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The Dawn

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Highlights of **Dawn**

Old but Glorious News

"But now is Christ risen from the dead, and become the firstfruits of them that slept."—I Corinthians 15:20

SUNDAY, March 29, will be observed this year by Christendom as Easter, in commemoration of the day on which the resurrection of our Lord is thought to have occurred. The English word "Easter" is derived from the name of the pagan goddess of spring, Eastr, to whom homage is given at about the time of the Jewish celebration of the Passover. This word is found in the New Testament but once, in Acts 12:4, and is translated from the word "pascha," meaning Passover. King Herod had killed the Apostle James, the brother of John, with the sword. Seeing that this pleased the Jews, he also laid hold on Peter. "And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter [that is, after the Passover] to bring him forth to the people."

As has been noted in the past concerning Christmas, there is no suggestion in the Bible that Christians should especially celebrate Christ's resurrection from the grave, the observance of his death being the only such commandment given by the Lord to those who consider themselves to be his followers. Nonetheless there is no event which rejoices the hearts of the Lord's people more than does his triumphant resurrection from the grave; for the fact of his resurrection assures his receiving glory and power and honor in the presence of his loving Heavenly Father, and it

betokens the acceptance by the Heavenly Father of the sacrifice of Jesus' life on behalf of the world of mankind as the basis of their own hope of a future resurrection.

The hope of some form of life beyond the short span of earthly existence is entertained by most of mankind, no matter where located, no matter what their culture. For the thought of death is abhorrent to man, and alien to his very being. This is so because death is not a natural consequence of man's existence. Man was not born to die, but to live! Adam and all his children, had they been obedient to the loving guidance of the Heavenly Father, could have lived forever on this glorious planet, Earth.

This desire and hope of an existence beyond death takes various forms. In much of Christendom it is related to the belief that man possesses within himself an undying entity called a soul which, at death, passes into the presence of God, there to be united with a suitable body, in the case of those who have lived acceptably good lives; while in the case of those whose lives have been evil as measured by certain criteria the soul passes into a hell, or purgatory, as the case may be, for punishment, or purification.

Man Is a Soul

But the Scriptures do not support such an understanding. The Bible makes it clear that the soul, rather than being a mysterious something contained within the body, is composed of the union of the body and the breath of life: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became [note, became] a living soul." (Gen. 2:7) In other words, man IS a soul; he does not possess a soul. And far from being undying, this man, this soul, is indeed mortal. "The soul [the man] that sinneth, it shall die." (Ezek. 18:20) And how self-evident is this simple truth!

The American Indian believed in his own form of immortality. He had his happy hunting ground, to which his

soul supposedly passed at death, there to enjoy forever a bountiful supply of the necessities of a happy life. With others, this thought of immortality is embraced in the concept of transmigration, wherein the soul, in a never-ending succession of deaths, passes from one form of living creature to another—hopefully upward. These, and other forms of belief in the inherent immortality of man, arise from the unacceptability in the minds of human beings of the finality of death. They are implicit in many of the religions of the world; and they are possibly born of the faintly hinted, but imperfectly understood, promises that God made in olden times to his faithful servants and prophets.

Man, we have just noted, had been formed from the dust of the earth, and invested with the breath of life, thus becoming a soul, or sentient being. When he sinned the sin of disobedience, he was condemned to return to the dust. (Gen. 3:19) It was at this time that the Creator gave the first faint suggestion that man could, at some future time, look for some escape from that sorry condition. The Lord said that he would put enmity between the seed of the serpent, who had induced the disobedience, and the seed of the woman who had yielded to Satan's temptation to question the Creator's wisdom and commandments.

The hope of a resurrection, again related to a future seed, and again but dimly indicated, was to be seen, in retrospect, in the promise that God later made to Abraham that in his seed all the nations of the earth would be blessed. Since by Abraham's day untold numbers of humankind had already gone down into the dust, the promise to bless all mankind would necessitate their being brought forth from their graves to receive the promised blessing.

A Mystery

For some four thousand years of man's history the identity of this seed was a mystery; but following the death on

Calvary of our Lord, and the coming of the Holy Spirit upon the apostles at Pentecost, the mystery began to be understood by the Early Church. That seed which was to bless all the families of the earth was Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16

This Jesus, then, was the One in whom centered all the hopes of the world, although ever so vaguely understood, for escape from death—for a future life. And he provided that hope for all mankind by laying down his own life in sacrifice. Man had sinned, and incurred the just penalty of death. Jesus, by laying down his own perfect life as man's Redeemer, secured man's release from the death penalty. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for . . . all have sinned. . . . By one man's [Adam's] disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. 5:12, 19

A Ransom for All

Throughout the New Testament God's boundless grace toward sinful, dying man is amplified. In I Timothy 2:3-6, the Apostle Paul says: "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." The "all men" of whom Paul here speaks are, of course, fallen humanity, who must first be brought forth from the tomb, if they are to be brought to a knowledge of the truth that Christ died for their sins in order that they might have an opportunity to gain a happy everlasting life on earth.

Yes, Jesus gave his perfect, human life on behalf of sinful man. The Apostle Paul, in his sermon on Mars' hill, tells us that God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31) The "day" that the apostle calls to our attention is that thousand-year judgment day which is also mentioned by the Apostle Peter (II Peter 3:7, 8), when the world of mankind, brought forth from their graves, will be on trial for life here on earth. Peter speaks of this same period of time as "the times of restitution," when that greater Prophet, the antitypical Moses, Christ and the glorified church, will be mediating the New Covenant for the blessing with everlasting life of all the obedient of mankind.—Acts 3:19-21

Paul makes it clear that these wonderful promises of an opportunity for life are sure. It is God, he says, who has set aside this future thousand-year judgment day for the blessing of mankind; it is God who has sent the One who will be the great Judge, and who bought this gracious opportunity for sinful man by sacrificing his own perfect human life; and it is this same God who manifested the certainty of this entire blessed arrangement, in that he raised our Lord and Savior from the dead to put the Heavenly Father's plan of salvation into operation "in due time."

Jesus, the Redeemer

Yes, it is Jesus who gave his life as man's Redeemer, Judge, Restorer, and Everlasting Father. Jesus is the "seed" of promise, the seed of blessing. But Paul reveals a further facet of that "seed" mystery. He points out that those who have given themselves wholly to Christ as his followers are also a part of the promised seed of blessing: "As many of you as have been baptized into Christ have

put on Christ. . . . And if ye be Christ's, then are ye [also] Abraham's seed, and heirs according to the promise." (Gal. 3:27, 29) These are they who have humbly but joyfully accepted the Lord's gracious invitation to deny themselves, following him in his sacrificial footsteps in this life, and into glory and honor and immortality in the heavens beyond the veil. They shall live and reign with Christ for a thousand years for the purpose of resurrecting mankind from death to glorious, happy everlasting life right here on man's original beautiful home, the planet Earth.

This is the simple, but lovely, story of God's grace toward mankind through Christ Jesus. This is the glorious hope that is guaranteed to the world of mankind through the sacrificial death and the resurrection from the grave of our loving Lord and Savior. It is this grand plan of salvation for man concerning which so few have more than the vaguest conception. Although the Bible clearly promises a heavenly reward for that faithful "little flock" of consecrated, sacrificing followers of the Lord Jesus, and as clearly teaches that the hope for the rest of the world of mankind is an opportunity "in righteousness" to gain everlasting life here on earth through a resurrection, this scriptural truth of the resurrection is generally viewed with much skepticism.

Resurrection Questioned

Even in the days of the apostles the teaching of the resurrection of the dead was questioned. When pleading his case before King Agrippa, Paul, almost in amazement, asked him, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8) It was a point of contention between the leading Jewish sects of the day. "For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both."—Acts 23:8

The resurrection of the dead through Christ, the Savior, was the heart and soul of the message of the Early Church, and it was their preaching of this wonderful hope that constantly brought persecution upon them. Immediately after Pentecost, when Peter spoke to the Jews of "the times of restitution," which God had promised beforetime through his prophets, he was talking about the resurrection of the dead. And his hearers so understood his message, for we read: "And as they [Peter and John] spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead." Peter and John were then seized, taken before the high priest, threatened and released.

In the church there were those who even questioned the resurrection of the Lord. Paul vigorously combatted this false notion. He told them that "Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the scriptures." This, Paul says, had all been prophesied long before, and recorded in the Scriptures!

And not only so, Paul argues, but after Jesus' resurrection "he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." Now, in view of all this, Paul asks, "How say some among you that there is no resurrection of the dead?"—I Cor. 15:1-12

Paul then shows how important a matter this is. "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." Then Paul gives voice to

that stirring affirmation of his faith: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming [presence]."—I Cor. 15:14-23

Is There Room?

To many who do not know God's wise and loving plans and purposes, as they view the conditions abroad in the world, the prospect of a resurrection to life on earth holds little appeal; indeed, it might even be rather frightening. Take the single problem of space, for instance. Already, the earth seems overcrowded, especially in certain countries and in the large cities of the world. How would all the resurrected millions and billions be accommodated? And the problem becomes more serious each passing year as the population expands by leaps and bounds.

Indeed, the population explosion is now recognized as being the most urgent problem of the world by those who concern themselves with such matters. And as the number of the living increases, so also does the number of those who die. In the United States today, almost two million acres of land are devoted to the use of cemeteries. It has been calculated that in less than five hundred years, if the world were to continue that long, there would be no more room in the United States for the living, for all the land surface would be covered with graves for the dead, unless some other means of burying the dead were devised.

Mexico now has a population of just under fifty million people; it is estimated that in about fifty years this figure will be doubled. The population of the world today is about three and a-half billion. This is equal to about sixty-one persons per square mile. In less than seventy-five years

there will be about six billion people on earth, and the question is being asked, could the earth support six billions? No wonder some are turning thoughts toward the moon as a possible amelioration of the problem!

Man has been on this planet for about six thousand years, and in that period of time some twenty billions of mankind have gone down into their graves. Already in many areas of the world—India, China, Africa, Latin America, and elsewhere—the problem of food is appalling. If these additional billions are brought forth from the tomb to join the living, how will they be housed, clothed, and fed?

A Polluted World

And who could wish to be resurrected to life in a polluted world? In the mental climate of thoughtlessness and selfishness that generally prevails today, population and pollution go hand in hand. As the one increases, so does the other. Our beautiful skies, the lovely earth, our glorious lakes and rivers—all are being increasingly poisoned, threatening man's very existence. It has come to the point where some authorities have given up hope of ever eliminating the problem, and seemingly would be content if it could merely be restrained within tolerable limits. In Europe, where the beautiful Rhine River and the storied Blue Danube are already seriously fouled, a tired attempt is being made to hold pollution to an "acceptable level."

In his recent State of the Nation address to the public, the President of the United States accorded high priority to this problem, and indicated that the Administration would address itself vigorously to its abatement. In the view of some, the matter has already reached the point where its solution is being spoken of as a "now or never" proposition. In other words, if progress toward a solution is not very soon discovered, the fate of civilization is in

jeopardy. Indeed, the relationship between population growth and increasing pollution is at last becoming recognized, and is prompting authorities to action. Along this line, we quote one paragraph from the editorial page of a large eastern city newspaper: "In the United Nations and many of its member countries there was . . . frank discussion of the population problem and a growing determination to prevent the human family from fouling its own nest with [unchecked] multiplication."

Continuing Strife

And need we mention such things as never-ending strife and wars between nations; increasing crime and disregard for law and order bordering on anarchy, accelerating use of drugs by young and old, corruption in high places, growing indifference and insensitiveness to dishonesty, dissoluteness, and immorality—what right-thinking person, it might be asked, could wish to be resurrected to such an environment?

