom of all the sufferings of Christ—both Head and body. The Father permits it to be so now, until the members of the body of Christ shall have filled up that which is behind of the afflictions of their Head. (Col. 1:24) Soon, as our dear Lord declared, those who now partake of his broken body and are broken with him in the service of the truth, those who now participate in his cup of suffering and self-denial, will drink with him the new wine of joy in the kingdom, beyond the veil. With that glorious morning will begin the great work for the world's release from the bonds of sin and death—the great work of uplifting, the "Times of restitution of all things spoken by the mouth of all the holy prophets since the world began."
—Acts 3:21

The thought before the mind of each of those who participate in the Memorial service should be that expressed in the words of St. Paul, "If we suffer with him, we shall also reign with him; if we be dead with him, we shall also live with him;" "for our light afflictions, which are but for

a moment," "are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18) With these thoughts respecting the passing over of our sins as the first-borns through the merit of the precious blood, and our share with our blessed Lord in all his experience of suffering and of glory, we may indeed keep the Passover feast with joy, notwithstanding the trials and difficulties. So doing, continuing faithful as his followers, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death, out of Egypt into Canaan.—Reprints 1916/Nov 15 (p5869) □

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Weekly Prayer Meeting Texts

MARCH 2—"Whatsoever things are true, whatsoever things are honest, . . . think on these things."—Philippians 4:8 (Z. '03-9 Hymn 198)

MARCH 9—"God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister."—Hebrews 6:10 (Z. '03-59 Hymn 70)

MARCH 16—"We know that we have passed from death unto life because we love the brethren, . . . and we ought to lay

down our lives for the brethren."—I John 3:14, 16 (Z. '99-88 Hymn 23)

MARCH 23—"Ye endured a great fight of afflictions; partly whilst ye were made a gazing-stock, both by reproaches and afflictions, and partly whilst ye became the companions of them that were so used."—Hebrews 10:32, 33 (Z. '03-40 Hymn 310)

MARCH 30—"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—II Peter 3:11 (Z. '96-33 Hymn 4)

Spiritual Alertness

**"Be on your guard, stand firm in the faith, live like men, be strong! Let everything that you do be done in love."
I Corinthians 16:13, 14, Phillips**

JESUS informed his disciples that in the world they would have tribulation. (John 16:33) The Apostle Peter wrote, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (I Pet. 5:8) Paul wrote, "I delight in the law of God after the inward man: but I see another law in my members [my flesh], warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of the death?"—Rom. 7:22-24

In these statements by Jesus, Peter, and Paul we are reminded of the three formidable enemies which war against us as new creatures in Christ Jesus. These work in collusion, and constantly, in their effort to draw us away from the Lord and from our covenant of sacrifice. They do it by every means possible. One of Satan's effective weapons is fear. It is this that is suggested in Peter's statement that the Devil goeth about as "a roaring lion, seeking whom he may devour." The roar of the lion in stalking its prey is designed to instil fear in the intended victim, and thereby to more or less paralyze it, thus rendering it unable to resist attack.

The world's chief method of attack is in the form of allurements. we are in the world, but not of it. Our affections are set on things above, but as we move about in the world we are constantly confronted with its supposed attractions, and our fleshly minds are quick to emphasize that it would be much better to enjoy these good things of the world now than to sacrifice everything in the hope of gaining what it considers uncertain "treasures in heaven." And without doubt Satan is always on hand to support this false reasoning of the flesh, and to convince us that after all it is not wise to sacrifice all present advantages and pleasures; that the Lord would be just as pleased with us if we joined in with some of the world's activities.

How appropriate, then, is Paul's admonition, "Be on your guard, stand fast in the faith." Standing fast in the faith is what keeps us on guard against the wiles of the Devil, the allurements of the world, and the temptations of the flesh. The word "faith" is used in the Bible in two ways. It is used to describe our belief and confidence in the Lord and in his promises, and it is also used to denote the doctrines of the truth which the Bible refers to as our "most holy faith." We need to stand fast in the faith in both these respects in order at all times to "be on guard" against those forces which would destroy us as new creatures.

The "Most Holy Faith"

Jude wrote, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit." (Jude 20) What is our most holy faith? It is the system of doctrines which outline the divine plan of the ages; those teachings, every one of which can be established directly by the Word of God. The first of these is the creation of man in the image of God, and the divine purpose in his creation. How clearly the Bible establishes the fact that man was created

an earthly being, and designed by God to live on the earth, and to have dominion over it!

For man to have continued living it was essential that he obey divine law. The Scriptures reveal that man disobeyed his Creator's law, and was sentenced to death in keeping with the warning which had been given to him: "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) Four thousand years later the Apostle Paul wrote, "The wages of sin is death." (Rom. 6:23) This could not be made plainer. However, by distorting the meaning of words many contend that the wages of sin is eternal torture. But in doing this they are not contending for the true faith of the Bible, but for the traditions of men. No truth of the divine plan can be established by traditions.

