

a herald of Christ's presence

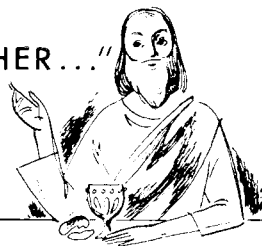
# THE DAWN

**A** NEW COMMANDMENT

I GIVE UNTO YOU, THAT YE

LOVE ONE ANOTHER..."

JOHN 13:34



march • 1954

# this month in the

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## *The "Memorial" Date*

IT IS the custom of many of the Lord's people to partake of the "bread" and the "cup," representing the broken body and shed blood of Jesus, on the anniversary date of his birth. This year that date is after six o'clock Friday evening, April 16. The article in Talking Things Over entitled, "Till He Come," deals with this subject in considerable detail.

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## *The 1954 General Convention*

AS ANNOUNCED last fall the General Convention year will again be held at the Indiana State University in Bloomington, Indiana. It will open on Saturday July 31, and close on Friday, August 5. The rates will be the same as in 1953. Further details will be announced from time to time. It will be a blessed and happy occasion for all who can attend.

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**RECORDED LECTURES:** These lectures are recorded on tape, and distributed free to those who request them. Some are especially suitable for the consecrated, others for public witness work. They are being greatly appreciated by the isolated, and where "in person" speakers are not available. "Of all my possessions I value my tape recorder and these lectures most," wrote one of the isolated. For full details write: Dawn Recorded Lecture Service, Post Office Box 18601, Los Angeles 19, California.

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## The Struggle for Peace

**"Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."** —Psalm 46:8, 9

CIVILIZED people of all ages have looked upon war as an evil. Generally speaking, the majority have considered it as a necessary evil, and have reluctantly participated in it. In some instances professional militarists have abhorred war, and have hoped and prayed that some way to universal and lasting peace could be found. In President Eisenhower we have a general, for example, who, in the face of the increasing awfulness of war, has called upon the nations to unite in an effort to develop and promote atomic energy for the betterment of man rather than for destruction.

In keeping with our text, the prophecies of Isaiah 2:2-4 and Micah 4:1-4 give us an assurance that peace will ultimately be enjoyed by man. These prophecies reveal that when the nations look to the Lord to be taught his ways, they will beat their swords into plowshares and their spears into pruning hooks, and will learn war no more. There will be no aggressors then—none to "hurt nor destroy," for "the earth shall be full

of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9

These prophecies point up one of the main objectives of the great messianic purpose of God as expressed by the angels on the night Jesus was born—"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14) This hallelujah chorus of the angels was in keeping with the promise of Jesus' birth which stated that he would be "The Prince of Peace," and that of the "increase of his government and peace there shall be no end."—Isa. 9:6, 7

The Prophet David also foretold the blessings of peace which would come to the nations under the administration of Messiah's kingdom. "The mountains shall bring peace to the people, and the little hills, by righteousness"—by obeying the righteous rule of Christ's kingdom, which all will be obliged to do.—Ps. 72:3

It will then be demonstrated that righteousness and peace are companion principles, both of which reflect characteristics of the loving

God of the universe, and that war is an offspring of unrighteousness, being spawned by sin and selfishness. Through the kingdom of Christ will come the fulfilment of the poetic prophecy of Psalm 85: 10-12, which reads: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase."

Because the fulfilment of these many promises of peace and good will among men has been so long delayed, many, even of the peace-loving, have come to think of them merely as statements of high ideals, beautiful phrases to be quoted on suitable occasions, but lacking vital meaning as being expressive of actual conditions which will one day exist on this earth. But a proper understanding of the divine purpose reflected in these reassuring promises leads to a different conclusion, the conclusion stated by the Prophet Isaiah when he said, "The zeal of the Lord of hosts will perform this."—Isa. 9:7

One of the blinding errors of Christendom is that the Lord is largely depending upon man to fulfil his promises for him. This view assumes that the main purpose of the many promises of God is to set forth what conditions ought to be in the earth, and that it is the responsibility of his people to see that these righteous conditions are established.

However, in Isaiah's promise of the birth of the Messiah he said, "The government shall be upon his shoulder," that is, it is his responsibility to fulfil the purpose of God pertaining to the messianic kingdom. That purpose cannot be legislated into being. It cannot be attained either by wars of aggression or of defense. It will be accomplished only by virtue of the fact that in his own due time, through Christ, "the God of heaven" shall "set up a kingdom."—Dan. 2:44

The disciples of Jesus believed, and correctly, that he was the promised Messiah, the one appointed and sent by God to fulfil his promises to establish righteousness and peace in the earth. Shortly before he was crucified he related a parable to them concerning a "certain nobleman" who went into a "far country to receive a kingdom and to return." The disciples understood that Jesus referred to himself as the "certain nobleman," who was to go away, so realized that there would be a delay in the establishment of his kingdom.

But they did not realize that he would go away in death, so were confused and discouraged when he was taken from them and crucified. But shortly, he was raised from the dead, and when meeting with them for the last time before going to the "far country" of the parable, they made bold to ask him about the promised kingdom—"Wilt thou at this time restore again the kingdom to Israel?"

## THE DAWN

Jesus merely told them that the "times and seasons" of the divine plan were not yet to be known by them; that they were to tarry at Jerusalem until endued with the Holy Spirit, and then they were to be his witnesses throughout Judea, and unto the uttermost parts of the earth. (Acts 1:6-8) A little later they did receive the Holy Spirit, and entered with zeal upon their mission of witnessing for Jesus—witnessing concerning his death and resurrection as the Redeemer and Savior of the world; witnessing concerning the fact that he would return from the "far country" and set up his kingdom, as God had promised.

And the Holy Spirit refreshed the memory of the disciples concerning another great truth which he had taught them; namely, that if they suffered and died with him, they would, through the resurrection, live and reign with him. So they did not understand that their preaching of the Gospel would set up his kingdom. They knew that the promised "government" of righteousness must wait until their Lord and Master returned, and that their faithfulness as his witnesses would prove their worthiness to then live and reign with him.

### Chosen Out of the World

Jesus explained to his disciples that he had chosen them out of the world. (John 15:19; 17:6) He had said to them, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) They un-

derstood this to mean that they were to take the same attitude toward the world, and all worldly things, as Jesus had taken, that the servant was not to be above his Lord, or in any way exempt from obeying the precepts of righteousness which governed him.

They would have noted that Jesus did not campaign against the social order of his day, in the sense of trying to change its customs and practices. On the other hand, he gave instructions to "render unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21) The Apostle Paul caught the spirit of this admonition, and to Christians at Rome wrote that they were to be subject to "the powers that be.—Rom. 13:1

The witness of the Gospel which Christians were enjoined by Jesus to carry world-wide was not designed to convert the world, but merely to attract those in the world, who, appreciating the truth of God's plan of salvation, and his design for establishing world peace, would be willing to forsake all and follow the Master. The chief aim of all these has been to be loyal to God, and to his Son, Jesus, thus proving worthy to live and reign with Christ in his kingdom of peace and righteousness when it is established in power and great glory throughout the whole earth.

While the vocation of every faithful Christian has been to serve the Lord, the avocation of all brings them into contact with the world and with its institutions and

governments. This means that they are compelled to make decisions as to what their attitude should be under various circumstances. Ofttimes these decisions call for great courage, for frequently they place one in an unpopular position in the eyes of the world.

And, very understandably, one of the decisions which many Christians have had to make has been with respect to what attitude they should take toward participating in war. As we have noted, there are few indeed who do not agree that war is an evil. All upright men and women hate and despise it, and properly so. God has promised that through the agencies of Christ's kingdom he will abolish war. Truth-enlightened Christians are happy to announce these glad tidings of the kingdom far and wide.

But while doing this, should they participate in the wars being fought by the "powers that be"? This is a decision which each follower of the Master must make for himself. Probably very few fully consecrated followers of Jesus throughout the age have voluntarily participated in war. The real problem has arisen for those living under governments which conscripted their citizens to serve in the army, which has been the case in practically all the countries where the Gospel of Christ has been preached. Historians indicate, however, that Christians kept themselves as free as possible from military service. From Collier's

Encyclopedia, vol. 5, p. 612, we quote:

"Few if any Christians served in the Roman army during the first century and a half A. D.; and even in the third century there were Christians conscientious objectors. Christians objected not only to participation in war, but also to being in the army because soldiers were called upon to execute death sentences."

In a statement by Justin the Martyr we have evidence that it was not uncommon for Christians of his day to suffer death because of their opposition to war. We quote:

"Twelve men went out from Jerusalem into the world, and . . . by the power of God they told every race of men that they were sent by Christ to teach all the Word of God. And we who formerly slew one another not only do not make war against our enemies, but, for the sake of not telling lies or deceiving those who examine us, we gladly die confessing Christ."

Under the Roman law of the time the son of a soldier was bound to follow the occupation of his father. A young Christian, Maxmilianus, just over twenty-one, was in this unhappy position. Brought before the proconsul to be enrolled, measured, and equipped for army service, this young Christian protested down the line, saying:

"But why do you want to know my name? I dare not fight, since I am a Christian. . . . No, no, I cannot be a soldier. I am a soldier of my God. I refuse the badge. Already I have Christ's badge. . . . If you mark me I shall annul it as invalid . . . I cannot aught laden on my neck after the saving mark of my Lord."

He paid for his stand with his life.

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As the church became more and more allied with the world and with worldly governments, the rank and file of professed Christians began to abandon their conscientious objection to war. Collier's Encyclopedia has this to say:

"As the church increased in wealth and power and the government gradually ceased its insistence on Pagan rites in public service, objection to war declined. The conversion of Constantine virtually made the church the agency of the state."—vol. 5, p. 612

History indicates that during the Middle Ages various views and practices were adopted pertaining to Christian participation in war. Priests and monks, theoretically, were supposed to abstain from the shedding of blood, even though laymen might be called upon to do so in a "just war." That raised the question as to when a war was just, with the church-state governments of the time deciding.

Today we have such historic peace groups as the Friends, the Mennonites, and the Brethren. Under the leadership of William Penn, the Friends founded the State of Pennsylvania, which for seventy years developed peacefully without army, navy, or militia.

From the time of Constantine's conversion when, as the historians show, the church became the agency of the state, down to the present time, it has been only the minority groups which have taken such a strong stand against participating in war. But, due partly to the general increase of knowledge through a more widespread

education of the masses, and because some of the prejudices of the past have been forgotten, even the larger church groups are now recognizing the right of their members to be opposed to war.

Practically all the major denominations, as well as the Federal Council of Churches in the U. S. A. and the World Council of Churches, have passed resolutions setting forth their position on this issue and declaring their readiness to stand by and assist any of their individual members who may be conscientiously opposed to participation in war.

To mention some who have passed resolutions, there are the American Baptists; the Southern Baptists; the Christian Scientists; the Congregational Christian Churches; the Methodist Church; the Presbyterian Church in the U. S.; the Protestant Episcopal Church; and the United Lutheran Church.

### Government Recognition

Governments in the English-speaking countries of the world are giving increased recognition to the rights of individual conscience, especially with respect to obedience to God. They acknowledge that allegiance to God has first claim in the life of a true believer and that the laws of men should not attempt to set aside this first claim. An outstanding example of this may be noted in the present draft law of the United States, which reads:

"Nothing contained in this title shall be construed to require any person to



## HIGHLIGHTS OF DAWN

be subject to combatant training and service in the armed forces of the United States who, by reason of religious training and belief is conscientiously opposed to participation in war in any form. Religious training and belief in this connection means an individual's belief in relation to a Supreme Being involving duties superior to those arising from any human relation. . . . Any person whose claim is sustained by the local board, shall, if he be inducted into the armed forces . . . be assigned to noncombatant service, . . . or shall, if he is found to be conscientiously opposed to participation in such noncombatant service, . . . be ordered to perform . . . civilian work contributing to the maintenance of the national health, safety, or interest."

Practically all church groups, including the larger denominations aforementioned, have established committees to assist any of their young men who may be conscientiously opposed to war, and to cooperate with government agencies in connection with their stand in the matter. The government, as well as the young men, benefit from the services of these committees.\*

While the number of individual Christians who are conscientiously opposed to participation in war is small, the fact that all the large church denominations, and a number of governments, recognize the rights of these to follow the teach-

ings of the Scriptures which forbid the taking of human life, indicates that this principle of Christianity is to some extent influencing the minds of the people generally in these "last days,"—more so, that is, than previously.

As we have noted, there are probably very few who do not recognize that war is an evil, a plague which blights humanity whenever and wherever it strikes. Noble minded rulers and statesmen throughout the centuries have doubtless wished that some way could be found to abolish war. No theme has ever captivated the minds of men more than has the peace song of the angels.

Truth-enlightened Christians throughout the age have delighted to proclaim the message of Christ's coming government of peace, under the administration of which the Lord will "make wars to cease unto the ends of the earth." They have known that their message would not change the course of the world with respect to war, or otherwise. They have known that the principle set forth by Jesus when he said to Peter, "all they that take the sword shall perish with the sword" would be verified at the end of the age by the "kingdoms of this world" being overthrown in a holocaust of war, revolution, and anarchy, such as the world has never seen.—Matt. 26:52; John 18: 10, 11; Dan. 12:1

The global nature of this "great tribulation" which Jesus said

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\*The committee representing the fellowship we serve consists of Martin C. Mitchell, Chairman, 34 Hardy Lane, Westbury, N. Y.; Edward Lorenz; Adam Miskawitz; Charles M. Chupa, and Leon H. Norby; and advisor to the committee, Kenneth Rawson.

## THE DAWN

would, except for divine intervention, result in the destruction of all flesh, has been made possible by the prophetic "increase of knowledge" in this "time of the end." While, however, because of human selfishness, this rapidly increasing knowledge leads to world destruction, on the other hand it is awakening the peoples of earth to realize that better things are purposed, so there is not only an incessant clamoring for real and fancied rights, but also attempted and at times actual progress along humanitarian lines.

The minds of the people are thus being prepared for the blessings of the kingdom which is now so near. The awakening to the awfulness of war, and the legal provisions being made for those who are conscientiously opposed to war, are a part of this general pattern. Certainly the people are thus being prepared to welcome, even more wholeheartedly, the kingdom program of education in the arts and advantages of peace, when the nations will learn war no more. It will be then that the long struggle for peace on the part of the peace-loving will end in an era of universal and everlasting freedom from war.

But this will not be through human efforts, but because "the God of heaven will set up a kingdom," a government, and because through that government divine authority will be declared and enforced. As the Lord foretold, he

will then say, "Be still, and know that I am God: . . . I will be exalted in the earth."—Ps. 46:10

Meanwhile, we will continue to proclaim the Gospel of the coming kingdom, rejoicing in the assurance of God's promises that it is "at hand" in a very literal sense. We will rejoice also in our "witness for Jesus, and for the Word of God," and that the "weapons of our warfare are not carnal." (Rev. 20:4; II Cor. 10:4, 5) Nevertheless, they are "mighty" through Christ in the pulling down of strongholds of error which may be entrenched in our own minds and hearts, and "mighty" also in "bringing into captivity every thought to the obedience of Christ"; and "every high thing that exalteth itself against the knowledge of God."

Obedience to Christ in bearing witness to the truth, and bringing our own lives into harmony with his law of love, are the privilege of his consecrated followers now. When the laws of his kingdom become operative "every knee shall bow, . . . and every tongue . . . confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10, 11) This will be in fulfillment of Isaiah 45:22, 23—"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." Then there will, indeed, be peace!

## Walking in the Light

**"Walk as children of light, . . . proving what is acceptable unto the Lord."  
—Ephesians 5:8-10**

THE fifth chapter of Ephesians presents a number of interesting expressions descriptive of what it means to be a Christian. The "children of light" in our text, are the "dear children" of God in verse 1, being his children because they follow our Lord's example. These "children" who in verse 8 walk in the "light," are said in verse 2 to walk in "love." Those who according to the 10th verse prove "what is acceptable unto the Lord" are the wise ones of verse 17, through their understanding of the divine will.

