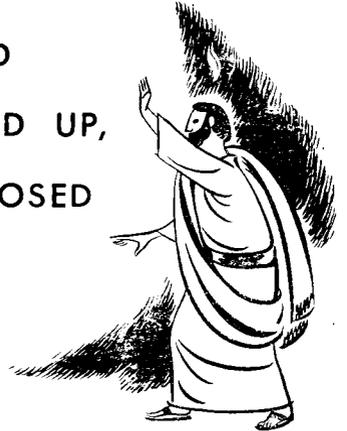


a herald of Christ's presence

THE DAWN

"WHOM GOD
HATH RAISED UP,
HAVING LOOSED
THE PAINS
OF DEATH"

ACTS 2:24



april · 1954

**this month
in the
DAWN**

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These "Frank and Ernest" topics are scheduled for the Mutual Network. Topics on Canadian and other non-Mutual stations may vary somewhat from this listing.

Entered as second class matter at the Rutherford, N. J. Post Office February 19, 1944, under the Act of March 3, 1879. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J.

CANADIAN BRANCH: 442 Sherbourne Street, Toronto 5, Ontario.

BRITISH BRANCH: 98 Seel Street, Liverpool 1, England.

AUSTRALIAN ADDRESS: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

SWISS BRANCH (French Language): Assoc. des Etudiants de La Bible "Aurore," Prilly-Lausanne, Switzerland.

GREEK BRANCH: He Haravgi (The Dawn), Agion Theodoron 4, Athens.

DANISH BRANCH: Daggry Forlaget, Hyldebaervej 13, Copenhagen F.

ITALIAN BRANCH: Aurora Associazione Studenti Della Bibbia, Via Foggia 11, Naples, Italy.

SWEDISH BRANCH: Dagningen, Postl. 2016 Vinslov, Sverige.

GERMAN BRANCH: Tagesanbruch-Verlag, g. G. m. b. H., Berlin-Friedenau, Menzelstr. 2.

SUBSCRIPTION RATE: United States and Canada, \$1.00 per year; Great Britain and Australia, five shillings. Remit by check, money order, bank draft, or registered mail; for foreign countries, money orders only.

FOREIGN EDITION SUBSCRIPTIONS: The rate is \$1.00 per year. The Dawn is published in the Dano-Norwegian, Swedish, French, German, Italian, and Greek languages. Subscriptions may be sent direct to foreign branches as listed above.

UKRANIAN DAWN: Box 3511, Station B, Winnipeg, Canada. \$1.50 per year. Other Ukranian literature available.

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 of his death. This year that date is after six o'clock Friday evening, April 16. For additional information, we suggest a re-reading of chapter 11 of volume 6 of "Studies in the Scriptures" entitled, "The Passover of the New Creation." Christ's resurrection will also be commemorated this month. Thoughts associated with the resurrection are presented in the article, "When He Ascended." It begins on page 43.

The 1954 General Convention

IT IS time to begin planning for the 1954 General Convention. It will be held at the same place as last year; that is, at the Indiana State University, Bloomington, Indiana. The convention will begin on Saturday, July 31, and end 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.

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.

Hope for a Frustrated World

“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.”—Acts 2:24

IT WAS a dark day for that little band of Jesus' disciples when he was taken away from them by his enemies and cruelly put to death. They had followed him faithfully in full assurance that he was the promised Messiah, and that in him was vested the hope of Israel and of the world. But their sorrow was turned into joy unspeakable when they were convinced that God had raised their Master from the dead. The full assurance of this came to them at Pentecost through the outpouring of the Holy Spirit upon them as they waited in the “upper room.”

The enemies of Jesus and of the disciples were quick to charge that the miraculous demonstrations resulting from the fulfilment of Jesus' promise to send the Holy Spirit were merely the result of intoxication, so they mocked, saying, “These men are full of new wine.” (Acts 2:13) In reply to this charge Peter delivered his marvelous pentecostal sermon in which he established the fact of Jesus' resurrection, and identified the fulfilment of prophecies pertaining to

the resurrection and the outpouring of the Holy Spirit.

Peter quoted extensively from the prophecy of Joel, chapter 2, verses 28-32, and showed that the outpouring of the Holy Spirit marked a beginning of its fulfilment. The entire prophecy was not fulfilled at Pentecost, for among other things it speaks of a time when “the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.” (Joel 2:31) When Jesus answered the disciples' questions concerning the time of his second presence and the end of the age, he quoted this part of the prophecy as being one of the signs of his second presence.

There were also to be, the prophet foretold, “wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke.” (Acts 2:19) These are all symbolic expressions denoting destructive and disintegrating influences at work in the religious and civil phases of “this present evil world” when the time should come in the divine plan for it to pass away and the kingdom

of Christ to be established in its place.

In the prophecy two outpourings of the Holy Spirit are mentioned: one upon God's "servants and handmaidens," and the other upon "all flesh." Peter quoted the entire prophecy, but actually the only part of it which had a fulfilment at Pentecost was its reference to the outpouring of the Holy Spirit upon the "servants and handmaidens." It was to be "afterward," the prophet foretold, that the Lord would pour out his Spirit "upon all flesh."—Joel 2:28

When John the Baptist announced the presence of Jesus at his first advent, he said that the kingdom of heaven was at hand. Jesus' parables and other teachings all pertained to the kingdom. Not that the messianic kingdom was then established with its blessings beginning to flow out to the people, but the promises pertaining to the preparation and establishment of the kingdom were beginning to be fulfilled. The coming of Christ marked the dividing line between the promises of the Old Testament, and the beginning of their fulfilment.

One of those kingdom promises was the prophecy of Joel pertaining to the outpouring of the Holy Spirit, first upon those who were to reign with Christ in his kingdom, and later upon "all flesh"; hence its fulfilment began at Pentecost. And the shedding forth of the Holy Spirit upon the waiting disciples at that time was a token that other important things had oc-

curred which also were in fulfilment of God's promises, the chief among them being the resurrection of Jesus from the dead.

God had raised him from the dead because he laid down his life as an acceptable sacrifice for the sins of the world. Now he had appeared in the presence of God for his church, and the Holy Spirit had been sent to enlighten, strengthen, and comfort his disciples while they laid down their lives following in his footsteps. Illuminated by the Holy Spirit, they were no longer frustrated with the strange and unexpected turn of events which culminated at Calvary. Now they knew the meaning of Jesus' death, rejoiced in the fact of his resurrection, and looked forward to the fulfilment of that "blessed hope" of his return and the establishment of his kingdom.

Endued with the power of the Holy Spirit, those early disciples went forth into the world proclaiming in clarion tones the glorious Gospel of Christ and of the coming kingdom. They met with opposition, persecution, and oft-times death. But this mattered not to them, for they understood clearly that as servants of the coming King they could not expect to be treated differently than the King himself had been treated. Indeed, they felt honored that they had the privilege of suffering and dying with him; or as Paul stated it, of bearing about in their bodies "the dying of the Lord Jesus."—II Cor. 4:10

But this clear vision of the Early

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Church began to dim soon after the apostles fell asleep in death. Jesus and the apostles had foretold this. It had also been forecast in the prophecies of the Old Testament, so it did not represent the slightest measure of defeat of the divine plan, but was permitted as a test upon the true people of God throughout the age. This dimming of spiritual vision developed finally into a complete apostasy from the "faith which was once delivered unto the saints," with the result that instead of continuing to wait for the return of the Lord to establish his kingdom, the church joined hands with the state and called their illicit union, Christ's kingdom.—Jude 3

The utter failure of this prostitution of Christianity, and the many evils which resulted therefrom, is now a matter of history, and is more or less clearly recognized by millions. But that blessed hope of the return of the real King, and the establishment of the kingdom which God had promised, remains lost to all but a few. This glorious Gospel light, symbolized by the sun, has become dim, and to millions the symbolic moon, illustrating the Law Covenant and its typical sacrifices, is looked upon as "bloody," and unworthy of being considered a part of God's arrangements.

