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The Dawn

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CONTENTS

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HIGHLIGHTS OF DAWN

"Such As Never Was" 2

THE BIBLE ANSWERS TV SCHEDULE . . . 10

"FRANK & ERNEST" RADIO SCHEDULE . 12

BIBLE STUDY

Jesus Foretells His Suffering 14

The Meaning of Discipleship 16

The Authority of Jesus, the Christ . . 18

Jesus Prepares for His Death 20

Jesus Rejected and Crucified 22

CHRISTIAN LIFE AND DOCTRINE

Hidden Gems of Truth—Part I 24

Weekly Prayer Meeting Texts 47

THE BRITISH SECTION

A City Which Hath Foundations . . . 37

YOUR QUESTIONS

Baptism 45

The Authority of the Bible 46

TALKING THINGS OVER

Looking Unto Jesus 48

General Convention Bulletin

A Servant from Overseas 59

ENCOURAGING LETTERS 60

SPEAKERS' APPOINTMENTS

Great Britain 44

United States 62

CONVENTIONS 64

Highlights of **Dawn**

"Such As Never Was"

IN THE prophecy of Daniel, chapter 12, verse 1, we read of a time when "Michael" would "stand up" and that the result would be "a time of trouble such as never was since there was a nation." When Jesus was asked by his disciples about the signs of his second presence, he referred in his reply to this "time of trouble," calling it "tribulation," and said that it would be so great that "except those days be shortened, there should no flesh be saved."—Matt. 24:21,22

We know, therefore, from Jesus' application of Daniel's prophecy, that it describes a situation that would develop in the earth at the end of the present age, and the time of Christ's **parousia**, or presence. Many students of prophecy have long been aware of this forecast of a "time of trouble," and also of the fact that it would be "such as never was since there was a nation." Jesus observed that this "great tribulation" would be "such as was not since the beginning of the world."

Because Jesus foretold that this "great tribulation" would result in the destruction of all flesh if permitted, students have thought particularly of the severity of the trouble in connection with the statement "such as never was." And certainly this is one of the aspects of this foretold tribulation which today is holding the whole world in its grip. Militarists, scientists, and others agree that man now has it within his power to destroy virtually the entire human race.

Luke quotes Jesus as saying of this time that there would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:25, 26) What is meant in Jesus' prophecy by "the sea and the waves roaring" is indicated in Isaiah's prophecy, where we read: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."—Isa. 17:12, 13

It is clear from the Bible that the severity of the present "great tribulation" will indeed result ultimately in the nations being "chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind," even as Isaiah's prophecy predicts. As the severity of the trouble increases there is likely to be a tremendous destruction of human life, but we have Jesus' assurance that the trouble will be brought to a close before the destruction of all flesh. We also have his assurance that there will never again be a time of "great tribulation" such as is now developing. The reason for this is that the trouble will be followed by the full establishment of Christ's millennial kingdom.

Yes, the severity of the "great tribulation" is one of its outstanding characteristics. This fact was highlighted by a newspaper reporter's observation on one of the "incidental" things in connection with the inauguration of President Nixon. The reporter, Max Frankel, in a special report to the New York Times, wrote:

"Washington, January 20—Some of the principal actors in the turnover that was amicably enacted here today were nowhere to be seen at the inaugural spectacle in the Capital Plaza. Foremost among them was the unknown official who lingered somewhere not far from Lyndon B. Johnson and Richard M. Nixon with the secret paraphernalia by which the President of the United States can order nuclear war. Former President Dwight D. Eisenhower described him as 'an unobtrusive man who would shadow the President for all his days in office' bearing a satchel filled with orders for emergency.

"Though unseen, this man played a leading role. It was his shift of allegiance . . . that made Mr. Nixon one of the most formidably armed men in history, and Mr. Johnson no longer so. . . . One or more men in Moscow live in similar proximity to such a potent satchel."

Prior to the "Nuclear Age" who would have thought that one man would have it in his power, within seconds, no matter where he might be located, to give the order to blow up half the world, and that his counterpart in Russia, if perchance he was still living, could retaliate and blow up the other half! Trusting in the words of assurance by Jesus, we can be comforted by the thought that this extremity will not be permitted, that the authority and power of the messianic kingdom will prevent this full manifestation of human madness—although there may well be a limited use of the hydrogen bomb.

Other Aspects

It is now evident that when Daniel wrote that this "time of trouble" would be "such as never was," much more was involved in the foretold trouble than the fact of its unprecedented potential of destruction; for today, the world over, there is trouble of one kind or another in every aspect of the social structure. For one thing, in America and

South Africa particularly, and now even in Great Britain, there is a struggle between white people and black people. The United States Government has enacted many civil rights laws, but these, while accomplishing some good, have not quelled the disturbances which continue to menace the peace of the nation.

The tensions of the world also erupt in the schools and colleges, with campus riots the order of the day in many places throughout the nation. Riots in schools and colleges are taking place also in many other parts of the world.

There are in the world today what are referred to as the "backward" nations. These are located in Africa and Asia, the Middle East, and South America, for the most part. In these countries there is a very low standard of living for the majority of the people, and much starvation. But what many in this country do not realize is that right in the United States there are upwards of twenty millions of people who go hungry every day. A report published in 1967 put this figure at ten million, but recently, as a result of an official investigation by a government agency, the figure has been raised to from fifteen to twenty million. In giving out this information the report added that in many parts of the United States living conditions are no better than in the backward nations of earth.

Increasing Crime

Crime, organized and otherwise, is on the increase the world over. The Police Department of New York City reported that crime in the city during November of last year was up sixty-five per cent over November of the year before. The percentage of increase in crime is, of course, not so great in many places as it has been in New York City, but the situation throughout the country is a frightening one, and the more so as the years go by.

War is threatening in many places throughout the earth, and is continuing in Viet Nam. The tension between the Jews and the Arabs in the Middle East is menacing the peace of the world. There is a persistent determination on the part of the Arabs to destroy the State of Israel, for they believe that the Israelis have taken over land which historically belongs to them. We know from the prophecies that the time has come for the Jewish people to reinhabit their Promised Land, but the process is contributing to the world's tensions and, like the other problems of mankind, only the Lord is able to provide the final solution; and we are glad that he has promised to do so.

Many students of prophecy visualized the "time of trouble" as being based largely on a struggle between capital and labor; and certainly today this aspect of the trouble is manifest in many parts of the earth, in industry, education, transportation, and travel. Laws are passed forbidding public employees to go on strike, but often no attention is paid to these laws. Like all the other problems of the earth, this one also is becoming increasingly serious.

The Religious World

Never before has there been so much foment in the religious world—among Protestants and Catholics as well as non-Christian religionists. Basically, this is perhaps due to a breaking down of faith—or perhaps we might better say, of superstition. Old and once trusted norms are being questioned, and set aside by millions. Strange as it may seem, the fact that humans are able to travel through space and reach the moon is shaking the faith of many.

In the Catholic Church the Pope is becoming genuinely alarmed at the turn of events, especially since Vatican Council II. In a recent speech the Pope voiced his fears of what the present unrest in the church might lead to. Ac-

cording to a report in the New York Daily News, written by Reynolds Packard, "Pope Paul warned for the first time today that the Roman Catholic Church may be headed for another Reformation such as that which split Christendom in the 16th century. Addressing thousands at his weekly general audience, the pontiff said that the present generation is obsessed with the quest for change, forgetting the past and abandoning tradition. 'Novelty! Innovation,' the Pope exclaimed dramatically. 'Everything is being turned into a crisis.'"

In his speech the Pope said: "One speaks always of revolution. Thus there is raised today in every sphere contestation—often without justifying either motive or scope. Novelty, novelty—everything is put in question."

One of the areas in which the Pope is being attacked by bishops, priests, and laymen all over the world is in the matter of birth control. In connection with this the claim of papal infallibility is being called in question. This is especially true in Holland and other European countries.

According to reports, the world-wide revolt against the authority of the Pope is manifesting itself on a very wide scale even in Italy, the Pop's doorstep, we might say. While the rebellion against the Pope in Italy is still small compared with what is taking place in northern Europe, and to a lesser extent in the United States, it is growing. We quote again the New York Daily News: "For the first time, members of about fifty dissenting Catholic groups from all over Italy recently held what amounted to a national conference in the Isolotto church to work out a common action program. They agreed to publish a regular news letter describing the experiences of rebel parishes all over Italy."

In the past, fears have been expressed in some Protestant circles that as a result of the ecumenical spirit now pre-

vailing among all religious groups, the Catholic Church might take over at least some of the Protestant groups. However, if these recent reports out of Rome, and from other parts of the world, are true, as they appear to be, it would seem that the Pope has his hands full preventing his own flock from deserting the Catholic fold, either to form their own style of worship, or else to associate with one or another of the Protestant churches.

It is an interesting scene to watch, for in it we see the evidence of disintegration; even as we see it in all other aspects of human society. The old is breaking down; and the wisdom of this world can neither prevent this nor furnish a workable blueprint for a new social order. Only the Lord can do this, and it is a blessed assurance to realize that he has promised to do so, and that these promises have all been made sure by the redeeming blood of Christ.

Isaiah's Forecast

We have mentioned only a few of the perplexing situations throughout the civil and religious worlds which are contributing to making the present distress of the people "such as never was since there was a nation." Isaiah spoke of a time like this when he said,

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish."
—Isa. 24:1-4

Society was made up differently in the prophet's day than it is now. The background of this prophecy is the social order and customs of that day. Nevertheless, he shows that the whole social structure is affected when the "Lord maketh the earth empty" "and turneth it upside down." Every segment of society is shown to be disturbed—"the earth mourneth and fadeth away." And this condition is increasing throughout the world today.

In many of the Bible's prophecies the words "world" and "earth" are used in a symbolic manner, and that is the case here. Verse 1 speaks of the earth as being turned upside down. This, manifestly, is the symbolic earth, for the literal earth is a sphere which makes a complete revolution or is turned "upside down" every twenty-four hours. Many things are said in the Bible about the symbolic earth, or social order, which would not be true of the literal earth. For example, in Daniel 7:23 we are told of a great "beast" which devours the whole earth, treads it down, and breaks it to pieces.

The literal earth is to last forever, and will be man's eternal home, and fallen man will be restored to perfection of human life, and live in his God-given home forever. In Revelation 21:1-4 we read that the people will live forever; that there "shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." The destruction of death will be the result of Jesus' death as man's Redeemer.

Thus, while today man's efforts to rule himself are everywhere breaking down, the time is near when Christ, as earth's new Ruler, will take control. The result of this will be the solving of all human problems, and the giving of peace, joy, health, and life to all—including even the resurrection of the dead.

The BIBLE ANSWERS

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.
Decatur WMSL-TV Channel 23
Saturdays, (Time to be announced.)
Florence WOWL-TV Channel 15
Sundays, 11:00 a.m.

ARIZONA

Phoenix KTAR-TV Channel 12
Fridays, 6:00 a.m.