To walk in the light, then, means to walk in love. Jesus walked in love, as verse 2 indicates, because he gave himself for us as a sacrificial offering, which was to his Father a "sweetsmelling savor." If we walk in love we too will give ourselves in sacrifice, laying down our lives for the brethren and doing good unto "all men" as we have opportunity, "especially unto them who are of the household of faith."—I John 3:16; Gal. 6:10

The self-seeking spirit sidesteps the privilege of sacrifice and seeks personal comfort and advantages, often at the expense of others. The selfish way has always been the way of darkness, of which Satan is the sponsor. It is responsible for all the sorrow, hatred, and bloodshed mankind has experienced.

Those who are walking in the light should constantly be on the alert to discern the Heavenly Father's will in the affairs of life. Obedient children of the light will interpret the Word in keeping with the spirit of love. They will not misconstrue God's commands to justify a selfish course.

As the children of God walk in the light of divine love, they seek every possible opportunity to sacrifice themselves in the divine cause and for the blessing of others; and they will endeavor to make sure—to prove—that their efforts are acceptable to God. They will realize that true love not only prompts sacrifice, but also governs the manner in which it is made.

As love "suffereth long and is kind," the children of light will endeavor to be longsuffering and kind. As love "envieth not," they will not envy. As love "vaunteth not itself, is not puffed up," they will not vaunt themselves but will be humble. As love does "not behave itself unseemly," they will walk circumspectly before the Lord. As love "seeketh not her own," they will gladly sacrifice their own for the blessing of others. As love is "not easily provoked," they will be even tempered. As love "thinketh no evil," they will think upon the things that are good. As love "rejoiceth not in iniquity," their rejoicing will be in the truth. Yes, they will endeavor, by God's grace, to bear all things, believe all things, hope all things, and endure all things; for love never faileth."—I Cor. 13:4-8

LESSON FOR MARCH 7

## The Raising of Lazarus

GOLDEN TEXT: "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live."  
—John 11:25

JOHN 11:32-46

**M**ANY centuries before Jesus awakened Lazarus from the sleep of death, the Prophet Job asked the question: "If a man die shall he live again?" Jesus answered that question when, in the words of our Golden Text, he said, "Though he were dead, yet shall he live." Jesus had said to Martha, "Thy brother shall rise again," to which she had replied, "I know that he shall rise again in the resurrection at the last day." (vss. 23, 24) Then Jesus said, "I am the resurrection, and the Life"—I am the One through whom the "resurrection at the last day" shall be accomplished. Thus he implied that it was within his power to awaken Lazarus from death immediately.

The account of Lazarus' illness, death, and resurrection is very illuminating. When Jesus was notified that his beloved friend was sick he did nothing about it. After two days he said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." (vs. 11) They misunderstood his meaning, supposing he

spoke of "taking of rest in sleep." Then Jesus said unto them plainly, "Lazarus is dead."—vs. 14

Thus, from the lips of the greatest of all teachers we are informed that adamic death is like a sleep from which there will be an awakening. Those asleep are unconscious, but we do not mourn for them because we know that in due time they will awaken. Those who are dead are also unconscious.

Through the shed blood of the Redeemer, that which would have been eternal oblivion in death has been transformed into a sleep from which, by divine power, there will be an awakening. Martha understood enough concerning the divine plan of salvation to believe that her brother Lazarus would thus be awakened, "in the resurrection at the last day."

Agreeing with this, Jesus said, "He that believeth in me, though he were dead [or, though he die], yet shall he live." This is a promise to believers who, so far as the human viewpoint is concerned, go into death at the present time in the same manner as do unbelievers. A further explanation of this

is found in John 5:24, 25, 28, 29. In these verses Jesus says that believers have everlasting life in the sense that they will not come into judgment (mistranslated "condemnation" in verse 24) when awakened from the sleep of death.

From these texts we also learn that believers are said to have everlasting life, not because they now remain alive, but because they will have a "resurrection of life," their trial period being over when they have proved faithful "even unto death." (Rev. 2:10) These are awakened or "come forth" to this "life" resurrection without further judgment, or trial.

But these are not the only ones to be awakened from the sleep of death. Jesus speaks of those who "live and believe in him," thus emphasizing the fact that some will have an opportunity to believe after they have been awakened from death. The two classes are clearly shown in the Master's complete statement. First, those who believe, yet die, shall "live," in the resurrection. Then there are the others who shall also be awakened, or "live," who, if they then believe, shall "never die."

In John 5:29 Jesus identifies this latter class as those who have done evil, the ones who do not now believe. He assures us that these also shall "come forth," but to be placed on trial, or subjected to a **krisis**, as it is given in the Greek text (not "damnation" as it is in the King James Version). In this **krisis**, or trial period, they will have an opportunity to "believe,"

## QUESTIONS

How does Jesus' dialog with Martha answer Job's question, "If a man die, shall he live again?"

Why did Jesus refer to Lazarus as being asleep?

What will be the difference between believers and unbelievers when awakened from death?

What message of comfort can we now give to those who mourn the death of their loved ones?

and if they do, they will never die again.

Jesus awakened Lazarus from the sleep of death as an illustration of what the resurrection would accomplish for all mankind. This assurance of the resurrection is the message of comfort we can give to the people today. When Martha met Jesus upon his return to Bethany, and said, "If thou hadst been here, my brother had not died," he did not say to her, "Martha, your brother is not actually dead, but is really more alive than ever, and enjoying himself in heaven." Jesus knew that this would not have been the truth. He knew that Lazarus was dead, so he comforted Martha with the promise, "Thy brother shall rise again."

In awakening Lazarus, Jesus used the expression, "Come forth!" and we read that he who was dead came forth. He was not called back from heaven, nor out of a burning hell; neither from purgatory; but, being dead, he was restored to life. What joy there will be world-wide when all who are in death will hear the Master's call, "Come forth!"—John 5:28, 29

## Jesus Faces the Cross

**GOLDEN TEXT:** "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."  
—John 12:25

### JOHN 12:20-32

**J**ESUS' enemies in and about Jerusalem had for some time been seeking an opportunity to arrest him. Knowing that the Heavenly Father's due time for him to die had not yet come, Jesus had purposely been avoiding them. This is why he was in Galilee when Lazarus of Bethany died. However, in order that the "glory of God" might be manifested, he returned and awakened Lazarus from the sleep of death. This miracle increased the Master's popularity and consequently the enmity of his enemies.

"Jesus therefore walked no more openly among the Jews." (John 11:54) Thus, when "certain Greeks" desired to interview him, they first spoke to Philip, then Philip and Andrew discussed the matter and presented the request to Jesus.

Seemingly Philip and Andrew decided that the Greeks in question meant no harm to the Master. On the contrary, the manner in which he replied to them could indicate that they considered it a special sign of honor to the cause that these Greeks should be seeking an interview with Jesus. Perhaps they saw in it an indication that a new field of opportunity and

service was opening up, one in which their Master would not need to move about in so restricted a manner. However, instead of granting the interview, Jesus said, "The hour is come, that the Son of Man should be glorified. Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."  
—vss. 23, 24

This answer strongly indicates that in the disciples' opinion the proposed interview with the Greeks would lead to a more popular service for Jesus, and an escape from the constant threat of arrest and death. But it made it clear to them that Jesus did not expect to escape death, that to do so would defeat the divine purpose in his coming to earth. He had remained out of reach of his enemies only until the "hour" for his death had come, and now that it was near he would not attempt to escape.

This thought is further emphasized in the next verse, which is our Golden Text. It sets forth the same principle that Jesus stated on the occasion when Peter endeavored to dissuade him from going to Jerusalem, thus giving his enemies an opportunity to arrest him. (Matt. 16:22-25) Jesus had cove-

nanted to lay down his life in sacrifice. He knew that this was the Heavenly Father's will for him, and now to consider ways and means of saving his life would have disastrous results.

Jesus was just as interested in a successful ministry as were the disciples, but he knew that the Father's plan was that he first must be "lifted up," and then, as a result of this, "all men" would be drawn to him. (vs. 32) "This he said," John notes, "signifying what death he should die."—vs. 33

The Master again emphasized that those who desired to serve him and the messianic cause could do so only on the condition that they be willing to follow him, and to be with him, even though it should lead to dishonor and death.

The Revised Standard Version renders verse 27 thus: "Now is my soul troubled. And what shall I say? 'Father, save me from this hour?' No, for this purpose I have come to this hour." Obviously this gives the correct thought. Jesus knew that it was his Father's will that he should die, and he had covenanted to lay down his life; so, regardless of the suffering involved, he would not ask to be saved from this "hour" of trial. What he did request was that in the experience his Father's name would be glorified.

The death and resurrection of Jesus marked a definite turning point in the divine plan for the redemption and salvation of the human race. Previous to this, much preparation had been made and

## QUESTIONS

What may have been the reason Jesus did not grant an interview with the "Greeks" who requested to see him?

Explain the principle set forth by Jesus in his statement, "He that loveth his life shall lose it."

Why was it necessary for Jesus to lose his life?

Why did Jesus not ask his Father to save him from his hour of trial and death?

Explain the statement, "Now is the judgment of this world: now shall the prince of this world be cast out."

promises given, but the reign of sin and death, under the dictatorship of Satan, was permitted to go on unchecked. Concerning this Paul said, "The times of this ignorance God winked at," then added, "but now commandeth all men everywhere to repent."—Acts 17:30

In Hebrews 2:14 Paul explains that it was through his sacrificial death that Jesus was placed in a position to destroy, or render powerless, "him that had the power of death, that is, the Devil." Jesus understood that his death would lead ultimately to the complete "casting out" of the "prince of this world," that the judgment, or trial, beginning with "the house" of God would continue until all mankind were given a full opportunity to take their stand on the side of God and of righteousness. Thus he said, "Now is the judgment of this world: now shall the prince of this world be cast out." Yes, Jesus' death guarantees that all mankind will be given a new trial for life, and that Satan will be rendered powerless.

## The New Commandment

**GOLDEN TEXT:** "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—John 13:34

**JOHN 13:12-17, 34, 35; 14:21-24**

**T**HE scene of today's lesson is in the "upper room" where Jesus spent the last evening before his crucifixion with his disciples. (Mark 14:15; Luke 22:12) Jesus knew that the Father's due time for him to die, to be "cut off" in death, had arrived, and he therefore spent this last evening of his earthly ministry endeavoring to impress upon his disciples important truths which he saw they very much needed.

One of these was a lesson in humility and brotherly love. While the disciples had been with Jesus for more than three years, they had not yet grasped the true import of his teachings and of his spirit. They were greatly impressed with their belief that he was the promised Messiah, the One who had come to be a great King in a powerful kingdom which would rule over Israel and the whole world. They gloried in the prospect of participation with him in this new government. But as yet their viewpoint of Jesus' teachings concerning his kingdom was influenced by their own ambitions to occupy prominent positions in it.

So, even in the upper room, with arrest and death facing their Master, there "was also a strife among them, which of them should be accounted the greatest." (Luke 22:24) Undoubtedly this caused Jesus to wash his disciples' feet as an example of humility and love. It was a menial service, and Jesus wanted them to realize that anyone worthy to be truly great in his kingdom must be willing to render the humblest sort of service.

After washing the disciples' feet Jesus inquired: "Know ye what I have done to you?" (vs. 12) They knew, of course, that he had washed their feet, but did they grasp the lesson that Jesus was thus endeavoring to teach them? Had they taken fully into consideration that while he was truly their Lord and Master, it was not beneath him to render this humble service as a token of his love for them?

If they caught the significance of this lesson, then they would realize how out of keeping it was for them to be disputing among themselves as to who should be the greatest in the kingdom. "I have given you an example," Jesus said, and then added, "Verily, verily, I say unto



you, The servant is not greater than his Lord."

"If ye know these things, happy are ye if ye do them," Jesus told the disciples in that upper room. Even if they understood the meaning of the example he had given, the understanding itself would be of little value unless they put the lesson into practice. A failure to follow his example in their associations with one another would mean that they were merely hearers of the Word, and not doers.

Or, to use Jesus' own words in a further application of this lesson in humility and brotherly love, those who truly love him will actually keep his commandments, and these in turn will be especially loved by the Heavenly Father and by himself. It was not without a reason that Jesus placed so much emphasis upon this aspect of the Christian life. Not only did he note with disappointment the wrangling of his immediate disciples in their anxiety to be great and important, but he knew that this was one of the most prevalent weaknesses of fallen humanity, and that all of his followers throughout the age would have to come to grips with it and be overcomers in order to prove their worthiness to live and reign with him.

A story is told of a man who was hired for a certain amount to do a job. He in turn hired another man to actually do the work, paying him twice as much. His explanation was that it was worth the difference to be "boss." Not all hu-

Where were Jesus and the disciples when he gave the new commandment to them which is stated in our Golden Text?

What was it that probably prompted Jesus to wash his disciples' feet?

What important lesson did Jesus thus teach to his disciples?

What rich reward did Jesus promise to those who obeyed his new commandment to love one another as he had given the example?

man beings are afflicted with this urge to lord it over others, but many are, and even among the Lord's own people it manifests itself all too often. It is well that we all take Jesus' lesson seriously to heart, and realize that the truly great in the Lord's sight are those who are willing to render the humblest service, and to rejoice when others occupy a seemingly higher position in the vineyard.

To the truly humble who obey the new commandment to love one another rather than lording it over one another, Jesus promised that both he and the Father would manifest themselves to them. And, he added, "We will come unto him, and make our abode with him." What a glorious reward this is for humbly keeping the commandment to love one another as Jesus loved us! What greater honor could we enjoy than to have the Lord Jesus, and our Heavenly Father, make their abode with us!

## Jesus Strengthens His Disciples

**GOLDEN TEXT:** "When the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."  
—John 16:13

### JOHN 16:1-13

**I**N TODAY'S lesson we find Jesus still in the "upper room" with his disciples, preparing them further for the time, rapidly approaching, when he would no longer be with them in person, and when they would have the responsibility of being his representatives, his ambassadors. In the event there still lingered in their minds the thought that soon they would be exalted to reign with him in his kingdom, he warned that instead of being honored and exercising power, they would be hated and persecuted, some of them unto death.

He realized the great sense of loss they would experience when he departed, so he assured them of a compensating portion which would be theirs: that he would send the Holy Spirit to enlighten and comfort them. Because of the traditional misconception of what the Holy Spirit really is, the translators of the King James Version improperly used personal pronouns when translating Jesus' promise.

The proof of this is found in the record of the fulfilment of Jesus' promise, which fulfilment came at Pentecost. It is in the second

chapter of Acts, verse 4, and says that "they were all filled with the Holy Spirit (mistranslated Ghost)." Surely they could not be filled with a person!

In verses 16 and 17 Peter reveals that what was witnessed at Pentecost was in fulfilment of the prophecy of Joel 2:28-32, which foretold that the Lord would "pour out" his Holy Spirit upon his servants and handmaidens. It would be difficult to understand how a person could be "poured out."

In verse 33 Peter identifies the pentecostal experiences with Jesus' own promise to send the Holy Spirit, saying, "He hath shed forth this [not him], which ye do now see and hear." A person could not properly be said to be "shed forth."

All these expressions are proper and understandable when we recognize that the Holy Spirit is the holy power, or influence of God, sent forth by him to accomplish whatever purpose he may desire. In the case of Jesus' promise, the mission of God's holy power was to enlighten the minds and hearts of the waiting disciples, and empower them to be effective ambassadors for Christ in an antagonistic world.

This mighty and holy power of God in their lives accomplished all that Jesus promised. It was a definite witness to them that he had returned to his Father, and from his exalted position in heaven was guiding and blessing them as they went forth proclaiming the Gospel.

It was also an enlightening influence recalling the wonderful teachings of Jesus, and placing them in their proper perspective in the divine plan. It enabled them to understand clearly that it was necessary for Jesus to die to take the sinner's place in death; and it also revealed plainly to them that they had the opportunity to suffer and die with Jesus, and if faithful in this, they would live and reign with him.

Jesus promised that the Holy Spirit would reveal things to come, and it did. Under its enlightening influence, the apostles foresaw the great apostasy that would develop in the church, and were able to forecast the development of the Antichrist. They also perceived clearly the larger work of the Messiah when he returned to set up his kingdom—that glorious work of “restitution” which had been spoken by all God's holy prophets.

The marginal translation of verse 8 declares that the Holy Spirit would “convince the world of sin, and of righteousness, and of judgment.” It is through the church, beginning at Pentecost, that the testimony of the Holy Spirit reaches the world. The church is bidden

## QUESTIONS

What did Jesus promise to his disciples as a compensating portion which would take the place of his personal presence with them?