At the same time, human wisdom is quite unable to cope with the problems of human selfishness, with the result that the symbolic "blood, and fire, and vapor of smoke" of the great "time of trou-

ble" with which the age is ending, become more and more threatening and distressing. This leaves the people in confusion and fear, with millions casting about for something solid to which they can anchor while the symbolic "sea and waves" are boisterously roaring and threatening the bulwarks of what remains of civilization.

Since man originally was created in the image of God, though fallen far from perfection, many instinctively seek to find God as it becomes increasingly apparent that all human plans are failing. And human efforts are, indeed, failing. Constantine Brown, writing in the **Seattles Times**, takes note of this, saying:

"International conferences under present-day conditions tend to weaken further the ties between the free nations, instead of strengthening them. Very few lasting or constructive decisions are ever taken at these gatherings. The result of most of them is usually negative. . . . There has been a rash of such international conferences since the end of the war. An impartial examination will show that their net result has been an increased deterioration of world conditions."

As the people awaken to this situation, many of them begin to examine religion, hoping, as one writer put it, "to find something they can get their teeth into." This trend is manifested in the large number of religious books now being sold. Outstanding book publishers such as Harper & Brothers; Simon and Schuster, Inc.; William Morrow & Co.; Harcourt Brace & Co.; the McGraw-Hill Book Co.; and others, all report that today

religious books of all sorts, fictional and nonfictional, are their best sellers. George W. Cornell, Associated Press Staff Writer, giving the reason for this, says:

"There is pretty close agreement on what has caused the literary religious drift; namely, Hitler, the A-bomb, disillusionment with accomplishments of technology, Soviet despotism, international fist-shaking—and the fear, barbarity, and danger of our times to which neither science nor system has provided an answer."

A mere glance at the nature of the religious books now being so avidly read by the general public is sufficient to reveal the confusion of thought which prevails. Moral and ethical philosophy and stories with a religious flavor constitute the subject matter in most of these books, but practically nothing points the reader to anything better for the future than what is plaguing the world today. But the fact that these books are being bought by the millions, and read, indicates the longing of the people for something more substantial upon which to build their hopes than the false security of increasing armaments.

Withal, however, there is some serious thinking being done. Quite independent of religious leaders, people are now expressing themselves on vital religious issues. It has been of great interest to us to read an editorial written by Clarence Poe, editor and president of **The Progressive Farmer**, a farm journal with a large circulation throughout all the southern states. It is a full page article entitled,

"Christianity's Greatest Opportunity—Now." The great opportunity Mr. Poe outlines is the need to repudiate the God-dishonoring doctrine of eternal torture for the wicked. He speaks of the "split personality" viewpoint of God which is presented by many churches in that they claim that he is love, yet has planned the torture of sinners. He asks:

"How can we effectively lift up Christ with his doctrine of love for all men, if at the same time we lift up a picture of a supposed 'God of love' who decrees the endless tormenting of weak creatures of his own making—tormenting even through all the long ages past the day of judgment itself when it could serve no conceivable purpose of reform, restraint, or warning, but mean only the gratification of a merciless vengeance."

Writing further on what he sees as a contradiction of viewpoint concerning the true character of the Creator, Mr. Poe says:

"Can we ever expect men and nations to cease hating and torturing their enemies when God himself is represented as doing so?"

"Above everything else I believe this long unresolved conflict is almost fatally handicapping all Christians as they strive to so lift up our Lord and Master as to draw all men unto him. To remedy this conflict seems to me to be 'Christianity's Greatest Opportunity!' To remedy this conflict seems to me the one hope of helping a world in crisis save humanity by a right choice between Christ and Chaos."

Mr. Poe is to be congratulated for his courage in presenting this earnest plea for the churches to abandon their God of hate and their efforts to frighten the world

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into accepting salvation, and preach instead the God of the Bible, the God of love and mercy. We do not share his optimism that the world would flock to Christ if all the churches renounced the doctrine of eternal torture and preached unqualifiedly that God is love. No, only the agencies of Christ's kingdom will succeed in lifting up Christ and drawing all men unto him. Only through the administration of the kingdom will Christ enlighten every man that comes into the world.

But to see, and speak out against, the hideousness of the torment superstition which the churches inherited from the Dark Ages is a step in the right direction, and a long step, too. Nor was it done in a corner. This editorial against the eternal torture doctrine was probably read by the majority of farmers and rural dwellers throughout the entire southern area of the United States. We are glad, Mr. Poe—and more power to you!

To be realistic, however, we must acknowledge that again this year, as the resurrection of Jesus Christ from the dead is commemorated, he is still an "unknown God" to the vast majority, and this at a time when the people are searching for God as perhaps never before. On the one hand is the view that the Father and the Son are one and the same person, while others teach that Jesus was just a good man, and a wonderful teacher, but did not have a miraculous birth, and was not raised from the dead.

Still others—many millions in all—believe and teach that those who do not accept Christ before they die will be eternally tortured.

And this confusion will continue until another part of Joel's wonderful prophecy, which Peter quoted at Pentecost, is fulfilled. The waiting disciples at Pentecost witnessed the outpouring of the Holy Spirit upon God's servants and handmaidens. As fellow disciples and followers of the Master, we are even now still rejoicing in the light of the outpoured Spirit. By this provision of God, his people are now seeing the foretold signs in heaven and earth, the symbolic "fire, and vapor of smoke."

Seeing these signs gives us confidence that soon, very soon, the final portion of that wonderful prophecy will be fulfilled; that is, that the Lord will pour out his Spirit upon "all flesh." It will be then that the nocturnal hallucinations will begin to vanish. It will be then that those now searching for God will find him, and, in finding him, they will learn that he is in truth and in fact a God of love—a loving Creator and Father who, despite man's disobedience of his law, made provision through his Son Jesus for his recovery from death and for his everlasting happiness in a global paradise.

This is the meaning of Jesus' resurrection to those whose faith is anchored in the sure kingdom promises of God. Just as God raised Jesus from the dead; just as he poured out his Holy Spirit upon the Early Church; just as he fore-

saw and foretold the darkening influences which, throughout the age, were to hide the true Gospel from all but a few; just as he foresaw and foretold the present distress and chaos of the world; just so he

will soon fulfil his promise to pour out his Spirit upon "all flesh," that, in conjunction with other kingdom agencies, it may cause the knowledge of his glory to fill the whole earth.—Habakkuk 2:14

"My Lips Shall Praise Thee"

**"Because Thy loving-kindness is better than life, my lips shall praise Thee."
—Psalm 63:3**

GOD has a kindness of nature and disposition, a loving-kindness that is general, that goes out, in one sense of the word, to all of his creatures—not only the intelligent, but the unintelligent creatures of his hand. He bestows his kindness, his favors, upon the just and the unjust. He sends his sunshine and his rain upon the good and the evil. But there is a special loving-kindness, a special love which he reserves for those who have lovable qualities of heart—those who have such traits of character as permit him thus to love them—just as every good person loves every other person who is good and noble-hearted. God has such a love for the holy angels. He had such a love for Adam before he sinned. And since the sin, he has a sentiment of loving-kindness toward those of Adam's race who, realizing their sin, desire to turn back to him and to do his will. His loving-kindness has led him to make a wonderful provision for these. He has provided that some shall be of the earthly nature, to receive the blessing of life everlasting here upon earth, after it has been brought to edenic perfection. He has provided for others to be of the spiritual nature. But God does not love the wilful sinner. This is in harmony with righteousness. We may love the ignorant who violate the law of God because of a lack of knowledge, of proper information, but we could not rightly love one who is wicked, whose intention of heart, of will, is to do wrong. God has no love for the incorrigibly wicked. "All the wicked will he destroy." He has arranged that only those who shall come into accord with his righteousness may enjoy the blessing of eternal life. These shall have an eternity of happiness; they shall be the recipients of his loving favor everlastingly.