Such, however, fail to appreciate the character of the Heavenly Father. They do not know of his wonderful plans and purposes on behalf of man. Surely, One who could create and set in order the entire universe; who by his own power created man, and placed him on this beautiful planet; who sent his only begotten Son to be man's Redeemer—surely, at the very culmination of his ages-long plan for the blessing of mankind, such a One would not blunder in his calculations; would not at the very last be lacking in his power and wisdom to bring his promises to fruition!

No Failures in God's Plan

The Heavenly Father makes no mistakes. His loving plans and purposes flow grandly on. He who created man, and man's home, will indeed bring him forth from the dust of the earth in the times of restitution, as he has

promised. He will know how to cleanse the skies, the earth, the rivers and lakes, and restore them to their original purity and beauty, even as he will do with fallen man himself.

And there will not be too many people! For "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa., ch. 35

It is now almost two thousand years since our Lord Jesus gave his life for mankind; but the promise is sure. It is awaiting the completion of the seed class, the footstep followers of Jesus, who are even now filling up "that which is behind of the afflictions of Christ."—Col. 1:24

"But now is Christ risen from the dead, and become the firstfruits of them that slept." (I Cor. 15:20) What glorious words! We believe the little flock is almost complete, and that the time of blessing is close at hand. What a privilege is ours, to join with the great Apostle Paul in sounding forth the present call of the church and the message of the coming resurrection and blessing of the afterfruits—those who shall be his during his presence!

1970 General Convention Theme Song

Bloomington, Indiana—August 8-13



1. "Great is Thy faith-ful-ness," O God my Fa-ther, There is no shad-ow of
2. Sum-mer and win-ter, and spring-time and harvest, Sun, moon and stars in their
3. Par-don for sin and a peace that en-dur-eth, Thy own dear presence to



turn-ing with Thee; Thou chang-est not, Thy com-pas-sions, they fail not;
cours-es a - bove, Join with all na-ture in man-i-fold wit-ness,
cheer and to guide; Strength for to-day and bright hope for to-mor-row,



CHORUS

As Thou hast been Thou for - ev - er wilt be.
To Thy great faith-ful-ness, mer-cy and love. "Great is Thy faith-ful-ness!
Blessings all mine, with ten thou-sand be-side!



Great is Thy faithfulness!" Morning by morning new mercies I see; All I have



need-ed Thy hand hath provided—"Great is Thy faithfulness," Lord, un-to me!



The BIBLE ANSWERS

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.
Montgomery WKAB-TV Channel 32
Sundays, 4:30 p.m.

ALASKA

Anchorage KTVA-TV Channel 11
Sundays, (Time to be announced.)

CALIFORNIA

El Centro KECC
Sundays, (Time to be announced.)
Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Los Angeles KTTV Channel 11
Sundays, 6:30 a.m.
Palm Springs KMIR-TV Channel 36
Saturdays, (Time to be announced.)
San Jose KNTV-TV Channel 11
(Day and time to be announced.)

CONNECTICUT

Waterbury WATR-TV Channel 20
Sundays, 12:30 p.m.

DISTRICT OF COLUMBIA

Washington WFAN-TV Channel 14
Sundays, 5:30 p.m.

FLORIDA

Palm Beach WPTV-TV
(Day and time to be announced.)
Sarasota CATV-TV
(Day and time to be announced.)

GEORGIA

West Point CATV-TV
Wednesdays, (Time to be announced.)

ILLINOIS

Kankakee CATV
(Day and time to be announced.)

INDIANA

South Bend WNDU-TV Channel 16
Sundays, 9:00 a.m.
Terre Haute WTHI-TV Channel 10
Alternate Sundays, 11:00 a.m.

KENTUCKY

Hazard WKYH-TV
(Day and time to be announced.)

LOUISIANA

Lafayette KLNI-TV Channel 15
Sundays, 11:00 a.m.

MARYLAND

Baltimore WJZ-TV Channel 13
Tuesdays, 1:45 a.m.

MASSACHUSETTS

Hyannis CATV
Sundays, (Time to be announced.)
Worcester WSMW-TV
Sundays, (Time to be announced.)

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 8:00 a.m.
Walker KNMT-TV Channel 12
Alternate Sundays, 8:00 a.m.

MISSISSIPPI

Columbus WCBT-TV Channel 4
Sundays, 7:30 a.m.

MONTANA

Miles City KYUS-TV
Thursdays, (Time to be announced.)

NEVADA

Henderson KLTC-TV
Sundays, (Time to be announced.)

NEW HAMPSHIRE

Hudson CATV
Saturdays, (Time to be announced.)

NEW YORK

Binghamton WBJA-TV Channel 34
(Day and time to be announced.)
Buffalo WKBW-TV Channel 7
Sundays, 8:00 a.m.
Plattsburgh WPTZ-TV Channel 5
Sundays, (Time to be announced.)

NORTH CAROLINA

Charlotte WCCB-TV Channel 18
(Day and time to be announced.)

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 8:15 a.m.
Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.
Coshocton WHIZ-TV Channel 71
Sundays, 8:15 a.m.

Television Schedule

Dayton WLWD Channel 2
Every fourth Sunday, 1:30 a.m.
Zanesville WHIZ-TV Channel 18
Sundays, 8:15 a.m.

SOUTH CAROLINA

Anderson WAIM-TV Channel 40
Mondays, (Time to be announced.)
Cheraw CATV-TV
(Day and time to be announced.)
North Augusta WRDW-TV
(Day and time to be announced.)

TEXAS

Corpus Christi KIII-TV Channel 3
Sundays, (Time to be announced.)
Midland KDCD-TV
(Day and time to be announced.)
San Angelo KCTV Channel 8
Sundays, 11:30 a.m.
Victoria KXIX-TV
Sundays, (Time to be announced.)
Weslaco KRGV-TV Channel 5
Saturdays, (Time to be announced.)

UTAH

Salt Lake City KUTV Channel 2
Sundays, (Time to be announced.)

VIRGINIA

Petersburg CATV
Tuesdays, (Time to be announced.)

WASHINGTON

Tacoma KTVW-TV Channel 13
Sundays, 2:30 p.m.

WEST VIRGINIA

Charleston WCHS-TV Channel 8
Mon.-Fri., 6:30 a.m.
Huntington WHTN-TV Channel 13
Mondays, 7:30 a.m.

WISCONSIN

Eau Claire WEAU-TV Channel 13
Sundays, 7:30 a.m.

CANADA

Carlyle, Sask. CFSS Channel 7
Sundays, 10:00 a.m.
Dauphin, Man. CKSS Channel 8
Sundays, 10:00 a.m.
Wynyard, Sask. CHSS Channel 6
Sundays, 10:00 a.m.
Yorkton, Sask. CKOS-TV Channel 3
Sundays, 10:00 a.m.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

CALIFORNIA

San Diego XERB 1090 7:45 p.m.

PANAMA

Panama City HOQ 1250
Saturdays, 8:00 p.m.

PARAGUAY

Asuncion 970 kc. Thursdays, 8:30 a.m.

PORTUGAL

Porto Miramar Radio Miramar
782 kc. Thursdays, 9:45 p.m.

PUERTO RICO

Mayaguez WTEL 1300 8:00 a.m.

TEXAS

Corpus Christi KCCT 1150 9:30 a.m.
Eagle Pass KEPS 1270
Laredo KVOZ 1490

URUGUAY

Montevideo Radio El Espectador
810 kc. Fridays, 2:15 p.m.

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 11:15 a.m.

Haleyville WJBB 1230 12:00 p.m.

ARIZONA

Phoenix KMEO 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.

Los Angeles KBIG 740 10:00 a.m.

Redding KVCV 600 7:45 a.m.

Sacramento KGMS 1380 8:30 a.m.

San Diego XERB 1090 9:45 a.m.

San Francisco KSAY 1010 10:00 a.m.

COLORADO

Fort Collins KZIX 600 9:00 a.m.

Montrose KUBC 580 8:15 a.m.

CONNECTICUT

Southington WNTY 990 12:05 p.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Lakeland WWAB 1330 12:05 p.m.

Orlando WTLN 1520 9:45 a.m.

Tampa WFLA 970 9:30 a.m.

HAWAII

Kealahou KKON 790 11:30 a.m.

IDAHO

Coeur d'Arline KVNI 1240 9:15 a.m.

Lewiston KRLC 1350 9:35 a.m.

Payette KYET 1450 9:05 p.m.

Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEAU 1330 10:00 a.m.

WEAU(fm) 105 Mondays, 12:30 a.m.

La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 8:30 a.m.

West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.

Indianapolis WIBC 1070 8:00 a.m.

Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBj 1410 12:05 p.m.

Louisville WAVE 970 8:15 a.m.

Newport WNOP 740 9:10 a.m.

Winchester WWKY 1380 10:30 a.m.

LOUISIANA

Shreveport KCIJ 980 10:45 a.m.

MAINE

Bangor WABI 910 10:30 a.m.

MARYLAND

Ocean City WETT 1590 12:05 p.m.

MICHIGAN

Detroit WQTE 560 10:30 a.m.

Grand Rapids WAFT 1480 8:45 a.m.

Saginaw WSGW 790 10:15 a.m.

MINNESOTA

Minneapolis KQRS 1440 11:30 a.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

Kansas City KCMO 810 9:40 a.m.

St. Louis KWK 1380 8:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.

Great Falls KKGf 1310 9:15 a.m.

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGi 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 8:15 a.m.

NEW MEXICO

Silver city KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEE 1300 9:00 a.m.

Buffalo-Niagara Falls

WHLd 1270 12:00 noon

Kingston WBaz 1550 9:45 a.m.

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

New York WJRZ 970 8:15 a.m.

NORTH CAROLINA

Elizabeth City WGAI 560 12:05 p.m.

Radio Broadcast Schedule

Leaksville	WLOE	1490	12:05	p.m.	VIRGINIA			
OHIO					Richmond	WLEE	1480	10:45 a.m.
Cincinnati	WNOP	740	9:10	a.m.	WASHINGTON			
Cleveland	WHK	1420	9:45	a.m.	Bellingham	KPUG	1170	9:30 a.m.
Columbus	WBNS	1460	10:15	a.m.	Centralia-Chehalis			
Piqua	WPTW	1570	11:30	a.m.		KELA	1470	10:35 a.m.
Zanesville	WHIZ	1240	6:40	a.m.	Olympia	KGy	1240	10:35 a.m.
OKLAHOMA					Quincy	KPOR	1370	10:35 a.m.
Oklahoma City					Seattle	KAYO	1150	10:30 a.m.
	WNAD	640	8:10	a.m.	Spokane	KUDY	1280	9:30 a.m.
OREGON					Tocoma	KMO	1360	9:45 a.m.
Lebanon	KGAL	920	9:00	a.m.	Yakima	KUTI	980	7:30 a.m.
Portland	KLIQ	1290	9:30	a.m.	WISCONSIN			
The Dalles	KODL	1440	9:15	a.m.	Fond du Lac	KFIZ	1450	11:05 a.m.
PENNSYLVANIA					Milwaukee	WEMP	1250	8:45 a.m.
Allentown	WHOL	1600	10:45	a.m.	Milwaukee	WYLO	540	7:45 a.m.
Connellsville	WCVI	1340	12:05	p.m.	Neillsville	WCCN	1370	9:15 a.m.
Pittsburgh	WARO	540	12:00	noon	WYOMING			
Pottstown	WPAZ	1370	12:45	p.m.	Cheyenne	KVWO	1370	10:05 a.m.
PUERTO RICO					CANADA			
Aguadilla (Fri)	WGRF		8:00	p.m.	Calgary, Alta.	CKXL	1140	10:30 a.m.
SOUTH DAKOTA					Corner Brook, Nfld.			
Yankton	KYNT	1450	11:05	a.m.		CFCB	570	10:30 a.m.
Yankton	WNAX	570	11:00	a.m.	Dauphin, Man.			
TENNESSEE						CKDM	730	10:30 a.m.
Clinton	WYSH	1380	12:45	p.m.	Oshawa, Ont.	CKLB	1350	9:45 a.m.
TEXAS					Prince Albert, Sask.			
Lubbock	KDAV	580	9:45	a.m.		CKBI	900	10:30 a.m.
Pampa	KPDN	1340	12:00	p.m.	St. Thomas, Ont.			
Pleasanton	KBOP	1380	7:15	a.m.		CHLO	680	10:45 a.m.
San Antonio	KMAC	630	12:00	noon	Vancouver, B. C.	CJOR	600	7:15 p.m.
Shamrock	KBYP	1580	10:00	a.m.	VIRGIN ISLANDS			
Sherman	KRRV	9:10	11:45	a.m.	St. Croix	WSTX	970	9:00 a.m.
Wichita Falls	KWFT	620	10:15	a.m.	MALDIVES ISLANDS			
Woodville	KVLL	1220	8:45	a.m.	Radio Maldives		4740	9:00 p.m. Tue.
UTAH					AUSTRALIA			
Logan	KBLW	1390	10:06	a.m.	Geelong	3GL	222m.	10:00 a.m.
Ogden	KVOG	1490	10:35	a.m.	CYPRUS			
Salt Lake City					Nicosia (Mon.)		602 kc.	10:00 p.m.
	KSOP	1370	9:30	a.m.				