Paul added to his statement concerning death that "the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Thus is expressed the real hope of eternal life that is set forth in the Word of God. It is that hope which is based upon the redemptive work of Christ Jesus. The whole human race has been dying in Adam: "As in Adam all die." And all are released from the adamic death through Christ and will be given an opportunity to regain eternal life—"Even so in Christ shall all be made alive." (I Cor. 15:21, 22) How clearly is the hope of eternal life thus set forth in the Word of God!

A Heavenly Hope

In the divine plan for restoring fallen man to life on the earth provision was made to call from mankind "a little flock" to be associated with Jesus in the future work of restoration. The work of selecting these began with the first advent of Jesus. In telling his disciples that he would leave them for a time, Jesus said, "I go to prepare a place for you. And if I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:3

This is one of the many statements in the Bible which form the basis for the heavenly hope of the faithful followers of Jesus. By many it is misunderstood and misapplied as meaning that God's plan is to transfer all mankind to a heavenly abode, at least as many as can be converted to belief in Christ. This erroneous viewpoint has had the effect of blinding its adherents to God's real plan for man, which is that he is to be restored to perfect human life and live on the earth forever; whereas Jesus' promise to prepare a place for his devoted followers, and to return and receive them unto himself is limited to these alone, and they are to be associated with him in his promised kingdom of blessing.

First and Second Advents

In the great plan of God, which is our "most holy faith," are the two advents of Christ—his first and his second. How clear and to the point are the prophecies which foretold his first advent, and the work he was to accomplish in giving his life for the sins of the world. Many are the prophecies which had a definite fulfilment in the birth, ministry, death, and resurrection of Jesus. And how clearly the Scriptures established the nature of his coming and presence at that time—that he would be made flesh and dwell among humans, and at the end give his flesh, his humanity, for the life of the world.

And then there are those many texts of Scripture which inform us concerning Jesus' resurrection, and of the fact that at that time he was highly exalted to the divine nature and given a position at the right hand of the throne of God. How clearly the Scriptures teach that it was this highly exalted Jesus—the Jesus who had given his flesh for the life of the world—that was to return and be present as "a thief in the night." Yes, it is the Jesus who said following his resurrection that "all power" had been given to him in heaven and in earth, who in the divine plan re-

turns to earth to gather his followers unto himself in the "first resurrection," establish his long-promised kingdom, and bless "all families of the earth" by restoring them to life and giving them an opportunity to live forever in a perfected earth.

The Scriptures reveal that in the early years of Christ's second presence there would be "a time of trouble such as never was since there was a nation." (Dan. 12:1) Jesus himself, referring to this prophecy, explained that the trouble, or "tribulation" upon the nations, would be so severe that unless those days were "shortened" no flesh would survive. (Matt. 24:21, 22) There is nothing mysterious about this language, and without doubt mankind is now passing through this very tribulation, for as we all know, the very existence of the human race is threatened, as Jesus said it would be. Thus we have this clear and positive evidence that we are even now living in the early period of our Lord's second presence, and this becomes a very vital part of our "most holy faith."

The Harvest

The Scriptures also reveal that those who were "alive and remain" when the Lord returned would, through the proclamation of "the Gospel of the kingdom" participate in a foretold work of harvest which, when completed, would find the "wheat" separated from the "tares," the tares destroyed, and the wheat exalted to "shine forth as the sun in the kingdom of their Father." (Matt. 13:24-30, 36-43) This harvest work has been clearly discernible for many years, and is another evidence that Jesus, as the Chief Reaper, is present, preparing for the establishment of his kingdom.

And how wonderful is the promise that ultimately the wheat, "the children of the kingdom," will "shine forth as the sun" in the millennial kingdom of the Master. Malachi 4:2 speaks of the exalted Jesus as the "Sun of Righteous-

ness" who will then, through the healing rays of his "wings," heal and thus bless all nations; and how wonderful it is to know that if faithful we will have the opportunity of sharing with him in this work of restoring mankind to health and life. How precious indeed is this aspect of the most holy faith!

Another facet of the divine plan is the scriptural fact that all those who do not obey the laws of the messianic kingdom will not be permitted to continue living. The Bible is definite that those who do not obey "will be destroyed from among the people." (Acts 3:23) It is this that is referred to in Revelation 20:14, 15 as "the second death." Without this aspect of the divine plan, the earth would continue to be plagued by those in rebellion against God. We rejoice that the Creator, in his wisdom and justice, has guarded against this possibility.