LESSON FOR APRIL 4

Jesus' Intercessory Prayer

GOLDEN TEXT: "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son."
—John 14:13

JOHN 17:9-23

CONCLUDING his admonitions, instructions, and words of comfort to his disciples in the "upper room," Jesus lifted up his eyes to heaven" in prayer. This prayer may be divided into three parts. He began with a petition on his own behalf, that the Father's name might be glorified through him. (vss. 1-8) Then he prayed for his immediate disciples (vss. 9-19), concluding with a petition on behalf of those who would believe on him through the ministry of his apostles—a prayer, in fact, for his entire church.—vss. 20-23

"I pray not for the world," Jesus said. This does not mean that he lacked interest in the world of mankind, for previously he had instructed his disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) This is a prayer on behalf of all mankind, a prayer for the reconciliation of humanity to God, that his will might reign supreme throughout the entire earth.

At the moment, however, Jesus' concern was the spiritual welfare

of those who were to be associated with him in the establishment of God's will in the earth. Indirectly, of course, this was a petition looking to the ultimate blessing of the world; for toward the conclusion he adds, "that the world may know that thou hast sent me." (vs. 23) When the people of the world know this fact, they will be in a position to be reconciled to God and blessed with life.

Jesus asked his Heavenly Father to "keep" his disciples. He realized full well the difficulties they would encounter in the world—its hate and persecution, and its many allurements. Jesus had jealously guarded the welfare of those whom the Father had given to him, but now he was to leave them, and he felt a special concern for them, so unburdened his heart to God on their behalf.

All followers of the Master, even now, should be able to take great comfort in the thought that this prayer was on their behalf. Since the "effectual, fervent prayer of a righteous man availeth much," we can surely be glad that the

“holy, harmless, undefiled” One so earnestly prayed for us. (Jas. 5: 16; Heb. 7:26) And we can depend upon God’s keeping power in our lives. If we keep ourselves in the love of God, we need have no fear concerning his willingness to help us in our every time of need.

Jesus also prayed that his disciples might be sanctified. In this connection he said, “I sanctify myself.” This indicates that sanctification does not mean a turning from sin to righteousness, for Jesus had never been a sinner. At the age of thirty, however, the perfect man, Jesus, presented himself to God, to be used in his service. Sanctification, then, in the strictest sense means a setting apart to the doing of God’s will, thus being made holy.

Jesus prayed that his disciples might be sanctified by the truth. This was the manner in which he was sanctified. “Lo I come (in the volume of the book it is written of me) to do thy will, O God,” are the prophetic words which Jesus fulfilled in his devotion to God. (Ps. 40:7, 8; Heb. 10:7) God’s will for him had been recorded in the Old Testament Scriptures, and in being guided by the Scriptures he was sanctified by the truth. It is thus that we also are sanctified by the truth. It is not a mysterious matter, but simply a following of the instructions of the Word.

In the case of Jesus, this resulted in his being made one with his Heavenly Father. God’s will was his will, so he could say, as he did on another occasion, “I and my

QUESTIONS

What are the three main divisions in Jesus’ intercessory prayer?

What two things did Jesus especially request on behalf of his disciples?

How do we know that when Jesus said, “I and my Father are one,” he did not mean a personal, or bodily oneness?

When will the church be fully at one?

Father are one.” (John 10:30) He did not mean that he and the Father were one in person, and equal, for at another time he said, “My Father is greater than I.”—John 14:28; 10:29

If this point needs further elucidation, it is found in Jesus’ prayer that his disciples be made one with him in the same way that he was one with the Father. It is strange that so many students of the Bible have failed to realize the force of this statement, and that it so beautifully clarifies the manner in which Jesus and his Heavenly Father are at one with each other.

Jesus’ prayer for the oneness of his church will have its full answer when all its members are triumphantly in glory with him. There have been many influences which have tended to disunite the Lord’s people while still in the flesh. However, despite the obstacles in the way, all the consecrated should keep this ultimate goal of unity before them. All such can rejoice that to the extent they are united with their Head, and the truth is a sanctifying power in their lives, they are at one with fellow-members of Christ’s body.

Betrayal and Crucifixion

GOLDEN TEXT: "And I, if I be lifted up from the earth, will draw all men unto Me."
—John 12:32

JOHN 19:17-30

THE story of the arrest, trial, and crucifixion of Jesus is familiar to all, but why the "Prince of life" should thus die is understood only by those who have learned something of the glorious divine plan of the ages which is based upon the redemptive work of Christ. Instructions provided for Sunday School superintendents and Bible Class teachers state, "Do not try to explain why it was necessary for the Son of God to die for our sins."

However, the Bible itself does explain the matter. In Isaiah 53:6 we read, "The Lord hath laid on him the iniquity of us all." The New Testament states that he "died for our sins." (I Cor. 15:3) We—the entire human race—are dying because of sin; for the "wages of sin is death." (Rom. 6:23) The scriptural philosophy of atonement through Jesus is that he took the sinner's place in death.

The Apostle Paul refers to Jesus' sacrifice as a "ransom," that is—according to the Greek text—a price to correspond. The correspondence is between Adam and Jesus. Adam, the perfect man, sinned, and brought upon himself the sentence of death. Jesus, the perfect man, laid down his human-

ity as a substitute for the forfeited life of Adam. Paul expresses this complete thought, saying, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

The last verse of our lesson says that Jesus "gave up the ghost." The word "ghost" is a poor translation of the Greek text, but is used by the translators in an obvious attempt to establish the erroneous idea that Jesus had a life, a personality within himself, which was separate from his human organism—an "immortal soul" which did not die, but which escaped from Jesus' body when he died on the cross.

Properly translated, the text would read that Jesus gave up his life, or ceased to live. Isaiah 53:12 speaks of it as pouring out his soul unto death—the soul simply meaning his being. Psalm 16:10—a prophecy of Jesus' trust in God and his hope in the resurrection—reads, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Peter quotes this prophecy in his pentecostal sermon, applies it to Jesus, and uses the Greek word *hades* to translate the Hebrew word *sheol*, which is the one in the

prophecy that is translated hell. It denotes the state, or condition, of death.

These many texts of Scripture clearly reveal that the plan of redemption and salvation through Jesus is one of substitution. He became our substitute in death. Naturally, of course, those who claim that "there is no death" must find it difficult to fit all these texts into an understandable pattern. They seem to find it easier to say that they don't really understand the matter, and advise no attempt be made to explain it.

April 11 is so-called "Palm Sunday," this name deriving from the occasion when Jesus rode into Jerusalem on an ass. Palm branches were strewn in the way, and he was acclaimed king by his friends and sympathizers. This popularity was short-lived, for just five days thereafter he was crucified. He went to Jerusalem in full knowledge of the fact that his enemies were lying in wait there for him, and that he would be arrested and put to death.