RADIO TOPICS FOR MARCH

1—"The Hope of Immortality"	22—"A World Transition"
8—"The True and Living God"	29—"Christ's Thousand Year
15—"The Last Days"	Reign"

Bible Study

LESSON FOR MARCH 1

God Calls a New People

MEMORY VERSE: "For where two or three are gathered together in My name, there am I in the midst of them."

—Matthew 18:20

MATTHEW 18:10-20

IT IS true that beginning with the first advent of Jesus God has been calling a "new people." In the preceding ages God called Abraham, and constituted Abraham's progeny his people, and he dealt with and blessed them as a nation. (Isa. 51:2; Amos 3:2) However, the calling of God's new people is not upon a national basis, but is individual, and upon the basis of an obedient response to the Gospel.

It is a call to follow in the footsteps of Jesus, and to lay down one's life in sacrificial service. (Rom. 12:1) It is a heavenly calling. Paul wrote, "Holy brethren, partakers of the heavenly calling." (Heb. 3:1) Paul also calls it a "high calling." He wrote, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14

These "new people" are being called and prepared to be associated with Jesus in the spiritual phase of his messianic kingdom, to live and reign with him. (II Tim. 2:11, 12) They are a very choice and precious people to God, and he cares for them in every way. His holy angels protect and guide them in ways which we are unable to comprehend. Speaking of the angels, Paul wrote, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14

It is to these ministering angels that Jesus refers in the first verse of our lesson: "Take heed that ye despise not one of these little ones [individuals of God's 'new people']; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." This signifies that our guardian angels are well acquainted with the Heavenly Father, and that they know his will for each of his people, and will assist them in doing that

will. Those who seek to injure these "little ones" do so at the risk of losing God's favor.

The Parable of the Lost Sheep also emphasizes God's solicitude for his new people. Since those who constitute this new people are being called and prepared to be associated with Jesus in the future work of saving the world in general from sin and death, God is naturally interested in them and desires that they make their calling and election sure as joint-heirs with Jesus in that kingdom which will bring deliverance to mankind in general.

With this thought in mind we could with propriety expand the sphere of the parable, and think of the whole human race as being a "lost sheep" in the family of God. And think of the lengths to which the Heavenly Father has gone in order to redeem and restore the lost race! He sent his beloved Son into the world to die as their Redeemer. He has set aside an entire age in his plan for the selection of a people to work with his Son in the messianic kingdom, even employing his holy angels as guardians over this people to assure their attaining that for which they have been called.

God has also made wonderful arrangements for this new people in their association with

one another. When difficulties arise among them, he wants those involved to go directly to each other that an understanding may be reached, and amendment made if such is called for. The final status of possible wrongdoers is not left in the hands of unbelievers, but of the church itself. How this wonderful arrangement should contribute to the peace and spiritual prosperity of God's people as together they press on to make their calling and election sure.

Our memory verse is a blessed assurance. How good it is to know that when we meet together with our brethren in Christ, in the sweet spirit of fellowship, conscious ever of the blest tie that binds our hearts in Christian love, that the Lord will be in our midst. To this we often add, "And that to bless," which, while true, is not a part of the text.

QUESTIONS

What is the "new people" which God has been calling since the first advent of Jesus?

To what are they called, and what is the purpose of their calling?

How does God care for this people?

What arrangement has he made for communion together, and with him?

The Cost of Following Jesus

MEMORY VERSE: "And whosoever doth not bear his cross, and come after Me, cannot be My disciple."—Luke 14:27

MARK 8:34-38; LUKE 14:25-33

THE cost of discipleship is indeed very high. Today many of the denominational churches are endeavoring to impress prospective new members with the idea that belonging to the church is good business: that it widens one's circle of friends, and causes one to be looked up to in the community. But this was far from Jesus' approach, for as our memory verse states, Jesus explained that no one could be his disciple unless he bore his cross and followed him in the way of sacrifice.

This raises the question of what crossbearing really is. Through the centuries it has come to mean almost any sort of unfavorable or difficult circumstance in which a Christian might find himself. Doubtless this viewpoint has been a blessing to many, but crossbearing as mentioned by Jesus is far more meaningful than this.

In the first place, that which is often referred to as crossbearing is not something which

the individual voluntarily takes upon himself, but is a circumstance in life which is often thrust upon one, and which cannot easily be avoided. Contrary to this, Jesus invited those who would be his disciples to take up their cross. This suggests that the cross to which Jesus referred is something which is voluntarily taken and borne, not just a happenstance of life which might be painful and discouraging.

Jesus, of course, at the close of his ministry, carried a literal cross, at least a part of the distance from Pilate's judgment hall to the place of crucifixion. However, not many of Jesus' followers throughout the age have had this privilege, and we think that Jesus, knowing the circumstances under which he would finish his sacrificial death, spoke of the cross as a symbol of voluntarily laying down one's life in the divine service.

It was the custom of the day, under Roman law, for a prisoner condemned to death by crui-

fixion to carry his own cross to the place of crucifixion. Jesus knew this, and used the idea of carrying a cross as a symbol of sacrificial death—of following him. This is one of the conditions of true discipleship. One who is enlightened with the truth concerning discipleship knows that when he presents himself in full consecration to do the Father's will, he is agreeing to follow Jesus into death.

There is no other way for anyone to be a disciple of Jesus than to suffer and die with him. This is made very plain throughout the New Testament. It is referred to as being "planted together in the likeness of his death." And the assurance is given that those who do thus die with Jesus will, in the resurrection, live with him.—Rom. 6:5

Jesus said of those who do take up their cross to follow him into death that they can lose their lives by attempting to save them. The point is that these, in dedicating themselves to follow Jesus into sacrificial death, give up the hope of earthly life, and if they shrink from completing their sacrifice they prove unworthy of the exalted spiritual life with Jesus, and thus they lose their lives altogether. Jesus' question, "What shall a man give in exchange for his soul?" could just as

properly read, "in exchange for his life."

In Jesus' statement that it is necessary for one to hate his father, mother, wife, and children, the thought is "to love less." A true Christian does not hate anyone, especially members of his own family. But he must love these less than he loves the Lord, in the sense that he esteems it more important to please the Lord than his own family or relatives. The Lord comes first in every Christian's life.

No wonder Jesus taught that anyone considering being a disciple of his should first sit down and count the cost for, as we have noted, the cost of discipleship is very high indeed. It means, as Jesus said, a forsaking of all that we have in order that we might be fully devoted to the Lord. Obedience to the laws of the kingdom during the Millennium will not require sacrifice in the sense of giving up life. Obedience then will lead to restoration to perfect human life.

QUESTIONS

What are the terms of discipleship?

What is crossbearing as Jesus used this expression?

Did Jesus ask his disciples to hate?

Jesus Promises the Spirit

MEMORY VERSE: "But the Helper, the Holy Spirit, which the Father will send in My name; shall teach you all things, and remind you of all things which I said to you."

—John 14:26, Diaglott

JOHN 14:15-29

THE Holy Spirit is the holy power of God exercised for the accomplishment of his purposes. In this lesson Jesus promises that he will send this power to his disciples to enlighten and bless them, and call to their remembrance the many things which he had said to them; things which for the most part they had failed clearly to understand. The initial fulfilment of this promise came at Pentecost when the Holy Spirit was poured out upon the disciples waiting in the upper room.

The King James version of our English Bible uses the personal pronoun with respect to the Holy Spirit, thus giving the thought that this holy power of God is a person—the third person in a trinity of gods. But in the memory verse we have used the Emphatic Diaglott translation, by Professor Benjamin Wilson, which, in translating Jesus' promise of the Holy Spirit, reads, "which the Father will send in my name." This is in

keeping with the truth concerning the Holy Spirit.

The King James Version uses the word "Ghost" in our memory verse instead of "Spirit." This is another effort on the part of the translators to make the Holy Spirit appear to be a person. There is no justification for the translation "Holy Ghost." It should always be "Holy Spirit." An interesting illustration of this is found in the account of the outpouring of the Holy Spirit at Pentecost. Peter, explaining to his audience that what was occurring was the coming of the Holy Spirit upon believers, said of the resurrected Jesus, "He hath shed forth this, which ye now see and hear." (Acts 2:33) It is difficult to imagine the shedding forth of a person!

As noted, these incorrect translations are designed to help establish the doctrine of the trinity. In this doctrine the Father and the Son are presented as being equal, yet in our lesson for today (John 14) Jesus

is quoted as saying, "I go unto the Father: for my Father is greater than I." (vs. 28) Verse 20 reads, "At that day ye shall know that I am in my Father, and ye in me, and I in you." This reminds us of a statement Jesus made to his Father on behalf of his disciples: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17:21

Jesus referred to the Holy Spirit as the "Spirit of truth," and indeed this is what it is. True, God's power functions in many and various ways for the accomplishment of his purposes, but in the case of his consecrated people, and as a guiding and helping power in their lives, it is the power of his thoughts over our thoughts, and this is the power of truth, the truth of his written Word.

It will be recalled that the prophecies and promises of God in the Old Testament were recorded through the inspiration of the Holy Spirit. Jesus, during his ministry, imparted as many of these truths to his disciples as they were then able to receive. But he explained that he had many things to say unto them, but they would have to wait until the coming of the Spirit of truth. It was this promise which was fulfilled at Pentecost.

Jesus prayed on behalf of his disciples, "Sanctify them through thy truth: thy word is truth." But for the Word of God to sanctify his people it had to be understood, so his Holy Spirit came upon the church to reveal the meaning of what Jesus had taught from the Word, and to remind them of the many things which they had but vaguely understood.

Jesus spoke of the Holy Spirit as being a Comforter to his people. It comforted them through an understanding of the events of the crucifixion and resurrection of Jesus, and by revealing to them their partnership with Jesus in the outworking of the divine plan of salvation for a sin-cursed and dying race.

Jesus said, "Peace I leave with you, my peace I give unto you: . . . let not your heart be troubled, neither let it be afraid." (John 14:27) Jesus had peace through his faith in the promises of God and his full resignation to the will of God. We can have this same peace in proportion to our faith and obedience.