How do we know from the record of the pentecostal experience that the Holy Spirit is not a person, but the power of God?

How does the Holy Spirit convince the world of sin, of righteousness, and of judgment? When will this prophecy have its complete fulfillment?

to go into all the world and preach the Gospel, and her testimony is that all who do not “believe” are yet in their sins. She also testifies that righteousness is available only because Jesus returned to the Father and appeared in his presence on behalf of believers, presenting the merit of his shed blood on the antitypical mercy seat.

The church also, by the authority of the Holy Spirit, testifies concerning an opportunity for trial, or “judgment” which is open to all, because the “prince of this world,” judged and found wanting, loses his rulership of death over the people, being made powerless by the crucified and resurrected Jesus.

The only ones in the world who are thus “convinced” during the present age, are those who believe and accept the call to follow in the footsteps of Jesus. But the testimony of the Holy Spirit through the church continues into the age to come, when the world as a whole will be enlightened and learn righteousness, and when Satan, his judgment having gone against him, will actually be bound.

# Questions on the Bible

## PART XV

Why is the last book of the Bible properly called "The Revelation of Jesus Christ"?

What does the word "signified," mean as used in the opening verse of the book?

What are the "seven churches which are in Asia"?

Why did Jesus refer to himself as the "almighty"?

What are the "seven golden candlesticks" in the midst of which John saw "one like unto the Son of Man"?

What are the "seven stars" which the "Son of Man" held in his right hand?

Quote some of the promises which Jesus made to the overcomers in the seven churches.

Why is the picture presented in chapter 4 sometimes called the throne scene?

What is presented mainly in chapter 5?

What general picture does the Book of Revelation present to us in connection with the "Lamb" and the "beast"?

Describe the "four horses" and their riders which appear with the opening of the first four "seals," and in general, what do they symbolize?

How do we know that the opening of the sixth "seal" occurs in the end of the age?

What is represented by the "four winds" which are held back until the servants of God are sealed in their foreheads? Who are these "servants"?

What is symbolized by trumpets, and what is meant by the mystery of God being finished when the seventh trumpet is sounded? What is the "little book"?

What is another important event associated with the blowing of the "seventh trumpet"?

What is the "beast" of chapter 13? and the "Lamb" of chapter 14?

What is the difference between the "mark" of the "beast" and the "Father's name" in the foreheads of those who are with the "Lamb"?

What two cities are mentioned in Revelation? Describe their characteristics.

How is the Devil related to the antichrist forces depicted in Revelation? and what happens to him?

PART XV

# The Revelation of Jesus Christ

**R**EVELATION is the last book of the Bible. It is often called the Apocalypse, which is its title in the Greek language. It appears in the King James translation as "The Revelation of Saint John the Divine," meaning that it was written by the Apostle John. However, in the very opening sentence of the book, John describes what he is about to write as "The Revelation of Jesus Christ."—ch. 1:1

Then the apostle adds, "which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." (ch. 1:1) The Greek expression here translated "signified" literally means "told in signs." In other words, the im-

portant lessons of this closing book of the Bible are set forth in sign language, or symbolisms.

Beginning with the 4th verse of the opening chapter, John addresses the "seven churches which are in Asia." It is believed by church historians that John was at that time regarded as an important spiritual guide in these churches. However, just as the other writings of the various apostles, while addressed in the first instance to certain "churches," or perhaps to individuals, have applied to the church as a whole throughout the entire Gospel age, so it is with the Book of Revelation.

It is reasonable to believe, we think, that the seven churches in

Are the blessings of Christ's kingdom limited to those who reign with him?

What is the "new heaven and a new earth"?

What will be the results of the reign of the "holy city"?

What is symbolized by the "throne" of Revelation 22:1?

What is pictured by the "river of water of life"?

Contrast the picture of Revelation 22 with the 3rd chapter of Genesis.

Who will be the first to extend to the world the invitation, "Come, . . . and partake of the water of life freely"?

## THE DAWN

Asia to which John addresses the book, are representative, or symbolic, of the church during seven epochs of its development. However, while there is certain descriptive matter applying to each of the these "churches" which would not apply to the others, God's promises of his care over his people, and of their future reward, if faithful, which are made to each "church," are certainly applicable to all.

The seven "churches" of Asia Minor designated as the original recipients of this wonderful message of Revelation, are those at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. In John's day there was a group or congregation of believers in each of these places; but in the Lord's providence he used the circumstances associated with each of them as the basis for lessons to the church of the entire Gospel age.

As we have noted, John introduces the subject matter of the book as the "revelation of Jesus Christ," and in the opening chapter considerable information is given concerning Jesus whose "revelation" John presents. He is presented as the "faithful witness, and the first begotten of the dead, and the prince of the kings of the earth."—ch. 1:5

John quotes Jesus directly, saying, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the almighty." (ch. 1:8) Translators of the King James Version have used a capital

"A" for "almighty," in an effort to convey the idea that Jesus, the Son of God, is also the Father. However, the word almighty is not used here as a title, but is merely descriptive of the fact stated by Jesus after his resurrection, when he announced, "All power is given unto me in heaven and in earth." (Matt. 28:18) It was this highly exalted and powerful Son of God, who had died for the sins of the world and had been resurrected from the dead, who addressed John on the Isle of Patmos. John gives us the setting, as follows:

"I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—ch. 1:12-18

In the last verse of the chapter, Jesus himself explains that the "seven candlesticks" were the "seven churches" of Asia, symbolic, as we have seen, of the entire church. The "seven stars" which he held in his right hand represented, he explains, the "angels," or messengers, to these

seven churches. Thus, through these messengers Jesus has spoken to the church throughout the age. His promises to the "overcomers" in the church are wonderful. We quote some of them:

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it."—ch. 2:17

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—ch. 2:26, 27

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—ch. 3:11, 12

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—ch. 3:20, 21

### The Throne Scene

Immediately after these messages of counsel, warning, and promise to the "seven churches," John sees what he identifies as a "throne set in heaven." It consists of a highly symbolic description of the glory of God, the Father, in which four "beasts," or more properly, according to the Greek text, "living creatures," and "four and twenty elders," acclaim him, saying, "Holy,

holy, holy, Lord God Almighty."—ch. 4:8

The 5th chapter gives a highly symbolical presentation of Jesus as the "Lamb" of God who was found worthy to open a "book" which was held in the right hand of the Lord, Jehovah, depicted in the throne scene of the previous chapter. The same "living creatures," and the same "four and twenty elders" who acclaim the glory of God in the previous chapter sing the praises of the "Lamb" in this chapter. Joining with them in their song of praises are "angels, . . . ten thousand times ten thousand and thousands of thousands." Their acclamation is:

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—ch. 5:12, 13

To recapitulate, briefly, the opening chapter of this marvelous book is concerned mostly with introducing the One, even Jesus, who is the real Author of the book. It shows him standing amidst the "candlesticks" which he identifies as the "seven churches," or the one complete church. In this symbolism we see Jesus fulfilling his promise to his disciples, "Lo, I am with you alway, even unto the end of the world [Greek, age]."—Matt. 28:20

Then—in chapters 2 and 3, are

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Jesus' messages to the seven churches, which to some extent are progressive in nature, first promising that he would come quickly, and then, "Behold, I stand at the door, and knock." (Rev. 3:20) Thus this personal return of the Master is shown to be different from his presence with the church throughout the age, as symbolized by his standing amidst the "candlesticks."

Chapters 4 and 5, as we have seen, present first Jehovah and then Jesus in their glory, with Jesus as the "Lamb" which had been slain presented as the One found worthy to open the "book" which was held in the right hand of Jehovah. The "Lamb" symbolism very beautifully and forcibly emphasizes the fact that Jesus' worthiness to be the great executor of the divine plan, as it was contained in the "book," was because he was willing to lay down his life as the Redeemer of the world.

### The "Lamb" and the "Beast"

Beginning with chapter 6, the Book of Revelation gives a mixed picture of faithfulness and apostasy in a struggle between the forces of righteousness and unrighteousness. In this great struggle the "Lamb" is seen to lead the forces of righteousness, while the forces which oppose God are dominated by a "beast." There are variations of this "beast." In one picture it is spotted like a leopard, and in another it is a scarlet colored beast. There is also an image of the beast.

But to get the general theme of

the drama depicted in the book, it is enough to think of it from the standpoint of mighty forces following, on the one side, the "Lamb," and on the other side, the "beast." The "Lamb" is seen opening the seven seals of the book which he took from the right hand of him that sat upon the throne. When he opened the first seal a "white horse" appeared "and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer [he conquered, Sinaitic Ms.]."—ch. 6:2

When the "second" seal is opened a "red horse" appears and power is given "to him that sat thereon to take peace from the earth." (ch. 6:4) With the opening of the third seal, a "black horse" appears, "and he that sat on him had a pair of balances in his hand." (ch. 6:5) When the "fourth seal" is opened there appears a "pale horse: and his name that sat on him was Death, and Hell followed with him."—ch. 6:8

Much has been written concerning the "four horsemen of the Apocalypse," much of it misapplied to struggles between nations and would-be world conquerors. Actually, however, the Book of Revelation is not concerned with worldly kingdoms and empires except as they become linked with the affairs of God's professed people. So, while we shall not go into detail now, these four "horses" and their "horsemen" are symbolic of activities and developments within the ranks of those who, throughout



the age, took the name of Christ as their banner, beginning with the "white horse," symbolical of the purity of the Early Church.

Chapter 6 continues to narrate what happens as the "seals" are opened. When the sixth is opened there is a great "earthquake." In future articles, when we discuss the symbolism of the Bible, we will find that the Lord uses an "earthquake" to illustrate the shakings and upheavals which we call revolutions. Much happens as a result of the "earthquake" which occurs when the "sixth seal" is opened. Verse 17 of the chapter identifies these occurrences as belonging to the "day" of the Lord's "wrath."

This expression identifies the time of the events as being in the end of the age. The day of the Lord's wrath, or vengeance, is shown by many prophecies to be a period of time immediately following our Lord's return, its purpose being to set aside the "kingdoms of this world" preparatory to the full manifestation of the messianic kingdom.—Rev. 11:15

A remarkable picture is presented to us in chapter 7. The time is still within the day of the Lord's "wrath." Great social upheavals are taking place, but restraining influences are revealed. "Four winds" are held back by "angels" standing on the "four corners of the earth." It is a dramatic setting. Literally, four mighty winds converging from the four points of the compass would create a powerful

whirlwind which would be destructive to everything in its path.

These "winds" are symbolic of certain elements of the trouble throughout the world incident to the day of God's wrath, but they are shown as being held back. The reason given for this is that the work of God in sealing his own servants in their foreheads might be completed. This reveals the great importance God attaches to his own people in these closing days of what Paul describes as "this present evil world."—Gal. 1:4

These "servants of God" are shown in the chapter as being 144,000 in number, divided equally among twelve symbolic tribes of Israel. These are the Gospel-age sons of God. In the beginning of the age, nearly all who qualified for this special position in the plan of God were, by nature, Israelites. John wrote concerning Jesus that "he came unto his own, and his own received him not. But as many as received him, to them gave he power [margin, the right, or privilege] to become sons of God."—John 1:11, 12

But there were not enough of these to make up God's foreordained number, so God "at the first did visit the Gentiles to take out of them a people for his name." (Acts 15:13-17) These also become sons of God, but they come into this arrangement under the provisions made in the royal promises to Israel. They are the wild "olive branches" which, when grafted into the Abrahamic promises, become "natural branches," so are

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shown in this Revelation picture as being spiritual Israelites.—Rom. 11:17-29

The picture clearly shows that the last of these are called from the world through the power of the Gospel and “sealed” in their “foreheads”—that is, given an understanding of God’s plan and will for them—during the closing scenes of the age, after the “day of vengeance” has already begun. In fact, the severest of the trouble upon the world is shown to be held back until this work is accomplished. It is marvelous to realize that the Lord employs such mighty forces on behalf of a few of his little ones. No wonder Jesus said, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.”—Luke 12:32

### Trumpets

The first verse of chapter 8 records the opening of the seventh and last “seal.” Then “seven angels” appear, and to these are given “seven trumpets.” They are not, of course, literal trumpets. Generally speaking “trumpets” are used in the Bible to symbolize messages which God designs to have delivered. That is the picture given us in connection with these “seven trumpets.”

We will not attempt now to go into detail concerning the nature of these various messages which are symbolized by the seven trumpets. Suffice it to call attention briefly to the fact that in connection with the “voice” or trumpet of the seventh angel, “when he shall begin to sound, the mystery

of God should be finished.” (ch. 10:7) In verses 8 and 9 of this 10th chapter, this “finished mystery” of God is likened to a “little book,” which, when it is eaten is sweet as honey in the mouth, but “shall make thy belly bitter.”

It is believed by many, and evidently correctly so, that this little book symbolizes the great truth of the divine plan which the Lord has unfolded to his people in these last days. This truth is indeed “sweet,” but when it is assimilated, and acted upon, it leads to ostracism, and frequently to persecution.

Another development which takes place during the sounding of the “seventh angel” is recorded in chapter 11, verse 15—“The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” And then, in the 17th and 18th verses, we are given a brief description of the results of the reign of Christ, from its early beginning to its close, a thousand years later. We quote:

“We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.”

### The Antichrist Beast

Chapter 13 describes the “beast” with “seven heads and ten horns.” Concerning this beast the record states: “It was given unto him to

make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb."—ch. 13:7, 8

In verse 1 of chapter 14, the "Lamb" is seen "standing on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads." These are the "sealed" ones of the 7th chapter. By contrast, those who come under the domination of the "beast" are shown to receive a "mark" in their right hands, or in their foreheads.—Rev. 13:16, 17

Thus we have brought before us these two opposing forces. On the one side are the Lamb and those who are with him; on the other, the beast, and those who have its slave marks "in their right hands, or in their foreheads." It would require a book to analyze all the symbols which are used to describe the struggle which takes place between these two—Christ and Antichrist.

As the scene develops another symbolism is introduced; namely, a "city," or we might better say, two "cities." One is called "Babylon." It is an unholy city which reigns over the kings of the earth, and commits "fornication" with them. The other is the "holy city, New Jerusalem, coming down from God out of heaven."—ch. 21:2

The unholy city, Babylon, without doubt, symbolizes the apostate

church. Her "fornication" was in the fact that she allied herself with civil governments. It was while this union was a dominating factor throughout Europe that this combination was represented by the "beast." But even after this, the woman, the false church, is shown sitting on the "scarlet colored" beast.—ch. 17:1-18

But, according to this 17th chapter, it is this very beast which finally destroys her. In this chapter, the "beast" which destroys the "woman" also makes war with the "Lamb." This might well indicate that the apostate church is destroyed, and the true followers of the Master persecuted, by agencies bent on destroying all religion.

But, contrary to the picture given us in chapter 13, where the "beast" is shown to "overcome" the saints, now the "Lamb" overcomes the "beast," and it goes into "perdition." Chapters 16-19 reveal in detail the complete destruction of all the antichrist forces of unrighteousness, including the harlot woman, the "beast," the "image of the beast," and the "false prophet."

Then, beginning with chapter 20, is portrayed the glorious triumph of the "Lamb," and those who are associated with him. In the 19th chapter, these associates of the Lamb are shown as becoming the "bride" of the Lamb, in contrast with the harlotry of the "woman" who committed fornication with the kings of the earth.

Standing sponsor for every attack against Christ and his true

## THE DAWN

church throughout the age has been "that old serpent, which is the Devil, and Satan," and in these opening verses of chapter 20, he is shown to be "bound" by an "angel" which comes down from heaven. Then, we see the resurrection of those who were "beheaded for the witness of Jesus, and for the Word of God," and "they lived and reigned with Christ a thousand years."—Rev. 20:4

But not alone are those who reign with the "Lamb," as his "bride," blessed in this glorious triumph of righteousness, for all the dead are raised to participate in the blessings of the kingdom. Other "books" are opened for them—not that "little book" which is so sweet to the saints now—but "books" which contain the will of God for the people of the kingdom age. They are judged by the things written in those "books"; that is, their trial will be upon the basis of the will of God which the open books reveal. Those who pass the tests will have their names enrolled in the "book of life," which will also then be opened for the world.