His triumphal entry into the city helped to point up more clearly his rejection as king by the Jewish religious rulers. They wanted Pilate to change the inscription over the cross to indicate that Jesus merely claimed to be a king, but was not actually one. However, Pilate would not agree to the change.

Our Golden Text is significant. In the verse following, John, the writer of the Gospel observes, "This he said, signifying what

QUESTIONS

Why was it necessary for the Son of God to die?

What is the meaning of the expression, "gave up the ghost"?

Explain Psalm 16:10, which speaks of Jesus' soul being in hell.

Is it proper to use the word "substitute" in defining the divine plan of salvation through Christ?

What is the significance of Palm Sunday?

When will Christ draw all men unto him, as stated in our Golden Text?

death he should die." Another text reads, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." (John 3:14) Those who looked upon the serpent raised up by Moses had their lives spared, so those who "look" upon Jesus will likewise be saved. The poet has expressed the thought, saying, "There is life in a look at the crucified One."

But only a handful saw Jesus while he was hanging on the cross. We look upon him now in the sense of understanding why he died for us. Even those who, historically speaking, may know that he was crucified, could hardly be said to look upon him when they admit that they do not know why his death was necessary. But our Golden Text assures us that the lifted up Christ will ultimately draw all men unto him. This will have its principal fulfilment during the Millennium, when all mankind will come to understand that Jesus died in order that they might live.

Christ the Living Lord

GOLDEN TEXT: "Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."
—John 20:29

JOHN 20:24-29

THE unenviable description, "doubting Thomas," has been applied to the apostle who refused to believe that Jesus had been raised from the dead unless he could see the nail prints in his hands and thrust his own hand into the spear wound in the Master's side. Unseen to the disciples, Jesus was present with them when Thomas made this remark. Later, in the "upper room," the doors of which the disciples had closed and locked for fear of the Jews, Jesus made his appearance in their midst in the form that Thomas had demanded.

Thomas was convinced, and said to Jesus, "My Lord and my God!" Jesus was pleased that Thomas now believed that he had been raised from the dead, but indicated that those able to believe without this demonstration would be especially blessed. And it was a "demonstration," arranged especially for the benefit of Thomas. The verse following our Golden Text speaks of it as a "sign"—"And many other signs truly did Jesus in the presence of his disciples."

Forty days elapsed between Jesus' resurrection and his ascen-

sion. Presumably he was with, or near, his disciples during this entire period, yet they saw him on only a few brief occasions. Only this once did he appear in a body which had nail prints in its hands, and a spear wound in its side. To Mary, near the tomb, he appeared as a gardner. To the two disciples journeying to Emmaus, he assumed the role of a stranger. When he appeared on the shore of the Sea of Galilee, also known as Tiberias, and advised his disciples to put their nets down on the other side of the boat, they did not recognize him by his appearance.

These various appearances of the Master in fleshly bodies were designed to convince them that he had been raised from the dead, the different bodies being "signs" to show that he was now different than before his crucifixion. The body which he presented to Thomas was no more his real body than the one which caused Mary to suppose that she had seen a gardner.

The Apostle John, who described all these appearances as "signs," later wrote that while we will be made like him, and see him as he is, "it doth not yet appear what we shall be." (I John 3:1-3) If

John had understood that the body they saw in the upper room, with its nail prints and spear wound, was Jesus' real body, he would have written differently. He would have written that we shall be like him, and therefore know how we shall appear; for we, too, will have nail prints in our hands, and a spear wound in our sides. But John knew that this would not be the truth.

Jesus was put to death in the flesh, and made alive in the spirit. (I Pet. 3:18) He gave his flesh for the life of the world. (John 6:51) He was raised from the dead a glorious divine being, high above angels, "all principality, and power, and might, and dominion, and every name that is named.—Eph. 1:20, 21

JOHN 21:15-17

When Jesus appeared to the disciples on the shore of the Sea of Galilee, Peter was the one with whom he conversed most. Jesus had dealt severely with Peter, beginning particularly with the time when this intrepid disciple endeavored to dissuade his Master from going to Jerusalem, where he would be in danger of apprehension by his enemies. On this occasion, Jesus said to him, "Get thee behind me, Satan."—Matt. 16:23

This was a severe rebuke! But Peter did not give up his attempt to prevent his Master's voluntary surrender to his enemies. When the mob came out from Jerusalem to the Garden of Gethsemane to arrest Jesus, Peter drew his sword, and would have wrought much

QUESTIONS

- How does the Apostle John describe the various appearances of Jesus to his disciples after his resurrection?
- How do we know that Jesus was not raised from the dead as a human being?
- How does I John 3:1-3 prove that the body shown to Thomas and the other disciples in the upper room was not his real body?
- Why was Jesus so desirous that Peter affirm his love for him?

havoc among that mob had Jesus not commanded him to put away the sword. Thus Peter's attempt to save his Lord again failed.

In his frustration, he followed Jesus to the judgment hall, and there, under stress, he denied him. When Jesus turned and looked upon him, he recalled, no doubt, his Master's prophecy of his denial, and he was completely heart-broken. A heart less pure, and less devoted to the Master, might well have become embittered by this sequence of circumstances, but this was not the case with Peter.

Jesus could read Peter's heart, but he sought an outward expression from him of his abiding love—for Peter's own good, and also for the benefit of the other disciples. After being asked for the third time, Peter, somewhat grieved, said, "Lord, thou knowest all things; thou knowest that I love thee." Peter remembered Jesus' forecast of his denial, which perhaps was the basis for his statement, "Thou knowest all things." Yes, Jesus did know that Peter loved him, so he gave him the commission, "Feed my sheep."

Ahijah Foresees a Divided Kingdom

GOLDEN TEXT: "And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in My ways, and do that is right in My sight, to keep My statutes and My commandments, as David My servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee."
—I Kings 11:38

I KINGS 11:29-38

THERE were prophets in Israel whom the Lord used to forecast developments within the nation who were not moved by the Holy Spirit to write concerning the outworking of the divine plan of salvation through a coming Redeemer and Messiah. One of these lesser prophets was Ahijah, who foretold the breach which would occur in the kingdom of Israel following the death of Solomon.

God has the ability to foresee events without the necessity of controlling them. The only way our finite minds could be sure of what will occur tomorrow would be to have absolute control over those events. But the great Creator of the universe is not thus limited. He knew that all the circumstances were ripe for the coming division of Israel, when ten of the tribes would revolt against King Solomon's son, Rehoboam, and acclaim Jeroboam their king instead.

The groundwork for this rebel-

lion was laid before Solomon died, his own sin of idolatry being the principal cause. In I Kings 11:9 we read, "The Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice. And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord had commanded."

King Solomon had placed considerable responsibility in the hands of Jeroboam, recognizing him to be a mighty man of valor. "He made him ruler over all the charge of the house of Joseph." Then the prophet, Ahijah, meeting the young man as he was leaving the city of Jerusalem, prophesied that upon the death of Solomon he would become ruler over the ten tribes. "Thou shalt reign according to all that thy soul desireth," was the prophet's assurance to Jeroboam.