QUESTIONS

What is the Holy Spirit?

When was the promise of the coming of the Holy Spirit fulfilled?

How can we have peace?

God Gave His Son

MEMORY VERSE: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

MATTHEW 27:35-50

GOD'S complete gift of his Son to be the Redeemer and Savior of the world entailed the permitting of his enemies to put him to death. Truly, this was a display of the Heavenly Father's love, for without doubt the Father suffered keenly while Jesus hung dying on the cross. After all, Jesus was God's dearly beloved Son, the most precious treasure of his heart.

Important points stand out in our lesson. One relates to the inscription which was set up over Jesus while on the cross: "This is Jesus the king of the Jews." This inscription was put up at the behest of Pilate. Jesus had testified before Pilate that he was born to be a king; but apparently this Roman ruler did not take the claim seriously, for he declared that he found no fault in Jesus which made him worthy of death. Perhaps, therefore, the inscription was designed to be a mockery of the religious hatred of the Jews who had accused Jesus before Pilate that he claimed to be a king.

We are inclined to think, also, that Satan had much to do with the circumstances surrounding Jesus' death, and that this inscription was part of the "contradiction of sinners" against Jesus, as mentioned by Paul in Hebrews 12:3. We can see the hand of Satan in much that took place while Jesus was hanging on the cross. It will be recalled that Satan had offered Jesus the privilege of being the king of the whole world if he would fall down and worship him. Jesus did not yield to this temptation, and now Satan stirred up his enemies to shout, "If he be the king of Israel, let him now come down from the cross."

Satan had also previously suggested to Jesus that he cast himself off from the pinnacle of the temple and thus prove that he was the Son of God, but Jesus resisted this temptation also. Now the people shouted to Jesus, "If thou be the Son of God, come down from the cross." While Jesus had refused to prove his sonship by jumping from the pinnacle of the

temple, he was here given another chance: "Come down from the cross."

The "chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save." Jesus calmly accepted this "contradiction," knowing that it was the Father's will for him. But finally we hear the Master cry out in prayer, "My God, my God, why hast thou forsaken me?" This need not be taken as evidencing a lack of faith on Jesus' part, neither misunderstanding. Actually, it is a quotation from Psalm 22:1, with which Jesus must have been fully acquainted.

As we study this entire 22nd Psalm we find that it refers to a number of things which Jesus saw taking place before him, such as the parting of his garments. He heard the words, "He trusted on the Lord that he would deliver him." (Ps. 22:8) As he noted what was taking place, and heard what was being said, he would be reminded by this prophetic psalm that it had all been foretold by God's prophet, including his temporarily being forsaken by the Heavenly Father. To recognize this must have been a great consolation to the Master, and would in no small way enable him to utter from his heart that last prayer, "Into thy hands I commend my Spirit."—Luke 23: 46

As our lesson states, he "yielded up the ghost." Here again the translators have failed us, in that they make this text read as though Jesus had a separate entity dwelling within him called a "soul" or a "ghost," which he voluntarily released that it might wing its way to heaven. This is not the thought at all. The Greek original simply indicates that Jesus gave up his life, willingly laying it down in sacrifice as the world's Redeemer.

Jesus committed his life into the hands, or control, of his Heavenly Father. He knew that he had been promised a resurrection from the dead, and he trusted his Father to fulfil his promise. How beautiful the prophetic prayer of Jesus: "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell [sheol, the death condition]; neither wilt thou suffer thine Holy One to see corruption."—Ps. 16:8-10

QUESTIONS

When was God's gift of his Son completed?

Describe the "contradiction of sinners."

How did Jesus give up the "ghost"?

God Conquers Sin and Death

MEMORY VERSE: "But now is Christ risen from the dead, and become the firstfruits of them that slept."—I Corinthians 15:20

MATTHEW 28:1-10, 16-20

IF THE title of the lesson implies that God raised Jesus from the dead, it is correct, for Jesus did not restore his own life. On the day of Pentecost the Apostle Peter said, "This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:32) The Apostle Paul, speaking of the mighty power of the Heavenly Father, wrote, "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Eph. 1:20, 21

In our memory verse the Apostle Paul explains that in his resurrection Jesus became the firstfruits "of them that slept." The Revised Standard Version translates Ephesians 4:8 to read, "When he [Jesus] ascended on high he led a host of captives."

All the dead are referred to in the Scriptures as being captives, or prisoners of death; and in the plan of God, Jesus is the one destined to lead forth this mighty host of captives to life. His own footstep followers are the first to be led forth when the "gates of hell" are opened for them. These are highly exalted to the divine nature to live and reign with Christ in his millennial kingdom.

Then there are other groups which will follow. There is the "great multitude" of Revelation 7:14-17. These will be exalted to the spirit nature, but not to its highest form, the divine.

There will also be that group mentioned by Paul who will be brought forth in a "better resurrection." These are the ancient servants of God, often referred to as the Ancient Worthies. These will be the human representatives of the invisible Christ during the kingdom reign. They will be restored to human perfection.—Heb. 11:35

And finally there will be the whole world of mankind, who will be awakened from death—brought forth as prisoners from death—to be the subjects of the messianic kingdom. These, upon conditions of obedience, will be restored to perfection as humans and will live on the earth forever. Truly, Jesus was the “firstfruits” of the resurrection!

How startling must have been the message of the angel to the women who went early to Jesus’ tomb that memorable first day of the week nearly two thousand years ago, “Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead.”

In the Bible, revelations of great truths are often followed by a commission to “go quickly and tell,” and so it was with these women whose hearts must have been made glad by the assurance given to them by the angel that Jesus had been raised from the dead. They were not to keep this information to themselves, but go quickly and tell his disciples, and to inform them that the risen Lord would go before them into Galilee, and that there they would see him.

The women joyfully obeyed this commission, “and did run to bring his disciples word.” As they hurried to obey the commission of the angel, “Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.” Jesus repeated the commission of the angels to go and tell the disciples, and to say that he would meet them in Galilee.

Jesus met the disciples in Galilee as promised, and he said to them, “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations.” The women had been commissioned to tell the disciples the good news of Jesus’ resurrection, and now Jesus commissioned his disciples to go and “teach all nations” not only the fact of his resurrection, but the entire Gospel message of which his death and resurrection was the central theme.

QUESTIONS

Explain the extent to which Jesus is the “firstfruits” of the resurrection.

What important commission did the angel give to the women who went early to Jesus’ tomb?

What commission did the resurrected Jesus give to his disciples?

Christian Life and Doctrine

"In Remembrance of Me"

ON THAT portentous evening more than nineteen centuries ago, pious Jews all over the land were gathering with their families to celebrate once more the feast of the passover. For one small group, this evening held special interest, and even premonition; for He whom they so dearly loved, and to whom they had been looking for the realization of their long delayed expectations, had been making foreboding statements which both puzzled and troubled them. Only a short time earlier He had told them that "He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." On other occasions He had said that He must "go away", and that He must lay down His life.

These were strange words from One who had been talking of establishing a kingdom, in which they had been led to believe they would share. When one of his followers remonstrated at his exposing himself to death, their Master used the occasion to invite them, also, to lay down their lives in death, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."—Matt. 16:24, 25

And now, having followed his instructions to prepare the passover, this little band of twelve had gathered with

their Master in the upper room to celebrate the feast. At its conclusion, there came another of those strange statements. "He said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me." Likewise he took also the cup after supper, saying, "This cup is the new testament in my blood, which is shed for you."—Luke 22:15-20

The Bondage in Egypt

The Jewish celebration known as the passover, together with its deep significance, was born of the agony and despair of the bondage of the nation of Israel in Egypt. They had gone there as a small number at the invitation of Pharaoh, on Joseph's request, in order to escape the famine in the land of Canaan. There they had prospered, and they and their flocks and herds increased mightily. In course of time, however, there arose a new Pharaoh "which knew not Joseph;" and as he observed the multiplication of the Jews in their midst he began to fear for the safety of his own people. The burdens which Pharaoh then forced upon the Israelites to restrain their increase became intolerable. They cried unto the Lord for relief. In answer to their cries, the Lord sent Moses to deliver them from the hand of their oppressors; and under the direction of the Lord, Moses brought various plagues on the land.

The Lamb Without Blemish

The last of these plagues, and the most grievous, was the slaying by the destroying angel of all of the firstborn of

Egypt, both of man and of animals. But the firstborn of the children of Israel were spared; the Lord had instructed the Israelites that, in the evening of the fourteenth day of the month, each household was to slay a "lamb without blemish." The blood of this lamb was to be sprinkled on the two side posts and on the upper door post of the houses in which the lamb was to be eaten. It was to be eaten "in that night, roast with fire, and unleavened bread; and with bitter herbs . . . and his head with his legs." Nothing was to be allowed to remain; anything not consumed was to be burned by fire in the morning.

And the manner of its eating was significant: "And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover." The Lord then told them that he would pass through the land of Egypt that night, and would smite all the firstborn in the land, both man and beast; but the blood of the slain lamb on the doorposts and lintels of the homes of the Israelites would protect the firstborn within.—Exod. 12:1-13

At midnight all the firstborn of Egypt, including even the firstborn of Pharaoh himself, were smitten of the Lord; and also the firstborn of the cattle. There was not a house in all the land that escaped. Indeed, so great was the consternation and dismay of the Egyptians that Pharaoh rose up in the night and, calling Moses and Aaron to him, ordered the Israelites, with their flocks and herds, to leave the land forthwith. Thus it was that "with a mighty hand" the Lord accomplished the release of the nation from their bondage in Egypt. It was the terror and discomfiture occasioned by the plagues brought by the Lord, particularly that final, dread affliction involving the slaying of all the firstborn of the Egyptians, that secured their release.

The Lord admonished the Israelites that "this day shall be unto you for a memorial; and ye shall keep it a feast

to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever." (Exod. 12:14) And when they should finally come into the promised land of Canaan they were to keep the feast, and explain to their children that it was the sacrifice of the Lord's passover, to remind them throughout their generations that the Lord had passed over the houses wherein dwelt the firstborn of the children of Israel in Egypt when he destroyed the firstborn of Egypt, and delivered the Israelites from their oppressors. It was "a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations."—Exod. 12:42

"The Firstborn . . . Are Mine"

At the time of the passover experience in Egypt, the Lord gave Moses instructions on another significant point. He said to Moses, "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine." (Exod. 13:1, 2) On the eve of the deliverance of the Israelites, the lives of the firstborn alone were in danger. But these were the Lord's special concern, and for these the Lord had prepared a sure refuge—the covering blood of the lamb. All of the firstborn who availed themselves of this blessed provision were saved alive during that terrible night. Therefore, the Lord held these to be his. "For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself." (Num. 8:17) These were to be sanctified, or set apart, as his own special possession, and to perform a special service.