### **"New Heaven and a New Earth"**

The 21st chapter presents another picture of the same kingdom age. Verse 1 tells of a "new heaven and a new earth." These are symbols of the two phases of Christ's kingdom—the spiritual and the human. "And there was no more sea." The "sea" symbolizes the restless, discontented masses of mankind, struggling for their real

and fancied rights, particularly during the closing scenes of the age. But with the establishment of Christ's kingdom they will find peace and security, so there will be "no more sea."

Then John sees the "holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." There is no mistaking the meaning of this symbolism, for verses 9 and 10 explain it. Here we are told that the "new Jerusalem" is the "bride, the Lamb's wife," in other words, those whom we previously saw with the Lamb on mount Zion.

The glorious result of the coming of this "holy city" is revealed in verses 4 and 5—no more pain and death; tears wiped away; and all things made new. As we learned from the opening book of the Bible, because of sin, God sentenced mankind to death and withdrew his favor from them. But now, as verse 3 reveals, God again dwells with the people, and through the agencies of Christ's kingdom, the sin-cursed and dying race become his people, with the result that "there shall be no more death."

Chapter 22 presents still another picture of the thousand-year reign of Christ. Here the kingdom is symbolized as "the throne of God and of the Lamb." Proceeding out of this "throne" is a "pure river of water of life, clear as crystal." "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her

fruit every month: and the leaves of the tree were for the healing of the nations.”—vss. 1, 2

In the opening chapters of the Bible, we saw man driven from Eden and “flaming swords” used to prevent his returning and partaking of the trees of life. Now, in this closing chapter, those swords are taken down, as it were, and an invitation extended to “come” and “take the water of life freely.”—vs. 17

This invitation is first given by the “Spirit and the bride,” and then all who hear are invited to amplify the call. This “river,” of course, is not literal. It symbolizes the fulfilment of those wonderful promises of God which we have found scattered throughout the entire Bible, promises of blessing

for all the families of the earth.

Here we see these blessings like a mighty river of refreshing, life-giving waters, emanating from the “throne of God and of the Lamb.” Thus we are reminded that God’s promises to bless all the families of the earth depend for fulfilment upon two things—first, the sacrificial work of the slain Lamb; that is, the redemptive work of Christ; and second, the authority and power of the “throne of God.” Yes, there is to be a real government to rule the people for a thousand years, and it will be the agency for giving everlasting life to all who will then believe and obey.

In our next article we will examine some of the many symbolisms used in the language of the Bible.

## The Desire of All Nations

Soon all shall hail our Jesus’ name;

Angels shall prostrate fall.

For him the brightest glory claim,

And hail him Lord of all.

Gentiles shall come, and coming sing,

Throughout this earthly ball,

Hosannas to our heavenly King;

And hail him Lord of all.

## The New Covenant and Its Blood

**"This is My blood of the new testament [covenant], which is shed for many for the remission of sins."—Matthew 26:28**

**J**ESUS was in the "upper room" with his disciples the night before he was crucified when he asked them to drink of the "cup" which, he explained, represented the blood of the "new testament," or covenant. It was on this occasion also that he invited them to partake of the "bread," saying that it symbolized his broken body, his flesh, which previously he had said he would give for the life of the world.—John 6:51

The importance of continuing to partake of these symbols as Jesus directed, and their blessed significance to us as his followers, are discussed in "Talking Things Over." Here we wish to examine particularly Jesus' statement with respect to his blood being the "blood of the new testament," or, more correctly, the new "covenant." There is much said in both the Old Testament and the New Testament concerning God's covenants, the understanding of which greatly enhances one's appreciation of the divine plan for the reconciling of the sin-cursed and dying human race to God.

The word "covenant" itself, meaning an agreement, suggests its

relationship to God's plan of reconciliation, for the human race has been out of agreement, or out of harmony with God. In Hosea 6:7 (marginal translation) we read that Adam transgressed the "covenant." This indicates that a covenant existed between God and Adam; that they were in harmony with each other, and would have continued so had Adam not "transgressed the covenant."

But Adam did transgress! He broke the law of that covenant, that bond of friendship and fellowship which existed between himself and his Creator. Then God invoked the penalty of the covenant, which was death—"In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) Alienated from God by reason of his sin, with death commencing to work in him, Adam's children were born imperfect, and because of their imperfection they, too, came under condemnation. Not having God's favor they could not live; so, as Paul explained, all in Adam, of necessity, die.—Ps. 30:5

But although death has continued to reign, God has indicated to those of the fallen race whom

he has chosen to serve him that he had a plan to change the situation. He entered into a covenant with Abraham, promising that through his seed he would bless all the families of the earth. This indicated that God had not abandoned his human creation; that he intended, through this "seed" which he promised to Abraham, to "bless" the people, implying that in his own due time they would be reconciled to him.

And in the New Testament Paul calls our attention to a limiting factor in the downward course of the human race, saying that "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." (Rom. 5:14) This is most revealing. Adam's transgression was wilful. He could have elected not to eat the forbidden fruit, but he chose the course of disobedience. However, the situation was not the same with his offspring. They were born in sin, hence under condemnation without themselves being wilfully responsible for their position. So, as Paul explained, death continued to reign, even though all were not, as Adam was, wilful sinners.

But this universal and unchecked reign of sin continued only until Moses. Then there was a change. Not a change sufficiently effective to prevent even a single member of the fallen race from dying; nevertheless, by God's design a strong deterrent against the ravages of sin was provided for the one little nation of Israel. It was the

Law, which became the basis of a covenant into which the Lord entered with that nation, with Moses serving as mediator.

It was God's Law, and therefore a standard of perfect righteousness required by him on the part of all who would enjoy his favor, and who would desire to be at peace with him. Paul wrote that the Law was "spiritual," meaning, simply, that it came from God. (Rom. 7:12, 14) The Law promised life, but as Paul explained, what was ordained to give life, they found to be unto death.—Rom. 7:10

Under the leadership of faithful servants of God, the nation of Israel at times seemed fairly enthusiastic in their effort to keep the Law and enjoy the blessings which it provided. Doubtless in every generation there were individuals who endeavored earnestly to maintain their covenant relationship with God upon the basis of keeping the Law. But they all failed. To keep the Law was beyond the ability of any member of the fallen race.

God knew this, but he wanted the Israelites to try, for he wanted this demonstration of the need for the atoning blood of the Redeemer. Paul explained that the Law was therefore a "schoolmaster," which would teach the necessity of looking to Christ and to the provision of his shed blood. Very few of the Israelites throughout the long centuries of the Jewish age continued their efforts to keep that Law, and hence failed to learn the lesson

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which it taught. Truth-enlightened Christians have learned, and, in the age to come, both Jews and Gentiles when awakened from the sleep of death will learn the lesson which that "schoolmaster" was designed to teach.

But despite the continued failure of every Jew, no matter how earnest his endeavor, to gain peace with God and life under the Law, the nation was not left without hope, for the Lord made a definite promise to them of a "New Covenant." This promise is recorded in Jeremiah 31:31-34. The promise of a New Covenant was given subsequent to the division of the nation into the northern, or ten-tribe kingdom, and the southern, or two-tribe kingdom. These two segments of Israelites are frequently referred to in the prophecies as "Israel" and "Judah." In making his promises of future blessings, however, the Lord included them all, so the New Covenant was to be made "with the house of Israel and with the house of Judah.

This New Covenant was not to be like the covenant he made with their fathers when the Lord "took them by the hand to bring them out of the land of Egypt; which covenant they brake." The promise indicates that the essential difference between the two covenants would be in the fact that the latter, or New Covenant, would not be "written and engraven in stones," as was the former Law Covenant, but that the Lord would put his "law in their inward parts, and

write it in their hearts."—II Cor. 3:7; Jer. 31:32, 33

In the promise of the New Covenant it says that "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord," "for," as further explained, they shall all know the Lord, "from the least of them unto the greatest of them." A moment's reflection on the full import of this promise leads to the inevitable conclusion that when this covenant is fully "made," the whole world will be reconciled to God, all in harmony with him, being restored to that original at-one-ment with God enjoyed by Adam prior to the time when he "transgressed the covenant."

### The Blood

Not only did God make promises revealing his purpose to re-establish his law in the hearts of men and to reconcile the sin-cursed race to himself, but also, and almost from the beginning of human experience with sin, he began to call attention to the basis upon which this would be accomplished—that it would be through the shedding of blood. For this reason he showed his favor to Abel by accepting the animal sacrifice which he offered.

The slaying of the passover lamb in Egypt, and the sprinkling of its blood upon the lintels and doorposts of the houses, constituted another picture emphasizing the necessity of the shedding of blood. In this instance, the firstborn of Israel were first saved, and the next morning all Israel was delivered



from bondage, picturing the deliverance of all mankind from the thralldom of sin and death.

Just a little later, when the Law Covenant was made with the nation, there was again the shedding of blood. For two days Moses and his assistants were slaying "oxen," and collecting the blood in basins. On the third day, when the Law Covenant was inaugurated, this blood was used to "sprinkle both the book [of the Law] and all the people."—Heb. 9:19, 20; Exod. 24: 5-8

Following the inauguration of the covenant, the tabernacle was built, and its services initiated, and again there was the shedding of blood. Important among these services were the yearly "day of atonement" ceremonies in which a bullock and a goat were slain, and their blood taken into the most holy of the tabernacle and sprinkled upon the mercy seat for sin, to make reconciliation, first for Aaron and his house, and then for all the people.

Obviously, all this shedding of blood, beginning with Abel and continuing in one ceremony or another to the coming of Jesus at his first advent, pointed forward to his blood. Paul explains that the blood of bulls and goats could not take away sin, but the blood of Jesus can. It is sin that has alienated the human race from God, and that sin must be taken away, atoned for, expiated, before the people could be reconciled to God, before he could put his law in their inward parts, and "write

it in their hearts," which will be the case when the New Covenant is fully made.

The making of this New Covenant is the great objective of the divine plan of reconciliation. It is the ultimate, so to speak, in the "restitution of all things" to be accomplished during the thousand years of Christ's reign. (Acts 3: 19-23) How fitting, therefore, that Jesus should speak of his blood as being the "blood of the New Covenant." It is, indeed, his blood that will make possible the regaining of perfect human life by all of Adam's race during the age to come.

#### Ministers of the Covenant

There are certain texts of Scripture which, if interpreted apart from the general testimony of the Bible on this subject, might be thought to indicate that the promised New Covenant was inaugurated by Jesus at his first advent, and that it has been gradually expanding since then as more and more believers have come under its terms. In this we have much the same situation as that which exists respecting the Bible's testimony pertaining to the promised kingdom of Christ. Many have contended that the kingdom was established at Pentecost, whereas merely the selection and preparation of Jesus' associate rulers began there.

Jesus is the "King of kings" in his kingdom, but there will be 144,000 selected from the human race to reign with him. They will

*(Continued on page 34)*

## THINK ON THESE THINGS

### *God Delights in Truth*

**"They that deal truly are His delight."**  
—Proverbs 12:22

THE principle of truth is honesty, and it affects not only our words, but all of the conduct of life; yea, and also our thoughts. Hypocrisy is deceit of action. To deceive another is lying in one of its most unworthy forms. And, as the mainspring of life is in the heart and "out of the abundance of the heart the mouth speaketh," and the conduct of life is arranged, we may see that a deceitful heart and a deceitful mind are the most dangerous things in the world. How jealously, therefore God's people should guard their thoughts—in respect to every word and act, to the intent that no injustice is permitted, no falsehood is recognized. Such are the pure in heart. Such are the saints. Such will see God and be joint-heirs with their Lord. How diligently, then, we should watch our hearts, our thoughts, that they be honest, true, truthful, in every sense and particular!

### *Living by Faith*

**"The just shall live by faith."**  
—Hebrews 10:38

IT IS not enough that, by faith, we receive the first impulse of life, but, having passed from death unto

life, by the same means, we must continue to receive and appropriate spiritual nourishment, that we may grow thereby: we must walk by faith, following the leading of the Holy Spirit through the Word of truth. In this way of faith there is much of present privilege, as well as future prospect. It is the way in which we may enjoy the fellowship and the abiding presence of our Lord Jesus and our Heavenly Father, in which we may have intimate personal communion with them, and in which we may also have the witness of the Holy Spirit to our adoption and continued acceptance as sons of God, and the comfort of the Scriptures, the communion of saints, and the blessed inspiration, assistance, and encouragement of all the means of grace. These present privileges, together with the glorious hopes they inspire and keep alive within us, are the meat which we have to eat which the world knows not of, enabling us to live a new life apart from the world—apart from its spirit and its fellowship.

### *The Lord's Invitation*

**"Come unto Me, all ye that labor and are heavy laden. . . . Take My yoke upon you . . . and ye shall find rest unto your souls."**

—Matthew 11:28, 29

THIS coming to Christ for rest

is the first step toward a Christian life; it is justification, the acceptance of him as the satisfaction for our sins; and from the time we thus accept him, we have joy and peace through believing. But having been thus received and blessed, there is something more for us to do—there is another burden and another yoke which we should take upon us voluntarily. Those who wear this yoke have the assurances of the divine Word that all things are working together for good to them; that the heavier the burden that may be attached, the greater will be the blessing and the reward by and by; the more severe the experiences during the present time, the brighter shall be the glory, and the brighter shall be their character and the more sure shall they be of being fitted and polished for the heavenly kingdom. From this standpoint, every burden is light, because our yoke is appreciated, and is so easy, so reasonable; and additionally it is so light because the Lord is with us in this yoke. He is the great burden-bearer, and will not suffer us to be tempted nor to be pressed with more of the burdens of life than we should be able to endure.

### *Evidence of Love*

**"Let us not love in word, neither in tongue; but in deed and in truth."  
—I John 3:18**

GENTLENESS, meekness, and patience are indeed elements of the holy character, the holy mind, which the Lord will develop in us, but they are not the sum of this

character which we call love. They are only twigs or branches, as it were, on the great tree of Christian faith and fellowship—twigs and branches which are duplicated to some extent on other trees and on other vines than that of "the Father's righthand planting." In giving his command the Lord did not specify first meekness, gentleness, etc., but, "Thou shalt love the Lord with all thy heart, mind, soul, and strength." Hence the first test of relationship to the Lord is that of faithfulness to him and to his Word. "If they speak not according to this Word, it is because there is no light in them." (Isa. 8:20) Meekness, gentleness, patience, etc., are commendable qualities in anyone, but they prove nothing of themselves. Is not this the same thought expressed by another apostle who exhorts us that we should not love in word merely, but in deed and in truth? (I John 3:18) The real evidence of the sincerity or truthfulness of our love, as the apostle points out, is evidenced by our deeds, and not merely by smooth words. With the smooth words we should look for that zeal for God and for his truth which would demonstrate its sincerity by looking out for and serving the interests of the truth, by evident effort to control words and acts, in harmony with the interests of the truth. Our Lord Jesus honored the truth greatly when he made it identically himself, saying, "Me and My Word." Whoever, therefore, honors not the Lord's Word, and serves it not, lacks that evidence of love for the Lord himself.

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be both "kings and priests." Jesus will also be the chief "Mediator" of the New Covenant, the principal one in bringing about the reconciliation of the world to God; but those who reign with him as kings will also be associated with him in the work of reconciliation. Paul speaks of these as "able ministers of the New Covenant."—II Cor. 3:6

The work of the Gospel age has been the selection and preparation of these for the high position they will occupy with Jesus during the thousand years when the New Covenant is being made with the "house of Israel and with the house of Judah," and through them with all mankind. Their training involves the necessity of sacrifice, of laying down life itself in proof of their fidelity to God and to the divine principles of righteousness which they will be called upon to establish in the minds and hearts of men.

These "able ministers of the New Covenant" themselves enter into a covenant with the Lord—not the foretold New Covenant, but a "covenant by sacrifice." (Psalm 50:5) There is nothing said in connection with God's promises of the New Covenant to indicate that those with whom it will be made will be called upon to sacrifice. Just as the original Law Covenant promised health and life, and blessings "in basket and in store," so it will be with the New Covenant. It is a restitution covenant, and those in whose hearts and "inward parts" its laws are fully written

and lived by will be perfect, mentally, morally, and physically, and will live forever as human beings.