CALIFORNIA

Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Los Angeles KTTV Channel 11
Sundays, 6:30 a.m.
Los Angeles KWHY-TV Channel 22
Saturdays, 10:30 a.m.
Modesto KLOC-TV
Sundays, (Time to be announced.)
San Jose KNTV-TV Channel 11
Sundays, 11:30 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, (Time to be announced.)
Waterbury WATR-TV Channel 20
Sundays, 12:30 p.m.

FLORIDA

Fort Pierce WTVX-TV Channel 34
(Day and time to be announced.)

GEORGIA

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

INDIANA

Terre Haute WTHI-TV Channel 10
Alternate Sundays, 11:00 a.m.

MARYLAND

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

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 8:45 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 7:30 a.m.

MISSISSIPPI

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

NEBRASKA

Omaha WOW-TV Channel 6
Sundays, 7:30 a.m.

NEVADA

Reno KTVN-TV Channel 2
Sundays, 12:30 p.m.

NEW YORK

Binghamton WNBK-TV Channel 12
Sundays, 8:00 a.m.
Buffalo WKBW-TV Channel 7
Sundays, 8:00 a.m.

NORTH CAROLINA

Asheville WANC-TV Channel 62
Sundays, 6:30 p.m.
Raleigh WRAL-TV Channel 5
Sundays, 8:30 a.m.

OHIO

Athens CATV Channel 34
Sundays, 10:30 a.m.
Cambridge WHIZ-TV Channel 80
Sundays, 8:15 a.m.
Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.

Television Schedule

Coshocton WHIZ-TV Channel 71
Sundays, 8:15 a.m.

Dayton WLWD Channel 2
Third Sunday of each month.
1:30 a.m.

Portsmouth WPAY-TV
(Day and time to be announced.)
Zanesville WHIZ-TV Channel 18
Sundays, 8:15 a.m.

PENNSYLVANIA

Wilkes Barre WBRE-TV Channel 28
Tuesdays, 6:30 a.m.

RHODE ISLAND

Providence WPRI-TV Channel 12
Tuesdays, 6:30 a.m.

SOUTH CAROLINA

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

TEXAS

Lubbock KKBC-TV
Sundays, (Time to be announced.)

San Antonio KWEX-TV
Sundays, 3:15 p.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 10:00 a.m.

VIRGINIA

Roonake WRFT-TV
Sundays, 12:00 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.
Oak Hill WOAY-TV Channel 4
Fridays, (Time to be announced.)

WISCONSIN

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

BERMUDA

Hamilton ZFB-TV
Sundays, 11:00 p.m.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

DOMINICAN REPUBLIC

Radio Quisqueya
9,505 mc, 6,090 mc, 3,215 mc.
Sundays, 6:15 p.m.

PANAMA

Colon HOL 1390 7:00 p.m.

PHILIPPINES

Cagayan de Oro DXCL 9:45 p.m.

PORTUGAL

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

SPAIN

Barcelona Radio Panades
1,106 kc. Fridays, 7:30 p.m.

TEXAS

San Antonio KUKA 1250 8:00 a.m.

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.
 Mobile WGOK 900 10:45 a.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 10:00 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WTLN 1520 9:45 a.m.
 Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.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 10:30 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 WLBK 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.

MAINE

Bangor WABI 910 10:30 a.m.

MARYLAND

Ocean City WETT 1590 12:05 p.m.

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WLDM(fm) 95.5 9:00 a.m.
 Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.

MISSOURI

Formington 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 KFBB 1310 9:15 a.m.
 Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGH 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.
 New York WJRZ 970 8:15 a.m.

Radio Broadcast Schedule

NORTH CAROLINA

Elizabeth City
WGAI 560 12:05 p.m.
Leaksville WLOE 1490 12:05 p.m.

OHIO

Cincinnati WNOP 740 9:10 a.m.
Cleveland WHK 1420 9:45 a.m.
Columbus WBNS 1460 10:10 a.m.
Piqua WPTW 1570 11:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City
WNAD 640 8:10 a.m.

OREGON

Eugene KORE 1050 10:30 a.m.
Lebanon KGAL 920 9:00 a.m.
Portland KLIQ 1290 9:30 a.m.
The Dalles KODL 1440 9:15 a.m.

PENNSYLVANIA

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

PUERTO RICO

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

SOUTH DAKOTA

Yankton WNAX 570 10:45 a.m.

TENNESSEE

Clinton WYSH 1380 12:45 p.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
Pompa KPDN 1340 12:00 p.m.
Pleasanton KBOP 1380 7:15 a.m.
San Antonio KMAC 630 12:00 noon
Shamrock KBYP 1580 10:00 a.m.
Sherman-Dennison
KRRV 910 11:45 a.m.
Wichita Falls KWFT 620 7:15 a.m.

UTAH

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

VIRGINIA

Richmond WLEE 1480 10:45 a.m.

WASHINGTON

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

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

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
Milwaukee WEMP 1250 8:45 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

CANADA

Calgary, Alta.

CKXL 1140 11:00 a.m.
Carner Brook, Nfld.

CFCB 570 10:30 a.m.

Dauphin, Man.

CKDM 730 10:30 a.m.

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

Prince Albert, Sask. CKBI 900 10:30 a.m.

St. Thomas, Ont. CHLO 680 9:00 a.m.

Vancouver, B. C. CJOR 600 7:15 p.m.

RADIO TOPICS FOR MARCH

2—"The Perdition of
Ungodly Men"
9—"Worlds and Ages"

16—"God's Plan for Survival"
23—"The World's Judgment Day"
30—"Miracles of Healing"

Bible Study

LESSON FOR MARCH 2

Jesus Foretells His Suffering

MEMORY VERSE: "And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me."—Mark 8:34

MARK 8:27-37

JESUS' entire ministry lasted for only three and one-half years, and our Bible lessons for the month of March pertain largely to events during the last week of that brief ministry. Knowing that he would soon be arrested and crucified, Jesus was interested in learning to what extent the Israelites had grasped the meaning of his teachings, so he asked his disciples, "Whom do men say that I am?" The proper answer to this question revealed much.

The disciples said that the people thought he was "John the Baptist; but some say, Elias; and others, One of the prophets." (vs. 28) These viewpoints of the people concerning Jesus were not at all uncomplimentary, for they indicated that the general opinion in Israel was that Jesus was a special servant of God, which indeed he was. But Jesus was much more than a prophet, and occupied a much

more prominent place in the plan of God than even John the Baptist.

Since the general viewpoint of the public came short of the full truth, Jesus asked his disciples, "But whom say ye that I am?" It was Peter who replied, "Thou art the Christ." In Matthew's account of this he reports Jesus as replying to Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:17) It was a great truth which Peter expressed; it was the real truth concerning the true identity of Jesus.

Throughout the Old Testament God had continued to make promises concerning the coming of this Great One, this Messiah (Greek, Christ). This was the One who had been sent by the Creator to die as the world's Redeemer, and later to establish a powerful government through which all mankind would be blessed with health,

life, and joy. And Jesus was this One.

During the course of his ministry Jesus had indicated that he expected to die. He had said, for example, that he would give his flesh, his humanity, for the life of the world. (John 6:51) But he had not been too definite about his death. Now "he began to teach them [the disciples], that the Son of man must suffer many things, . . . and be killed, and after three days rise again. And he spake that saying openly."—vss. 31, 32

Evidently the disciples were quite surprised at this. They expected Jesus to establish a powerful kingdom, and to liberate Israel from the yoke of bondage. How could he do this if he allowed his enemies to put him to death? So Peter "took him, and began to rebuke him." Then Jesus rebuked Peter, saying, "Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men."—vss. 32, 33

Jesus did not mean that Peter was actually the Devil. Jesus meant that in his endeavor to dissuade his Master from surrendering to his enemies to be put to death, Peter was expressing a thought which was contrary to the will of God; a thought that was not in harmony with God's will but based on human reasoning. It was necessary for

Jesus to die to redeem the world from death, and it was the accomplishment of this aspect of the divine plan which would enable him later to rule over subjects who would have an opportunity to live, not over those who would be hopelessly condemned to death.

Turning to the people, including his disciples, Jesus continued, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." (vs. 34) Having explained that he expected to die in the divine cause, Jesus was now inviting those who wished to be his disciples to die with him, to follow him into death.

Jesus then added, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it." (vs. 36) Once we have dedicated ourselves to die with Jesus, we cannot hold back without loss. Should we repudiate our consecration and seek to avoid sacrificial death, we may well lose everlasting life.

QUESTIONS

Who did the public of Jesus' day think he was?

Who did Peter say Jesus was?

Had Jesus made it plain to his disciples that he expected to lay down his life?

What does it mean to take up our cross and follow Jesus?

The Meaning of Discipleship

MEMORY VERSE: "For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it."—Mark 8:35

MARK 10:17-31

ONE of the serious errors being popularized as truth these days is the idea that by becoming a Christian one is assured of prosperity, good health, and an abundance of friends. This is directly contrary to the teachings of Jesus and the apostles. When the rich young man of our lesson asked Jesus what he could do to "inherit eternal life," Jesus first reminded him of the Ten Commandments. When the young man said that he had kept these commandments, Jesus instructed him to sell all that he had and give to the poor, and take up his cross and follow him.

The young man went away sorrowful, for he had great possessions. The cost was too great. Furthermore, he had asked Jesus what he could do in order to live, and Jesus told him what he must do in order to die—to die, that is, sacrificially with Jesus. This was implied in the invitation to take up his cross and follow the Master.

However, Jesus did give the young man a compensating

thought. He told him that if he would make the great sacrifice which Jesus outlined he would have treasure in heaven. This was probably without meaning to this young man, for the Jews were not aware of a heavenly hope. Even the disciples were perplexed, and in Matthew's account we find Peter asking, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" In other words, Peter was here reminding Jesus that they, the disciples, had taken the step he had asked the rich young man to take, and now they wanted to know what their reward would be. Like the young man, the disciples were perplexed over the idea of treasures in heaven.—Matt. 19:27

Jesus' reply to this was, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28 Here were, in part, the heavenly treasures, the promise

being that those who suffer and die with Jesus will, in the kingdom, share the throne of his glory as judges and kings.

Jesus said to his disciples, "How hardly shall they that have riches enter into the kingdom of God!" (Mark 10:23) He explained that "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (vs. 25) The reference here is to the rulership phase of God's kingdom, for only those who suffer and die with Jesus will live and reign with him.—II Tim. 2:11, 12

It seems that in Jesus' day there was a small gate within one of the larger gates in the walls surrounding Jerusalem, and this was called "the needle's eye." A camel could pass through this "needle's eye" gate by kneeling down and having its pack removed. This, of course, is the condition upon which anyone can enter into the kingdom of heaven to live and reign with Christ—all must humble themselves, becoming poor in spirit, and sacrifice all their earthly possessions.