Our Golden Text contains the words of the Lord to Jeroboam. While he was to be permitted to

rend the ten tribes away from Solomon's son Rehoboam, he could not expect the Lord's blessing to continue with him unless he obeyed his commands, walked in his ways, and kept his statutes. Some students of the Bible claim that since this division occurred, all of God's promises to Israel are being fulfilled through the ten tribes and their descendants; but they overlook the conditions attached to having it work out this way, conditions which were laid down even before Solomon died, and these conditions were not met.

Jeroboam himself was not faithful to the God of Israel. I Kings 12:28-31 reveals that he disobeyed the commandment given him in our Golden Text. One after another of Jeroboam's successors followed his example of unrighteousness and finally God withdrew his protecting hand from the ten-tribe kingdom and the people were taken into captivity in Assyria.

Nor did the separation of the ten tribes from Judah and Benjamin mean that the "sceptre," or right to rule, had departed from Judah. Verse 36 of the lesson informs us that the tribe of Judah would not be wrested from Solomon's son, the reason being "that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there."

Centuries before this, in Jacob's death-bed prophecy, he said, "The

QUESTIONS

- Is God able to foresee events without the necessity of controlling them?
 - Who was most responsible for the rebellion of the ten tribes of Israel against Rehoboam?
 - Did the division in Israel in any way change God's original design concerning the tribe of Judah?
 - What practical application may Christians make of today's lesson?
-

sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh [one of the Old Testament titles of the Messiah] come; and unto him shall the gathering of the people be. (Gen. 49:10) The arrangement of the Lord for the tribe of Judah to keep a "light" burning in Jerusalem even when the ten tribes rebelled against Rehoboam is in keeping with Jacob's prophecy.

The practical application of today's lesson is its reminder that God's promises to his people are conditional upon their faithfulness in doing his will. The Apostle Paul wrote, "Let us therefore fear, lest a promise being left us of entering in to his rest, any of you should seem to come short of it." (Heb. 4:1) God will never "come short" in the fulfilment of his promises if we remain zealously alert, and not fail to live up to the conditions attached to his promises.

Questions on the Bible

PART XVI

In our examination of the various books of the Bible, what central theme did we find presented in all of them?

What is one of the methods employed in the Bible to help us to understand the high thoughts of God?

What limitations are placed upon our ability to understand God's thoughts?

Throughout the course of time many words undergo a change of meaning. Is this true with respect to the symbolic language of the Bible?

Has the Lord explained the meaning of all the symbolic language used in the Bible?

What is the symbolic meaning of fire, as used in the Bible?

What is represented by "wheat" and "tares"?

What is portrayed in the Bible by the heavens and the earth when used together as an illustration?

What is represented by the sun when used in association with the moon?

What is pictured by the sun alone?

What is the "mountain" of the Lord, and what do mountains in the plural symbolize?

What is pictured by the roaring sea, and in what sense are the mountains carried into the midst of the sea?

What is symbolized by the earth?

What are represented in the Bible by beasts?

Do all the objects used in the Bible as symbols always represent the same thing?

Mention two biblical uses of trees as symbols.

Are we justified in placing an arbitrary interpretation upon any of the symbols used in the Bible?

Identify the symbols used in Revelation 21:1-5, and explain their meaning.

PART XVI

The High Thoughts of God

“My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”
—Isaiah 55:8, 9

FOR the last fifteen months, we have been examining briefly one after another of the sixty-six books which comprise the Old and New Testaments. We have found that while these books were written under vastly different circumstances, and those who wrote them in many instances lived hundreds of years apart, there is a marvelous harmony running through all their inspired pages.

Not only is there harmony throughout these books, but there is a central theme pertaining to the redemption and recovery of the human race from sin and death. We have seen that the glorious climax of this divine plan of salvation will be reached at the end of the thousand years of Christ's reign, described as the “times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:19-21

In later articles we will examine in more detail God's plan of salvation as it has progressed through-

out the ages, and as it will continue to mature until its completion in what the Apostle Paul describes as the “dispensation of the fulness of times.” (Eph. 1:10) However, we think it best first to examine somewhat the language of the Bible; that is, the manner in which God speaks to us through his Word. This, we trust, will help us to grasp more easily the beauty and grandeur of the divine purpose as it is set forth in the inspired Word.

In our text the Lord tells us that as the heavens are higher than the earth, so are his thoughts higher than our thoughts and his ways than our ways. In this respect the situation is somewhat similar to that which exists between adults and children, except that the superiority of God's thoughts over ours is vastly greater than that of grownups over children.

All who are familiar with the art of teaching know that in conveying thoughts to the mind of a child illustrations are very helpful, whether the illustrations be in

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story form, in picture form, or otherwise. An infant learns the meaning of the word "round" much more quickly when illustrated by a ball or a circle. The word "orange" takes on a definite meaning when the child sees its color, its shape, and enjoys its odor and taste.

These are simple illustrations, but they have to be simple in order that a child may grasp the thoughts which the adult endeavors to convey to its immature mind. We do not think that we would be straining the comparison to say that the most mature minds, and those possessing the greatest intelligence in the world of grownups, are but as infants before God. Surely this must be true if, as our text declares, his thoughts are higher than our thoughts as the heavens are higher than the earth.

We can readily understand, therefore, the problem involved in our being able to understand the high thoughts of God. Indeed, we would not be able to understand them at all except as he has associated them with objects with which we are at least partially acquainted.

Actually, of course, all language is largely pictorial. The word "city," for example, would convey no meaning to our minds except as we associate it with a concentration of people living in a relatively small area, and with their homes, office buildings, factories, etc., which help to make up what the word city means to us.

On the Human Plane

God created man in his own image, endowing him with the ability to think, to reason, to know right from wrong. But, with us, these qualities of the Creator are all limited to this earthly realm of existence. Man's ability to reason is confined to what he can see and feel and hear and taste and smell. He might increase the scope of his vision by a telescope, or enlarge it with a microscope; he might send the sound of his words around the world by the use of electronics, and by these scientific means enlarge the sphere in which he can reason, but still his reasoning is limited to a material cosmos.

This being true, it should at once become apparent that in order that the Creator may convey to us his thoughts relating to his human creation, he must speak to us in language within the limitations of our understanding. This is the reason, then, that the language of the Bible is human language; that is, language which has its roots of understanding clinging to material, mundane things and objects with which we humans are acquainted.

As we have noted, even our plainest speech is in reality largely pictorial, for nearly every word uttered conjures up in the mind of the hearer an object which gives meaning to our speech. This is true even with the literal language of the Bible. But besides this literal language, which is itself pictorial, the Lord has purposely used objects and creatures of various sorts—those, that is, possessing

characteristics known to man—as symbols, or illustrations, to help us grasp some of his high thoughts relative to his plan for human salvation.

In almost all languages, words which are not directly anchored to some particular object or thing frequently undergo changes in meaning. Thus the word “peculiar” originally meant something special, or extraordinary, and this still is one of its meanings; but more frequently today this word is used to convey the idea of being odd; or queer. But the material things of creation, and the phenomena of nature which the Lord uses in his Word to illustrate his high thoughts never change. From this standpoint, the Bible speaks the same language to the Lord’s people today that it did to his ancient people.

In the symbology of the Bible, we find that the Lord has used the sun, the moon, the stars, clouds, storms, rain, mountains, hills, valleys, rivers, oceans, trees, grass, rocks, wheat, tares, and the earth itself. In the animal kingdom he has used sheep, goats, lions, leopards, bears, foxes, serpents, dragons, etc. These do not change their characteristics from century to century.