### **Sacrifice and Glory**

We have noted that there was a certain preparatory work which preceded the inauguration of the typical Law Covenant. It was a work of sacrifice. While in the type the sacrificial work required only two days, in the antitype it is spread out over the entire Gospel age—approximately two symbolic days of a thousand years each. This sacrificial work of preparation for the New Covenant began with Jesus. That is why he referred to his blood as the blood of that covenant. It continues with his followers, who are invited to suffer and to die with him, thus sharing in the "better sacrifices" necessary for the preparation of the New Covenant.

It is after this sacrificial work is completed that the New Covenant will be inaugurated. That will be the antitype of the wonderful display of God's glory which accompanied the making of the original Law Covenant, including the glory which shone on Moses' face as he descended from the mountain bearing the tables of the Law. In II Corinthians 3:3, Paul speaks of those "tables of stone" and the Law which was written on them, and then explains that by the Spirit of God his Law is now being written in the fleshy tables of our hearts.

This suggests the manner in which, as Paul explains later in the chapter, we are made "able ministers of the New Covenant." As in the type, the tables of stone ac-

accompanied Moses when he came down from the mount with his face ablaze with the glory of God, so the promise is that those who are faithful in suffering and dying with Jesus, will appear with him in glory.

The ministry of the typical Law Covenant was a ministration of death, because the people could not measure up to the requirements of the Law that was "written and engraven in stones." (II Cor. 3:7) But the ministration of the "Spirit" which is now writing God's Law in the "fleshy tables" of our hearts, preparing us to be "able ministers" of the New Covenant, will give life—restitution life—to all who then come into the covenant.

Paul speaks of the glory of Moses' countenance, and how great it was, even though it "was to be done away." Then he adds, "How shall not the ministration of the Spirit be rather [more] glorious? For if the ministration of condemnation be glory, much more does the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. . . . Seeing then that we have such hope, we use great plainness of speech." —II Cor. 3:7-12

In the next chapter (II Cor. 4), verse 17, Paul again refers to the "glory that excelleth" (II Cor. 3:10), describing it as "a far more exceeding and eternal weight of glory," a glory which is preceded by our present "light afflictions."

We have the afflictions now, while we lay down our lives in keeping with the "covenant by sacrifice" into which we have entered with the Lord. If faithful, the promised glory will be ours later. As Paul explains, this glory that excelleth, the glory which will accompany the inauguration of the New Covenant, is as yet but a "hope." In Romans 8:24 he explains that "hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"

These scriptures are conclusive in establishing the fact that the glorious inauguration of the New Covenant is yet future, that the preparatory work of sacrifice still continues. Those who are called to be "able ministers" of the New Covenant continue to present their bodies "a living sacrifice," knowing that such sacrifices are acceptable through the blood of the Redeemer.

### **"How Much More"**

Paul explains that even the "blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean" had a certain purifying effect, that it "sanctifieth to the purifying of the flesh." Then he adds, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."—Heb. 3:13, 14

Yes, we are being purged to "serve" the living God, as "ministers," or servants, of the New Covenant. "For this cause," Paul adds, "He [Christ] is the Mediator

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of the New Covenant.” He does not mediate between God and us to bring us into that covenant, but purges us that we may offer ourselves in acceptable sacrifice, and thus qualify to be associated with him, as members of his body, in the future mediatorial work of the New Covenant.

Confirming the general testimony of the Scriptures, Paul states that the sacrificial work of the New Covenant will first of all result in the “redemption of the transgressions that were under the first testament,” that “they which are called might receive the promise of eternal inheritance.” (Heb. 9:15) It was the house of Israel and the house of Judah that transgressed under the old covenant, so when the mediator class is complete—the Sion class—there “shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob,” in harmony with the promise of the New Covenant, for the “gifts and callings of God are without repentance.” (Rom. 11:26, 27, 29) These are the “called” of Hebrews 9:15, called under the old Law Covenant, but they must await their “eternal inheritance” until the better sacrifices of this age are complete.

While Jesus, the Head of the mediator class, finished his sacrifice, all of his body members have not. They are still being planted together in the likeness of his death, and the New Covenant cannot be in force until this aspect of the divine arrangement is finished. “For,” as Paul explains, “where a

testament is, there must also of necessity be the death of the testator.”—Heb. 9:16

### Given for a Covenant

In Isaiah 42:1-7 we have a prophecy concerning Jesus, the great “Servant” of Jehovah. In verse 6 we read, “I the Lord have called thee [Christ] in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people.” The thought is that through Jesus the promised New Covenant would be made with the people, and that he would be offered in sacrifice as a surety for that covenant.

But the Apostle Paul knew that Jesus would not be alone in this. In II Corinthians 6:1 he refers to our being “workers together with Him,” and beseeches us to receive not this grace of God in vain. In the next verse he quotes from Isaiah 49:8 concerning an “acceptable time” and a “day of salvation,” then adds, “Now is the accepted time; behold, now is the day of salvation.”

Thus the Apostle Paul identifies Isaiah 49:8 as applying to the followers of Jesus; those who become “new creatures in Christ Jesus.” In this prophecy a promise is made to these which is identical in meaning with the one made to Jesus in Isaiah 42:6. It reads, “I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.” (Isa. 49:8) How clear it is from this promise that the inauguration of the New Covenant must wait until these

joint-sacrificers with Jesus have finished their course in death! Because, by God's arrangement, the covenant becomes operative through their death, as well as the death of Jesus, the Redeemer, they also are a part of the "testator."

If we are to understand the lessons presented to us in the Book of Hebrews we must realize that Paul places the church, antitypically, not as being represented by the camp of Israel, but as the antitypical priesthood, the servants of the antitypical New Covenant. Their preparation as "ministers of the New Covenant" and their work of sacrifice in connection therewith require the merit of the blood in order to be acceptable to the Lord. And this is the work of the Gospel age. We are now fulfilling our covenant with the Lord by sacrifice, and at the same time being trained for the future work of glory as kings, reigning with Jesus, and as ministers of the New Covenant, working with him in reconciling the world to God.

The entire scope of this work was suggested by Paul when he wrote that "God was in Christ reconciling the world unto himself." This is the great objective of the divine plan as it is centered in Christ. And to us, Paul added, has "been committed the word of reconciliation." (II Cor. 5:18, 19) It is upon this basis that we are ambassadors for Christ. Even in the development of the church class, the individuals being drawn to the Lord and later called into his service, need to be reconciled

to God, so we are commissioned to say to these, "Be ye reconciled to God."—II Cor. 5:20

Thus, in the great economy of God, we are being prepared for the future work of reconciling the world through the arrangements of the New Covenant, by now serving, as it were, an apprenticeship and thereby demonstrating our complete harmony with the future work in which we hope to share. And we are invited to do this under conditions which call for sacrifice and suffering, even unto death.

So our covenant with the Lord IS one of sacrifice. In Galatians chapters 3 and 4, Paul indicates also our relationship to and development under the original covenant God made with Abraham. That covenant calls for the development of a "seed," and if we are in the body of Christ, we are a part of that "seed." (Gal. 3:27-29)

In chapter 4, verse 28, Paul says that we "brethren, as Isaac was, are the children of promise." Isaac was undoubtedly a type of Jesus, but according to Paul the church is included in the picture. This would mean that the offering of Isaac as a sacrifice would foreshadow the sacrifice of both Jesus and his church—the "better sacrifices" which lead to the inauguration of the New Covenant through which the restitution blessings promised in the covenant with Abraham, the blessings to come through the "seed," will be made available, first to "the house of Israel and the house of Judah," and

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then to "all the families of the earth."

Surely, we can thank God for his "high calling" through Christ Jesus. We recognize, as Paul did, that the attaining of such an honored position in his plan of salvation is because "our sufficiency is of God."

(II Cor. 3:5) Yes, he covers us with a robe of righteousness, and as he held the hand of his beloved Son, Jesus, and helped him, we know from his promise that he will also help and preserve us, and together with Jesus give us as a "covenant for the people."—Isa. 42:6; 49:8

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The world would be a desolate place,  
But for one here and there,  
Whose heart with self hath not been filled,  
Whose love for God hath not been killed,  
Whose thankful praise hath not been stilled—  
There's one such here and there.

But oh! the grandeur of the work  
For this one here and there,  
To join in lifting up our race,  
To wipe away of sin each trace,  
To make of earth a perfect place,  
Put glory everywhere!

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## WEEKLY PRAYER MEETING TEXTS

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**MARCH 4**—"Whatsoever things are pure, lovely, and of good report, . . . think on these things."—Phil. 4:8 (Z. '03-9. Hymn 227)

**MARCH 11**—"Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12:1 (Z. '03-54. Hymn 279)

**MARCH 18**—"Gird up the loins of your

mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—I Pet. 1:13 (Z. '03-54. Hymn 48)

**MARCH 25**—"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your stedfastness. But grow in grace and in knowledge of our Lord and Savior Jesus Christ."—II Pet. 3:17, 18 (Z. '03-70. Hymn 300)

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## On Judging Others

**The instruction of the Bible concerning the matter of judging others seems contradictory to me. Matthew 7:1 reads, "Judge not, that ye be not judged," while the twentieth verse of the same chapter reads, "Wherefore by their fruits ye shall know them," which certainly requires the descision of passing judgment. Please explain, if possible.**

BOTH of these texts are contained in Jesus' Sermon on the Mount and, properly understood, it will be seen that there is no contradiction here. Each text contains its own lesson, and both lessons are needful to be learned as we follow in the Master's footsteps.

In verses 1 to 5, the Master instructs us against judging our brother harshly, lest we be judged harshly in return. The Apostle Paul, who had caught the lesson of these verses, wrote in Romans 2:1 as follows, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." When we consider our own shortcomings, we hesitate to be ungenerous toward the faults of our brother. To be moved by a critical or censorious spirit is wrong, and our ability to judge the motives of another is

very limited. Too often some are inclined to judge, in ignorance of the true heart's desire of their brother, thus they gauge his acts by a false and inadequate measure and condemn him beyond his deserts.

To the extent that we learn to be merciful and refrain from judging our brother, to that extent we will be blest, for the Master has truly said, "With what measure ye mete, it shall be measured to you again." (Matt. 7:2) As we learn to be diligent in our endeavor to understand our brother, instead of criticising him, we will learn to love him and not to judge him harshly.

The lesson contained in verses 15 to 20 is entirely different. The Master is not talking of our "brother," as he was in the first text of your question, but of "false prophets" who hypocritically profess an interest in the welfare of the Lord's sheep, but who are selfishly serving their own interests. It is not wrong to be on the lookout for those who teach error, and mislead the flock of God. Nor is it evil speaking to call attention to these.

The Lord gives us some comparisons, which are easily discerned. All know that grapes do not grow on thorn trees, nor figs on thistles, so it should be easily discerned that self-seeking is not

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a Christian grace nor a fruit of the Spirit. But even in this case, our judgment should not be harsh, but reached with only a desire to protect ourselves and others in our search for truth, knowing that, "If any man have not the Spirit of Christ he is none of his."—Rom. 8:9

# The Sheep And Goats

**Do you believe that The Parable of the Sheep and the Goats, which is recorded in Matthew 25:31-46, is being fulfilled today, and that now the separation and condemnation is going on; or do you believe that this parable is for future fulfillment?**

WE BELIEVE that this parable will be fulfilled in the future, during the millennial age. In proof of this we quote the first words of the parable, as follows, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Even though we are now living in the days of the Lord's presence (Greek, *parousia*), this is not the time of his "glory" when he will administer blessings under the beneficent designs of the New Covenant. In Matthew 19:28, the Lord again referred to the "throne of his glory," and again applied it to a time of future fulfillment—to the time of "regeneration." The text reads, "And Jesus said unto them, 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."

In the second verse of the parable we read these words, "And before him shall be gathered all nations." In these words we find another proof that the parable is for future fulfilment. Many nations of the past do not exist today, and if, as the parable states, "all nations" are to be brought before him, then the resurrection of the dead must first take place, and this event is certainly in the future. The time when the parable will be fulfilled is that time referred to in Acts 17:31 which reads, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

While space does not permit a complete discussion of this parable here, the simple lesson of it is that there will be two classes of individuals during Christ's kingdom reign. These two classes are pictured as "sheep" and "goats." The sheep is a docile animal and is obedient to his shepherd with unfaltering loyalty. Because of these qualities, no doubt, the Lord chose a sheep to represent those who willingly choose the way of the Lord and who obediently apply their lives to the law of God. The parable places those who are represented as sheep on the Lord's

right hand to show that they have a place of favor because of exercising qualities which he enumerates as pleasing and acceptable. Concerning them, verse 34 says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This is the same kingdom for which the Master taught his disciples to pray—a kingdom on earth, where God's will is done as completely as it is in heaven.—Matt. 6:10

Goats are not like sheep, they are stubborn, wilful, and comparatively worthless. The parable uses this animal to represent those who willfully choose their own selfish way, refusing to come into harmony with God's law of love. Their perverseness is shown in the things which they refuse to do. All parables use figurative language, and this one is no exception; the "everlasting fire" that has been prepared for the Devil and his angels to which the goats are consigned, represents the complete destruction that shall overtake all those who remain out of harmony with God and the righteous laws of his kingdom.—Heb. 2:14; Rev. 20:7-10

## God's Plan

**If, as you state in your radio broadcasts, a God of love is at the helm of the universe, why does not love control the affairs of this earth, instead of the fear, hate, and distrust that now exist between nations and individuals?**

IN ORDER to know the correct

answer to this question it is necessary to understand the divine plan for human destiny as it is set forth in that blessed book, the Holy Bible. No one should criticise an artist's work until it is presented as being complete: this should also be true of God's arrangements for man's blessing. According to the Bible, there will be no cause to criticise the love, justice, wisdom, or power of God, when his design in man's creation has at last been brought to completion.

Our Creator is not frustrated nor perplexed, as are we, by the problems of humanity. In Luke 21:26, the Master told us that the time would come when men would be at their wit's end. The text reads, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." But because man is unable to solve his problems, we must not conclude that God can do nothing, that his hands are tied, and that our only chance to have love rule the world is to patiently wait while men in gradually increasing numbers come to the point of desiring to be upright and enlist in the great struggle between right and wrong.

The future will prove that even now God's purposes are being fulfilled. Instead of impatiently waiting for us to endorse him and his principles of righteousness, he is using the very events which today are trying the faith of some, to teach humanity some important lessons. One of these lessons is that the very foundations of our present "civilization" must be

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changed before love can become the dominant power in earth's affairs. When this time of trouble has proved to men that they are insufficient, within themselves, to contend with the forces of selfishness which now engender fear, hate, and distrust, they will be willing to let him lay the foundation of a new civilization under the rulership of his son, "The Prince of Peace." Under this government, peace and good will shall extend from "seat to sea and from the river even to the ends of the earth." (Ps. 72:8; Zech. 9:10) How glad we are that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life!"—John 3:16

### How The Dawn Association Serves

**Does the Dawn Bible Students Association appoint servants, or elders, to lead and instruct the various assemblies which look to them for spiritual help?**

NO, THEY do not, nor do they consider such a course a scriptural procedure. According to the Scriptures, the elders and deacons who serve a congregation of the Lord's people, regardless of the size of the Bible study group, should be chosen by the majority of the group itself, and not put in office by, or from, some source outside the group.—Acts 14:23; Titus 1:5-16

The Dawn Bible Students Association is a service organization

which offers to co-operate with brethren everywhere who are desirous of helping each other spiritually and who are anxious to witness publicly to the truth of the coming kingdom. Under no circumstances has it ever attempted to dominate the affairs of any Bible study group, large or small. We believe that The Dawn Bible Students Association has a work to do in supplying truth literature; in co-operating with all the brethren in giving a witness for the kingdom by radio and public lectures; by earnestly endeavoring to present a clear vision of the truths which are now due to be understood through the pages of The Dawn Magazine; by supplying talks on recorder tapes for the isolated and the shut-ins; and by sending out traveling speakers to the classes which request them. As they have served in these and other ways they have been blessed.

Totalitarian governments appoint their representatives to every key position, hence they control the people, for the "faithful" see that their bidding is done. Having appointed themselves to a life tenure of office, they control the lesser offices by appointment from the headquarters of the government. The fair minded people of the world know that the idea of totalitarianism, and its exercise of thought control, are wrong when applied to the world's affairs. It is also wrong and unscriptural in the organization of the church, and when practiced it leads to a loss of the Spirit of the truth.