The disciples, hearing all this, asked: "Who then can be saved?" They believed, and properly so, that Jesus had come to bless all the families of the earth. Had not the angel announced his birth as glad

tidings of great joy to all people? But now, it seemed to them, Jesus was making the terms of salvation so difficult that very few could be saved.

Jesus could have explained that the terms of discipleship which he had outlined applied only to those who desired to be his disciples in the Christian era, to prove their worthiness to live and reign with him in his wonderful future kingdom. He could have explained that in his kingdom all mankind will indeed have the opportunity of becoming his subjects, and of being saved from death and blessed with perfect human life on earth.

The thought in our memory verse is important to all true followers of the Master. If they have covenanted to die with him it is necessary to fulfil their covenant, else they will lose life altogether. On the other hand, if they are faithful unto death they will reap the reward of glory and honor and immortality.—Rom. 2:7

QUESTIONS

Relate the story of the rich young man of the lesson.

What are treasures in heaven?

How can anyone become a joint-heir with Jesus?

How can we save our lives by losing them?

The Authority of Jesus, the Christ

MEMORY VERSE: "And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him."—Mark 12:17

MARK 11:27-33; 12:13-17

JESUS was well received by the general public in Israel. His enemies were the religious leaders and rulers. They saw in him and in his popularity a threat to their own position as leaders, so they endeavored by every means possible to discredit him. In this study we find Jesus' enemies questioning his authority. He did not choose to answer their question, but asked them by what authority John the Baptist conducted his ministry, promising that if they answered this question then he would tell them the source of his authority.

John the Baptist was also opposed by the religious leaders, and his teachings rejected by them. However, they knew that he was popular with the people. Jesus' question was a difficult one for these religionists to answer. If they indicated that John the Baptist received his authority from God, then Jesus would have asked them why they did not believe him. If their answer was that he re-

ceived his authority merely from men, they knew this would be displeasing to the populace. So they decided to say that they did not know.

Jesus then replied to the religious leaders that since they declined to answer his question, he would not answer theirs concerning the source of his authority. However, near the beginning of his ministry Jesus had established his authority to be a teacher of God's truth. This was in a synagogue in Nazareth, his home town. Entering the synagogue, Jesus was handed a scroll containing the Book of Isaiah. He turned to what we know as the 61st chapter of this book, and read:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4:16-19

Jesus explained that this scripture applied to him; that he had been given the authority of the Holy Spirit to conduct his ministry. The thought of authority is contained in the word "anointed." The various kings and priests of Israel were anointed to office, their anointing being the official designation of their authority to serve. Jesus was not anointed with oil, but by the Holy Spirit, signifying that his authority came from his Heavenly Father.

Jesus bound up the broken-hearted both by his words and by his miracles. He proclaimed that all held captive in death would in God's due time be delivered, and he delivered some from the sleep of death to illustrate that divine power was equal to fulfilling God's promises of the resurrection. Everything which Jesus said and did was authorized by God through the Holy Spirit. On another occasion Jesus explained that the words which he spoke were not his, but his Father's; and that by himself he could do nothing.

MARK 12:13-17

In this scripture we have another example of the efforts of the religious leaders of Israel to embarrass Jesus by their questions. This time it pertained to paying taxes to the Roman government. They asked, "Is it

lawful to give tribute to Caesar, or not?" (vs. 14) Jesus requested a coin, and asked, "Whose is this image and superscription?" They answered that it was Caesar's. Jesus then replied, "Render to Caesar the things that are Caesar's, and to God the things that are God's." —vss. 15-17

This answer by Jesus sets forth a principle to guide all who serve the Lord. As followers of the Master we have certain obligations to the civil authorities who rule over us. There are taxes to be paid, and so on. It would not be proper to withhold full obedience to these civil laws with the view of doing more to serve the Lord. If we are asked to participate in war to kill our fellow men, the true follower of the Master would have to decide whether or not to obey such a requirement. In America and some other countries, provision is made for conscientious objectors to war, and for this we can be thankful. Every true Christian will make sure that he is true to God, regardless of what the cost might be.

QUESTIONS

By what authority did Jesus conduct his ministry?

When will all the captives in death be released?

Do we today have to render some things to "Caesar"?

Jesus Prepares for His Death

MEMORY VERSE: "And He said, Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt."—Mark 14:36

MARK 14:22-26, 32-41

JESUS and his apostles were gathered in the "upper room" to partake of the passover supper, an event by which, each year, the Jewish people were reminded of their deliverance from Egyptian bondage. In connection with this deliverance there was the sacrifice of the passover lamb. The Apostle Paul wrote, "Christ our pass-over is sacrificed for us." (I Cor. 5:7) From this we can properly think of Jesus as the antitypical Passover Lamb.

While partaking of the pass-over supper the night before he was crucified, "Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many."—vss. 22-24

Jesus had previously told his disciples that he would give his flesh, that it, his humanity, for the life of the world. (John 6:51)

In partaking of the bread at the memorial of Jesus' death we are reminded of this, the broken bread representing Jesus' sacrificed humanity.

Jesus explained that the "cup" represented his blood. The "cup" and the "bread" are not the actual body and blood of Jesus, but are merely symbols which, when we partake of them, remind us of his unselfish sacrifice on behalf of the church and the world.

Jesus spoke of that blood as being the blood of "the new testament." The reference here is not to the New Testament of the Scriptures, but to God's promise of a New Covenant through which Israel and the world would be reconciled to God and restored to the original perfection lost in the Garden of Eden. (Jer. 31:31-34) Jesus' blood seals this promise and assures us that the covenant will be made in God's due time.

The Apostle Paul explains that as followers of Jesus we have been made "able ministers" of this New Covenant. The blood of Christ covers our im-

perfections while, throughout our earthly ministry, we are being prepared for association with Jesus in administering the laws of the New Covenant during the age to come.—II Cor. 3:3-6

All who would be true disciples of Jesus have the privilege of suffering and dying sacrificially with him, and when each year we partake of the “bread” and the “cup” we remind ourselves of this high privilege; and also that if we are faithful in laying down our lives as Jesus did, we will, in the “first resurrection,” be exalted to heavenly glory to live and reign with him. The proper date this year for this annual memorial of Jesus’ death is Tuesday evening, April 1.

MARK 14:32-41

Having instituted the memorial of his death, Jesus and his disciples sang a hymn and then went out into the night and to the Garden of Gethsemane. With the exception of Peter, James, and John, Jesus asked his disciples to remain near the entrance of the garden, and he and the three apparently went further into the garden, when Jesus said to them, “My soul is exceeding sorrowful unto death: tarry ye here, and watch.”—vs. 34

Then Jesus went forward a little farther into the garden

“and fell on the ground, and prayed that, if it were possible, the hour might pass from him.” He said, “Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.” This was indeed a crucial time for Jesus, and seemingly his apostles were not a great comfort to him, for they fell asleep while he was praying.

But Jesus came through this experience triumphantly. When he left the garden there was a mob waiting to arrest him. Peter, now wide awake and anxious to protect his Master, drew his sword to do battle. But Jesus said to him, “Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?” (John 18:11) God had answered his Son’s prayer in the garden, and now Jesus knew that the Father’s will for him was to drink the “cup” of sorrow which confronted him, and he was quite willing to do so, no matter how great the cost would be.

QUESTIONS

What place in the plan of God did Jesus occupy in relationship to Israel’s passover lamb?

Explain the meaning of the “bread” and the “cup” Jesus gave to his disciples.

What is the New Covenant?

Jesus Rejected and Crucified

MEMORY VERSE: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—1 Peter 2:24

MARK 14:55-65; 15:24-27

JESUS was taken from Gethsemane to the palace of the high priest. Assembled there were all the chief priests and the elders and the scribes. (ch. 14:53) "The chief priests and all the council sought for witness against Jesus to put him to death; and found none." (vs. 55) Arrangements had been made for various false witnesses to testify against Jesus, but these disagreed in their testimony, so it was still a situation in which nothing was established against the Master which made him worthy of death.

Finally the high priest turned to Jesus and asked, "Art thou the Christ, the Son of the Blessed?" Forthrightly Jesus replied, "I am," and to this he added a prophecy concerning the time of his second presence on the earth—"Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (vs. 62) "Then the high priest rent his clothes, and saith, What need

we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death."—vss. 63, 64

It is the belief of many that Jesus was found guilty by virtue of the false witnesses who testified against him. But actually this is not true. As this account indicates, the false witnesses did not agree among themselves. It was Jesus' own testimony, or more correctly, his confession that he was the Son of God, that brought condemnation upon him.

The same situation occurred in connection with Jesus' appearance before Pilate, the civil ruler of Palestine. The Jews did not have the authority as vassals of Rome, to put anyone to death, much as they would have liked to have done so in the case of Jesus. So they took him before Pilate, where they charged that Jesus claimed to be a king. When Pilate asked Jesus about this, again the Master "confessed," saying, "To

this end was I born, and for this cause came I into the world." (John 18:37) Jesus knew that it was his Father's will for him to die as the world's Redeemer, so he did nothing to escape the death penalty.

MARK 15:24-27

After Pilate agreed to his death, Jesus was beaten, a crown of thorns was placed upon his head, and he was clothed in purple, which was in mockery of his claim to be a king. The Apostle Paul wrote, "Consider him that endured such contradiction of sinners against himself." (Heb. 12:3) Here was a part of that "contradiction." Jesus was destined to be the greatest king of all time. But this truth was contradicted by the scorn which was heaped upon him.

Pilate instructed that the inscription over Jesus' cross which denoted the "crime" for which he was being crucified should read: "THE KING OF THE JEWS." We are happy that the time is coming when these prejudiced religious rulers of Israel will recognize the truth concerning Jesus, and will say, "Blessed is he that cometh in the name of the Lord."—Matt. 23:39

The fact that Jesus was the Son of God was also contradicted while he hung on the cross.

They cried to him, "If thou be the Son of God, come down from the cross." (Matt. 27:40) They also taunted the Master by saying, "Save thyself, and come down from the cross." (Mark 15:30) How little did Jesus' enemies realize that by his refusal to save himself he was providing salvation for them and for all mankind!

Jesus' death was voluntary. This fact is emphasized throughout the accounts covering the events which led up to and included the crucifixion. He did not permit Peter to prevent his arrest. He confessed to both charges brought against him—that he was the Son of God and a king. He ignored the demands of his enemies to come down from the cross and thus prove that the God of Israel really was his Father, and had appointed him to be a king. He is truly a great and wonderful Savior!

QUESTIONS

Relate Jesus' experience before the high priest.

Was Jesus convicted by false witnesses or by his own confession?

Explain how Jesus was contradicted by sinners.

Why was it necessary for Jesus' death to be voluntary?

Christian Life and Doctrine

PART I

Hidden Gems of Truth

THE Bible is beautifully and sensitively written by men of old who were moved by the Holy Spirit of God. (II Pet. 1:21) These men wrote cryptically and in greatly compressed form. Events spanning centuries and even millenniums are often concentrated into a few brief verses. Intensely fascinating episodes, involving a variety of deep and moving emotions, are often simply and starkly stated, with the details left to the imagination.