"Live Like Men"

In being alert to the spiritual dangers with which we are surrounded, and in standing fast in the faith once delivered to the saints, Paul says that we should "live like men." We might properly think of the emphasis here as the contrast between men, the mature, and children, the immature. Paul furnishes us with a good lesson on this point in Ephesians 4:11-16. He reminds us of God's provision for building us up in the faith; that it is through the prophets and apostles, and their various helpers—evangelists, pastors and teachers—and explains that these are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

To this Paul adds, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they

lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

It is as we mature in the faith that we grow out of the "children" stage, unto the measure of the stature of the fulness of Christ. It is the immature who seem unable to stand fast in the faith, and are tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness on the part of Satan, who lies in wait to deceive. How important, indeed, that we live like men, realizing the responsibility we have of taking earnest heed to the things which we have heard, lest at any time we should let them slip.—Heb. 2:1

One of the evidences of maturity, of being "men" in the truth, is the interest we take in those of like precious faith. When difficulties arise among the brethren—and they do now, even as was true in the days of the apostles—the immature often advocate separating from those with whom they do not agree. In most cases this is a childish viewpoint. Paul, speaking of the maturing "body" of Christ, of which he is the Head, emphasizes that this body is "joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love."

The body, Paul reminds us, is held together by that which every joint supplieth. This is a somewhat different illustration from the one given by Paul in I Corinthians 12, where he likens the various members of the natural body to the diversified membership in the body of Christ. Here Paul is illustrating the various and different functioning

of those in the body of Christ by the varying functions of the different members of the natural body. But in Ephesians 4:16, where Paul speaks of the "joints" of the body he is illustrating a different point; namely, the manner by which the body is held together. Actually, in keeping with this illustration, we should all function as joints, for it is the joints in the body which hold it together. It is when we live like men that we will function in this wonderful and loving manner. If, like the joints in the natural body, we are using our influence and strength to hold together our fellow members in the body of Christ, we are indeed living like mature men in Christ, and not like children, or "babes."

Strong in the Lord

In our text Paul admonishes us to be strong. This means to be strong in the Lord, for we must all realize how weak we are in ourselves, and how much we lack the necessary strength and courage to be on guard against the wiles of the Devil, and to stand fast in the faith once delivered unto the saints. And God has made very necessary provision to give us strength. He has not given us the spirit of fear, but the spirit of power, and of love, and of a sound mind.—II Tim. 1:7

God has provided us with the armor of truth to protect us against "the wiles of the Devil." (Eph. 6:11) Paul continues, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit which is the Word of God. Praying always with all prayer and supplication in the Spirit, and

watching thereunto with all perseverance and supplication for all saints.”—Eph. 6:13-18

In Love

In the final admonition of our text, Paul says, “Let everything be done in love”; that is, with a spirit of kindness and unselfishness. This is in keeping with Paul’s explanation in I Corinthians 13, where he emphasizes that without the motive of love all our efforts as followers of the Master would be in vain. In this admonition Paul says, “Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.”—I Cor. 13:1, 2

We could as truthfully say that without love our efforts to be on guard against our enemies, the world, the flesh, and the Devil, would be in vain. Likewise, we must be motivated by love in order to stand firm in the faith, and to live like men. Indeed, as our text declares, everything we do as followers of the Master must be done in love, otherwise our entire Christian effort would be in vain.

We have called attention to some of the fundamentals of our most holy faith—those fundamentals upon which the Lord’s people generally agree. But there are minor points of interpretation and application, especially with respect to the times in which we are living, where freedom of expression should be granted. Those who live like men have no difficulty in granting this freedom, and these mature ones are able to do this, because they are endeavoring to do everything in the spirit of love and understanding, and with the desire to be joints in the body of Christ which hold the various members together like a sweet tie that binds our hearts in Christian love.

The King James Version of our text used the word "watch" instead of "alert" as in the translation we have used. This is a good word also. We are indeed to be watchful Christians, always on the alert to detect any efforts of our enemies—the world, the flesh, and the Devil—to destroy us as new creatures. This watchfulness should include being on the alert to do what we can to help our brethren.

With all doing this, we stand together to support one another as we give battle against those forces which would separate us from the love of God. We are to remember, as Paul explains, that "love seeketh not her own," and therefore if we are doing everything in love it means that many times we will have opportunities to forego our own preferences in given situations so that the general interests of all the brethren might be the better served. This is the true Christian way. This is the way of love; this is how we live like men, and together stand for the faith of the Gospel. □

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A special tape recording is being prepared for the use of isolated brethren and small groups at their Memorial Service. These special recordings will be sent to all who request them, and without charge. All that we ask is that the tapes be returned after the Memorial. Address your request to The Dawn, Recorded Lecture Service, East Rutherford, New Jersey 07073.