## "Till He Come"

*"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."*—I CORINTHIANS 11:26

**J**ESUS was crucified on the fourteenth day of the Jewish month Nisan. This year the anniversary of that date will be April 17, but inasmuch as the biblical day begins with sundown, the fourteenth day of Nisan will start approximately at six o'clock Friday evening, April 16. Consequently, on that evening thousands of the Lord's footstep followers the world over will gather in little companies to commemorate the death of Jesus. There will be many isolated ones, unable to meet with those of like precious faith, who will also observe the ceremony which Jesus instituted in the "upper room" that night when he met with his disciples to eat the passover for the last time before he died.

It will be a solemn occasion for the brethren, yet a joyful one also; for it will help us to realize a little more vividly and realistically all that the death of Jesus means to us, and will continue to mean; and also what it will yet mean in terms of life-giving blessings to be administered to the whole world of mankind. It will be a blessed occasion also because those who will that night commemorate the death of their Redeemer as he requested them to do, will experience the joy which results from obedience to his wishes.

Only two rituals, or ceremonials, are enjoined upon Christians by the Scriptures. One of these is water baptism, a symbol of the burial of our wills into the will of God through Christ, and the other is the commemoration of the Master's death. Among the professed followers of the Lord, various customs prevail as to the time and frequency of this simple ceremonial. Among some Protestant denominations it is observed every Sunday; with others, once a month, and with still others once each quarter. But just as we would celebrate the birthday of a friend only on the proper anniversary date, so we think it is proper to commemorate the death of Jesus only on the true anniversary date of his death.

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And there is a special blessing attached to remembering the Lord's death on this proper date each year—the fourteenth day of Nisan. This was the date on which the passover lamb was slain, and Jesus was the antitypical passover Lamb—the “Lamb of God, which taketh away the sin of the world.” (John 1:29) It was appropriate, therefore, that he be “led as a lamb to the slaughter” on the very day that the typical passover lamb was slain. For him, type and antitype combined on that memorable day more than nineteen centuries ago.

Upon Jesus' instructions, his disciples had prepared the yearly passover supper in the “upper room” in Jerusalem, and there he spent a considerable portion of the evening with them. Matthew, Mark, and Luke give us very brief accounts of what occurred that evening, but John fills in for us; and, from his record, we learn that Jesus spent considerable time in a heart-to-heart talk with his disciples, giving them needed instructions and comfort in view of the fact that he was so soon to be taken from them.

During their association with Jesus, the disciples had not fully grasped the spirit and purpose of his ministry. They rejoiced in what he had told them about the kingdom, and especially in those teachings which gave them reason to believe that they would be exalted to reign with him. But the thought of rulership outweighed other considerations, and they disputed with one another as to which one of them would be greatest in the kingdom.

Apparently one of these disputes arose that night in the “upper room,” and Jesus, noting it, gave them a lesson in humility by washing his disciples' feet. Jesus was their Master and Lord, and eventually will be Lord of the whole earth, yet he had not come into the world to be ministered unto, but to minister, and his greatest ministry was in giving his life to be a propitiation for our sins, and not for ours only, but also for the sins of the whole world.

Jesus was “troubled in spirit” that night, for he knew that one of his own disciples was about to betray him. His concern was not over the fact that this betrayal would lead to his death, for he had no thought of resisting the course of events in this connection. He was giving up his life voluntarily, and gladly, in order that the world might live. His concern was for the betrayer, for he loved Judas, and was pained at the thought that he was taking a course which would lead to his own destruction. “Having loved his own,

... he loved them to the end." (John 13:1) Judas was one of his own, and he loved him to the end despite the wrong, malicious course he had chosen.

And it was also in the "upper room" that night that Jesus gave his disciples that "new commandment, . . . That ye love one another; as I have loved you." (John 13:34) The disciples at that time could not grasp the full meaning of this "new commandment," for they did not realize how much Jesus loved them. They did not comprehend, even on that last night before his death, that his love for them was so great that it was taking him into death, that he was about to lay down his life for them.

However, later, when the Holy Spirit came upon them at Pentecost, calling to remembrance what Jesus had said to them, and revealing the meaning of those things, they understood. And not only did they understand the "new commandment," but they actually put it into practice as a guiding principle in their lives. Subsequent records reveal that the apostles were just as ready to lay down their lives for one another as Jesus was, and several of them actually did suffer death directly as a result of their faithfulness to the Lord and to his cause.

The disciples had sensed from various things Jesus had said that he expected to leave them, to go away. They perhaps remembered the parable of the "certain nobleman," who went into a "far country" to receive a kingdom and to return, and understood that Jesus was probably the "nobleman" of this parable. So Peter asked Jesus, "Whither goest thou?" Jesus answered, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards."—John 13:36

How true this proved to be! Peter, and all the true disciples of the Master throughout the age have followed him into death, being planted together in the likeness of his death. Being a Christian is often referred to as following in Jesus' footsteps, but do we always realize where those steps lead us as we continue walking in them? We know that they are "steps" of kindness, sympathy, and mercy toward the erring. But they are also, and very definitely, steps of self-sacrifice, which, if we continue walking in them, will lead us into his death. To encourage us in this way of sacrifice we have his promise, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

**Needed Comfort**

It was only natural that the disciples should be greatly concerned over the possibility that Jesus would leave them, although at this time they had not fully grasped the fact that it would be in death. Noting their anxiety he said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3

Yes, Jesus was going away—going to prepare a place for them. And, according to his promise, he would return for them and take them to the place he had prepared, and then they would again be together. What a wonderful assurance this must have been to them! Perhaps Paul had this promise in mind when, in our text, he says that as often as we partake of the "bread" and the "cup" we do show forth the Lord's death "till he come." There are different aspects of our Lord's return and second presence. He comes to serve his people with "meat in due season." He comes as the Chief Reaper in the harvest with which the age ends. He comes with his holy angels, or messengers, to conduct the judgment of mankind. He also comes to take his followers unto himself. Paul's thought would therefore seem to be that until we are joined with our Lord on the other side of the veil, or as long as we are in the flesh, we are to continue showing forth his death by partaking of the "bread" and the "cup."

Jesus knew that it was impossible for the natural man to grasp the things of the Spirit, yet he longed for the disciples to understand him better—"Have I been so long time with you, and yet hast thou not known me, Philip?" (John 14:9) The same was true of the others. They loved their Master. They believed that he was the Christ. On one occasion, by the help of the Father, Peter had identified Jesus as the "Son of the living God." (John 6:69) But in many ways Jesus continued to remain a stranger to his disciples.

After the Holy Spirit was given to them, they called to remembrance these wonderful things. It was then that John wrote his Gospel and explained in considerable detail just how Jesus came forth from the Father, was made flesh, and how they beheld his glory "as the only begotten of the Father." But in the upper room that night, these precious truths were all very vague to them. Even



Jesus' promise to send the "Comforter," the Holy Spirit, did not convey to them the meaning it has for us now.

It was on this occasion that Jesus related The Parable of the Vine and the Branches, saying "I am the vine, ye are the branches." (John 15:1-7) This reveals a very vital relationship between Jesus and his followers—a partnership, a oneness essential to the accomplishment of the divine purpose in us. Jesus was very much concerned about this oneness, and in his closing prayer in the "upper room," prayed that those whom the Father had given him, and those who believed on him through their word, might be one with him, even as he was one with the Father.

It was toward the close of his discourse that Jesus said, "A woman, when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." —John 16:21, 22

How well Jesus knew what faced the disciples! Even that night their "travail" had begun, and it was to increase as they went with him to Gethsemane, witnessed his arrest, and from afar off, unable to go to his rescue, saw their beloved Master die upon the cross. But as he prophesied, their "pain" later was turned into joy by the assurance that he had been raised from the dead.

As Jesus continued to talk with his disciples, their minds seemed to grasp a little more clearly the import of at least some of what he said. After saying that he had come forth from the Father, and would return to the Father, "his disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, . . . by this we believe that thou camest forth from God." Then "Jesus answered them, Do ye now believe?" —John 16:29-31

Jesus knew, however, that their comprehension was not very deep, and that consequently their belief was not strong, because he said that they would all forsake him and that in his hour of trial he would be left alone. But he knew also that they would be re-gathered to him, that their joy would then be full, and that endued with the Holy Spirit they would be his faithful witnesses, and that despite the persecutions that would come upon them from the world, they would continue to be of good cheer, knowing that he

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had overcome the world and that they would be given strength to do the same.

### The "Bread" and the "Cup"

It was during this same gathering in the "upper room," when Jesus imparted to his disciples these wonderful and needed closing lessons in his faithful and patient ministry on their behalf, that he asked them to commemorate his death by partaking of the "bread" and the "cup." This was probably toward the close of the evening, for it was after they had finished partaking of the passover supper. Perhaps it was just before his closing prayer, as recorded in John, chapter 17.

It was a simple ceremony Jesus enjoined upon his disciples. Taking some of the unleavened bread remaining from the passover supper, he broke it, asked his Father's blessing upon it, and, giving it to his disciples, he said, "Take, eat: this is my body, which is broken for you." (I Cor. 11:24) Obviously the thought is that the bread represented, or was a symbol of his body that soon would be broken in death.

"After the same manner also he took the cup" containing the fruit of the vine, and, after he had asked his Father's blessing upon it, Jesus gave it to his disciples, and asked them to partake of it, explaining that it was, or represented, his shed blood—shed for many for the remission of sins. (I Cor. 11:25) We eat and drink in order to live, to remain alive, so the basic lesson in this short memorial service is that we receive eternal life by partaking of, or appropriating to ourselves, the provision of life which was made by his sacrifice—his broken body and his shed blood.

And, as we partake of these emblems of the Master's sacrifice, we can rejoice not only in the provision of life for us which they symbolize, but also in the realization that through this same sacrifice of his flesh all mankind will yet have an opportunity to be restored to life. Yes, he is a "propitiation," a satisfaction, not only for our sins, but also for the sins of the whole world.—I John 2: 2

There is still another precious thought in connection with our partaking of the Memorial Supper. Paul suggests it. As he indicates, the "bread" pictures our "communion," or our common participation—in the Greek text the word used means "partnership"—in the "body" and "blood" of Christ. (I Cor. 10:16) In other words, it is not merely that we receive life from Christ, but in turn,

we also have the privilege of sharing in his sacrificial death, of dying with him, in order that we might live with him.

So, in partaking of the Memorial Supper we are afforded an excellent opportunity to renew our consecration to be dead with him to walk the narrow way of sacrifice more faithfully, to fulfil more zealously our covenant with the Lord by sacrifice. More than nineteen centuries have passed since Jesus instituted this memorial of his death, but all his body members have not yet been sacrificed. We know, however, that it will be only "a little while, now he has come," when the last member will pass under the "veil" and be joined with him. The realization of this will help to make our showing forth of his death on the evening of April 16 even more solemn and significant.

"Till he come." We believe that he is already present, fulfilling his promise to serve the "household of faith" with "meat in due season." We believe that as the Chief Reaper he is supervising the harvest work, and watching over his faithful reapers, to encourage and strengthen them in their every time of need. We believe also that as King of the new world he is dashing the nations to pieces like a potter's vessel; and as he "marches on" is "trampling out the winepress where the grapes of wrath are stored."

Furthermore, in this day of his *parousia*, he is also fulfilling his promise made to his disciples in the "upper room" that he would return to "receive" them unto himself. Those who, throughout the age, proved faithful and fell asleep in death to await the crown of life which was laid up for them, have already been awakened and have been "received" by our Lord. Those who are "alive and remain" are, as each one proves faithful even unto death, likewise being joined with him.

For this we are waiting, meanwhile rejoicing in the opportunities that are ours of continuing the work of sacrificing the flesh and its interests, in order faithfully to thrust in the sickle of truth in the harvest work in which it is our privilege to engage, and to sound the jubilee trumpet, the glorious kingdom message of deliverance so soon to come to the sin-sick and dying human race. He has come, but until we are received unto him beyond the veil, we will continue to show forth his death, not merely by partaking of the memorial emblems once each year, but by daily following in his steps

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of sacrifice, as we depend upon the merit of his blood to cover our imperfections, and upon divine strength to sustain us in our every time of need.

We expect that the evening of April 16 will be a hallowed and blessed occasion for thousands of the Lord's consecrated people throughout the world. Many who are isolated will partake of the emblems alone with the Lord. If we can help to put any of these in touch with others of like precious faith we will be happy to do so. May we all, through prayer and self-examination, endeavor to cleanse our hearts from the leaven of sin, that we may be able to partake of the "bread" and the "cup" in sincerity and in truth. By divine grace, let us endeavor to make April 16 the beginning of the most wonderful and blessed year in the Lord we have ever experienced.

And it will be such, if we continue to appreciate and are faithful to the principles of discipleship which Jesus discussed on that last memorable night before he was crucified. Among these are humility in the service of our brethren as we wash one another's feet; love and patience toward those who err, as exemplified by Jesus in addressing Judas as "friend"; obedience to Jesus' new commandment to love one another as he loved us; a daily longing for the time when he will receive us unto himself; and a willingness as his witnesses, to follow him into death.

Like the disciples, we also will need the comfort of the Holy Spirit, and its guiding and strengthening influence in our lives. But with us, it is not a matter of waiting until it is "poured out," as they had to wait for Pentecost, for we have already received this "unction from the Holy One." Already it has begotten in us a new hope of life, and by it we are anointed to proclaim the glad tidings of the kingdom.

Moreover, the Holy Spirit witnesses with our spirits that we are the children of God, therefore heirs of God and joint-heirs with Jesus Christ. Through the precious promises of the Word, the Holy Spirit, the Comforter, has "sealed" us, and we have the assurance that since God is for us, nothing can effectively be against us. What a blessed lot indeed is ours! Why should we not rejoice as we continue our journey in the "narrow way" toward Mount Zion to join the "Lamb that was slain"!

## *The Work in India*

**T**HE ministry of present truth is being conducted in India by a number of faithful and qualified Indian brethren, who endure much hardship and privation in order to hold up the light of the Gospel in that benighted country. At the close of each year as many as possible of the brethren assemble for several days in a general convention. These gatherings are designed for building up the consecrated in our most holy faith and also for bearing further witness to the public.

Considerable quantities of literature are furnished to these brethren by The Dawn; and a few brethren in Oregon, Washington, and northwest Canada have been supplying funds to enable four of the brethren to spend their full time in the service of the truth. Two of these—Brothers Gilbert and Barnabas, have written to us giving brief reports of their activities. We are glad to publish these, believing they will be of encouragement to all:

“Dear Brothers: My loving greetings and wishes to you in our Lord’s name! I am sending you a short report of my work done in the year 1953. I started my pilgrim tour from Bangalore on the 16th of April, 1952, and returned home on the 31st of December, 1953. I visited 27 cities. Ahmednagar, Poona, Kalayan, Bombay, Surat, Baroda, Godhra, Ahmedabad, Ajmer, Jaipur, Agra, Mathura, Delhi, Amritsar, Dharrival, Pathankot, Jullundar, Ludiana, Ambala, Lucknow, Kanpur, Alahabad, Patna, Calcutta, Madras, Coimbatore, and Erode, covering about 5,400 miles.

After India’s independence, a great many changes have taken place in the nominal churches. As many foreign missionaries have stopped their help, many church properties have been sold, and many church buildings are in ruins. In many self-supported churches, modern Indian Sadducees have taken the seats of the old European Pharisees. They are all in a state of confusion. They are afraid to hear any doctrinal points, and are shutting their church gates against us as the citizens of Jericho. ‘Their heart melted, neither was there spirit in them any more. . . . Now Jericho was straitly shut up because of the children of Israel.’—Joshua 5:1; 6:1

“Under such conditions I was to such closed cities as a spy, a stranger seeking the Lord’s children among them. After the arrival in every city, I used to leave my things in the railway luggage room, and go into the city to find out the Christian localities and next ‘enquire who in it is worthy.’ (Matt. 10:11) If that

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person agrees, I used to shift my things and 'abide till I go from there.' In some places I was forced to shift from home to home with many difficulties.—Luke 10:7

"Ignoring all these difficulties, I continued my tour with zeal, gladly announcing the kingdom news. The projector and the film strips were of great help. Many appreciated our plan of teaching, 'God's Hand in the Affairs of Men.'