Later, for convenience, these firstborn were exchanged en masse for the levitical tribe of Aaron and his sons. The tribe of Levi thus became the Lord's, and these were then

(Continued on page 34)

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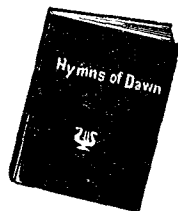
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appointed "to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel." (Num. 8:19) Aaron and his sons, themselves of the tribe of Levi, had already been consecrated into the priesthood, and it was fitting, therefore, that the Levites should be chosen to be the priestly tribe. In the subsequent division of the land of Canaan the tribe of Levi had no inheritance, but were supported by tithes supplied by the remaining tribes. The duties of the priests were many; but probably the most important was the sacrifice, on the day of atonement, of the bullock and the Lord's goat as an offering for sin, "to make an atonement for the children of Israel for all their sins once a year."—Lev. 16:34

"Remember This Day"

After the Lord had directed Moses relative to the setting apart to him of all the firstborn, Moses again reminded the people of the importance of the experience through which they had just passed under the Lord's guidance. "Remember this day, in which ye came out from Egypt, out of the house of bondage. . . . And it shall be when the Lord shall bring thee into the land of the Canaanites . . . that thou shalt keep this service in this month. . . . And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. . . . And it shall be for a token upon thine hand, and for frontlets between thine eyes; for by strength of hand the Lord brought us forth out of Egypt." "Thou shalt therefore keep this ordinance in this season from year to year."—Exod. 13:1-16

The frontlets here mentioned were small leather cases containing strips of parchment on which were written four passages of scripture, some of which have been quoted

here in part: Exodus 13:2-10, 11-17; and Deuteronomy 6: 4-9, 13-23. These dealt specifically with the Lord's deliverance of the nation from bondage, his promise to bring them into the land of Canaan, and the setting apart of the firstborn as belonging to the Lord. They also contained a summary of the Ten Commandments, instructions to memorialize the passover, and strict admonitions to teach all these things to their children.

The Lord told them that the memory of all these things should be in their hearts; but to assist them to be mindful of them, that they might always walk in his ways, they were instructed also to "write them upon the posts of thy house, and on thy gates" (Deut. 6:9), even though the Ten Commandments were later engraved on tables of stone for all to see and to do. The frontlets, which were to be bound on their arms by thongs, or worn on their foreheads, were to serve as additional reminders of these things. In the New Testament these frontlets are called phylacteries, from a Greek word meaning a safeguard, or guardian. They were to love and serve the Lord with all their heart and all their soul and all their might. (Deut. 6:5) By wearing these frontlets on their arms and on their foreheads, the Israelites would be reminded of God's goodness to them, and of his instructions and commandments, and thus they would be guarded from forsaking his paths.

A Shadow of Good Things to Come

That remarkable experience in the life of the nation of Israel is still most dear to the hearts of reverent Jews the world over; but it is of special interest to the church of the Gospel Age, for the Apostle Paul tells us that those things which happened to Israel were "a shadow of good things to come." (Heb. 10:1) Our Lord Jesus was a Jew, born under the Law, and subject to all its provisions and ordinances, including the observance year by year of the feast

of the passover. And he and his twelve disciples accordingly had come together in the upper room on that fateful evening for this purpose.

But Jesus knew by his knowledge of prophecy that his time had come, for he was destined to be "cut off" in the "midst of the week." (Dan. 9:26, 27) He knew that the passover lamb that was slain there in Egypt on the fourteenth day of Nisan in the evening, and whose blood provided protection for the firstborn of Israel, pictured himself. He was that perfect Lamb of God who would give his life as a ransom for the whole world. (John 1:29) He was about to meet the demands of Justice by giving his life on behalf of all mankind.

He knew that the passover that he had just celebrated with his disciples would be his last; therefore, when they had finished observing the feast, he said to them, "I will not any more eat thereof, until it be fulfilled in the kingdom of God." And then we read that "he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke 22:15-20) Thus, anticipating the terrible events of the morrow, when he would complete his sacrifice on the cross, and so fulfil the requirements of the Law, we find our Lord initiating a new ordinance, or ceremony—the only one beside baptism that is enjoined upon his footstep followers of the Gospel Age.

On an earlier occasion the Jews had asked Jesus for a sign, that they might believe in him, although only the day before he had fed five thousand from a few loaves and fishes. They reminded him that their fathers had eat-

en manna in the desert. Jesus said: "He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." The account then tells us that "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John 6:30, 47-53

In one sense the Jews were right—for how could they eat his flesh? This was a "hard saying" to them, and we read that "from that time many of his disciples went back, and walked no more with him." (John 6:60, 66) We need not think however that they fell into the error of some who believe that they actually partake of the literal flesh and blood of the Master.

The bread and wine that he offered to his disciples there in the upper room were merely symbols—the bread symbolizing his broken body, and the fruit of the vine his shed blood; and these together represent the sacrifice of his life on behalf of mankind. Our partaking of the bread and wine symbolizes our partaking of the merit of our Lord's sacrifice, and manifests our faith in him as our Redeemer. The faith thus manifested is the basis of our justification, or righteousness, before God. "Being justified by faith, we have peace with God." (Rom. 5:1) How glad we are for this loving provision of the Heavenly Father on behalf of the antitypical firstborn!

Firstfruits, and Afterfruits

Only the "church of the firstborn" have so far received the merit of Christ's sacrifice. (Heb. 12:23) These antitypi-

cal firstborn are also referred to in the Scriptures as "first-fruits." (James 1:18; Rev. 14:4) This clearly suggests that there shall be "afterfruits." And so we find it. Just as it was God's purpose that not only should the firstborn of Israel be delivered, but that the entire nation should be released from bondage, so also will it be in due time with the whole world of mankind. For Jesus Christ died, not for the few, but for all mankind. He "gave himself a ransom for all, to be testified in due time." He said that the hour would come when all who are in their graves would hear his voice, and come forth. Herein is God's great love for his fallen, human creation manifested; for "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—I Tim. 2:5, 6; John 3:16; John 5:28, 29

But there is a "due time" for these blessings to be bestowed upon mankind. The Apostle Paul makes this clear in that wonderful sermon about the resurrection, where he tells us that "as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits [Christ and the church]; afterward they [of the world of mankind] that are Christ's at his coming [presence]."—I Cor. 15:22, 23

Our Lord Jesus died on the cross more than nineteen hundred years ago, and mankind is still going down into the grave. This is so because "Christ the firstfruits" is not yet complete. The Apostle Paul tells us that Christ is not one, but many: "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. . . . Now ye are the body of Christ, and members in particular." (I Cor. 12:12, 27) During this Gospel Age the Lord has been selecting and testing those who shall make up this body of Christ. He has been taking out of the world a little flock, "a people for his name."—Acts 15:14

These have accepted Jesus' invitation to deny themselves, take up their cross, and follow him. Having faith in his shed blood, they have presented themselves "a living sacrifice." (Matt. 16:24; Rom. 12:1) They have no inheritance in the land, for their treasure is in heaven. These "by patient continuance in well-doing seek for glory and honor and immortality, eternal life" (Rom. 2:7), drawn by the wonderful hope that, if faithful, they will be joined with their Head in glory and will live and reign with Christ in the kingdom for a thousand years, for the purpose of blessing all the families of the earth.—Rev. 2:10; 20:6, Gen. 22:18; Gal. 3:27, 29

We see, then, that as we partake of the symbols of Jesus' sacrifice we appropriate to ourselves, by faith, the merit of that sacrifice; but we do more than this—we consecrate our lives to sharing in that sacrifice. In his letter to the church at Corinth the Apostle Paul says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." (I Cor. 10:16, 17) The Greek word which is translated into our English word "communion" has the thought of partnership, or sharing. The true followers of the Lord, then, by faith partake of the justifying merit of Christ's sacrifice in order that they, in turn, may also lay down their justified lives in sacrifice, filling up that which is behind of the suffering of Christ. (Col. 1:24) "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."—Rev. 14:4

The selection and proving of this firstfruits class is the glorious work of the Gospel Age. This explains the seeming delay in the fruition of God's plan of salvation for mankind. When this firstfruits class is complete, the church

joined to her Head, then will the Kingdom of God be set up in power and glory; then will the merit of Christ's redeeming blood be applied on behalf of the whole world of mankind; then will begin the kingdom work of restitution of mankind back to the glory and beauty and perfection that had been father Adam's in the lovely Garden of Eden; then, indeed, will have come the due time for the after-fruits—when God's law will be written, not on tables of stone, but in the grateful, loving hearts of all men.

But the development of the Lord's special people continues. The antitypical firstborns, whose deliverance must precede that of the world, are still under the protection of the covering blood of the Lamb. Their sacrificial work is almost complete, and they look forward, longingly, to the early consummation of their hope of being with their Lord, and of blessing all the families of the earth. But, until then, they are ever mindful of the sacrifice of their Lord and Master, and they reverently keep the memorial of his death on Calvary's cross. Humbly, they partake of the merit of his shed blood; faithfully, they in turn lay down their own lives in sacrifice, filling up that which is behind of the sufferings of Christ. This they do in grateful remembrance of him.

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The Prophetic Testimony

"And we have the prophetic Word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts."—II Peter 1:19, R. S. V.

THE long reign of sin, suffering, and death is likened in the Bible to a nighttime, a time of darkness. However, the Bible assures us that this long period of darkness will not last forever, that there will eventually, and in God's due time, come a glad new day of peace and happiness for mankind. Psalm 30:5 reads, "His [God's] anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning."

Not only has the sighing and crying of the world been a part of the nocturnal experiences of the human race, but through all this sorrow there has been little true knowledge of the Creator and of his loving design for the ultimate release of mankind from sin and death, and this lack of understanding has contributed to the "darkness" of human experience. The various concepts of God which are held in the heathen world, and to a large extent in the professed Christian world, have tended to instil fear into the hearts of the people, and this has increased the unhappiness of their existence.

God's "anger" (Ps. 30:5) is manifested in the sentence of death which came upon man because of his transgression of divine law. This anger is contrasted with God's favor which, in his own due time, will bring joy and life to the people. The Scriptures reveal that this "favor" was manifested by the Creator's gift of his beloved Son to be the Redeemer and Savior of the world from sin and death, and

that this time of restoration to life provided by the ransom will be ushered in by the long-promised kingdom of Messiah.

One of the beautiful symbols denoting the blessings of the kingdom is found in Malachi 4:2, where Jesus in the lifegiving authority and power of his kingdom is described as "the Sun of Righteousness" which arises with "healing in his wings." It will be this glorious "Sun of Righteousness" which will dispel the noxious vapors of darkness and suffering which have plagued the human race so long. This will be in that new day of blessings mentioned by David in the assurance that "joy cometh in the morning."

Our text (II Pet. 1:19) is found in a very interesting setting. In verse 11 of this chapter Peter speaks of the faithful followers of the Master as having an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ." This is the messianic kingdom of promise, and Peter is reminding us that the faithful followers of the Master will, in the "first resurrection," enter into that kingdom to live and reign with Christ.

And then, in verses 16 to 18 Peter says, "We have not followed cunningly devised fables, when we made known unto you the power and coming [Greek, presence] of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

The reference here is to the transfiguration vision which is recorded in Matthew 17:1-9. Just previous to this miraculous vision Jesus had said to his disciples, "There be some standing here which shall not taste death, till they see the Son of man coming in his kingdom." (Matt. 16:28) It was evidently in the transfiguration vision that Peter, James,

and John experienced the fulfilment of his promise. They did not see Jesus in his actual kingdom, but they did see a vision portraying the glory of the messianic kingdom, and because of what they saw Peter was prompted to say, "We have not followed cunningly devised fables, when we made known unto you the power and coming [presence] of our Lord Jesus Christ, for we were eyewitnesses of his majesty."

Convinced

It is clear that what Peter saw in the transfiguration vision had assured him that Jesus truly was the Messiah, and that in due time the glory and majesty of his kingdom which they had seen in vision would become a reality. Probably one of the elements of the vision which had helped to convince Peter of this was the appearance of Moses and Elijah. The Jews sent priests and Levites to John the Baptist to find out who he claimed to be. He said, "I am not the Christ. And they asked him, What then? Art thou Elias [Elijah]? And he saith, I am not. Art thou that prophet? And he answered, No."—John 1:19-21

Moses tells us of a promise the Lord made to him concerning "that prophet." We quote, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:18, 19) To the devout Jews who knew of the promises of God this prophecy took on a very important meaning, for in addition to the Messiah himself, they looked for the coming of "that prophet," (though they are one and the same) hence the inquiry of John the Baptist as to whether or not he was this great one.