This was, of course, necessary. If it were not so, the Bible would be so voluminous and unwieldy that, because of its sheer size and verbosity, men might be reluctant to delve into its pages and obtain its teachings and revelations. And if it were of tremendous size, containing many thousands of pages, it is doubtful if millions of copies would be printed and circulated each year as now.

So the Bible is an abbreviated and coded book, difficult for the casual reader to understand, and meant to be so. The cursory reader has eyes that see not, and ears that hear not. (Rom. 11:8) But with us, as consecrated Christians, members of the body of Christ, it is different. We have partaken of the same Holy Spirit which impelled those who wrote the book. So our minds are in harmony—in tune—with theirs. Our thoughts run along parallel lines. Our eyes see, and our ears hear. We understand the divine plan.

So when the Lord's people read and meditate upon the Holy Scriptures, a wonderful thing happens. We catch the spark! Our minds catch fire! Our mentalities are quickened and illuminated by the same Holy Spirit which inspired the writing. And what is the result? The few simple and familiar verses we are contemplating take on new beauty and detail. The gaps are filled in for us, and the account becomes clear, alive, and meaningful.

It is like a small and compact flower bud, exquisite in itself, which, before our eyes, opens and expands into a magnificent blossom, fragrant and breathtaking in its beauty. Thus a single verse of Scripture, already eloquent in its simplicity, when meditated upon in the spirit of truth, assumes really inspiring proportions. And this is a never-ending process. There appears to be no limit to the treasures of the Scriptures. As a familiar hymn expresses it:

“ 'Tis a mine, aye, deeper, too,
Than can mortal ever go.
Search we may for many years,
Still some new, rich gem appears.”

This is literally true. So let us now, in the language of Proverbs 2:4, seek as for silver and search as for hid treasure, and turn up some of these gems which are hidden in the Scriptures. The Lord put them there for us to find, and it is a joy to do so. They may be called “the divine plan in a capsule.” One of these gems is found in Psalm 104: 29-31: “Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.”

Now here are three verses of Scripture, totaling only fifty-one words, but which contain the entire divine plan of the ages, from the beginning to everlasting, in a capsule.

Here is a small bud, beautiful in itself; and as we meditate upon it, see how it opens up and flowers before our eyes, just as the Lord intended it should.

"Thou hidest Thy face, they are troubled."

We know that, at first, Adam had wonderful fellowship with God. They were father and son together. What fascinating and loving conversations they must have had! Then, one evil day, sin entered into the world. The son disobeyed his Father. Adam disobeyed God. We read in Genesis 3:8, "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God."

They were troubled; sorely troubled. Then, because of their disobedience, they were banished from their beautiful garden home, and they began to die. They brought forth their children in trouble, as God told the woman, in Genesis 3:16, "In sorrow thou shalt bring forth children." As Job expressed it: "Yet man is born unto trouble, as the sparks fly upward." (Job 5:7) Also, "Man that is born of a woman is of few days, and full of trouble."—Job 14:1

When someone has once experienced the favor of the Lord—seen his face, so to speak—it is agonizing to lose that favor. Job felt that agony when he cried: "Wherefore hidest thou thy face, and holdest me for thine enemy?" (Job 13:24) David felt it when, for a time, he was separated from God, pleading, in Psalm 13:1, "How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?" And Isaiah, contemplating the miseries of Israel, sadly said to God: "Thou hast hid thy face from us."—Isa. 64:7

Then when Jesus came and took Adam's place in death, it was necessary that he, too, know the agony of having God hide his face. For a moment, on the cross, God seemed

to have abandoned him. He, too, was troubled, and cried out in anguish of soul: "My God, my God, why hast thou forsaken me?"—Matt. 27:45

Today the whole world is sorely troubled. We are living in a great time of trouble in which God seems to have hidden his face from the world. Evil is permitted to run rampant. Good men do not understand the permission of evil. "Where is God?" men ask. "Why doesn't he do something?" Others say, "God is dead. He must be, otherwise he would do something." They are perplexed and troubled, doubting the very existence of God, because he has hidden his face. These are the conditions described by the words: "Thou hidest thy face, they are troubled." It is the history of the world. But it will not always be so, because the Lord, in Ezekiel 39:29, speaks of a time to come, saying, "Neither will I hide my face any more from them."

"Thou takest away their breath, they die, and return to their dust."

Thus our gem text continues. We read of man's creation, in Genesis 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." First God designed the complex organism of the human body, and planned all its functions to the minutest detail. Then he formed the body of Adam, using the elements of the earth; or, as the ancient record expresses it, "the dust of the ground." There was no evolution here. The "missing link" will always be missing because it never existed.

The body of Adam was a direct creation of God. And there it lay, on the green grass of Eden, complete and perfect in every respect. But it did not move. Its eyes did not see, and its ears did not hear. Its heart did not beat to circulate the blood which was already in its veins. Its brain and nervous system received and transmitted no impres-

sions. It had no thoughts. Why? It lacked just one thing—the breath of life. It wasn't breathing.

So then God "breathed into his nostrils the breath of life," or, as another more accurate translation says, "the breath of **lives**." God simply inflated man's lungs with the air which is necessary for any form of animal life, and immediately the body breathed and lived. The heart began to beat, carrying the life-containing blood to all parts of the body. The brain awakened, the eyes opened, and the man became a living soul.

This is how man's life started—by an inbreathing of the breath of life. Then we read in Psalm 146:4 how a man's life terminates: "His breath goeth forth, he returneth to his earth. In that very day his thoughts perish." The process is simply reversed. God gave man breath, and he lived; God takes his breath away, and he dies, and his body returns to the elements of the earth from which it was taken. As Ecclesiastes 12:7 expresses it: "Then shall the dust return to the earth as it was, and the spirit [or breath] shall return unto God who gave it."

The spirit, or breath, represents the God given ability to live. In harmony with this, Job 12:10 speaks of God as the one "in whose hand is the soul [margin, life] of every living thing, and the breath of all mankind." So the sentence upon Adam was: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:19) Because of his disobedience Adam forfeited his right to live, and he lost that right for all his children as well. All mankind came under the declaration of our text: "Thou takest away their breath, they die, and return to their dust."

Up to this point the import of our text has been sad: the turning away of God's face, first from Adam and then

the entire world; the deep trouble and distress resulting from the permission of evil; the taking away of the right to live; the long and seemingly endless procession to the grave; the final return to dust. These things sadden us; and to those who do not understand the divine plan, the situation appears hopeless. But now we come to the happy part of our gem text, which says:

"Thou sendest forth Thy spirit, they are created: and Thou renewest the face of the earth."

The statement, "Thou sendest forth thy Spirit, they are created," has a twofold meaning, and both meanings gladden our hearts. God's Spirit is his power or influence. In the past God sent forth his Spirit on many occasions and for many purposes. For example, we read, in Genesis 1:2, the account of the creation of the world, that "the Spirit of God moved upon [or brooded upon] the face of the waters." When this happened, mighty forces were brought into play to shape and prepare the earth for man's habitation.

Later God poured his Spirit upon his holy prophets, who, we are told in II Peter 1:21, "spake as they were moved by the Holy Spirit."

The Spirit of God came upon Joseph in Egypt, and upon Moses in Midian. It came upon Gideon, and upon Samson, and David, and other faithful and worthy servants of ancient times, impelling them and inspiring them to do God's will in mighty ways.

Then the Holy Spirit of God came upon John the Baptist, the last of the prophets. It drove him into the wilderness of Judaea in fulfilment of the prophecy of Isaiah 40:3, concerning the voice of one crying in the wilderness: Prepare ye the way of the Lord; make his paths straight.

At that time men were in expectation of Messiah, and John baptized the repentant of Israel for the remission of

their sins. And it was John who hinted of a new and marvelous manifestation of the Holy Spirit still to come, different from any manifestation heretofore experienced, saying, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit, and with fire."—Matt. 3:11

Then Jesus came to John to be baptized; but not for the remission of sins, for he had none. For him the symbol of immersion in water had a different meaning. It symbolized going down into death and then being raised to newness of life; of sacrificing his human nature and becoming a new creature. We read of this occasion, in Matthew 3:16, "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." This was the beginning of his dying as a man, and the beginning of his living as a begotten divine creature. This is the first time God's Holy Spirit had been sent to beget a new creature to the divine nature. Three and one-half years later the humanity of Jesus died forever on the cross, and his new nature arose to live forever.

After his resurrection, Jesus met with his disciples, as recorded in Acts 1:4, 5: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." Then the account is given, in Acts 2:1-4, of the promised new and powerful manifestation of the Holy Spirit:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind,

and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

There were many people of many nations and tongues in Jerusalem that day, and each heard in his own language "the wonderful works of God." (Acts 2:11) The account says, "They were all amazed. . . . saying one to another, What meaneth this?" (Acts 2:12) Then Peter stood up and told them what it meant, saying (Acts 2:16-18), "This is that which was spoken by the Prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." This was nothing less than spirit begetting; of induction into the body of Christ. The same Holy Spirit that had imbued the Head, Christ Jesus, had begun to descend to anoint his body, the church.

And, as each member of his body has received this Spirit, begetting him to the divine nature, it has had the same effect. When Jesus received it, he immediately began his preaching ministry. When those at Pentecost received it, they began to use their tongues, to prophesy and preach. As each one of us receives it, we tell out the glad tidings at every opportunity, and build one another up in the most holy faith. We renounce our earthly interests, aims, and ambitions, and "walk in newness of life."—Rom. 6:4

We begin a new life. We become new creatures. Paul described this condition in II Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." He

(Continued on page 34)

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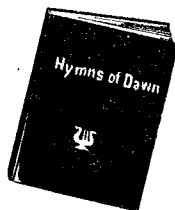
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also said in Ephesians 4:23, 24, "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." And, in Colossians 3:9, 10, "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." So this is what our gem text means when it says, "Thou sendest forth thy Spirit, they are created." Those referred to as "they" are Jesus Christ and the members of his body, the church. By the begetting of God's Holy Spirit, they are a new creation.

On All Flesh

But there is also another meaning to this portion of the text—a wider and more general application. It is obvious that the prophecy of Joel was not entirely fulfilled at Pentecost. The prophecy says (Joel 2:28), "And it shall come to pass afterward, that I will pour out my spirit upon all flesh." So there is yet another and later manifestation of the Holy Spirit, and it is still future.

To better understand this application of the scripture we must consider it together with the portion of the text which immediately follows: "Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth." This tells of the future resurrection and restitution work of the millennial kingdom, and the end of death. Resurrection is re-creation. By virtue of our Lord's ransom sacrifice, all who have ever lived will be raised from the dead. As John 5:28, 29 expresses it, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." This is truly a marvelous thing!