THE GREAT PHYSICIAN

"The work of the Savior is not accomplished merely in purchasing the race, but after purchasing them it is necessary that he should be the Great Physician, to heal them of sin-sickness, and to restore them to life."—
Volume 5

The British Section

The Path Of Wisdom

"WHERE shall wisdom be found? and where is the place of understanding?" (Job 28: 12) Again in this chapter Job declares, according to Moffatt's translation, "For silver there are mines, and places for refining gold; iron from the earth is taken, copper smelted out of stones. Men searched the darkness to its depth; and in the pitchy gloom for stones they grope. A harvest comes out of the earth below, when the miner blasts it underground. Sapphires lie among its stones, and he picks up lumps of gold. He delves for what is rare, and hidden gems he will unbare. But where is wisdom to be found? and knowledge, where does it abound?"

"No vulture knows the path to it; no hawk's eye ever spies it, no proud beast ever paces it: no lion moves along

it: not a man knows that path; in the land of the living none finds it. No solid gold can purchase wisdom: no silver can be paid for her: there is no price for her in gold of Ophir, in precious beryls or in sapphires. Jewels of gold are no exchange for her. Wisdom is more precious even than rubies. No weight of gold can be paid down for her.

"Where is wisdom to be found? And knowledge, where does it abound? For she is hid from every living creature, even from the eyes of a wild bird. Death and the underworld declare, 'We have only heard of her.' God only is aware of her abode. And he declares to man, 'For you to revere me is your wisdom, to shun evil—that is knowledge!'"

From the Book of Job we learn that he was an upright man who revered God, and that he was a loving and devoted father of ten children. He was also a rich and learned man. But in one day Job

was stripped of all his property and possessions, also bereft of all his children. Calamity after calamity fell upon him, and he became a victim of a most terrible and loathsome illness, generally agreed to be the leprosy known as elephantiasis. In all this he could not forsake his God; but he did wish an answer to his question, Where is wisdom to be found?

Other faithful men of old also, like Job, had an impelling desire to have increased understanding respecting God's ways. One of these was Moses, who asked the Lord God, "Show me now thy way, that I may know thee, that I may find grace in thy sight." "I beseech thee, show me thy glory." (Exod. 33:13, 18) And the Prophet David prayed, "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day."—Ps. 25:4, 5

As it was with Job of old, many in this our day make somewhat similar enquiries and ask for an explanation of their personal and exceptionally trying and difficult ex-

periences, and question, "Why the enigma of life? Why the puzzling, unaccountable strange happenings that have come into my life, causing so much pain and suffering?" Then, too, masses of mankind are fearful because of the present day "distress of nations with perplexity" and ask, "Why the inexplicable acceleration of world-wide, troublesome problems which the nations can neither check nor solve? Where is wisdom to be found? And knowledge—where does it abound?"

Wisdom Is Precious

Wisdom is defined as the power to discern and judge correctly; it is the ability to discriminate between what is worthy and unworthy; between what is right and wrong, proper and improper. It is knowledge rightly applied, and although the majority of people act in vastly different directions they all claim to be seeking to walk in wisdom's way. How important, then, that we as Christians discriminate between the true wisdom and that which is so frequently misnamed wisdom, which in reality is folly! One of the first lessons

of life to be learned is that our own fallen human judgments are unsafe, and that those therefore who would take the wisest course should promptly admit their own lack of wisdom, and seek for divine direction and wisdom.

The majority of mankind have so large a degree of selfishness that they do not realize their lack of wisdom, and their need of divine guidance. Hence, as the Lord Jesus indicates, only the humble, only the "poor in spirit," appreciate the narrow way that leads to eternal life and the kingdom, because only these will seek for and obey the heavenly wisdom from him who is the great Counselor, the glorified Lord Jesus Christ.

Describing the development of the true children of God abiding in Christ as branches in the true Vine, the Apostle Paul says: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in

every good work, and increasing in the knowledge of God."—Col. 1:9, 10

As already indicated, those who are sufficiently humble and lowly in spirit, the Lord will teach. Through the divine Word they receive perfect instruction, and how true, as declared by God's holy men of old, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do."—Deut. 4:5

Heavenly vs. Earthly Wisdom

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality [or wrangling, margin], and without hypocrisy."—James 3:17

In contrast with this heavenly wisdom the Apostle Paul points out that "the wisdom of this world is foolishness with God." (I Cor. 3:19) It is the wisdom, as James also says, that "descendeth not from above, but is earthly," and worse than that, it is "sensual"; and worse still, it is "devilish." It is the kind of wisdom which results in envying and strife and confu-

sion and every evil work. (James 3:14-16) It is the false wisdom of selfishness and self-will which, disregarding the rights and interests of others, seeks to grasp and hold everything for self. All the fallen human family have more or less of this earthly wisdom of selfishness; but this should be resisted, and displaced by the heavenly wisdom which has its beginning in the reverencing of the Lord.