Then, in Malachi 4:5, 6 we have a promise of the coming of an Elijah: "Behold, I will send you Elijah the prophet

before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." Because of this prophecy the Jews also looked for the coming of "Elijah," so John the Baptist was also asked concerning him, "Art thou Elias [Elijah]?"

So it is that in the great array of messianic promises and prophecies of the Old Testament three important figures stand out—the Messiah, one like unto Moses, as "that prophet," and "Elijah." No careful student of the prophecies could be fully assured that Jesus truly was the Messiah if "that prophet" and "Elijah" did not in some way enter into his kingdom plans, so in the transfiguration vision of the kingdom Peter, James, and John saw that in addition to the Messiah these other two figures had a part, for they appeared with Jesus. Thus the entire prophetic testimony concerning the Creator's kingdom plan as it centered in Christ was accounted for in that wondrous vision of the kingdom. They had not followed "cunningly devised fables."

A Lawgiver

Moses was Israel's lawgiver, and this will be one of the functions of the Messiah throughout the age of his kingdom. This is explained in the prophecy concerning "that prophet." In the New Testament the Apostle Peter quotes the prophecy and shows that its fulfillment will come through Christ following his second advent. The quotation is in Peter's sermon concerning "the times of restitution of all things," which, he declares, had been "spoken by the mouth of all his [God's] holy prophets since the world began."—Acts 3:19-23

After making this sweeping statement concerning God's promises of restitution, the first proof text he quotes is

the prophecy of Moses concerning "that prophet." And it is interesting to note the full implications of that wonderful prophecy: "A prophet shall the Lord your God raise up unto you of your brethren." This promise, then, applied to the Israelites of Moses' day to whom it was addressed, and shows also that the great "Prophet" of promise would be raised up from a later generation, which was true of Jesus.

This denotes that in order for the Israelites of Moses' day to receive the fulfilment of this promise it will be necessary for them to be raised from the dead. Peter knew that the prophetic testimony concerning "restitution" included an awakening of the dead, for he would know of that wonderful promise, "The ransomed of the Lord shall return with songs of everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away."—Isa. 35:10

This is no assurance of universal salvation for all mankind, not even for the Israelites, for after they are awakened from the sleep of death they will need to obey that Prophet, otherwise they will be destroyed from among the people. This point is covered in the original prophecy concerning that Prophet by the expression, "I will require it of him."—Deut. 18:19

The Elijah Type

The Prophet Elijah was the one used so mightily to restore the worship of the true God in Israel. We all recall the courageous manner in which he challenged the priests of Baal on Mt. Carmel. (I Kings 18:25-40) This agrees with the prophecy concerning the antitypical Elijah, of whom it was foretold that he would turn the heart of the fathers to the children, and the heart of the children to the fathers—in other words, a work of reformation.

To a small degree, John the Baptist conducted a work of reformation in Israel by his ministry of repentance.

Throughout the Gospel Age the faithful followers of the Master, in proclaiming the Gospel of the kingdom, have called upon the people to repent. (Acts 17:30) But both these efforts have been largely ineffective so far as the vast majority of the people are concerned, and the full work of reformation, and of turning the people to the worship of the true God remains to be accomplished during the messianic kingdom reign. While there will be appropriate agencies in that kingdom to carry on this work, it will be actually centered in Christ, for he is that true Light which eventually enlightens every man that cometh into the world.

Importance of Prophecy

By means of the transfiguration vision God's Word of prophecy had been confirmed and, as Peter indicates, the Lord's people do well to take heed unto it, not for a little while, but until "the day dawns and the morning star rises in your hearts." Without doubt the faithful followers of the Master throughout the age have observed this wise counsel. The prophecies had revealed the great falling away from the faith which occurred beginning shortly after the death of the apostles. They foretold the rise and the fall of the great antichrist system, and many of the details which would be involved.

The prophecies told of the signs which would accompany the Master's second presence, and that he would be the "Chief Reaper" in a great "harvest" which would occur at the end of the age, and in the beginning years of his presence. The prophecies foretold that in his presence his long-promised kingdom would be established, and that this would involve the bringing forth of his faithful followers from the sleep of death in what the Bible describes as "the first resurrection," and that these would reign with Christ a thousand years.—Rev. 20:4, 6

These are referred to in the Scriptures as "heirs of God, and joint-heirs with Christ." They will share with Christ in the work of "that prophet," and in a global-wide work of filling the earth with the true knowledge of God, and restoring a united worshiping of the great Creator. (Zeph. 3:9) Thus will the darkness which has enshrouded the human race for now more than six thousand years—the ignorance of the true God, and the sorrow and sighing of a dying race—be removed.

The Day Dawn

This will be the glorious new day of the prophecies, the one referred to by David when he said that "joy cometh in the morning." (Ps. 30:5) This day dawns much as does a literal day. Peter admonishes us that we should give heed to the sure Word of prophecy until "the day dawns and the morning star rises" in our hearts. Here the reference is to the period just before the sun rises. It is then that the "Morning Star" rises. Jesus is this Morning Star. He testified, "I am the root and offspring of David, and the bright and morning star."—Rev. 22:16

While the morning star is shining it is still measurably dark, and this is particularly true with respect to this prophetic day mentioned in our text. In this case the world in general does not even recognize the presence of the "Star" that betokens the approach of a new day. The Lord's own people do not see him literally, but by the eye of faith and a discernment of the prophetic signs which were to indicate his presence. Peter puts it beautifully when he says that he rises in our hearts; that is, we become convinced that he is here.

Webster's Dictionary defines dawn as "to begin to grow light in the morning." In the prophetic day of our text the world does not even note the first gray streaks of dawn, for it is a time fraught with trouble, and it seems to those

uninstructed by the sure Word of prophecy as though the darkness is more dense than it has ever been before; and indeed, in many respects this is true.

However, as we see in this a further fulfilment of the sure Word of prophecy which foretold that Satan's social order must be destroyed in a "time of trouble such as never was since there was a nation." (Dan. 12:1; Matt. 24:21, 22) So it is, as foretold by the Prophet Isaiah, that while "the morning cometh" there is "also the night." The Swedish translation reads that while the morning cometh "it is still dark." We are now in that dark period of human experience, and through the sure Word of prophecy we are privileged to discern the "Morning Star" and thus are assured that the present travail of sorrow upon mankind is the harbinger of that glorious new day of blessing.

The Scriptures are concise in their use of symbolisms. The "Morning Star" symbolism is most revealing in connection with the present time of human experience, but the reality of the full burst of day is illustrated by the actual rising of the sun. In a text already quoted we are told of that glorious time when the "Sun of Righteousness" shall arise "with healing in his wings." (Mal. 4:2) So we might say that now we are in the "Morning Star" period of the Master's presence, this "Star" having risen in our hearts. This means that the rising of the "Sun" is near, when the glorious rays of healing will begin that period of joy in human experience when "all families of the earth" will be blessed.

Blessings of the New Day

As we have noted, Peter referred to the blessings of the new day as "restitution," and explained that "the times of restitution" had been foretold by all God's holy prophets. This testimony of the prophets is also part of the sure Word of Prophecy to which we do well to take heed, for

just as the present dark time of trouble came upon mankind in fulfilment of what the Lord had foretold in his Word, so likewise the blessings of the new day are sure to come in God's own due time.

And how the world of mankind will then rejoice! There will come global-wide and lasting peace. Blind eyes will be opened, and deaf ears will be unstopped. "The lame man shall leap as an hart, and the tongue of the dumb sing." (Isa. 35; Micah 4:1-4) Death will be destroyed, and tears will be wiped from all faces. (Isa. 25:8, 9) Eventually, as the day progresses, all the dead will be awakened and given an opportunity, through obedience, to be restored to perfection—the perfection which Adam lost when he transgressed divine law.

The soothing, life-giving powers of the "Sun of Righteousness" will be felt upon every continent of earth, and in the isles of the sea. Its light and life-giving power will be felt by the whole suffering world of mankind. The enlightening rays of that "Sun" will fill the earth with a knowledge of the glory of God. This means that all "doctrines of devils," all nocturnal hallucinations and superstitions, all human creeds and dogmas, all the precepts of men by which people are taught to fear God rather than love him, are to be swept away, and replaced by a true knowledge of God and of his righteous laws.—Isa. 11:9

With a knowledge of the glory of God filling the earth, there will come also the clearing out of all the myriad citadels of sin, vice, and crime. As the glorious "Sun of Righteousness" forces its enlightening and healing rays into the various dens of iniquity, the satanic darkness of these rendezvous of evil will give place to the glorious enlightenment of the new day. There will not be a nook or corner of the earth where the light from that glorious "Sun" will not penetrate. Truly the Word of prophecy reveals a glorious new day for the human race!

The British Section

Trials Essential

"My brethren, count it all joy when ye fall into divers temptations."—James 1:2

ALL those who have been called of the Lord during this Gospel age are called with what the Apostle Paul styles the "high calling," the "heavenly calling," which is a call to share with Jesus in his "glory and honor and immortality." But the call is not the decision in the matter; it is merely an invitation with certain definite conditions.—Phil. 3:14; Heb. 3:1; Rom. 2:7

We are called not only to righteousness, but to walk in the Master's footsteps of suffering and self-sacrifice. Those are the only terms on which any are received as disciples of Christ. We understand the Scriptures to teach that during the millennial age there will be other terms of acceptance which God will offer to the world. But there are no conditions offered now other

than those of becoming followers and disciples of Jesus, to walk as he walked.

The Apostle James intimates that temptations may overtake these followers of Christ, into which they will fall as into a snare. As for an army, traps are set by the enemy, so the great Adversary sets traps and snares for us. He endeavors to misguide our minds and to lead us away from proper conceptions of truth and righteousness. We should be very careful to avoid his snares.

Temptation is not sin—every temptation, every trial, every persecution, every difficulty in life, permitted to come upon us who have made the covenant of sacrifice with the Lord, is intended to prove us, to test our love, to see whether or not our characters are fixed, rooted and grounded in righteousness and being built up in love. To realize this should put all these trials, difficulties and temptations in a new light before us, and greatly assist us in fighting a good fight, and in overcoming.

When we find ourselves suddenly in trials, we should say, If by these trials the Lord is proving my love and devotion to him, then, however trifling they may be, or however severe, I will diligently use them as favorable opportunities to demonstrate to my Lord the fulness of my love and devotion to him and his cause. I must fight a good fight against this thing—the world, the flesh or the Adversary—whatever it might be that brought the trials.

We can rejoice because we know that if we overcome under such trials our characters will make advancement towards crystallization. We can rejoice also because we know that the Lord would not let us fall into any temptation which he would not cause to work out for us a blessing if we are wholly loyal.

Let us dwell often upon the words of the apostles: "My brethren, count it all joy when ye fall into divers temptations." "Greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though

it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"—if we are rightly exercised by these trials.—James 1:2; I Pet. 1:6, 7; James 1:12; II Cor. 4:17

"He That Endureth"

We are assured that those who love the Lord, and who because of this will receive the kingdom, will be those whose love will have been tested by trials and temptations. Those who do not love the Lord with all their heart—in whom self, or some other idol, has first place—will be seduced by the world, the flesh, or the Adversary into some form of rebellion against the divine Word, or divine providences.