It is a tremendous exhibition of the power of the Holy Spirit of God, to create again the bodies of all who have

died, and then, from the memory of God, to impress each body with its individual and different personality, so that each one is the identical person he was when previously alive. This is a fantastically complicated operation. But this is only the beginning. Then follows the work of restitution—the bringing to perfection. This is also a creative work of the Spirit. Then the prayer of David, in Psalm 51:10, will be answered for all men: “Create in me a clean heart, O God; and renew a right spirit within me.”

There are so many scriptures that indicate this wonderful work, but we can only cite a few of them. In Ezekiel 36:26,27 there is a promise given to the Jews, but applicable to all men: “A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” This taking away of stony, selfish hearts, and replacing with tender, loving hearts, is a work of re-creation; a restoration to righteousness and human perfection. As expressed in II Peter 3:13, “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

And the Revelator saw this glad time in prophetic vision, saying in Revelation 21:1 and 5, “And I saw a new heaven and a new earth: for the first [former] heaven and the first [former] earth were passed away” “And he that sat upon the throne said, Behold, I make all things new.” Besides the people and the government of the world, the physical earth itself will reflect God’s glory, as foretold in Isaiah 35:1, 2: “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."

Now we see how much is packed in that short and simple verse of our gem text: "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." And this new arrangement on earth will last forever. The nightmare of the reign of sin and death will be forgotten. Only the lessons learned by the permission of evil will be remembered. This is beautifully summed up by the prophecy of Isaiah 65:17, 18: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create." And this leads us to the final verse of our gem text:

"The glory of the Lord shall endure for ever. The Lord shall rejoice in his works."

Thus it is seen that our gem text is a summary of the entire plan of God relating to his human family. God wanted an earthly family he could rejoice in, to love and serve him of their own free will. This gem scripture shows the fall into sin; the loss of the right to live; the redemption from death; the restoration of the willing and obedient to life; the earth made glorious; and, finally, God rejoicing in his works forever.

—Contributed

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A City Which Hath Foundations

"For he [Abraham] looked for a city which hath foundations, whose builder and maker is God."—Heb. 11:10

WEYMOUTH translates the latter part of the above verse, "Whose architect and builder is God." To Abraham, God had graciously revealed certain features of his wonderful plan. God had said to him, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13:14, 15) God had also said to Abraham, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 28:14) These promises have not been fulfilled; but they will be in God's due time.

In all the promises made to Abraham there is no indication that he would obtain a heavenly inheritance such as immortality, or joint-heirship with Jesus in glory. The promises made to him, and for him, relate to an earthly inheritance; and he died in faith, "not having received the promises."—Heb. 11:13 From the Scriptures we understand that Abraham looked for (was waiting for, see Diaglott), a city—a country, a home—under righteous conditions. A country under heavenly direction and blessing, with government, regulations, and laws that are heavenly—not earthly, selfish, imperfect.

Here, surely, was a faint glimpse of the earthly phase of God's kingdom, which is to be closely associated with "the holy city, new Jerusalem, coming down from God out of heaven." (Rev. 21:2) In symbol, a city signifies a government. And this city or government which comes down from God out of heaven symbolizes the wonderful, invisible, yet all-

powerful influence of the kingdom of God; his rule, his government, which will be established in all the earth.

The Revelator continues: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (verse 3) Using highly symbolic language, John describes the great Jehovah God as dwelling with mankind on the earth, by virtue of the invisible tabernacle of God descending from heaven and being with men.

Great Preparatory Work

It cannot be supposed that Abraham could realise in detail what all this would involve. Nor could he measure the immensity and grandeur of the scene; or the stupendous work of preparing for this earthly phase of God's kingdom when, as recorded in Revelation 21:4, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

In wonderful, divine prophecy we read in Psalm 132:13, 14: "The Lord hath chosen Zion [the complete, true church, glorified with her Lord; and which the Revelator has likened in symbol to a 'city, new Jerusalem']; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it."

The "foundation stone" of this mighty and glorious heavenly spiritual structure is of vital importance. It is referred to in Isaiah 28:16: "Thus saith the Lord God, Behold, I lay in Zion for a foundation [the glorified Lord and Saviour Jesus Christ] a stone, a tried stone, a precious corner stone, a sure foundation." The laying of this precious foundation gloriously affects all eternity, and is truly marvellous. It is a subject of wonder and praise; and as recorded in Psalm 118:23, "This is the Lord's doing; it is marvellous in our eyes."

Turning to I Peter 2:5 (Diaglott) in connection with this heavenly structure, we are reminded that individual members of the true church are referred to as "living stones,"

being built up into a "spiritual house," a holy priesthood. In another figure of speech they are called the Lord's jewels, and they will form a most glorious part of that heavenly city, the new Jerusalem. (Mal. 3:17; Rev. 21:9, 18-21) However, before the Lord's jewels can gain their heavenly setting in that holy Jerusalem they must, on this side of the veil, be prepared; even as earthly precious stones need to undergo a process of preparation before receiving their final setting, perhaps in a royal crown or diadem.

Transformation

Common earthly mineral matter can be transformed into the most beautiful gems by God's wonderful power of crystallization. But this process cannot compare with his work of grace in some of those who had "made their hearts as an adamant stone [most obstinate individuals], lest they should hear the law, and the words which the Lord of hosts hath sent." (Zech. 7:12) Some such hearts have been broken by the Word of God, which is a hammer that breaketh a rock in pieces. They have been fused by that

same Word, which is as a fire; and transformed by the Spirit of God and by his holy Word, the heart coming forth contrite and tender. Such characters now set their face "like a flint" and do not fear. —Isaiah 50:7

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." (Isaiah 51:1) "Where is boasting then? It is excluded." (Rom. 3:27) And when we see one of the Lord's beautiful jewels, one of his saints, transformed from miry clay of sin, words fail to express the praise we long to utter!

A Divine Purpose

The Scriptures speak about the mystery of God's will, "which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1:9, 10

The Lord's true people to-day are favoured with a considerable understanding of his

great and glorious "eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11); in other words, "a plan of the ages," as expressed in the Diaglott. This plan provides for the full and complete establishment of God's long-promised kingdom, comprising "new heavens [new powers of spiritual control; Christ and his church in glory] and a new earth [earthly society reorganized under God's kingdom, on the new basis of love and justice, instead of selfishness, might, and oppression], wherein dwelleth righteousness."—II Pet. 3:13

Embraced within this "divine plan" is the glorious fact that Jesus, the Saviour of the world, came at his first advent, more than nineteen and a-half centuries ago, to give himself "a ransom for all." (I Tim. 2:6) After his resurrection "all power" (all authority) was given unto him "in heaven and in earth."—Matt. 28:18

From I Corinthians 8:6 we learn that all things are of the Father, and by the Son. In other words, the execution of every feature of the divine plan has been placed in the hands of this holy Son of God.

"By him were all things created, that are in heaven, and that are in earth." (Col. 1:16) This scripture takes our thoughts a long way back. Now, looking forward to the end of the millennial reign, we read in I Corinthians 15:24-26, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Unperceived by human beings, all power has been given to Jesus to outwork the Father's holy will and purpose. He is accomplishing a great preparatory work in the interests of the kingdom, including a very remarkable, unprecedented increase of knowledge, as foretold by Daniel, the prophet.—Dan. 12:4

This invisible power and authority of Christ will also accomplish those things related to the entire "day of Jehovah" (see "Studies in the Scriptures," Volume I, page 307), and in due time will operate through him and his

completed and glorified church for the full establishment of God's long awaited kingdom in the earth, ushering in the blessed "times of restitution of all things." (Acts 3:21) However, before worldwide kingdom blessings of "restitution" can be experienced by mankind, a work of vital importance concerning the fully consecrated children of God this side of the veil must be completed.

The Divine Lapidary

A careful examination of Malachi 3:16-18 confirms that the Lord is still making up his jewels, the saints of the gospel age, the true church. The perfection of a newly discovered diamond lies deeply hidden beneath a hard, encircling mineral crust. Much of earth's defilements are still attached to it, and these must be removed ere the gem can shine forth in full beauty. After the finding of a gem, the lapidary's work of washing, forcibly shaping, cutting, and polishing begins. The lapidary must be expert in his work. The process requires great skill, otherwise much of the value of the stone might be lost through misshaping and cutting.

So it is with the shaping and polishing of the Lord's jewels; their ultimate value depends upon expert treatment, and this is entrusted only to the skilled hands of the beloved Lord Jesus Christ, of whom we are assured, in advance, that he was tempted (tried and proved) in all things like ourselves (as new creatures) apart from sin. (Heb. 4:15, Diaglott) And he knows just what we need to complete us, so that we will be pleasing and acceptable to the Father, to reflect the light of divine glory when it shall fall upon us in our finished state.

A part of our lesson now is to have faith—complete confidence—in this Great Master Workman whom the Father has appointed to shape and polish us. We quote from Ephesians 5:25-27: "Christ ... loved the church, and gave himself for it; that he might sanctify and cleanse it ... that he might present it to [set alongside, Young] himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

We may require much more trimming on some areas of

our character than on others, and the disposition often is to draw back and not be fully submissive. But it is well to remember that the Lord will not permit us to be tried beyond our ability, and that with the trial he will direct the issue, that we may be able to bear it. (I Cor. 10:13, Diaglott) All things will indeed work together for our good as "new creatures" in him. (Rom. 8:28) He knows just how much pressure or friction is necessary, and will not permit tribulation which he cannot, and will not, overrule for our good.

Should some of the rock from which we were hewn still cling to us, the Divine Lapidary, with a stout blow of his hammer, will shatter the rock into pieces, saving the gem. And we may rest assured that every blow is against the flesh, and for our good, as his jewels. It is the clinging flesh, "the lust of the flesh, and the lust of the eyes, and the pride of life" that must be loosened. —I John 2:16

After the larger lumps of pride and selfishness are dislodged, the Lapidary removes smaller pieces of rock with the chisel. "Let all bitterness,

and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." (Eph. 4:31) Still, the jewel should not shrink, but rather rejoice that it is being prepared for that royal, heavenly, eternal setting; always conscious that "our light affliction [here below], which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." —II Cor. 4:17

Grandeur of the Kingdom

The eternal spiritual glory of the Lord's jewels, and the grandeur of their commission in establishing the kingdom of God in the earth, cannot be adequately described in any human utterances; however, the Revelator pictures that future glory in highly symbolic language: "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." —Rev. 21:9-11

We are permitted an inspiring view of some of that heavenly glory. Like Moses, we, while still in our earthen tabernacle, are summoned, as it were, to Pisgah's height (Deut. 34:1), and we view our promised inheritance. We are carried hither "in the spirit" —in the realm of our spiritual understanding — and are shown, by faith in God's Word, the Lord's jewels, the bride of Christ, in her future heavenly estate, having the glory of God, including the divine nature, and with her beloved Bridegroom. She is endued with power, and covered with glory; and shining forth as in the sun in the Father's kingdom.—Matt. 13:43

What else do we see as we stand on Pisgah's mountain? There is "a pure river of water of life, clear as crystal" proceeding out of the divine throne. On either side of the river there is "the tree of life" for the healing of the nations. There is no night in that holy city and, strange as it may seem to the natural mind, it has no need of the light, not even of the sun, because the glory of God does lighten her.—Rev. 21:23; 22:1-5

The whole city is bathed in holy light—most brilliant, yet like "jasper," soft and pleasant to the eye; delightfully beautiful in its appearance! Her light penetrates everywhere, spreading outward, far and wide, illuminating completely, in due time, the whole of the new earth, causing the nations and inhabitants of earth to enjoy its brightness and beauty as they live and walk 'mid the trees by that wondrous, pure river of life.