No amount of worldly wisdom can give us an appreciation of "the deep things of God." (I Cor. 2:10) In confirmation of this truth we cannot do better than to quote Paul's statement in I Corinthians 2:1-9, Weymouth's translation:

"And as for myself, brethren, when I came to you, it was not with surpassing power of eloquence or earthly wisdom that I came, announcing to you that which God had commanded me to bear witness to. For I determined to be utterly ignorant, when among you, of everything except of Jesus Christ, and of him as having been crucified. And so far as I myself was concerned, I came to you in

conscious feebleness and in fear and in deep anxiety. And my language, and the message that I proclaimed were not adorned with persuasive words of earthly wisdom, but depended upon truths which the Spirit taught and mightily carried home; so that your trust might rest not on the wisdom of man but on the power of God. Yet when we are among mature believers we do speak words of wisdom; a wisdom not belonging, however, to the present age nor to the leaders of the present age who are soon to pass away. But in dealing with truths hitherto kept secret we speak of God's wisdom—that hidden wisdom which, before the world began, God predestined, so that it should result in glory to us; a wisdom which not one of the leaders of the present age possesses, for if they had possessed it, they would never have crucified the Lord of glory. But—to use the words of Scripture—we speak of things which eye has not seen nor ear heard, and which have never entered the heart of man; all that God has in readiness for them that love him."

Christ Our Wisdom

“But you, (the footstep followers of Jesus)—and it is all God’s doing—are in Christ Jesus: he has become for us a wisdom which is from God, consisting of righteousness and sanctification and deliverance.” (I Cor. 1:30, Weymouth) “In whom are hid all the treasures of wisdom and knowledge.”—Col. 2:3

How was it that Jesus became such a marvelous means of wisdom and understanding for us? At thirty years of age, when he reached Jewish manhood, he consecrated himself to do his Heavenly Father’s will. This involved a sacrificial walk and ministry from Jordan to Calvary. During this walk he learned obedience to his Father’s will through suffering. There were for him the Gethsemane experiences, and death by crucifixion as a malefactor. He was the man Christ Jesus who gave himself a ransom for all and, being faithful unto death, God raised him from the dead in due course, and highly exalted him beyond the veil, a glorious Spirit being invested with all power (or authority, Diaglott) in heaven and in earth.

In all this Jesus had traveled along a path which had never been found before; a path which the vultures’ eyes had not seen; a path which by divine grace led to Jesus’ becoming the Custodian, the Depository, of “all the treasures of wisdom” and understanding. It was of Jesus that the multitude of the heavenly hosts exclaimed with a loud voice, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”—Rev. 5:12

How is it possible for us to have access to this wisdom and understanding? Would it suffice us to eavesdrop and hear what Jesus may be revealing to somebody else? Or would it not be sufficient for us to have a book containing all this wisdom in clear print? No! We get this divine wisdom only by our being “in him.” Great men of earth know not this path. But the consecrated children of God are called to follow closely in the footsteps of Jesus, and as we do so, we are in that path where divine wisdom is revealed to us.

As individuals it is essen-

tial that by divine favour we come **into** Christ as members of his body by consecration and self-sacrifice, and thus we receive the Holy Spirit. It is then that we have the great privilege of receiving and appreciating the treasures of wisdom, hidden in him. And as we progress faithfully in our sacrificial walk and service as prospective underpriests, to the utter denial of self—walking closely in the footsteps of our great High Priest—then it is that we find more and more of these true riches of grace, day by day, and year by year.

The Manifold Wisdom of God

The apostle's statement in Ephesians 3:10 has particular reference to a divine plan as the next verse explains, and the Diaglott rendering is, "According to a Plan of the Ages, which he formed for the Anointed Jesus our Lord." God has indeed "abounded towards us," the church, in all wisdom, "having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in

Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1: 8-10

A well-known Bible and Greek scholar and commentator explains that the Greek used here, and translated as above "the manifold wisdom of God" literally means "the much-variegated wisdom of God; a greatly-diversified wisdom; not merely that there was **great** wisdom, but that the wisdom was diversified and varied. There was a beautiful and well-ordered variety of dispensations."

And the Scriptures reveal to us that wondrous divine wisdom was manifested in the designing of the myriad features of God's plan, including the selection of the Redeemer, and in his being proved and tested as being worthy. Wisdom was demonstrated also in the great work of atonement, involving the wonderful legal philosophy of the "ransom for all." That same wisdom was further evidenced in the high and heavenly calling during the Gospel Age of the bride of Christ to an inheritance incorruptible and undefiled, and their being sanctified and proved worthy

of such a high exaltation. And finally it will be revealed during the Millennial Age, the long-promised "times of restitution" blessings in the earth which God hath spoken by the mouth of his holy prophets from of old.