The sun, with its warming, healing rays, and its blistering heat on the desert sands, is exactly as it was when the Lord caused the writers of the Bible to use it for certain illustrative purposes. Sheep have not changed, nor have goats. Their characteristics today

are just as they were when Jesus said in a parable that he would divide the people as a “shepherd divideth his sheep from the goats.” (Matt. 25:31, 32) The same is true of all the illustrations employed in the Word of God.

In some instances the Lord has explained the meaning of the illustrations he uses. At other times the intent of the symbol is so obvious that no explanation is needed. Indeed, in many instances an explanation would destroy the beauty and force of the intended lesson. How apparent, for example, is the meaning of the language employed in the Twenty-third Psalm—“The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake.”—vss. 1-3

There are also those beautiful illustrative expressions in the Ninety-first Psalm—“He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.” (vss. 1, 2) Again: “He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.”—vs. 4

All are well acquainted with the fact that water is used for cleansing purposes, so no explanation of the symbol is needed when the apostle speaks of our being sanctified and cleansed with the “wash-

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ing of water by the Word." (Eph. 5:26) How clearly the idea is thus conveyed to us that God's Word of truth acts as a cleansing power in the lives of those who obediently yield to its sanctifying influence!

On the other hand, water is also necessary to life, so at times, it is employed in the Bible to illustrate the life-giving power of the Word. In this use of the symbol, the Bible speaks of the "river of water of life."—Rev. 22:1

The known characteristics of fire make it a suitable symbol of destruction. In this association, fire is employed in the Bible to picture the destruction of a social order; the destruction of the wilfully wicked; and the destruction of the "wood, hay, and stubble" of Christian character. But what grossly wrong ideas have been taken from the Bible through a failure to realize that fire is never a preservative in which conscious life is maintained, and the living ones tortured!

Reading the high thoughts of God correctly, as he has portrayed them in his Word by picture language, requires our considering carefully the natural and apparent characteristics of the things used to convey those thoughts. Take, for example, Jesus' Parable of the Wheat and the Tares. (Matt. 13: 24-30; 36-43) Many have supposed that the "wheat" in this parable represents Christians, and that the "tares" are a symbol of sinners.

But this view fails to take into consideration that, in reality, tares bear a very close similarity to

wheat, and that the two are used in the parable to represent, on the one hand, the true followers of the Master, and, on the other, those who are merely his professed followers—wearing merely a veneer of Christianity.

In explaining this parable, Jesus said that the "wheat" were the "children of the kingdom," and the "tares" the "children of the wicked one," that is, the Devil. The "children of the kingdom" are such because they are begotten of and enthused by their hope of the kingdom and their prospect of participating with Jesus in the work of the kingdom. The tares are "children of the wicked one," not because they are immoral and unregenerate, for they are often quite the opposite, but because they hold to the erroneous teachings of the "prince of this world," and their lives are governed by these teachings.

Heavens and Earth

In the natural realm a very close and significant relationship exists between the heavenly bodies which we refer to in a general way as the "heavens," and the earth. All life on the earth is subject more or less to the influences of the heavens—our seasons, atmospheric conditions, tides, etc., being controlled thereby.

Thus the literal heavens and earth are a fitting illustration of the fact that human associations, or civilizations, are influenced by higher, or spiritual powers. For this reason the Bible describes the social order, or cosmos, which ex-

isted before the Flood as consisting of a "heavens" and an "earth." The Bible also speaks of a "heavens" and "earth" which has existed since the Deluge; and also of the "new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:6, 7, 13) This latter will, in reality, be the spiritual and human phases of the kingdom of Christ.

The sun and the moon, in their relationship to each other, are sometimes used in the Bible to illustrate the light of the Gospel, and the reflected light of the Law as given to Israel, together with the types and shadows of their tabernacle services. Because of its warming and healing powers, the sun is also used in the Bible as a symbol of the healing power of Christ when enthroned in his kingdom for the purpose of restoring the human race to health and life. The Prophet Malachi wrote in this connection that "the Sun of Righteousness shall arise with healing in his wings."—Mal. 4:2

The "Mountain of the Lord"

During the time when the nation of Israel was a kingdom under God, its kings sitting upon the "throne of the Lord," the governmental headquarters of the nation were located in a mountain—Mount Zion in Jerusalem. Zion was Israel's Capital Hill. From this mountain, the Lord ruled over the nation. How appropriate, then, that the Bible should refer to the kingdom of Christ as "the mountain of the house of the Lord."—Micah 4:1

Mountains always occupy a dominant position with relation to the surrounding terrain, and, from this standpoint, fittingly picture kingdoms, or governments, in their dominating position over the people. Thus the prophecy which speaks of the "mountain of the house of the Lord" as being established "in the top of the mountains," very beautifully portrays the fact that Christ's kingdom will take control over all the nations of the earth, that the "kingdoms of this world are become the kingdoms of our Lord, and of his Christ."—Rev. 11:15

"In the Midst of the Sea"

In answer to his disciples' questions concerning the signs of his return and of the end of the age, Jesus said that there would then be "upon the earth distress of nations, with perplexity," that "men's hearts would fail them for fear, and for looking after those things which are coming on the earth." (Luke 21:25, 26) He further illustrated this by likening these distressing conditions to the roaring of the sea and the waves.

Long before Jesus uttered this prophecy, David wrote prophetically of the same time, saying to and of the Lord's people who would be acquainted with the meaning of events, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Ps. 46:2, 3

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One who has ever heard the "roaring" noise of voices emanating from an angry mob of people, will at once recognize the similarity of the sound to that of the roaring waves of the sea. And what a powerful symbol this is of world occurrences today. The masses of mankind, in an ever increasing crescendo of demands, are clamoring for their real and fancied rights, with the result that during the last forty years many of the most powerful mountain-kingdoms of the earth have been "carried into the midst of the sea"—that is, brought down into the hands of the masses. Never before in the experience of man has there been, in so short a time, such a toppling of kingdoms, leaving the world in a condition of increasing chaos.

In passing, it is well to note that the Bible uses the earth itself to picture a more or less stable society, in contrast to the restless, roaring sea. Thus, as the prophet foretold, because the "mountains" are carried into the midst of the sea, the symbolic earth is itself removed. We will discuss these symbols in greater detail when tracing the outline of God's plan of the ages as revealed in his Word. We are mentioning them here briefly merely as examples of the wonderful manner in which the Lord conveys his thoughts to us by associating them with objects and circumstances with which we are already acquainted.

Beasts—Governments

In many instances the pictorial language of the Bible is similar to

the manner of speech customarily employed by man. Throughout the centuries, beasts of one kind or another have been used to symbolize kingdoms, or governments. A couched lion was the symbol of the pharaoh's right to rule over ancient Egypt. Today we have the British lion, the Russian bear, the Chinese dragon, and the American eagle.

Similarly, the Lord uses beasts to represent kingdoms, or governments. In the 7th chapter of Daniel's prophecy, four beasts are depicted, to represent four kingdoms, which students of prophecy identify as Babylon, Medo-Persia, Greece, and Rome. Of the Roman beast, the prophet said that he saw it stand upon and "devour the whole earth." (vs. 23) What a lucid picture this is of a selfish and cruel government exploiting the people under its control and appropriating their resources for the furtherance of its own selfish ends!

It is important to observe in connection with the symbology of the Bible that any given symbol is not always used to convey the same idea. We have already noticed that water in one association may be used to represent a cleansing power, and in another to convey the thought of life-giving energy.