All those who throughout the ages have been held in the sleep of death, and are still gripped by that great enemy, will hear the voice of that beloved Bridegroom, and will come forth "to a resurrection of judgment" (John 5:29, Diaglott), and all the willing and obedient, walking up the highway of holiness (Isa. 35) then available, will be richly blessed with joy, peace, and life everlasting, in a perfected earth.

Faithful Abraham, more than 3,800 years ago, looked for a city; he waited for a country, an earthly home, which hath foundations, whose Architect and Builder is God.

And Abraham's hopes will be the earthly phase of that more than fully realised in glorious kingdom.

"Faith now beholds salvation's river
Gliding from underneath the throne,
Bearing its life to whomsoever
Will return to his Father's home.

They will walk 'mid the trees by the river,
With the friends they have loved by their side;
They will sing the glad songs of salvation,
And be ready to follow their Guide.

O! the prospect! it is so transporting,
Reapers, hasten the gathering we pray:
We rejoice in the glory that's promised,
And the dawn of millennial day!"

—oOo—

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Your Questions

Baptism

Does baptism make us eligible for the heavenly reward, or is it necessary first to make a consecration? How should this be done?

Water immersion is merely a symbol of the Christian's true baptism. Concerning this true baptism the Apostle Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." —Rom. 6:3-5

The word "baptism" in this passage is translated from a Greek word meaning "to bury." Paul says that we are buried with Jesus by baptism into death. There is no water involved here. It is a burial of our wills into the will of God,

through Christ. It is the thought of full surrender to know and to do God's will instead of our own will, and God's will is that we should follow in the sacrificial footsteps of Jesus, laying down our all in the Lord's service, even unto death.

Baptism in water is merely a symbol of this burial into Christ, hence must follow consecration, rather than precede it. How do we make such a consecration? It is a conscious dedication of our life to God—the devotion of ourselves to him. We do not consecrate to a church or to human leadership of any kind. We dedicate ourselves to God, in the name of Jesus. This should be done, not only personally, but privately, and by means of prayer. It is a solemn promise or covenant to serve the Lord and his cause, regardless of what the cost might be, trusting in the merit of Christ to make our imperfect offering acceptable.

Does baptism make us eligible for the heavenly reward? Water immersion as a symbol

of our true baptism into Christ's death is only one of the steps of obedience on our part which makes us eligible for the heavenly reward. If the Lord accepts our consecration to do his will, and we prove faithful to our covenant, we will have accomplished what the Apostle Peter refers to as making our "calling and election sure."—II Pet. 1:10

Making our "calling and election sure" requires a lifetime of faithful devotion to the Lord, and a daily scrutiny of thought, word, and deed, with the desire that our entire life be brought fully into accord with the Lord. This faithfulness must be continued "even unto death" in order actually to be eligible for the heavenly calling.

And even then we would not be eligible through our own efforts or works, but only through the merit of Christ's righteousness, the merit of his shed blood. It is a wonderful provision which the Heavenly Father has made for the followers of Christ. Peter exulted over it, writing, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a

lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Pet. 1:3-5

Those who do attain to this high position in the divine plan will be associated with Jesus in restoring mankind in general to perfect human life here on the earth. We rejoice that God has provided blessings for all!

The Authority of the Bible

What is the relative value of the Bible and the various helps to an understanding of the Bible which are available today?

The Bible is the Word of God. Both the Old and the New Testaments were produced under the inspiration of the Holy Spirit of God, and their messages are infallible. The various helps we have to an understanding of the Bible should continue to be looked

upon as merely helps, and in no way should be used as substitutes for the Word of God itself.

While the Bible contains the inspired Word of God, the Lord knew his people would need help in understanding and appreciating its message. That is why he provided, in addition to prophets and apostles, and the teachings of Jesus, "some . . . evangelists; and some, pastors and teachers." (Eph. 4:11) These uninspired servants in the church have rendered valuable aid in the understanding of God's plan as set forth in the Bible. The pastor whom the Lord raised up for his people in

this end of the age should be especially appreciated.

These uninspired servants are blessed by the Lord, but their teachings should be accepted only to the extent that they are buttressed by the definite teachings of the Bible. As someone has said, they are as "index fingers" pointing to the Bible, the Word of God. But—and this is important to remember—the divinely inspired servants of the Lord were used to give us the Bible. These are, in their united testimony, not merely index fingers pointing to the Word, but the Word of God itself, the supreme authority among the people of God.

—oOo—

Weekly Prayer Meeting Texts

MARCH 6—"I have learned, in whatsoever state I am, therewith to be content. I know how to be abased, and I know how to abound."—Philippians 4:11, 12 (Z. '03-10 Hymn 110)

MARCH 13—"As many, therefore, as are perfect, should be of this mind; and if in anything you think differently, God will also reveal this to you; but to what we have attained, let us walk by the same line."—Philippians 3:15-17 (Diaglott) (Z. '01-10 Hymn 225)

MARCH 20—"If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32 (Z. '03-61 Hymn 315)

MARCH 27—"I pray for them . . . that they all may be one . . . that they may be made perfect in one . . . that the world may know that Thou hast . . . loved them as Thou hast loved Me"—John 17:9, 20-23 (Z. '03-79 Hymn 310)

Talking Things Over

Looking Unto Jesus

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Hebrews 12:2, 3

ON TUESDAY evening, April 1, thousands of earnest Christians the world over will commemorate the death of Jesus. According to Jewish reckoning, April 1 corresponds with the date on which Jesus was tried and put to death—the cruel death of the cross. In Jewish reckoning, the day is from sundown to sundown, so it was in the early part of the same day in which Jesus was crucified, that he had met with his disciples in the "upper room," to partake of the passover lamb with them.

Jesus, in his death, became the antitypical Passover Lamb. Paul wrote, "Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (I Cor. 5:7, 8) While partaking of the passover supper that night so long ago, "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."—Matt. 26:26-28

Thus Jesus outlined a simple ceremony for his disciples to observe once each year on the anniversary of his death. There is no implication, in what Jesus said, that the "bread" and the "cup" are actually his body and blood. The thought is, rather, that they represent, or symbolize, his flesh and his blood. Jesus' flesh, his body, was human, and the shed blood reminds us that a perfect human life was sacrificed as a substitute for the forfeited life of Adam, and for the life of the whole world of mankind, which was forfeited through Adam.

When, therefore, we partake of the bread and the cup we signify that we accept this wonderful provision of redemption from sin and death on our behalf, and rejoice that all mankind is yet to enjoy a full opportunity to accept the benefits of this merciful arrangement, and thereby to gain life everlasting. We should, of course, daily be aware of this gracious provision of divine love, but it is appropriate that once each year it should dominate our thoughts, which is sure to be the case if we partake of the Memorial Supper in the true spirit of reverence and devotion.

Partners in Death

The true disciples of Christ are those who have accepted his invitation to follow him into sacrificial death. Jesus said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." (Mark 8:34) Paul speaks of our sacrificial death with Jesus as being buried by baptism into his death. We quote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"—Rom. 6:3

This burial in death with Jesus is properly symbolized by water immersion; but the real baptism, or burial, is into sacrificial death. And we are properly reminded of this when we partake of the Memorial emblems. We quote Paul again: "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

Thus, when we partake of the bread and the cup we are renewing our dedication to follow in Jesus' footsteps, and expressing our appreciation of the privilege of suffering and dying with him, encouraged by the hope of living and reigning with him. So this makes the Memorial Supper a very solemn event for all the Lord's consecrated people.

At the same time it should be a joyous occasion, for we are reminded in this beautiful and meaningful way of the wonderful provision of life that has been made for us through Jesus. We are reminded also of our privilege, through suffering and death, of becoming joint-heirs in that wonderful kingdom through which all mankind will be given an opportunity to benefit from his shed blood, with all who accept and obey being restored to perfect human life.

Suffering with Him

The Memorial season is a time for reflection on the experiences of Jesus which led to his crucifixion. These experiences are related in the Scriptures in considerable detail. Very meaningful among them are the ones suggested in our text, which speaks of the "contradiction of sinners" against the Master. Jesus was opposed by the religious leaders of Israel, both in his teachings and in his practices. They did not like his doctrines, and they were opposed to his miracles, on one occasion even charging that he cast out devils by the power of Beelzebub, the prince of devils.

Jesus was the Son of God, and was destined to be the greatest King the world has ever known. These two cardinal

facts were particularly contradicted, or opposed by Satan, the chief of sinners. When Jesus was baptized by John the Baptist he heard the voice of his Heavenly Father declaring, "This is my beloved Son, in whom I am well pleased." —Matt. 3:17

Shortly after this Jesus was tempted by the Devil, and one of the temptations pertained to the fact that he was the Son of God. Satan said to him, "If thou be the Son of God, command that these stones be made bread." (Matt. 4:3) Notice the "if" in Satan's presentation of this temptation. Jesus' sonship was thus called in question. Satan demanded that Jesus prove he really was the Son of God by performing the miracle of turning stones into bread.

When Jesus received the Holy Spirit at the time of his baptism, he gained the power to perform miracles; but Jesus knew that he was not to use this power for his own benefit. At the time of this temptation Jesus had fasted for forty days, and was hungry; but even so he would not properly use his God-given power just to satisfy the cravings of his flesh, so his reply to Satan was, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) Thus Jesus resisted the temptation, and did nothing to prove that he was the Son of God.

Then Satan suggested that Jesus cast himself from the pinnacle of the temple, and for the same reason; namely, to prove that he was the Son of God. This time Satan quoted a Scripture text in an attempt to prove that this was just what his Heavenly Father wanted him to do, and had promised to protect him. Once more Jesus resisted, saying, "It is written again, Thou shalt not tempt the Lord thy God." (Matt. 4:6, 7) Here again Jesus not only resisted Satan's temptation, but refrained from any attempt to establish his sonship.

And then Satan offered Jesus all the kingdoms of the world if he would fall down and worship him. (Matt. 4:8-10) Jesus knew that he was destined one day to take over the rulership of the world, but he did not propose to enter into this high position as a king on the Devil's terms, so his reply was, "Thou shalt worship the Lord thy God, and him only shalt thou serve." While Jesus knew that he was born to be a king, he made no effort to convince Satan of this great truth.