To those who are striving, struggling, and sacrificing to prepare themselves for a place in that exalted company, how inspiring are the words of Revelation 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Worthy the Lamb

Jesus has promised that as a result of that glorious reign earth's dead millions will be raised, and we are assured from the Scriptures that he will reign until all enemies are put under his feet. The government will be upon his shoulders, and mankind will learn righteousness. All will come to a knowledge of the truth, and he shall judge among the nations and re-

buke many people. They shall beat their swords into ploughshares and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

As he thus judges mankind, praise and thanksgiving will abound, as recorded in I Chronicles 16:31-34: "Let the heavens be glad, and let the earth rejoice . . . because he cometh to judge the earth." The work of that wondrous millennial reign will include the elimination of all evil. Not a blot or stain will be permitted to exist in that marvelous, everlasting kingdom of perfect life, joy, and peace. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—Rev. 21:4

Meanwhile, our beloved risen Lord continues to exhort us through the Revelator, "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I grant to sit with me in my throne."—Rev. 2:10; 3:21

Come, let us join our cheerful songs
With angels round the throne;

Ten thousand thousand are their tongues,
But all their joys are one.

Worthy the Lamb that died, they cry,
To be exalted thus;

Worthy the Lamb, our hearts reply,
For he was slain for us!

Jesus is worthy to receive
Honour and power divine;
And blessings, more than we can give,
Be Lord, forever thine.

Let all creation join in one
To bless that sacred name
Of him that sits upon the throne,
And to adore the Lamb.

And may our glad and grateful testimony ever be in harmony with Psalm 145:3, 5, 10-13: "Great is the Lord, and greatly to be praised; and his greatness is unsearchable. . . . I will speak of the glorious honour of thy majesty, and of thy wondrous works. . . . Thy saints shall bless thee. They

shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." □



BRITISH SPEAKERS' APPOINTMENTS

Ipswich	C. A. CORNELL	Mar. 19	Welling	Apr. 9
Newport	E. T. NADAL	Mar. 25	W. F. READER Yeovil, 3 Hill Grove Ave.	Mar. 5

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

LITERATURE AND SUBSCRIPTIONS—70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.

Talking Things Over

Till He Come

THIS year the date for commemorating the death of our Lord Jesus as the Redeemer and Savior of the world is Tuesday evening, March 28. A comprehensive Reprint article dealing with the great truths related to this celebration will be found in the Christian Life and Doctrine section of this issue of *The Dawn*. We trust that all will read and study this article for refreshment of mind and heart concerning this Christian rite and its meaning to us as followers of the Master.

On the evening of the 28th, after six o'clock, consecrated followers of the Master all over the world, enlightened by present truth, will gather to partake of the "bread" and the "cup" which symbolize the broken body and shed blood of our dear Redeemer. In many instances there will be only two or three at such gatherings—and indeed in many cases the Memorial Supper will be commemorated by isolated individuals, drawn together with others of like precious faith through the bond of prayer and their mutual trust in the Word of God.

There will, of course, be many larger gatherings; but we are to remember that all in all the followers of the Master, the prospective heirs of his kingdom, are but a "little flock." It is to these that Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) But what an honor it is to be a part of

this little flock, and to have the eyes of our understanding enlightened to know the true meaning of Jesus' death with respect to our own hope of life, and its meaning to the world of mankind. How blessed it is to know that he "gave himself a ransom for all, to be testified in due time."— I Tim. 2:6

How sweet the prospect of meeting with others of like precious faith, and together rejoicing in the promises of God's Word, all of which have been sealed by the blood of Christ. It should be as the beginning of a new year to all who appreciate the truth; and this being so, how appropriate that we use it as an occasion to strengthen our vows of consecration, assuring our Heavenly Father of our determination to pay our vows unto him—those vows which make up our covenant of sacrifice.

We are glad to mention that as usual The Dawn will be able to furnish a tape-recorded Memorial service, including an appropriate discourse on the topic. Requests should be sent in for these as soon as possible. They are furnished without charge, and are specially designed for small groups which have no local elder. Many of the isolated also use these recorded Memorial services, and it gives them a feeling of being together with the brethren all over the world. Address your request for the Memorial tape to, The Dawn, East Rutherford, New Jersey 07073.

The Memorial Supper and baptism are the only rites scripturally enjoined upon the followers of Jesus. And how appropriate that we should be reminded of the death of Jesus and all that it means to us and to the world. Paul wrote, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (I Cor. 11: 26) Some might be inclined to wonder, since we are now in the days of Christ's presence, if it is still appropriate to commemorate his death, since this was to be done "till he come."