"The total number of projector film meetings held, 68. The attendance, 10 to 500. The total number of Bible study classes held, 70. Average attendance, 10 to 30. Total meetings conducted, 138.

"At Surat my film strips were viewed by European missionaries. (Parts 1 and 2) Church elders cancelled many of my meetings by cunning methods. Yet those who heard were glad to learn about the precious truths.

"From December 27 to 30, 1953, we all gathered for the thirty-third annual convention arranged by the Madras brothers at Erode. Brother Jayappa came from Mysore, and Brother Barnabas came from Madras with the newly assembled loud speaker set, which he used at the convention. The convention ended with much spiritual blessing.

"Our general secretary, Brother T. C. Devakannu, who has been helping us for the last nine years, resigned his office, and now I am elected for the same. I remain very thankful for your encouraging letters, free literature, and for the multipurpose food. For this year, kindly send me more literature on all subjects, booklets and volumes.

"I convey my wishes and sincere thanks for The Dawn brothers. Kindly continue your prayers and help, so that we can carry on our work this year also for the glory of God and his truth. 'They shall speak of the glory of thy kingdom, and talk of thy power.' (Ps. 145:11) I remain your brother and co-worker announcing the heavenly King's new government on earth, S. R. Gilbert."

"Dear Brothers: Greetings of love to you in Christ's name. The year 1953 ended with many blessings. Everywhere in the South, the interested ones arranged special meetings at various places. The following is a short report for 1953. Main towns visited in the South: Ambur, Vellore, Katpadi, Coimbatore, Salem, Erode, Trichy, Madena, Virudunagar, S. Travancore, Madras, Bellary, and many interior villages.

"Average attendance: At study classes, 30 to 300; public meetings, 300 to 1,000. There were seventy public meetings in open spaces and halls with the use of loud speakers. Two debates were arranged at Trichy and Bellary with the Pentecostal and Brethren pastors, on the subjects, 'Holy Spirit,' 'Speaking with Tongues,' and 'Soul.'

## TALKING THINGS OVER

"At the end of the year I joined with all our brothers and sisters at the thirty-third annual convention held at Erode. I used my microphone and conducted a series of lectures for the public and also for our brothers. Nearly 150 delegates came from different places, and for four days the meetings were very successful and ended with many blessings. Brother Jayappa and Brother Gilbert also attended the convention.

"Now I have returned to Bangalore, and as the new year programme, I have started my work in Bangalore with fresh meetings. I hope to do my work with more zeal for this year, also with God's guidance and by your prayers and help. Convey my good wishes and thanks to all the dear ones who also share in our work done in India. Yours in Christ's service, Brother and co-labourer, D. Barnabas."

For more than a year the "Frank and Ernest" programs have been broadcast over Radio Goa, which is heard well in portions of India. Now, in addition, and in the Lord's providence, we have been able to arrange for the broadcasting of the message over Radio Ceylon. This is one of the most powerful and popular radio stations in the world. The truth from Radio Ceylon will be heard all over India, and in fact, over practically all of Asia, including Palestine.

Radio Ceylon is also heard well throughout most of Continental Europe, and by short wave even in the southern portions of England. The station broadcasts on the following wave bands: Ceylon beams, 640 kilocycles, 469 metres; 4870 kilocycles, 61.60 metres; for India and Europe, 11,975 kilocycles, 25.05 metres; 6006 kilocycles, 49.95 metres. The time scheduled for the "Frank and Ernest" programs on Radio Ceylon is 10:15 p. m., Ceylon time, Friday evenings. In eastern Europe this will be 7:15 p. m.

Throughout Asiatic countries there are many who understand English; in India alone there are eighty millions. Many of these are Americans and Europeans who live there for business reasons or as missionaries. There are large numbers who have accepted what they have been taught concerning Christianity, so, even as in America, Europe, and Australia, the proclamation of the message in Asia is a harvest work, and we rejoice that the Lord is giving his people this additional opportunity to proclaim the glad tidings.

The Lord willing, the "Frank and Ernest" broadcasts will begin on Radio Ceylon on the third Friday evening of March. We will greatly appreciate it if any English readers overseas who hear these programs will write us about it. We feel quite confident that the broadcasts will be a stimulus to our brethren in India.

## "Northern Ireland," And "Eire"

THESE geographical names have appeared in our atlases only during the present generation. These two areas, situated on one island formerly known as "Ireland," also "The Emerald Isle," now have a customs barrier between them. This line of demarcation between Northern Ireland and Eire which is observed by the customs also divides the island, politically and religiously, to a marked degree.

There is, however, no barrier whatsoever to the reception of the true Gospel throughout the Emerald Isle, as proclaimed by "Frank and Ernest" every week from Radio Luxembourg. How wonderful are the penetrating waves of the wireless messages, as they make their way not only into and through the darkness of this world, with all its traditions of men and the errors which belong to the Dark Ages, but also as they beam through heavy masonry, and into convents, monasteries, universities, with the same ease as into the homes of the people!

Having regard to the fact that certain papal control exists in the greater part of the Emerald Isle, it is very encouraging to note that

both "Eire" (mainly Roman Catholic) also "Northern Ireland" (principally Protestant) continue to listen in increasing numbers to the "Frank and Ernest" radio programmes. Regularly, listeners in various parts of the island write to the Dawn British Office; here are a few extracts:

"Everyone, more or less, in Eire, listens to all your broadcasts."

"I hear your different programmes spoken of regularly."

"Oh, if you only knew the people that listen to you over here!"

"There are lots of people here, listening to your every broadcast."

"Everyone we meet has your programme on their tongues. It is sure grand to know that your broadcasts are doing such good in our town."

"The broadcasts are a bit late, but I hear plenty of people in our town talking about them."

"It can truly be said that there are friends of 'Frank and Ernest' everywhere."

The brethren, on both sides of the customs border in Ireland, realizing that there are influences around them that would tend to smother the truth, are continuing to endure hardness as good soldiers of Jesus Christ. They are contending earnestly for the faith which was once delivered unto the saints, fully conscious that theirs is a "battleground," not a "playground."

Recently a brother from England enjoyed renewed fellowship with these valiant brethren by again crossing the Irish Sea to them. As



always he, by the Lord's grace, experienced spiritual uplift and rich blessings, and there are evidences that these joyful benefits were mutual. The visiting brother reports:

"It was for me a great joy and blessing to meet the brethren, and I would ask all who read these lines to comply with I Thessalonians 1:2, 3 (**Diaglott**) respecting those friends, and not only them, but in respect to similarly faithful ones everywhere: 'We give thanks to God at all times respecting you all, making a remembrance of you in our prayers. Never forgetting in the presence of our God and Father, your operative faith, and laborious love, and patient hope of our Lord Jesus Christ.'

"In one city visited during my travels, a class had been recently formed, and I was greatly impressed and encouraged to meet the goodly number gathered together. Following the weeknight meeting, various ones stayed behind for further fellowship. Our hearts continued to burn within us, as each talked to others upon our Heavenly Father's holy Word and will.

"There were wonderful testimonies too, which revealed very clearly that God was unmistakably, and very richly lavishing his grace upon those who thus very gladly and gratefully testified. To refer to one testimony only, given by a young brother who spoke at length, and with much joy and thankfulness, I would explain that he had originally intended to enter the ministry of a nonconformist

denomination. Later there were some fundamental doctrines, including the question of 'hell,' which were made clear to him, and for a short time he associated with a Society which held these more scriptural points of view upon two or three features of doctrine.

"One day, a lady worker in that Society which had attracted his attention, handed him several booklets of 'The Dawn' publication. Not that the lady, or the Society in question, fully agreed with the booklets, but as can be testified so often 'God moves in a mysterious way, his wonders to perform.' The young brother was very interested in the 'Dawn' literature, and seeing 'The Divine Plan of the Ages' advertised, he was led to write for a copy.

"There was also, at this time, another Christian young man in the same 'Society' who similarly was not pleased with the spirit or influence of that organization. This brother stumbled, as it were, across Radio Luxembourg on his wireless one Monday night, and heard 'Frank and Ernest' speaking. This radio gave him only an indistinct reception, because the set was not in good working order. He determined that his wireless must be put in proper condition, in good time for the following Monday night, so that 'Frank and Ernest' could be clearly received, and this was done.

"When the next Monday night arrived, both these young brothers were together listening intently. They were greatly interested, and

## THE DAWN

duly communicated with the British Office of The Dawn. In addition to their receiving a reply from 'The Dawn,' a well-established brother in the truth, living locally, called upon them, to assist them further in their hungering and thirsting after righteousness and truth.

"The two young brothers have since, by the Lord's help, clearly manifested their growth in grace and in the knowledge of the truth. In due course, they both indicated their desire to publicly symbolize their full consecration to the Lord by water immersion; and this sacred observance was duly arranged by local brethren.

"There are also other brethren in that locality who have been richly blessed by the Lord through the 'Frank and Ernest' radio messages.

### Elsewhere in the Emerald Isle

"In another city it was my joyful privilege about eighteen months ago to call upon two listeners to 'Frank and Ernest.' Here is an extract from a letter received from them recently:

"We often think of your kindness in helping us in our study of God's Word. Regarding "The Divine Plan of the Ages" which I have read and reread: I have found this little book to be very helpful, and it has made the Scriptures more clear and harmonious. So much so, that I passed the volume on to a Christian friend. He was so much impressed by this book that he wrote to the "Dawn" office for six more copies for circulation among his friends, together with dozens of "Dawn" booklets. Since then this friend of mine has been attending the local class of Bible Students. Amongst our evangelical friends

we are laughingly called "Frank and Ernest." By helping us, you have been the means of introducing the truth into many other homes. Recently we had a bereavement in the family, a little niece of eight, and as we stood around the graveside listening to the burial service, we thought what a message of hope and comfort could have been given by any one of our local class brethren on this sad occasion. However, you will be glad to know that a copy of "The Divine Plan of the Ages," also some "Dawn" booklets including "Hope Beyond the Grave," had previously gone into that home. My wife and I still go to the class meetings, and enjoy them very much."

Further correspondence has since been received concerning the "Christian friend" already referred to, and who distributed copies of "The Divine Plan of the Ages," also dozens of "Dawn" booklets. It is very encouraging to hear that he is now making calls upon listeners to "Frank and Ernest," in connection with the follow-up work. He is progressing splendidly and is of great assistance to the local class.

While the Lord has been graciously drawing him into a fuller knowledge of the truth, this brother continued to hold his position as teacher in a Sunday School class of boys, which was attached to a near-by church. Being faithful to the Lord he witnessed to the growing light of truth to those around him, including the boys in the church Sunday School, and because of the fuller measure of the true Gospel of the kingdom now being taught, the clergyman in charge called at his home, and said to him: "You are not to give out any more of those books (Dawn publications) in the church; and

you must not teach any of those things in the Sunday School."

The brother pointed out to the clergyman that he had told him some months previously of his accepting this present truth as being scriptural and in the light of I Timothy 4:10, 11 he must teach it. "Oh," the clergyman replied, "I thought it was only for yourself; I did not think you were teaching it." The brother answered, "Out of the abundance of the heart the mouth speaks, and I would not teach contrary to the Scriptures."

In these circumstances, the dear brother was forced to resign. The only alternative being to keep silent upon the truth, and this he refused to do. However, the opposition meted out to this brother, including his enforced resignation, has, by the Lord's grace, resulted in much blessing to him, as with a sense of freedom, he is being guided more and more fully into God's holy Word and will.

#### From Yet Another Area

To quote another interesting experience: During this recent visit of mine there was at one meeting in another town, a lady who, as a result of listening to "Frank and Ernest," attended the local class for the first time. News has since reached me that this lady is continuing to meet with the brethren, and is manifesting considerable interest, as they collectively study and meditate upon God's great eternal purpose in Christ Jesus.

As I write these lines, information comes through from this same town that yet another listener to

"Frank and Ernest" has shown much interest; and the brethren there, rendering the called for assistance, are determined at all times, with the Lord's help, and with much rejoicing, to shine as lights in the world, holding forth the Word of life.

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## Swansea Home-Gathering

WHAT a wealth of meaning there is in these words! We in Swansea (South Wales) experienced great pleasure in the gathering together of members, as it were, of one happy family circle, rejoicing greatly in a "divine" fellowship, as we recognized our relationship to the Heavenly Father; also his beloved Son our dear Lord and Saviour. Friends gathered from near and far, by rail, car and bus; in health and even in less favourable physical strength. The brethren were determined to be with God's people and share the bounty so lovingly provided. Some required the assistance of others to help them reach the meeting place. This joyous Home-Gathering was held in the extensive and very comfortable Y. M. C. A. building, and the authorities exercising a kindly Christian influence throughout, did everything possible to help, including the catering of the meals.

The brother who addressed the Saturday evening meeting clearly

## THE DAWN

defined the reality of "Sonship"—the state of individual responsibility which exists between the Father and his child. The wideness of the divine plan which embraces the salvation of all the willing and obedient was shown to be the eventual goal to which mankind in general will attain through the aid of the Christ (Jesus the Head, and the Church his Body) enthroned in power and glory.

On Sunday morning, another speaker dealt with "The Mystery of Divine Revelation," culminating in those wonderful words, "Behold I shew you a mystery; We shall not all sleep, but we shall all be changed." (I Cor. 15:51) The condescending love of our Heavenly Father in considering his church, in choosing those of meek and lowly estate, was revealed to his people, and not to the world. The bringing of many sons to glory was a mystery. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." —I Cor. 2:9, 10

In the afternoon there was again a different speaker, and he addressed the assembly with an exhortation to faithfulness. The condition prevailing in the earth today confirmed our expectations. We are living in the days when, ere long, the world will realise that Christ is the supreme ruler, and that his righteous government prevails. It will be established in the place of the existing governments, for "it shall break in pieces

and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44

The evening meeting was addressed by yet another brother who appealed to his hearers for a closer walk with God. Ours is the high-calling of God in Christ Jesus. We are begotten anew to a living hope. Exceeding great and precious promises have been given us, that we might be partakers of the divine nature. Of ourselves, we could not attain to that life which is divine. It is the power of God working in us. "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."—Phil. 2:12, 13

By now there were signs that those who had gathered together with such joyful anticipation must needs depart. And to the hymns "Blest be the tie that binds our hearts in Christian love," and "God be with you till we meet again," the assembly dispersed. It was a momentous occasion. Rarely has the spirit of unity and concord so clearly dominated the fellowship. Surely a foretaste of the great joys which will belong to the inheritance of the saints in light.

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## Encouraging Letters

### Want All to Hear

"Dear Brethren in Christ, 'Frank and Ernest': Sincere Christian Greetings. Please could you send me a good supply of your cards about the broadcasts from Radio Luxembourg. We would like to feel that everyone in this neighborhood knows about these radio

messages, so that there will be an opportunity for any who are earnestly seeking the truth to listen. We have already passed quite a number of these cards on to others. If you have any inquiries from this district, my husband and I would be only too pleased to make a personal call. We have only just recently heard your broadcasts, although we have been walking in the truth for many years, and have enjoyed the visits to this country of most of the brethren of The Dawn U. S. A. We were thrilled to hear the truth over the radio being presented so clearly, to such a vast audience—following as it does a religious programme which dishonours our dear Heavenly Father's name, because of its erroneous doctrines. But, 'His truth shall break through every cloud, that veils and darkens His designs.' Praise His holy name! May He richly bless you in your efforts to spread His glorious truth, is the prayer of your brethren in him our most precious Lord and Head. V. and T. W., Eng."

### Many Listening

"Dear Friends: It was very nice to receive your letter, giving me the names and addresses of two interested radio listeners. Calling upon them, they told me that the 'Frank and Ernest' messages were the clearest and best they had ever heard upon the Scriptures. They have asked for further literature, and this will be supplied, and I hope soon to visit them again. There is another feature I would like to mention: My wife recently had occasion to take a ride in a taxi. During the journey the driver introduced a conversation about the remarkable times in which we were now living; and he explained that his married daughter listened to 'Frank and Ernest,' and although very interested, had not yet written to them for booklets offered. It will be seen from this, that it is impossible to measure the full result of the 'Frank and Ernest' work. Needless to say, the taxi driver was promptly supplied with literature. H. M., Eng."