The record states that after presenting these three temptations to Jesus "the Devil leaveth him," and that "angels came and ministered unto him." The Apostle James wrote that if we resist the Devil he will flee from us; this was true in the case of Jesus, and it is true in the experiences of all his faithful followers. (James 4:7) However, Satan did not leave Jesus permanently, but only "for a season;" (Luke 4:13) nor does he remain long away from us, for we need to resist him over and over again.

The Power of Darkness

So far as Jesus' sonship and kingship were concerned, Satan mounted a particularly strong attack in connection with his arrest and crucifixion. When Jesus came out of the Garden of Gethsemane he was met by a mob, in which were included "the chief priests and captains of the temple," and he said to them, "When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness."
—Luke 22:52, 53

"This is your hour, and the power of darkness." This indicates that Jesus' enemies were henceforth to be permitted to have their way with him, for this was the hour of darkness. Satan is the prince of darkness, and Jesus had previously told his persecutors that they were of their father the Devil. So we are warranted in the thought that

from that time until Jesus' death Satan would have a very definite hand in the "contradictions" which were heaped upon him.

Following his arrest Jesus was taken before the high priest for trial. False witnesses had been provided, but these disagreed in their testimony, so the high priest turned to Jesus and asked, "Art thou the Christ, the Son of the Blessed?" To this Jesus replied, "I am." (Mark 14:61, 62) Notice the question, "Art thou then the Son of God?" (Luke 22:70) It is not difficult to believe that the Devil was guiding the high priest in his interrogation. The same great enemy of God and of Jesus who three and one-half years before had implored Jesus to cast himself from the pinnacle of the temple to prove that he was the Son of God, now resumed the attack. He knew, and Jesus knew also, that if now he claimed to be the Son of God the religious rulers of Israel, whom Jesus had said were the children of the Devil, would condemn him to death.

The situation was now different from what it had been in the beginning of Jesus' ministry. Then it was suggested that he prove his sonship. Now the temptation was to renounce his true relationship with the Heavenly Father in order to save his life. But the issue was the same—the issue of his being the Son of God. Jesus' straightforward "confession" highlights the fact that he gave himself voluntarily to die as the Savior of the world. He was not condemned to death because of false witnesses, but by his own acknowledgment of the truth.

Before Pilate

The religious rulers of Israel did not have the authority to execute the death sentence, so they had to take Jesus before Pilate, the Roman ruler of the district. Pilate was not interested in the religious controversy which surround-

ed Jesus, but he could not ignore the charge that Jesus claimed to be a king, for if this were true it would mean treason to Rome. Pilate was a practical man; he recognized that one without an army was no real threat to Rome, so he gave Jesus an opportunity to explain away the charge which his enemies had leveled against him.

Pilate asked Jesus, "Art thou a king then?" To this Jesus replied, "To this end was I born, and for this cause came I into the world." (John 18:37) Pilate, in spite of this outright confession that the charge brought against him was true, made some attempt to save the Master's life. But he failed. First Pilate had Jesus scourged. Then "the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe." (John 19:1, 2) Both the crown of thorns and the purple robe suggested that he was a king, but they were placed upon him in derision. It was a further demonstration of the "contradiction" of sinners.

Jesus was a king, but now he was being derided as though this was a false claim. Jesus was displayed before his enemies wearing the crown of thorns and the purple robe, and Pilate said unto them, "Behold the man!" explaining that he found no fault in him. But his enemies continued to cry, "Crucify him, crucify him." They explained to Pilate: "We have a law, and by our law he ought to die, because he made himself the Son of God." —John 19:5-7

Pilate made a final effort, saying to the Jews, "Behold your king!" (John 19:14) But it was useless. They declared that they had no king but Caesar. Finally Jesus was hung upon the cross, "And Pilate wrote a title, and put it on the cross. And the writing was, "JESUS OF NAZARETH THE KING OF THE JEWS." Jesus' enemies tried to have Pilate change this to read, "He said, I am King of the Jews." But Pilate refused.—John 19:21

Let us take note that during all this controversy Jesus did nothing to establish his claim to be a king. He accepted it all as a part of the "contradiction" that was heaped upon him. To use Isaiah's simile, he was led "as a lamb to the slaughter," yet "he openeth not his mouth."—Isa. 53:7

On the Cross

When Jesus was hanging on the cross the Roman soldiers joined in the derision, saying to him, "If thou be the king of the Jews, save thyself." (Luke 23:37) Here was that "if" again; but Jesus again ignored it. His only desire was to please his Heavenly Father. He was not concerned with vindicating himself. He was willing to die under this cloud of condemnation as an impostor; for he knew that in due time, when he was in a position to bless his subjects, every knee would bow before him and every tongue confess to his kingship, and he was quite willing to wait until his Heavenly Father brought this about in his own time and way.

"And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He hath saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe." —Mark 15:29-32

How little did these enemies of the Master realize that by Jesus' refusal to save himself he was providing salvation for them and for all the families of the earth! Thus was manifested the true spirit of love, a love that is willing to sacrifice all, even life itself, that blessings may flow to others. This is the example set before us by Jesus, whose death we commemorate on the evening of April 1. Let us dedicate ourselves to follow this example faithfully.

"If Thou Be"

The question of Jesus' sonship was again hurled at him while he was hanging on the cross. Those passing by cried, "If thou be the Son of God, come down from the cross." (Matt. 27:40) It would seem that the one who had said to Jesus three and one-half years before this, "If thou be the Son of God, cast thyself down" was now inspiring the cry through his cohorts, "If thou be the Son of God, come down from the cross."

But Jesus was unmoved by this temptation. His Heavenly Father knew, and that was sufficient for him. His sonship and his kingship were being contradicted, but the certainty of his own precious relationship with the Heavenly Father gave him quietness and peace amidst this storm of opposition. His life was not being taken from him. He was voluntarily laying it down. This was an important aspect of his work of redemption.

This spirit of voluntary sacrifice had motivated his entire earthly ministry. And this example he has left for us. We will probably never be called upon to sacrifice in such a dramatic manner as Jesus did. But the truth that impels us to lay down our lives is denied by many. We may well be looked upon as fools for Christ's sake. What should be our attitude under such circumstances? Shall we make every effort possible to vindicate ourselves when we are contradicted, and our beliefs are scorned? Or shall we, like Jesus, proceed in the service of the Lord, ignoring what people think about us; confident that in due time we will be vindicated by our Heavenly Father? This is one of the questions which we may properly ask ourselves this Memorial season.

This principle might well be applied to the simple and everyday experiences of life, even in our fellowship with the brethren. Do we find it difficult to restrain ourselves

from "answering back" when a thought is expressed with which we do not agree? Wholesome discussion of the truth is always profitable to those who participate, but let not our motive be a determination to prove that we are right and others are wrong. Jesus knew that the religious rulers of his day were quite wrong in their appraisal of him, but he was not concerned with this. Nor should we be much disquieted if in our circle of associations there are those who are sure that we are wrong.

Our concern should be, through a reverent and humble study of God's Word, to make sure in our own minds and hearts that we are taking the course in life which our Heavenly Father approves, and not be greatly troubled as to whether or not others may agree with us. This can be a severe test, but if we pass it victoriously it will give us much occasion for rejoicing in the Lord.

Shall we not go forward in the coming year with a song in our hearts and the high-sounding praises of God upon our lips, fretting not that others—even our friends—may think that we are wrong. While Jesus was hanging on the cross, being derided by the people of his own nation, he rose above the contradictions, and said to the thief, "Verily I say unto thee today, shalt thou be with me in paradise." (Luke 23:43) Let us follow this example and, instead of being concerned about what others think of us, continue to proclaim the Gospel of the kingdom as widely as possible, assuring all who will listen that they also will one day have the opportunity of enjoying the blessings of the restored paradise. May this Memorial, more than ever before, be one of triumph over self through complete confidence in the blessedness of God's will.

As we consider Jesus, and the contradiction of sinners which he so patiently endured, may it keep us from becoming weary and faint in our minds and hearts. The way of

the cross is indeed a narrow one, but let us remember that our blessed Exemplar walked this way before us. He endured the cross, and despised the shame, and because he did, is now exalted at the right hand of God. Let us then endure, strengthened by the promise that as he overcame and is now at the right hand of his Father, so we, if we overcome, will also be exalted to glory, honor, and immortality, to be associated with him in that glorious kingdom through which all the families of the earth will be blessed.

TAPE RECORDING FOR MEMORIAL

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

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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 TOPIC: On Sunday, April 20, "Frank and Ernest" will discuss the topic, "Our Day in Prophecy." In view of world conditions this topic should be well advertised. Special circulars will be available for this purpose, and will be supplied free in any quantity desired. Mail your order to, The Dawn, East Rutherford, New Jersey 07073.

GENERAL CONVENTION BULLETIN

A Servant from Overseas

PLANS continue to mature for the General Convention of Bible Students, which will be held on the campus of the Indiana University, August 9-14. We have now received assurances that Brother and Sister Charles Cornell, of the Aldersbrook Ecclesia in England, will be present at the convention, and Brother Cornell will serve on the program.

While in the United States, Brother and Sister Cornell will visit many of the classes from coast to coast, and in the Northwest. Brother Cornell is a well-qualified speaker. In addition to serving at the General Convention, he will serve at the Los Angeles Fourth of July gathering, and also at the New York Labor Day Convention, which again this year will be held in the Waldorf Astoria Hotel.

With world conditions becoming ever more chaotic, indicating that Satan's world is rapidly disintegrating, we are all impressed with the fact that the messianic kingdom is indeed near at hand. Jesus said that when we see these things "begin to come to pass" it means that our deliverance "draweth nigh," and also that "the kingdom of God is nigh at hand." What a blessed assurance this is, and what an incentive to come together as often as possible for mutual encouragement and rejoicing!

We wish to remind the brethren, especially parents, that a very low rate will be available for children and teenagers. Special instructional classes will be provided for these.