Thus, while in Daniel 7:4 a lion is used to picture the ancient Babylonian empire, the Apostle Peter wrote, "Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour."—I Pet. 5:8

Again, in Isaiah 35:9, in describ-

ing favorable conditions which will exist during the age to come when the "highway of holiness" is opened for the people, the prophet wrote, "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." Here "beasts" are used to picture all the devouring or destroying influences from which mankind will be protected during the kingdom age, as they are returning to perfection of life.

Trees of Life

In the 1st chapter of the Book of Revelation the blessings of the people through the agency of Christ's kingdom are pictured by a "river" which flows out of "the throne of God and of the Lamb." On either side of this river are said to be trees of life, bearing twelve manner of fruits, and yielding their fruit every month. The leaves of these trees are said to be for the healing of the nations. How beautifully this represents the fulfillment of God's promise to bless "all families [or nations], of the earth"! —Gen. 12:3

In Psalm 1:1-3 we read, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Here a

tree is used to symbolize a godly person who delights in the law of the Lord.

We are not attempting to explain all the symbols used in the Bible. To do so might well require a book larger than the Bible itself. We are merely endeavoring to present some of the underlying principles involved in the understanding of Bible symbology, the application of which will help us in our study of the Word. And one of the important things to remember in this connection is that we should not place arbitrary interpretations upon any of the picture language used in the Bible.

If the Bible itself does not explain the meaning of a particular symbol, then we need to take into careful consideration its principal characteristics, and, in harmony with the known elements of truth with which it may be associated, seek humbly to understand the Lord's mind in the matter. It is well, also, to remember that the symbolism of the Bible is used to give us a clearer understanding of God's thoughts, not to hide his thoughts from us.

In saying this, we are not overlooking Jesus' statement to his disciples that his reason for speaking in parables to the world was to prevent the ungodly from understanding his teachings. (Matt. 13: 10, 11) But these very parables, when explained to his disciples, enabled them, and are helping us, to understand many of the details of the divine plan of the ages much

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more clearly than otherwise would have been possible.

This brief examination of the style of language the Lord uses, has, we trust, helped to portray to our minds the reassuring fact that he has a plan which has been progressing throughout the ages, which will reach a glorious consummation in the future blessing of all mankind with health and life. Perhaps a fitting closing would be that marvelous picture of the kingdom of Christ presented to us in Revelation 21:1-5. We quote the description:

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

Thy Lord Doth Know

No tear ever falls, when the heart's wound is sore,
But the Lord's tender heart keenly suffered the more;
No cup his hand pours, which he fills to the brim,
But his own loving lips were pressed first to its rim.

No night can be darker than that which he knew,
And no waters be deeper than those he passed through.
Ah, then, when thy cross seems too heavy to bear,
Oh, remember thy Lord doth know, pity, and care!

Self-denial and Its Reward

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."

—Matthew 16:24

THESE words of the Master were addressed to his disciples on the occasion when Peter attempted to dissuade the Lord from risking his life by appearing in Jerusalem where his enemies were lying in wait to arrest and put him to death. Jesus had said to Peter, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men." (Matt. 16:23) To paraphrase this "rebuke," Jesus simply told Peter that his advice not to go to Jerusalem because of the danger involved was contrary to his own purpose in coming to the earth, that it was a human viewpoint of self-preservation and, under the circumstances, out of harmony with the will of God.

Then he addressed all of his little band of disciples in the words of our text, extending to them an invitation to suffer and die with him, adding, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25) To the disciples this philosophy must have

sounded very strange indeed. How could one save his life by losing it?

And it was the more strange to them because, in their acceptance of Jesus as the promised Messiah, they had no thought that it would lead to suffering and death. Basing their convictions upon the promises of God, they believed that the divine purpose through the Messiah was to give health and life. They understood, furthermore, that he was destined to establish a powerful government in Judea, one which would free the Jewish nation from its Roman captors, and extend its sphere of influence until all the world came under its control, and through its righteous administration receive the promised blessings of peace and joy and life.

They were not wrong concerning the ultimate objective of the messianic purpose, but Jesus had a deeper insight into the divine will and plan, and knew that what they expected was to be accomplished in a future age. Nor did he leave them entirely uninformed concerning this wider expanse in the divine plan. Seeing that they er-

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roneously expected the kingdom of the Messiah to be established immediately, he gave them the parable of a "certain nobleman"—who was himself—who went into a "far country" to receive a kingdom and then to return. (Luke 19:11, 12) This parable was designed to prepare them, at least in part, for the fact that he would be taken away from them.

They learned from the parable that he was going away and returning later to set up his kingdom. We gather this from the questions they asked him on the Mount of Olives. (Matt. 24:3) But the parable did not say that their Master would go away in death, so it was the manner of his leaving them that constituted such a test upon their faith.

True, Jesus had, on various occasions and in different ways, indicated to them that he expected to die. On one occasion he said that he would give his flesh for the life of the world. (John 6:51) Toward the close of his ministry, when "certain Greeks" desired to see him, Jesus said to his disciples, "Except a corn of wheat fall into the ground and die, it abideth alone." In the "upper room" on the occasion of the "last supper," Jesus invited his disciples to partake of the "cup," which, he said, is my "blood in the new testament." They undoubtedly knew that shed blood meant death.

But still they could not bring themselves to believe that these various "sayings" meant what they seemed to imply for, as they viewed

the matter, how could he possibly be the Messiah who would rule the whole world if he surrendered to his enemies and allowed them to put him to death? So it was to their consternation and confusion that he actually did this. We who know that God raised Jesus from the dead, cannot fully appreciate the bitterness of their disappointment when finally they realized that their Lord, their Master, their Messiah, was dead upon the cross.

As noble men, having great confidence in the promises of God, they sought for the answer. Vaguely they remembered something which Jesus had said about being raised up in three days. This probably bolstered their faith to some extent. But later, after the three days had passed, two of the disciples, while journeying to Emmaus, were joined by the resurrected Jesus. They had heard reports of his resurrection, but considered them to be "idle tales," so they were sad.

They did not recognize Jesus, and he asked, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" They asked him if he was a stranger in Israel, and did not know the things which had "come to pass there in these days." He then asked, "What things?"—Luke 24:13-32

Replying to this question, they related some of the facts concerning the great prophet who had visited Israel, and that the chief priests and rulers had put him to death. "We trusted," they con-

tinued, "that it had been he which should have redeemed Israel." (Luke 24:21) But, they added, "today is the third day since these things were done," seeming to indicate that they had hoped that he would be raised from the dead on the third day.

True, they also reported to Jesus the fact that certain women had gone early to the tomb on the third day, had found it empty, and that angels had informed them that Jesus had been raised from the dead. But they related this in a manner which indicated their doubts that the report was really true.

Then Jesus, speaking to them as "fools," or unlearned ones, and "slow of heart to believe," also said, "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26) Then, beginning with Moses, and from all the prophets, he expounded to them the many things which the Old Testament Scriptures had foretold concerning the necessity of his suffering and dying, that he might be the Redeemer and Savior of the world.

Doubtless in this discourse he called their attention to the typical lessons found in Israel's day of atonement services in which a bullock and a goat were sacrificed, and their blood taken into the most holy and sprinkled upon the mercy seat to effect reconciliation for the people. He probably also reminded them of the sacrifice of the pass-over lamb, and how its blood was sprinkled upon the lintels and

doorposts of the Israelite's homes, sparing thus the firstborn from death, and preparing the way for the deliverance of all Egypt from bondage during the next morning. Doubtless, also, he quoted from the 53rd chapter of Isaiah's prophecy, which had foretold the suffering and death of the Messiah, showing that he would be led as a "sheep to the slaughter."