### Continuing to Serve

"Dearly Beloved Brethren: Through your generosity in sending literature,

and offering more, I have posted over sixty to bereaved ones as notified through the 'deaths' columns of newspapers. I have also enclosed a 'Frank and Ernest' radio announcement card in each envelope. And I will continue this work as long as I am able, with special regard to the 'Hope' booklet. I esteem it another great privilege to be able to continue service in this way. The Lord has favoured me highly all along my journey. I had the honour and privilege of acting as chairman at many of Brother Russell's addresses in the largest halls, and crowded, in England, Scotland and Ireland; and now the Lord is giving me these opportunities of service that I am still able to do. Praise his name. With my prayers and thanks, I remain, Yours in the Master's service. R. H. McE., Eng."

### How Wonderful

"Dear Sirs: We listen and enjoy your Bible discussions. Your way of looking at these truths is the right way, I am sure. How wonderful it is to know that God will not destroy this planet 'Earth,' nor allow man to do so. Many people still believe wrongly about the end of the world, and about heaven and hell, looking upon these teachings with fear. What a great pity it is they do not study God's Word more carefully. You make it perfectly clear to me, and, I am sure, to many others. I trust you will continue your programme on Radio Luxembourg, hoping that many people will find that the Bible means more than they ever thought it did. Would you kindly send me your booklet, 'Our Lord's Return.' Yours sincerely, R. J., Eng."

### Hindu Descent

"Dear Brothers in Christ: I am a Malayan boy doing engineering work here in England. I come from a Hindu family, but I accepted Jesus three years ago. I listen to your broadcasts regularly, and I wish to have your 'Hope' book. I shall be very thankful if you will send me an extra copy of this book, as I want to pass it to a friend from Africa who is very much interested in the Gospel. Hoping your work for our Lord will be a blessing to many, I remain, in his name, Yours very sincerely, R. N., Eng."

## THE DAWN

### SPEAKERS' APPOINTMENTS

<b>W. CLARKE</b>			
Oxford .....	April	25	
<b>C. A. CORNELL</b>			
Ipswich .....	March	21	
Anerley .....	April	25	
<b>C. E. DICKINSON</b>			
Leigh (Afternoon) .....	April	4	
Latchford (Evening) .....		4	
<b>J. E. HUMPHREY</b>			
Anerley .....	March	28	
Ipswich .....	April	11	
<b>J. H. MURRAY</b>			
Dewsbury .....	March	14	
Guildford .....	April	4	
Ossett .....		10, 11	
<b>W. E. PAMPLING</b>			
Luton .....	March	14	
Eastleigh .....		28	

Swansea (Evening) .....	April	2
Llanelly (Afternoon) .....		4
Swansea (Evening) .....		4
Lincoln .....		11

### W. WALLACE

Liverpool .....	March	28
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**CONVENTION:** Liverpool, April 18, 19. Co-op. Hall, Lodge Lane. For details write Mr. E. E. Davies, 6, St. Ambrose Grove, Anfield, Liverpool, 4.

### "FRANK AND ERNEST" BROADCASTS

#### "Radio Luxembourg"

Mondays, 11:15 P. M.—208 Meters, 1439 kc.

## AVAILABLE IN GREAT BRITAIN

**STUDIES IN THE SCRIPTURES**—Full Set of Six Volumes, 18/9

Volumes 1, 2, and 3—2/6 each; paper bound, Vol. 1 only—1/3

Volumes 4, 5, and 6—3/9 each

**Berean Question Books**—For Volume 1, 6d; II, 6d; III, 6d; IV, 8d; V, 8d; VI, 8d.

#### Free Literature

"Frank and Ernest" Announcement Cards for Radio Luxembourg. Order as many as you can use.

#### ONEPENNY BOOKLETS

God's Hand in the Affairs of Men; Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad; God's Restoration Project.

**THREEPENNY BOOKLETS**—2/6 per dozen  
Spiritualism; Jesus, the World's Savior; Hope for a Fear-filled World; Father Son, and Holy Spirit; Armageddon; Does God Answer Prayer?; Your Adversary the Devil; The Light of the World; The Church; Born of the Spirit;

What Can a Man Believe?; The Blood of the Atonement.

#### SIX PENNY BOOKLETS

Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; Chosen People; When a Man Dies.

#### MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Paper)—1/3

God's Promises Come True—7/

Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

Hymns of Dawn (Cloth)—5/- each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each

The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/

THE DAWN

98 Seel Street

Liverpool 1

HEAR . . .

## "FRANK AND ERNEST"

DISCUSS

"THE END OF THE WORLD"

**WLW** SUNDAY, MARCH 21, 1954  
700 kc.—11:00 A. M.

Do you know that the biblical end of the world does not mean the destruction of the earth? Send for a free copy of the booklet, "God and Reason."

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office  
New York, N. Y.

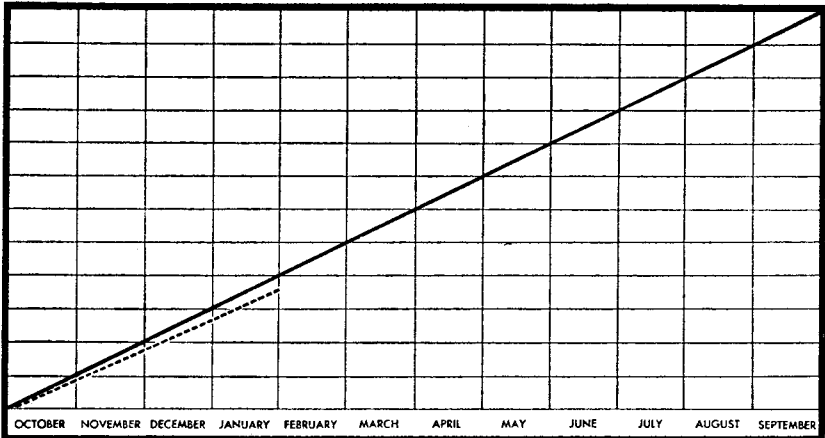
### For Your Newspaper

Above is a suggestion for a small advertisement for use in your local newspaper. If your paper is published daily, the preferable time for the advertisement to appear would be on Saturday, March 20. It is designed for two inches in one column. Any newspaper will be able to copy the style shown.

### ADDING NEW LISTENERS

In the early days of radio, when there were only a few radio stations in the entire country, every broadcast was listened to by a vast majority of those who owned receiving sets. Now the situation is different. There is not only the competition of hundreds of radio stations, but of television programs as well. This affords an excellent opportunity to publicize the truth broadcasts and thereby increase the listening audience. Monthly circulars for this purpose are being distributed in increasing numbers.

Let your class secretary know how many you can distribute for the April special topic, or order direct, as early as possible. The topic for April 18 will be, "Hell Gives up Its Dead."



In the above graph the straight black line running from the lower left-hand corner to the upper right-hand corner represents our radio contract obligations beginning in October. The broken line indicates the relationship of radio donations to contract obligations from October through January.

## SPEAKERS' APPOINTMENTS

### Ministering the Glorious Gospel of Christ

#### SAMUEL BAKER

Lewistown, Pa. ....	March	1
Lancaster, Pa. ....		2
Pottstown, Pa. ....		3
Newark, N. J. ....		4
New Brunswick, N. J. ....		5
Brooklyn, N. Y. ....		7
Paterson, N. J. ....		9
St. Albans, N. Y. ....		11
Jersey City, N. J. ....		12
Paterson, N. J. ....		14
Scarsdale, N. Y. ....		15
New Haven, Conn. ....		16
New London, Conn. ....		17
New Bedford, Mass. ....		18
Lynn, Mass. ....		19
Portland, Maine ....		21
Worcester, Mass. ....		22, 23
North Brookfield, Mass. ....		24, 25
Springfield, Mass. ....		26
Boston, Mass. ....		28
Wallingford, Conn. ....		29
Waterbury, Conn. ....		30

#### JULIUS BEDNARZ

Aurora, Ill. ....	March	14
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#### ALFRED BURNS

Covert, Mich. ....	March	21
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#### EUGENE BURNS

Wallingford, Conn. (Morning) .	March	14
Hartford, Conn. (Afternoon) .....		14

#### FRED A. BRIGHT

Allentown, Pa. ....	March	7
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#### GEORGE B. CLARK

Miami, Fla. ....	Feb. 27-March	1
Baltimore, Md. ....		21

#### BERTRAM COOPER

San Luis Obispo, Calif. ....	March	1
San Francisco, Calif. ....		2, 3
Stockton, Calif. ....		4
Sacramento, Calif. ....		5
Chico, Calif. ....		7
Broadbent, Ore. ....		8, 9
Empire, Ore. ....		10

Newport, Ore. ....		11
Portland, Ore. ....		12, 14
Salem, Ore. ....		15
Albany, Ore. ....		16
Lebanon, Ore. ....		17, 18
Salem, Ore. ....		19, 21
Tacoma, Wash. ....		22
Bremerton, Wash. ....		23
Seattle, Wash. ....		24

#### JENS COPELAND

The Dalles, Ore. ....	March	1, 2
Yakima, Wash. ....		3
Tacoma, Wash. ....		4
Bremerton, Wash. ....		5
Seattle, Wash. ....		7
Victoria, B. C. ....		8, 9
Duncan, B. C. ....		10, 11
Vancouver, B. C. ....		14
Bellingham-Lynden, Wash. area ....		15
Spokane, Wash. ....		16, 17
Walla Walla, Wash. ....		18
Lewistown, Idaho ....		19
Boise, Idaho ....		21
Denver, Colo. ....		23
Colorado Springs, Colo. ....		24
Topeka, Kans. ....		26
Kansas City, Mo. ....		28
St. Joseph, Mo. ....		29

#### RUSSELL DEAN

Miami, Fla. ....	Feb. 27-March	1
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#### ORLANDO D. DEIFER

Waterbury, Conn. ....	March	21
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#### EDWARD E. FAY

San Luis Obispo, Calif. ....	March	21
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#### THOMAS FAY

Whittier, Calif. ....	March	21
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#### E. HARRY HERRSCHER

Miami, Fla. ....	Feb. 27-March	1
Mobile, Ala. ....		3
Lake Charles, La. ....		4
San Antonio, Texas ....		5



## SPEAKERS' APPOINTMENTS

**JOHN G. HULL, Jr.**  
 Stockton, Calif. .... March 7  
 Santa Ana, Calif. .... 28

**GEORGE O. JEUCK**  
 Miami, Fla. .... Feb. 27-March 1

**ARTHUR H. KRUMPOLT**  
 Albany, N. Y. .... March 14

**RAYMOND J. KRUPA**  
 Lancaster, Pa. .... March 28

**LUDLOW P. LOOMIS**  
 Wilkes-Barre, Pa. .... March 21

**EDWARD G. LORENZ**  
 Riverside, Calif. (Morning) .. March 21  
 Pomona, Calif. (Afternoon) ..... 21

**JOHN Y. MAC AULAY**  
 Monroe, La. .... March 2, 3  
 Vicksburg, Miss. .... 4, 5  
 Jackson, Miss. .... 7, 8  
 Meridian, Miss. .... 9, 10  
 Shubuta, Miss. .... 11  
 Waynesboro, Miss. .... 14  
 Mobile, Ala. .... 16, 17  
 Montgomery, Ala. area ..... 19-22  
 Clio-Louisville, Ala. area ..... 23-28  
 Macon, Ga. .... 30, 31

**A. MISKAWITZ**  
 La Salle, Ill. .... March 21

**MARTIN C. MITCHELL**  
 Waterbury, Conn. .... March 21

**ROY E. MITCHELL**  
 New Brunswick, N. J. .... March 21

**N. MOLENAAR**  
 San Diego, Calif. .... March 14

**DANIEL J. MOREHOUSE**  
 Miami, Fla. .... Feb. 27-March 1

**EVERETT MURRAY**  
 Miami, Fla. .... Feb. 27-March 1  
 Atlanta, Ga. .... 14  
 Knoxville, Tenn. .... 15

**LEON H. NORBY**  
 Wilmington, Del. .... March 21

**GUSTINE P. OSTRANDER**  
 Jacksonville, Fla. .... March 2  
 Clio-Louisville, Ala. area ..... 4-7  
 Mobile, Ala. .... 9  
 Lake Charles, La. .... 11, 12  
 Galveston, Tex. .... 13  
 Houston, Tex. .... 14  
 Dallas-Ft. Worth, Tex. area ..... 15-19  
 Bowie, Tex. .... 21

Nocona, Tex. .... 22  
 Oklahoma City, Okla. .... 23  
 Wichita, Kans. .... 24  
 Topeka, Kans. .... 25  
 Kansas City, Mo. .... 26  
 St. Louis, Mo. .... 28  
 Indianapolis, Ind. .... 29  
 Columbus, Ohio .... 30

**HARRY PASSIOS**  
 Duquesne, Pa. .... March 7  
 E. Liverpool, Ohio .... 14

**KENNETH RAWSON**  
 Easton, Pa. .... March 7

**ALFRED L. SMITH**  
 Philadelphia, Pa. .... March 7

**W. STROMBERG**  
 Gary, Ind. .... March 21

**J. I. VAN HORNE**  
 Monessen, Pa. .... March 28

**FELIX S. WASSMANN**  
 Paterson, N. J. .... March 28

**CLAUDE R. WEIDA**  
 Pottstown, Pa. .... March 28

**GEORGE M. WILSON**  
 Miami, Fla. .... Feb. 27-March 1  
 St. Petersburg, Fla. .... 7, 14

**W. NORMAN WOODWORTH**  
 Reading, Pa. .... March 14  
 Waterbury, Conn. .... 21

**ERNEST G. WYLAM**  
 Miami, Fla. .... Feb. 27-March 1  
 Orlando, Fla. .... 2  
 Jacksonville, Fla. .... 3  
 Eastman, Ga. .... 4  
 Atlanta, Ga. .... 5-7  
 Milwaukee, Wis. .... 21

**CHRISTIAN W. ZAHNOW**  
 Wilmington, Del. .... March 3, 4  
 Baltimore, Md. .... 5  
 Washington, D. C. .... 7  
 Richmond, Va. .... 8  
 Lynchburg, Va. .... 9  
 Roanoke, Va. .... 10, 11  
 Greensboro, N. C. .... 12, 14  
 Hendersonville, N. C. .... 15  
 Marion, N. C. .... 16, 17  
 Church Hill, Tenn. .... 18, 19  
 Johnson City, Tenn. .... 21  
 Knoxville, Tenn. .... 22, 23  
 LaFollette, Tenn. .... 24, 25  
 Nashville, Tenn. .... 26, 28

## CONVENTIONS

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### For Mutual Fellowship, Edification, and Service

**MIAMI, FLA., February 27, 28, March 1**—For reservations write Miss Fay Wallace, 1785 N. W. 4th Street, Miami. For other convention details please write the secretary, Mrs. A. Obenland, 4784 S. W. 6th Street, Miami.

**ALBANY, ORE., March 7**—Home gathering to be held at 3596 Bernard Street.

**HOUSTON, TEXAS, March 7**—Y. M. C. A. Building, 1512 Heights Blvd.

**ALBANY, N. Y., March 14**—Y. W. C. A. Building, 5 Lodge Street.

**COLUMBUS, OHIO, March 14**—Convention opens 10:00 a. m., in the Women's Benefit Association, 53 E. Gay Street.

**SAGINAW, MICH., March 14**—Convention opens 10:00 a. m., in the Woman's Club, 311 N. Jefferson Street.

**BOWIE, TEXAS, March 21**—For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Texas.

**CLEVELAND, OHIO, March 21**—Convention opens 9:30 a. m., in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

**SALEM, ORE., March 21**—Home gathering at 2339 State Street.

**WATERBURY, CONN., March 21**—Convention opens at 9:30 a. m., in the Waterbury Women's Club, 74 Central Avenue.

**CHICAGO, ILL., March 28**—Masonic Temple, 912 N. LaSalle Street.

**DETROIT, MICH., March 28**—Maccabees Building, Woodward Avenue at Putnam.

**WILMINGTON, DEL., April 10, 11.**

**GARY, IND., April 18.**

**PATERSON, N. J., April 17, 18**—Convention opens 2:00 p. m., Saturday, in the Alexander Hamilton Hotel (McBride Hall), corner of Market and Church Streets. All day Sunday the convention will be held at the Y. M. C. A. Building, 128 Ward Street. For reservations and details write, Mr. N. Kasperowicz, 257 Grant Avenue, Cliffside Park, N. J.

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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