Encouraging Letters

Now Rejoicing in the Truth

Dear Brethren: I have enjoyed reading *The Dawn* during the last six months. I have also read the six volumes of "Studies in the Scriptures," several booklets, etc. I wholeheartedly agree with the contents of this literature. As a Lay Preacher, the truth has changed the mode and theme of my preaching—no more immortal soul preaching for me. As a matter of fact, I have already had two 1969 dates in churches canceled, and I am expecting the same from other places — Welsh and English. Should I continue preaching the true Gospel in the various churches, or should I cancel the twenty-nine Sundays that I have already booked for 1969? "The Divine Plan of the Ages" speaks of colporteuring. I already have two each of all the bound volumes, and two each of almost all the booklets. Will you advise me as to correct procedure, and what literature you can provide me, and at what rates. Whatever your advice will be, I feel certain I shall be doing right to follow same. I pray for the blessing of the Heavenly Father upon all the brethren. Sincerely in the truth.—South Wales

Likes the "New Look"

Dear Brethren: We appreciate your efforts in proclaiming the message to all the nations. We especially enjoyed the January issue of *The Dawn Magazine*, and were pleasantly surprised with the new look. May our Heavenly Father bless your efforts this year in these times of trouble and discontent. We are thankful for the peace of heart we have because of the truth.—Michigan

Enjoyed "Hope"

Dear Sir: Thank you very much for the little booklet, "Hope." I read it through twice. It makes more sense to me than anything else that I have ever read about death."—Ohio

"Beginning to Understand"

"I subscribe to *The Dawn Magazine*, and the new cover is gorgeous. It took my breath away. I have seen many dawns and sunsets just like it, and they are always so beautiful. I have a number of your booklets, and these, together with the splendid articles in *The Dawn Magazine*, are just exactly what I have been wanting for

so many years. I am beginning to understand the Bible. I look up all the citations given, and that leads me to read other verses, and sometimes several chapters. May you have a successful year, 1969."—California

Now Understands

Dear Sirs: For the past few years I was very worried and confused about many things—deaths in my family, and afraid of death myself. Reading the Bible didn't help at all because I couldn't understand what it tries to say. My doctor noticed that I was upset and confused so last week he loaned me "The Divine Plan of the Ages." After the first few pages I could not put it down. This is the first time I can understand the Bible. As a result of just the first book, I am peaceful and happy.—Pennsylvania

Enjoyed The Bible Answers

Dear Sir: I enjoyed your program so much, and I could have listened to you talk about the Bible all day. I do wish we could have more of this on television. I would like to have the little book you said we could have. Thank you very much.—Indiana

The Truth Recognized

Dear Brethren: Loving Christian greetings! The Dawn maga-

zines are a wonderful encouragement to me, and for their spiritual blessings I am very grateful. In the year 1950 it was a marvellous experience for me to tune in the radio and hear "Frank and Ernest" for the first time, and to recognize—in my isolation from the truth—the true "Gospel of the kingdom" as I knew it in 1912, soon after "The Divine Plan of the Ages" was passed on to me. Thank you for all your labours of love. Yours in our united glorious truth.—England

Likes Changes

Dear Brethren: The Dawn Magazine for January was a nice change, and the picture on the cover one of beauty. I also liked the changes on the inside. It is a wonderful magazine with answers to most any question, and a comfort in time of trouble. May the Lord bless you all in 1969, that you may continue with the good work.—Minnesota

"Helped"

Gentlemen: Last month my husband and I suffered the loss of our newly born son, our first. We sent for a copy of "Hope." This little booklet has helped us a great deal. It put our minds at ease. Thank you for helping us in time of need.—Ohio

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

San Antonio, Tex.	Mar. 2
Houston, Tex.	3
Shreveport, La.	4
Memphis, Tenn.	6
Nashville, Tenn.	7
New Albany, Ind.	9
Cincinnati, Ohio	10, 11
Dayton, Ohio	12, 13
Piqua, Ohio	14
Columbus, Ohio	16
Detroit, Mich.	29, 30

O. D. DEIFER

Baltimore, Md.	Mar. 16
Philadelphia, Pa.	16

EDWARD E. FAY

New York, N. Y.	Mar. 23
Detroit, Mich.	29, 30

G. HOMER HAMLIN

New Haven, Conn.	Mar. 16
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PANTEL HATGIS

Detroit, Mich.	Mar. 29, 30
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G. M. JEUCK

Allentown, Pa.	Mar. 9
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A. H. KRUMPOLT

Sayville, N. Y.	Mar. 2
Buffalo, N. Y.	30

R. J. KRUPA

Pottstown, Pa.	Mar. 9
Detroit, Mich.	29, 30

HARRY PASSIOS

Monessen, Pa.	Mar. 23
Detroit, Mich.	29, 30

E. K. PENROSE

Piqua, Ohio	Mar. 3
Toledo, Ohio	4
Detroit, Mich.	5
Pontiac, Mich.	6
Saginaw, Mich.	7
Grand Rapids, Mich.	9, 10
Covert, Mich.	11
Jackson, Mich.	12
Elyria, Ohio	13
West Salem, Ohio	14
Cleveland, Ohio	16
Lockport, N. Y.	17
Buffalo, N. Y.	18
Rochester, N. Y.	19
New York, N. Y.	23
Detroit, Mich.	29, 30

G. R. POLLOCK

Santa Ana, Calif.	Mar. 9
New York, N. Y.	23
Detroit, Mich.	29, 30

LEO POST

Boston, Mass.	Mar. 16
Detroit, Mich.	29, 30

RICHARD SURACI

Hartford, Conn.	Mar. 30
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STEPHEN SURACI

New London, Conn.	Mar. 16
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H. J. TIEMEYER

York, Pa.	Mar. 16
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F. S. WASSMANN

Catawissa, Pa.	Mar. 16
Detroit, Mich.	29, 30

W. N. WOODWORTH

Detroit, Mich.	Mar. 29, 30
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The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

MIKE BALKO		N. MOLENAAR	
Duquesne, Pa.	Mar. 23	Hawthorne, Calif.	Mar. 16
NICK BARACOS		D. J. MOREHOUSE	
E. Liverpool, Ohio	Mar. 9	Milwaukee, Wis.	Mar. 2
WALTER Blicharz		EVERETT MURRAY	
London, Ont.	Mar. 2	Paterson, N. J.	Mar. 2
J. BURTON BROWN		MICHAEL R. NEKORA	
Fullerton, Calif.	Mar. 23	Phoenix, Ariz.	Mar. 2
DAVID A. BRUCE		ARTHUR NEWELL	
Bakersfield, Calif.	Mar. 9	LaSalle, Ill.	Mar. 16
L. P. DAVIS, JR.		FRANK NIEMCZAK	
San Diego, Calif.	Mar. 9	Pontiac, Mich.	Mar. 9
JOSEPH FENCHAK, JR.		H. W. OSTRANDER	
West Newton, Pa.	Mar. 16	San Luis Obispo, Calif.	Mar. 2
Pittsburgh, Pa.	30	RAY RAWSON	
TUNIS GERY		Chatham, Ont.	Mar. 16
Riverside, Calif.	Mar. 16	THOS. T. RYDE	
Ontario, Calif.	16	Covina, Calif.	Mar. 23
CARL HAGENSICK		ALBERT SHEPPELBAUM	
Grand Rapids, Mich.	Mar. 16	St. Louis, Mo.	Mar. 16
(Lafayette St.)		WALTER SLIVINSKY	
RUSSELL L. JURD		Orlando, Fla.	Mar. 16
Hawthorne, Calif.	Mar. 2	JOHN TRZYNA	
HENRY KWOLEK		Beloit, Wis.	Mar. 2
Adrian, Mich.	Mar. 16	E. G. WYLAM	
LUDLOW LOOMIS		St. Petersburg, Fla.	Mar. 9
Wausau, Wis.	Mar. 30	HOWARD YOUNG	
EDWARD G. LORENZ		Duquesne, Pa.	Mar. 2
Detroit, Mich.	Mar. 29, 30	L. W. ZBIK	
ADAM MISKAWITZ		Saginaw, Mich.	Mar. 2
Saginaw, Mich.	Mar. 16		



THE MEMORIAL SUPPER

The proper date for the Memorial Supper in 1969 is Tuesday evening, April 1.

Conventions

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

MINNEAPOLIS, MINN., Mar. 2—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

COVINA, CALIF., Mar. 9—Covina Women's Club, 128 S. San Jose Ave. Mrs. Jewel Swift, 1249 S. Valinda Ave., West Covina, Calif.

FORT WORTH, TEX., Mar. 14-16—The Rodeway Inn Motel, near the intersection of Lancaster & Henderson Sts. Mrs. George B. Wilmott, 2721 N. W. Lorraine.

CINCINNATI, OHIO, Mar. 16—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Margaret Ellis, R. 1, Box 71, Melbourne, Ky.

MINNEAPOLIS, MINN., Mar. 16—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Ave. Circle S.

TOLEDO, OHIO, Mar. 16—Seventh-Day Adventist School, 540 Independence Rd. Mr. Frank Burke, 519 Independence Rd.

CHICAGO, ILL., Mar. 23—Central Masonic Temple, 912 N. LaSalle St. Mr. George Tabac, 7244 W. Lill, Niles, Ill.

CINCINNATI, OHIO, Mar. 23—YWCA, Ninth and Walnut Sts. Mrs. W. N. Poe, One W. Ridge Place, Newport, Ky.

NEW YORK, N. Y., Mar. 23—Waldorf-Astoria Hotel, Starlight Roof, 50th St. and Park Ave. Mr. G. M. Jeuck, 81 Blauvelt Road, Nanuet, N. Y.

DETROIT, MICH., Mar. 29, 30—Armenian Cultural Bldg. 22011 Northwestern Highway, Southfield, Mich. Mr. Frank Niemczak, 18937 Murray Hill.

***WILMINGTON, DEL., Mar. 29, 30—**Brandywine Junior College, Rt. 202 near Talleyville, Del. Mrs. Peter Kolliman, 404 W. 31st St.

BUFFALO, N. Y., Mar. 30—Unity Temple Lodge, 1940 Niagara St. Mr. Stanley T. Koszka, 670 Union Rd.

FRESNO, CALIF., Apr. 5, 6—2540 E. Floradara Ave. Mrs. Larry Smith, 4648 N. Bonadelle.

SALEM, OREG., Apr. 11-13—VFW Hall, 630 Hood St., N. E. Mrs. L. L. Moore, Rt. 1, Box 616, Turner, Oreg.

MIAMI, FLA., Apr. 12-14—Florida Bible Students Annual Convention. Miami Women's Club, 1737 N. Bayshore Dr. Mr. Amos V n Sant, 663 Sharar Ave., Opa-Locka Fla.

PATERSON, N. J., Apr. 12, 13—Montclair State College, Montclair, N. J. Mr. M. J. Koterba, 29 Mt. Pleasant Ave., Wallington, N. J.

ORLANDO, FLA., Apr. 20

BOSTON, MASS., Apr. 26-27

PITTSBURGH, PA., Apr. 27

GRAND RAPIDS, MICH., May 3, 4—Associated Bible Students of Western Mich.

KANSAS CITY, MO., May 3, 4

NEW ALBANY, IND. - LOUISVILLE, KY., May 10, 11

HARTFORD, CONN., May 11

ROCHESTER, N. Y., May 17, 18

VANCOUVER, B. C., May 17-19

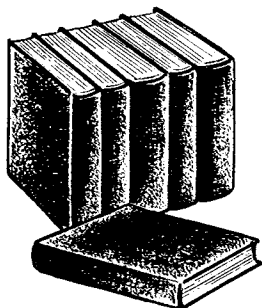
SAN FRANCISCO, CALIF., (Asilomar), May 29 - June 1

PUEBLO, COLO., June 15

CHARLOTTE, N. C., June 21, 22

YORKTON, SASK., July 16-20—Canadian Mid-West Bible Students Convention.

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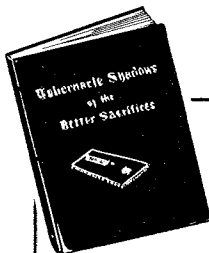
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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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