They will have schemes and theories which they will prefer to the Lord's plan. These, when analyzed, will usually be found to be based either upon

selfishness, or upon ambition, or an evil spirit of envy or hatred. The Lord's leading and the Lord's words lose their attraction to such, and they lose their interest correspondingly. Like those who turned away from the Lord at the first advent, declaring, "This is a hard saying," they walk no more with him.

As there are some substances which are weak and brittle, so are there some which have fibre, strength, endurance. The Lord chooses for himself such characters as have the strong, enduring qualities—fortitude, patience and longsuffering. Some there are who walk close to the Lord, who will not be driven from him by any of the arts and wiles of the Adversary. They are such as are at heart fully the Lord's—not their own; they follow wherever the Lord may lead, because they have no will except the will of God. These will follow the Lord in the narrow way of trial, discipline and testings during the present life, and by and by, as he has declared, "They shall walk with me in white: for they are worthy."—Rev. 3:4

He who escapes all trials, temptations and difficulties

has every reason to doubt that he is really in relationship with God as a son. If he were a son, the Lord would surely find it necessary to give him trials and difficulties. If he does not have these, he should go to the Father and make sure that there is no impediment on his part—make sure that he has put himself in the proper place where he can be prepared for the kingdom. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Hebrews 12:6

All of us will rejoice when the testings are over and we are accepted as overcomers, to share with the Lord in his throne. But patience, trust and love must first do a refining work in our hearts, making us mellow, submissive and obedient to God. Let the good work go on! Let us rejoice if our trials have made us stronger in character, more humble and Christlike, more aware of our blemishes and imperfections, more watchful and earnest in our endeavors to correct them as far as possible.

"Stepping Stones"

Even the conflicts in which we have had only partial vic-

tory may have resulted in blessings to us. Even in those experiences where we have suffered absolute failure, there may be, through the pain of defeat, a strengthening of our character, a firm determination for greater watchfulness, and a more fervent prayer for the Lord's sustaining grace, the need of which has been more deeply impressed upon our hearts. Thus even failures may become "steppingstones" by which we rise toward God and heaven. Only through much tribulation shall we enter the kingdom of heaven at all.

If, therefore, the Lord's people find themselves involved in temptations, tribulations, instead of feeling downcast they are to rejoice and say, These are evidences that the Lord is preparing me for a place in the kingdom. This should give one courage to fight the good fight against the world, the flesh and the Adversary. The flesh is suffering; but the new mind, the new will, has the joy of the end result, and, therefore, the new creature can rejoice, knowing that these trials are not for his harm, but for his good.—I Pet. 4:12, 13

A Way of Escape

The Heavenly Father will, with every temptation provide a way of escape. Hence, when we find ourselves in difficulty, we are to say, The Heavenly Father is permitting this trial—the Lord Jesus will help me, and so I will rejoice in the fact that the Lord will not allow me to be overthrown; for he has promised that all things shall work out for my good, because I love God and seek to know and to do his will.

As our text expressly says we are to count it all joy when we "fall" into temptations, but not when we "walk" into them. We are not to seek temptation. But if we fall into temptation we are to say, I have been striving against this thing, and the Lord has permitted it, and there must, therefore, come some blessing out of it for me.

Our joy is largely dependent upon our study of the Word, and our knowledge of the precious promises contained therein for those who overcome. The Lord wants those who will endure a great fight of afflictions, who will endure patiently, though the temptations continue long, and the

tribulations become more and more severe. But if we should lose our faith, all our previous good resolutions and standing for what is right would not make us overcomers.

A Word of Warning

To those who are of this anointed company, and who are striving to attain the glory promised to the faithful followers of Christ, the Apostle Peter issues a very definite word of warning. In the opening chapter of his second epistle, he urges the church to add quality after quality of character, that thus they may be fitted for the glorious things that God has promised to the faithful. He specifies faith as the primary qualification. To this he says that we are to add fortitude, knowledge, patience, self-control, godliness, brotherly-kindness, and a broad generous love for all mankind. The reason the Scriptures declare that our judgment will be according to our faith is that while in the flesh we shall never be able to perform works such as God could approve.

What God approves is the new creature. By exercising faith, and by demonstrating loyalty, these new creatures

will be able to please him, and to work out the proper character as enjoined in his Word, developing the fruits and graces of the Holy Spirit. "If ye do these things," says the apostle, "ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Faith is necessary all along the line. Without faith we could not have courage to go on. If we did not have faith what would be our source of encouragement? The "fall" mentioned in the text above quoted is evidently a fall from the position to which we have been invited. We were called to be joint-heirs with our Lord. If we are obedient to the Word of the Lord and are properly exercised by the experiences which are given us in the school of Christ, we shall gain his approval; for, faithful is he that hath called us. If there is a "fall" in our case it will be due to failure to do our part. If we fail to cultivate character, we shall fail to gain the kingdom.

Among those who "fall" it will be more serious with some than others. Those who

fail to go on will receive certain tests which will determine whether they will turn back to the world or will continue in the narrow way. Some will fail in that they will not manifest sufficient zeal. These will come through great tribulations. If by these experiences they are brought to a full loyalty to the Lord, they will be granted everlasting life; but not on so high a plane as if they had not failed in their manifestation of zeal for the Lord, and of faith, energy and perseverance in doing the Lord's will.

Again, from lack of zeal in the Lord's service or from cultivating a spirit of bitterness, one may deteriorate until he becomes an enemy of the Lord, loving sin rather than righteousness. As an opponent of God, such a one would suffer a complete fall. But those who have a temporary fall, and who afterwards overcome in the trials which the Lord allows to come upon them, thus showing their loy-

alty to him, will be fully recovered. Those who fall utterly can never be recovered. Such will lose everything. They had sacrificed their human hopes before they could be accepted, therefore their falling away from this condition as new creatures will be hopeless.

The fall of such will be far worse than the fall of Adam, which resulted from having only limited knowledge and from lack of experience in the results of evil, for these have come to a clear knowledge of the truth and have experienced a share in the redemption. The falling away of such would mean a fearful looking for of judgment—destruction as enemies of God. Adam had only a small knowledge of the grace of God, and therefore is redeemed and will ultimately be restored if he will come into harmony with God. Dear brethren, let us take heed to our ways. Let us earnestly cultivate the fruits of the Spirit.

PORTRUSH CONVENTION, May 23-25

For further particulars and accommodations please write to Mr. T. Lang, 31 Hawthorne Terrace, Londonderry, North Ireland.

Your Questions

From East and West

Who are those who come "from the east and the west" and sit down "with Abraham, and Isaac, and Jacob" in the kingdom of heaven? And who are "the children of the kingdom" who "shall be cast into outer darkness," with "weeping and gnashing of teeth"?

These statements by Jesus are recorded in Matthew 8:11, 12. Luke also records these words, and to the "east" and "west" he adds "the north and the south." Luke also adds "and all the prophets." (Luke 13:28, 29) The Scriptures reveal that these ancient servants of God referred to by Jesus will be the human representatives of the kingdom of Christ—"princes in all the earth."—Ps. 45:16

Jesus is saying that just as the people in his day came to him for help, including some Gentiles who learned of his healing powers, so in the kingdom there would be a worldwide recognition of these visible representatives of the

kingdom, and people from every quarter of the earth would look to them for help.

Luke's account, instead of saying that "the children of the kingdom" would be cast out, says "you yourselves" will be "thrust out." Evidently the reference is to the same class; that is, to those who rejected Jesus at his first advent. As members of the Jewish nation these were "children of the kingdom," because all the kingdom promises and opportunities were originally offered to this nation. But, as Jesus said on another occasion, the kingdom was to be taken from them, and given to a nation "bringing forth the fruits thereof." —Matt. 21:43

These original "children of the kingdom," particularly the scribes and Pharisees who in Jesus' day sat in Moses' seat, will, in the resurrection, discover that the Ancient Worthies and prophets will be the recognized leaders and teachers of the people, and that they themselves have lost this honored position.

Their "weeping" and "gnashing of teeth" does not indicate that they will be in a place of torment. These expressions merely denote deep disappointment and chagrin. If they then accept Christ and obey the laws of the kingdom, they will receive life, and will, when they prove worthy of the privilege, have the opportunity of co-operating with the Ancient Worthies in the work of the kingdom.—Rom. 11: 25-33

No Need to Fear

I have an intense fear of death. Can you help me overcome this?

Fear of death is due largely to the many misconceptions of it which have come down to us from the Dark Ages. Basic to all these is the Satan-inspired doctrine that "there is no death," meaning that what we call death is not death at all, but a transition into another life. According to the

creeds of the Dark Ages, as well as other misconceptions, the life beyond may be one of happiness or of misery; it may be in heaven, or it may be in a hell of torment—or possibly in a creedal purgatory. With these false theories in mind it is no wonder that many fear death.

It is a fear of the unknown that could turn out to be tragic beyond description. Yes, we can help you to overcome this fear if you are willing to accept the teachings of the Bible that "the wages of sin is death," and that "the dead know not anything." (Rom. 6: 23; Eccl. 9:5) The Bible speaks of death as being like sleep, from which there will be an awakening. Just as you do not fear to go to sleep at night, knowing that you will awaken in the morning; so you need not fear going into the sleep of death, for from this sleep also there will be a glorious awakening, in a new day of happiness, peace, and life.

—oOo—

THE MEMORIAL SUPPER

The proper date for the Memorial Supper in 1970 is Sunday evening, April 19.

Vineyard Echoes

Further Witness in Europe, South Africa, and South America

IN THE providence of the Lord, beginning the first Friday of February, the Gospel of the kingdom began to be beamed over the facilities of "Radio New York Worldwide," in both the English and Spanish languages. The transmitters for this powerful radio station are located at Scituate, Massachusetts, and it is claimed that this is the best possible location for transmission by short wave to Europe, Africa, Latin America, and the Caribbean.

The "Frank and Ernest" program goes out from this station on the following frequencies:

- 15.440 MHZ- Europe—19 meters
- 17.845 MHZ- Europe—16 meters
- 17.760 MHZ- South America—16 meters
- 21.535 MHZ- Africa—13 meters

All these broadcasts are on Fridays at 2:15 P. M., New York time.

The "Francisco y Ernesto" (Spanish) broadcasts are transmitted as follows: Frequencies:

- 9.545 MHZ—31 meters
- 11.855 MHZ—25 meters
- 9.615 MHZ—31 meters
- 11.770 MHZ—25 meters

These Spanish broadcasts are transmitted every Friday at 8:45 P. M., New York time.

We are happy indeed that the Lord has permitted us to make arrangements for this further diffusion of the truth.

There is a large number of short-wave receivers in the countries reached by these broadcasts, and without doubt in this way the truth will reach some who have never before heard this glorious message of the kingdom. And there will be many brethren, especially in the European countries which are covered, who will be able to tune in on the programs, and this should help to strengthen that blest tie that binds our hearts in Christian love.

We might also report, while we cannot give the details at this time, that arrangements are being made for broadcasting the Spanish programs over a network of ten powerful radio stations throughout Mexico. A listing of these stations will appear in the April issue of *The Dawn*. Incidentally, we are glad to report that our overseas Spanish broadcasts, especially those being transmitted from Portugal, are bringing a very encouraging response.

—oOo—

Special Resurrection Telecast

MANY will remember that last year for the first time we were able to provide television stations with a special half-hour film dealing with the death and resurrection of Jesus, for their use on Easter Sunday. Considerably more than a hundred TV stations used this film and thus a wide witness for the truth was given. The same film is being offered to television stations again this year, and our distributing agency in California has informed us that up until the time we go to press upwards of fifty stations have asked for this film. In addition to this, our agency in New York tells us that they expect to have a call for twenty-five of these films, making a total of seventy-five. We do not have the details of stations and times from the New York agency as yet, but here is the list furnished us by Brother Foss, who has charge of distribution in California.