In thinking over this point it is well to consider one of Jesus' precious promises concerning his return. He said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3) This indicates that with the second presence of Jesus he would receive his own unto himself, that they might be with him.

Paul indicates in one of his prophecies concerning the return of Christ that while the sleeping saints would be awakened together at that time, there would be some who would be "alive and remain" on the earth for a time. (I Thess. 4:16, 17) These are to be brought forth in the "first resurrection" one by one as they finish their earthly course of sacrifice. He wrote, "Behold, I show you a mystery; we shall not all sleep [as did the faithful ones from the Early Church right down to the time of our Lord's return], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—I Cor. 15:51, 52

Those who are alive and remain are participating in the work of the harvest, which is at the end of the age. And not until this work is finished, and the last member of the body of Christ has proved faithful and has received the change from earthly to spiritual conditions, will all the Lord's people be with him. We suggest, therefore, that the admonition to continue partaking of the Memorial "till he come" includes those who are still alive and remain, and not until all these are with the returned Lord will it be appropriate to cease reminding ourselves of what his death means to us and to the world, and of the fact also that we are still enjoying the privilege of being "planted together in the likeness of his death."—Rom. 6:3-6 □



Encouraging Letters

From the Miami Ecclesia

Dear Brethren: Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ! Recently at our annual business meeting I was commissioned by the Miami Ecclesia to express our deep appreciation for your many services to us during the year. Foremost of these services is the pleasure of having the pilgrim speakers from The Dawn. We would like to let you know of our desire to have this favor continued in the coming year. May our Heavenly Father continue to bless you in your services to the brethren and in the proclaiming of the glorious message of his kingdom, and may the precious promises and admonitions of God's Most Holy Word inspire us all to more faithfulness. Asking an interest in your prayers, as we remember you in ours. Warm Christian love. Your brethren in Christ, THE MIAMI BIBLE STUDENTS, Ruth R. Roark, Secretary.—Florida

From the Orlando Ecclesia

Dear Brethren of The Dawn: Greetings of Christian love in the name of our dear Lord and Redeemer! At the annual business meeting of the Orlando

Ecclesia held today it was again voted that we take the opportunity to express to each and all of you our thanks and appreciation for your labors of love during the past year. We are ever mindful of the wonderful privilege that the Lord has afforded us of working together with others of like precious faith—with the brethren in our own ecclesia, with other ecclesias, and with all of you at The Dawn. Much that we do could not be carried on without the assistance and co-operation that you so willingly extend to us in providing the means and material to proclaim the message of truth. We do appreciate all the services that you render to us, both individually and as an ecclesia, and we realize the sacrifices that have been made to make this all available to us. As we look forward to another year in the Lord's service we assure you of the continued interest you all have in our prayers. We pray that we may all continue to labor together as one family in the Lord's work, and to build one another up in the most holy faith—giving all diligence to make our calling and election sure. May the Lord bless and keep you all, giving you each the grace

and strength for the needs of each day. Your brethren in Christ, THE ORLANDO EC-CLESIA, Helen O. Jeuck, Secretary."—Florida

Thanks God for Light

Dear Friends: What a joy it is to read the truth and study God's Word in this new light! I thank God that one morning early I turned the TV on and came across The Bible Answers program. I never knew what a merciful God we have until I started studying my Bible with the help of The Dawn magazine. My mother and dad are both gone now. They never professed to be Christians. I always felt they were in hell, but now I know they will be raised

from the dead and be given a chance to know the truth. Thank you so much for the booklet, "When Pastor Russell Died." It answered many of my questions. Please renew my Dawn magazine. Thank you so much.—Ohio

Help for Friend

Dear Sirs: When my sister passed away someone sent me a sympathy card, which I mailed, and later got the lovely book called "Hope." Well, I have a friend whose husband died suddenly, and I wonder if you would mail her a book, as I feel it would be so helpful at this time for her, too. Thank you.—Michigan

—oOo—

THE LAST DAYS

To be discussed by

'FRANK and ERNEST'

WHOL—1600 kc.—10:45 A.M.

SUNDAY, MARCH 19

Tune in this enlightening discussion, and send for a free copy of the booklet, "God's Plan." Address:

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For Your Newspaper

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

APRIL SPECIAL: On Sunday, April 16, "Frank and Ernest" will discuss a topic that should be of interest to all. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

GENERAL CONVENTION BULLETIN

Convention Joys

THERE are many joys which come to those who attend a General Convention. Foremost will be the strengthening of our faith in the fundamental doctrines of present truth. The convention program is being arranged so that many facets of the truth will be reviewed. Those serving the convention with discourses will all be firmly established in the vital truths which are such a blessing to us.