SPECIAL TELECAST FOR EASTER SEASON

ALASKA

Anchorage KENI-TV Channel 2
Fairbanks KTVF Channel 11

CALIFORNIA

Bakersfield KBAK-TV Channel 29
Bakersfield KJTV Channel 17
Eureka KVIQ-TV Channel 6
March 29, 8:00 a.m.

COLORADO

Denver KBTB Channel 9

FLORIDA

Palm Beach WPTU Channel 5

GEORGIA

Athens WGAU
Augusta WJBF Channel 6
March 29, 6:30 a.m.

HAWAII

Honolulu KHON-TV Channel 2

ILLINOIS

Peoria WIRL-TV Channel 19
March 27

INDIANA

Muncie WLBC Channel 49

LOUISIANA

Alexandria KALB-TV Channel 5
New Orleans WYES-TV
March 29, 4:30 p.m.

MAINE

Bangor WLBS-TV Channel 2
March 29, 2:30 p.m.
Presque Isle WAGM-TV Channel 8

MICHIGAN

Marquette WLUC-TV Channel 6
Saginaw WNEM-TV Channel 5
March 29, 6:30 - 7:00 a.m.

MISSISSIPPI

Jackson WJTV Channel 12
During week of March 23

NEBRASKA

North Platte KNOP-TV Channel 2
March 24, 5:00 p.m.

NEVADA

Reno KCRL-TV Channel 4
March 28, 3:30 p.m.

NEW YORK

Binghamton WINR-TV Channel 40
Buffalo WKBW-TV Channel 7
Utica WKTU Channel 2

NORTH CAROLINA

Durham WTVD Channel 2
Washington WITN-TV Channel 7

OREGON

Medford KMED-TV Channel 10

PENNSYLVANIA

Johnstown WARD-TV Channel 56
March 29, 4:00 p.m.
Johnstown WJAC-TV Channel 6

SOUTH DAKOTA

Aberdeen KXAB-TV Channel 9

TEXAS

Amarillo KGNC Channel 4
Amarillo KVII-TV Channel 7
Beaumont KBMT-TV Channel 12
San Angelo KCTV Channel 8
Weslaco KRGV-TV Channel 5

WASHINGTON

Seattle KING-TV Channel 5

WEST VIRGINIA

Huntington WSAZ-TV Channel 3
Oak Hill WOAY Channel 4

WISCONSIN

Eau Claire WEAU-TV Channel 13
March 29, 7:30 - 8:00 a.m.
Madison WMTV Channel 15

Encouraging Letters

A Record

Dear Brethren. Last night we enjoyed the film, "The Return of the Exiles." About twenty-eight of the public attended, which was easily a record for us, and very encouraging. We hope to show it here again—perhaps more than once before it goes on to other districts. We will also approach the television authorities to see if they will show it.—New Zealand

Greetings from Brisbane

Dear Brethren: Your article under the heading, "Thus Saith the Lord," is one of the most enlightening I have ever read. I am always waiting for your

magazine to come so I can have a real good "feed." May our Heavenly Father grant you power and grace to fulfil your duties to him as you have always done. I send my best Christian wishes to you.—Australia

Likes "Little" Dawn

Dear Sirs: Your wonderful little Dawn Magazine is certainly appreciated. I read it from cover to cover each month. I love the books also that I have ordered at different times. Thank you for the work you are doing for God's children. I know he will always bless and keep you in his care.—California

THE LAST DAYS

To be discussed by

'FRANK and ERNEST'

KBIG—740 kc.—10:00 A. M.

Sunday, March 15

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

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

For Your Newspaper

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

APRIL SPECIAL: On Sunday, April 19, guests of "Frank and Ernest" will discuss the topic, "Why God Permits Evil." Special circulars will be available for announcing this broadcast, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

SAM BAKER

Washington, D. C.	Mar. 1
Norfolk, Va.	2
Greensboro, N. C.	3
Charlotte, N. C.	4
Orlando, Fla.	7-9
Miami, Fla.	11
St. Petersburg, Fla.	15
Louisville, Ala.	17
Birmingham, Ala.	18
Knoxville, Tenn.	19
New Albany, Ind.	22
Cincinnati, Ohio	23, 24
Piqua, Ohio	25

WALTER BLICHARZ

Orlando, Fla.	Mar. 7-9
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O. D. DEIFER

Pottstown, Pa.	Mar. 22
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G. M. JEUCK

Sayville, N. Y.	Mar. 1
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A. H. KRUMPOLT

York, Pa.	Mar. 1
Boston, Mass.	29

R. J. KRUPA

Orlando, Fla.	Mar. 7-9
Minneapolis, Minn.	28, 29

M. C. MITCHELL

Allentown, Pa.	Mar. 15
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HARRY PASSIOS

Columbus, Ohio	Mar. 8
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E. K. PENROSE

Muncie, Ind.	Mar. 3
Columbus, Ind.	4
Indianapolis, Ind.	5
LaSalle, Ill.	6
Milwaukee, Wis.	8
Beloit, Wis.	9
Rockford, Ill.	10
Clinton, Iowa	11
St. Louis, Mo.	12
Zeigler, Ill.	13
Kansas City, Mo.	15
St. Joseph, Mo.	16
Fayetteville, Ark.	17
Brinkley, Ark.	18
Memphis, Tenn.	19
Nashville, Tenn.	20
Cincinnati, Ohio	22
Pittsburgh, Pa.	30
West Newton, Pa.	31

ROY E. POLAND

Miami, Fla.	Mar. 1
Orlando, Fla.	7-9
Nashville, Tenn.	13

G. R. POLLOCK

Orlando, Fla.	Mar. 7-9
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LEO POST

Baltimore, Md.	Mar. 22
Philadelphia, Pa.	22

H. W. PRICE

Seattle, Wash.	Mar. 1
Portland, Oreg.	2, 3
The Dalles, Oreg.	4, 5
Boise, Idaho	7, 8
Spokane, Wash.	10, 11
Sagle, Idaho	12, 13
Kalispell, Mont.	15, 16
Havre, Mont.	18, 19
Laramie, Wyo.	21
Cheyenne, Wyo.	22
Bosler, Wyo.	23
Denver, Colo.	24, 25
Pueblo, Colo.	26, 27
Salt Lake City, Utah	29, 30

STEPHEN ROSKIEWICZ

Orlando, Fla.	Mar. 7-9
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RICHARD SURACI

Hartford, Conn.	Mar. 8
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H. J. TIEMEYER

New London, Conn.	Mar. 15
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F. S. WASSMANN

New Haven, Conn.	Mar. 22
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C. R. WEIDA

Orlando, Fla.	Mar. 7-9
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**BRITISH SPEAKERS' APPOINTMENTS****C. A. CORNELL**

Ipswich	Mar. 1
J. HUMPHREY	
Dewsbury	(Sat.) Mar. 21
Latchford	22

E. T. NADEL

Dewsbury	(Sat.) Apr. 11
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W. F. READER

Latchford	Apr. 12
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Weekly Prayer Meeting Texts

MARCH 5—"If there be any virtue, and if there be any praise, think on these things."—Philippians 4:8 (Z. '03-9 Hymn 198)

MARCH 12—"The end of the commandment is love from a pure heart, and a good conscience, and an undissembled faith."—I Timothy 1:5 (Diaglott) (Z. '00-360 Hymn 306)

MARCH 19—"As obedient children, not fashioning yourselves

according to the former lusts in your ignorance; but as He which called you is holy, so be ye holy in all manner of conversation."—I Peter 1:14, 15 (Z. '03-55 Hymn 21)

MARCH 26—"We are not of the night, nor of darkness. Therefore let us not sleep, as do others."—I Thessalonians 5:5, 6 (Z. '03-70 Hymn 20)

Conventions

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

MINNEAPOLIS, MINN., MAR. 1—
2601 Fillmore St., N. E. Mrs. C. R.
Newham, 678 40th Ave., N. E.

BOISE, IDAHO, Mar. 7, 8—Owyhee
Hotel - Imperial Room, Eleventh
& Main Sts. Mrs. Elton N. Pigg, P. O.
Box 51, Kuna, Idaho.

ORLANDO, FLA., Mar. 7-9—Florida
Bible Students Annual Convention.
Orlando Garden Club, 710 E. Rollins
St. Mr. George O. Jeuck, 5212 Lake-
Howell Rd., Winter Park, Fla.

COLUMBUS, OHIO, Mar. 8—Central
Savings - Rear, Refugee Rd. and
College Ave. Mrs. Lois Smith, 4294
Ellery Drive.

COVINA, CALIF., Mar. 8—Covina
Women's Club, 128 S. San Jose Ave.
Mrs. Donald Swift, 1249 S. Valinda
Ave., West Covina, Calif.

CINCINNATI, OHIO, Mar. 15—
Brotherhood of Railway Clerks Bldg.,
Court and Vine Sts. Mrs. Edith M.
Harp, 3908 S. Madison Ave.

CHICAGO, ILL., Mar. 22—Masonic
Temple, 5352 W. Chicago Ave. Mr.
Leonard Jezuit, 10742 S. Tolman Ave.

MINNEAPOLIS, MINN., Mar. 28, 29
—Columbia Heights Field House, 530
Mill St., N. E. Mrs. C. R. Newham,
678 40th Ave., N. E.

PATERSON, N. J., Mar. 28, 29—
Montclair State College, Montclair,
N. J. Mr. M. J. Koterba, 29 Mt.
Pleasant Ave., Wallington, N. J.

BUFFALO, N. Y., Mar. 29—Mr. Stan-
ley Koszka, 670 Union Rd.

DETROIT, MICH., Mar. 29—Northwest
Branch YWCA, 25940 Grand River.
Mr. Charles Chupa, 5666 Belmont
St., Dearborn Heights, Mich.

SALEM, OREG., Apr. 3-5—VFW Hall,
630 Hood St., N. E. Mrs. L. L.
Moore, Rt. 1, Box 616, Turner, Oreg.
FRESNO, CALIF., Apr. 4, 5—2540
Floradora Ave. Mrs. Lorry Smith,
4648 N. Bonadelle.

NEW YORK, N. Y., Apr. 5—Mr. G.
M. Jeuck, 81 Blauvelt Rd., Nanuet,
N. Y.

DETROIT, MICH., Apr. 11, 12—Mr.
Charles Chupa, 5666 Belmont, St.
Dearborn Heights, Mich.

*WILMINGTON, DEL., Apr. 11, 12—
Brandywine Junior College, Rt. 202
near Talleyville, Del. Mrs. Peter Kol-
liman, 404 W. 31st St.

PORCUPINE PLAIN, SASK., Apr. 25,
26

BOSTON, MASS., Apr. 26

GRAND RAPIDS, MICH., May 2, 3

KANSAS CITY, MO., May 2, 3

NEW ALBANY, IND. - LOUISVILLE,
KY., May 9, 10

ROCHESTER, N. Y., May 16, 17

VANCOUVER, B. C., May 16-18

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

LONDON, ONT., June 14

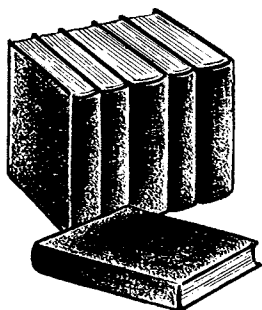
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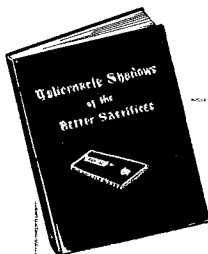
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That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, 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. 15:8

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