Another joy will be seeing brethren whom we may not have seen for a year or more. Some of these will be isolated brethren who may not have met with others of like precious faith for a long time.

The testimony meetings will also fill the hearts of those attending with joy as they listen to various experiences that the brethren have had. For some giving a testimony at the General Convention may be the first time they have ever testified and they will rejoice in this opportunity.

A special joy at the end of each day is the vesper service in which various brethren, young and old, take part. New hymns, and well-known old ones, warm our hearts as groups, trios, duets, and solos are sung, giving praise to our loving Heavenly Father.

With so much joy available at the coming General Convention it is not too early to plan on being at Bowling Green, Kentucky, July 15-20!

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.

O. D. DEIFER		Boston, Mass.	5
Pottstown, Pa.	Mar. 26	Portland, Mn.	6
		New Bedford, Mass.	7
G. M. JEUCK		Groton, Conn.	8
Allentown, Pa.	Mar. 19	New Haven, Conn.	9
		New York, N. Y.	12
A. H. KRUMPOLT		Columbus, Ohio	13
New London, Conn.	Mar. 19	Detroit, Mich.	25, 26
		G. R. POLLOCK	
R. J. KRUPA		New York, N. Y.	Mar. 12
Sayville, N. Y.	Mar. 5	Detroit, Mich.	25, 26
Detroit, Mich.	25, 26		
		L. B. POST	
J. PANUCCI		New Haven, Conn.	Mar. 19
Baltimore, Md.	Mar. 5		
		H. J. TIEMEYER	
GEORGE PASSIOS		Philadelphia, Pa.	Mar. 19
Catawissa, Pa.	Mar. 19		
		W. N. WOODWORTH	
E. K. PENROSE		Detroit, Mich.	Mar. 25, 26
Agawam, Mass.	Mar. 1		
Hartford, Conn.	2	E. E. FAY	
N. Brookfield, Mass.	3	Detroit, Mich.	Mar. 25, 26

THE MEMORIAL SUPPER

The proper date for the Memorial Supper in 1972 is
Tuesday evening, March 28.

Conventions

MINNEAPOLIS, MINN., Mar. 5—2601 Fillmore St., N. E. Mrs. C. R. Newham, 2601 Fillmore St., 55418.
COLUMBUS, OHIO, Mar. 12—N. W. Gardens, Independence Hall, N. W. Blvd. and N. Star Rd. Mrs. Lois Smith, 5489-A Livingston Ave., 43227.
FRESNO, CALIF., Mar. 18, 19—2540 Floradora. Mrs. Judy Simth, 4698 N. Bonadelle, 93726.
CINCINNATI, OHIO, Mar. 19—2850 Dunaway, Mr. Jahn Slavich, 126 S. 22nd St., Richmond, Ind. 47374.
DETROIT, MICH., Mar. 25, 26—Trenton High School, 2601 Charlton Rd., Trenton, Mich. Mr. H. Kwolek, 38231 Richland, Livonia, Mich. 48150.
*WILMINGTON, Del., Mar. 25, 26—Brandywine College, Rt. 202 near Talleyville. Mrs. P. Kolliman, 404 W. 31st St., 19802.
CHICAGO, ILL., Mar. 26—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jezuit, 140 Forest Glen Road, Wood Dale, Ill. 60191.

MINNEAPOLIS, MINN., Apr. 1, 2—Columbia Heights Field House. Mrs. C. R. Newham, 2601 Fillmore St., N. E., 55418.
MIAMI, FLA., Apr. 8-10—The Miami Woman's Club, N. Bayshore Drive at 17th Terrace. Mr. Don Roark, 6482 S. W. 39th St., 33155.
COVINA, CALIF., Apr. 9—Covina Women's Club, 128 S. San Jose Ave. Mrs. D. E. Swift, 1249 S. Valinda Ave., West Covina, Calif. 91790.
CLEVELAND, OHIO, Apr. 16
SALEM, ORE., Apr. 21-23
PATERSON, N. J., Apr. 22, 23
BOISE, IDA., Apr. 29, 30
KANSAS CITY, MO., Apr. 29, 30
BUFFALO, N. Y., Apr. 30
LOS ANGELES, CALIF., Apr. 30
PITTSBURGH, PA., Apr. 30
GRAND RAPIDS, MICH., May 6, 7
HARTFORD, CONN., May 14
WEST NEWTON, PA., May 21
SAN FRANCISCO, CALIF., (Asilomar), May 26-29

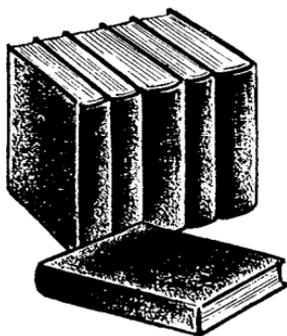
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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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