Hearing this wonderful explanation concerning the necessity of Jesus' death, the disciples were given a new vision. They saw, temporarily at least, that the death of Jesus did not mean a failure of the divine plan, nor did it indicate that Jesus was not the Messiah. In other words, their faith in him, and in the divine plan centered in him, was restored. Telling of the experience later they said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"—Luke 24:32

Strengthen the Brethren

Just a few days before this, after Peter was determined that his Master should not be put to death by his enemies, and after the last supper, Jesus said to him, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:32) It required much instruction, discipline, and finally the revealing power of the Holy Spirit at Pentecost to "convert" Peter so he could understand and appreciate the necessity of Jesus' death. To him, it seemed wrong that a man who had done no evil, whose

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only aim in life was to help and bless others, should be put to death.

But, with the aid of the special instructions of the Lord and the help of the Holy Spirit, he did comprehend. Jesus had said to him that he who would lose his life would save it. Peter could not understand this, but when Jesus was raised from the dead, special instructions were given that Peter should be informed, as though to emphasize to him that while Jesus had voluntarily lost his life, it had now been saved, in that the power of God had raised him from the dead.

In one of Jesus' last appearances to his disciples—on the shores of the Sea of Galilee—he told Peter that when he was young he “girded” himself, and went and did as he desired, then added, “But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.” Then the explanation is given that Jesus said this to Peter to indicate the manner of death he would die in order to “glorify God.” Then Jesus added, “Follow me.”—John 21:18, 19

Peter did not grasp the full import of these words until the Holy Spirit came at Pentecost. Then he realized that Jesus statement concerning the time when he would stretch forth his hand and allow another to gird him, meant that he would fully surrender himself to the divine will, and would be girded for divine service, a service

that would lead to sacrificial death. When one stretches forth his hand it implies surrender, and it is just this that full consecration to the Lord means. It is a surrender to the Lord and to the doing of his will. Tradition has it that Peter died head downward upon a cross. Whether this be true or not, we know that he died a sacrificial death, because he voluntarily surrendered to the will of his God and permitted himself to be led in the narrow way of sacrifice to follow Jesus as he had been invited to do by the Master.

Joint Sacrificers

Most professed Christians who accept the inspired testimony of the Scriptures readily agree with the fact that Jesus voluntarily suffered and died for the sins of the world, however much their viewpoints might differ regarding the things involved in this work of redemption. But very few seem clearly to realize that the true followers of Jesus are invited likewise to lay down their lives in a voluntary sacrifice which is described by the Apostle Paul as being “planted together in the likeness of his death.”—Rom. 6:5-8

Yet, this is what Jesus meant when he told his disciples that they should take up their cross and follow him. They were to follow him into death. Paul echoed this thought when he said, “I am crucified with Christ.” (Gal. 2:20) Throughout the Scriptures, Jesus is portrayed as the “Lamb” of God, the Lamb that was slain for the sin of the world. (John 1:29, 36) In

Revelation 13:8, he is shown as the Lamb "slain from the foundation of the world." In Revelation 14:1 he is shown exalted on Mount Sion, and there are "with him an hundred forty and four thousand, having his Father's name written in their foreheads." Verse 4 declares, "These are they which follow the Lamb whithersoever he goeth."

Yes, Jesus died for the sin-cursed and dying race. He died that the way might be prepared for the children of Adam to return to life. Human reason would tell us that since this is so, those who accept the provision of Jesus' shed blood, and obey his laws of righteousness, should have life, should escape from pain and sickness and death. But the Bible reveals that God has a plan that goes beyond the natural conclusions of human reasoning. True, the Bible reveals that the time will yet come when those who believe in Christ and obey the laws of his kingdom will indeed live; that they will be restored to perfection of human life, and will not become sick and die at all. This will be true of all sincere believers during the age to come, the Millennium.

But prior to the Millennium, that is, during the present age, another feature of the divine plan is being accomplished. God, in his wisdom, knew that it would be good to have representatives of the human race associated with Jesus in the great future work of restoration. He designed that those who would be chosen to this high position in his plan should be

tested severely as to their heart-harmony with his great and loving redemptive program, so he is giving them the opportunity of demonstrating their love and loyalty to him, and their love for the human race, by their willingness to suffer and die sacrificially as Jesus did.

Self-denial

First, as stated by Jesus, these are invited to deny self. During the Lenten season each year, millions practice what they term self-denial, and no doubt they receive a certain blessing from their little sacrifices. They deny themselves little pleasures, or delicacies, or other things of which they are especially fond. Self-discipline along any line is a good character builder, and in principle should not be condemned.

But this is not what Jesus meant when he invited his disciples to deny themselves. He meant that they should deny themselves completely—not merely to forego the privilege of eating a bit of candy, or of refraining from some other enjoyment especially appealing to them—but to deny themselves the right to govern their own way of life, and, instead, by giving up their own wills, to accept the will of God through Christ.

Jesus expressed the opposite to this attitude when he told Peter that when he was young he girded himself and "walkest whither thou wouldest." This describes the self-assertive, the self-determined life. But this we are invited to give up, to deny, and instead to surrender

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ourselves to another, even to the Lord—not for a day, not for forty days during Lent, not for a year, but for life—that we might be planted together in the likeness of his death. It is this thought that Jesus expressed in his invitation that we take up our cross and follow him. Those in Jesus' day who literally carried a cross, no longer had control over their own lives. They were in the hands of the Roman law, and were on their way to death.

The Prophetic Testimony

Evidently Peter wrote his first epistle in obedience to his Master's commission to "strengthen the brethren" in their voluntary suffering and death—a point which Peter himself found so difficult to grasp prior to his full conversion when the Holy Spirit descended at Pentecost. In the opening chapter of this epistle, he lays the scriptural foundation for this doctrine by asserting that the prophets had foretold "the sufferings of Christ, and the glory that should follow."—I Pet. 1:11

This, of course, is in full harmony with Jesus' discourse to the two disciples on the way to Emmaus. But Peter carries the thought further than Jesus did on that occasion, for throughout the epistle he makes it clear that the followers of Jesus partake with him in the sufferings of The Christ which the prophets had foretold, and that they will also—those who are faithful—partake with him in the promised glory to follow. Note

a few of his statements in this connection:

"If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—ch. 2:20, 21

"For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit."—ch. 3:17, 18

"If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—ch. 4:16

The word "also" in the statement, "For Christ also hath once suffered for sins," indicates that from the divine standpoint Christian suffering is also for sin. The explanation is in the further assertion, "that he might bring us to God." Paul explains that God was in Christ reconciling the world unto himself; that is, bringing the world to God. Then Paul adds that the Lord has given us the "Word of reconciliation," and thus has made us ambassadors for Christ.

In other words, those who follow Christ are invited to participate with him in the work of reconciliation, of bringing the world to God. They do this by their faithful use of the "word of reconciliation" now, thus proving worthy of association with him in his future glory, when, through the

divine Christ, the knowledge of the Lord will fill the whole earth as the waters cover the sea.

Thus those who deny self, and die with Jesus are reckoned by the Lord as dying for sin because they lay down their lives in the divine plan of reconciling the sinful world to God. Paul expresses a similar thought when, after saying that we are "planted together in the likeness of his death," he explains what that likeness is, saying: "For in that he [Christ] died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. 6:5, 10, 11

Jesus did not die "unto sin" as a sinner under condemnation to death, but as a sin-offering. "Likewise," admonishes Paul, "reckon ye also yourselves to be dead indeed unto sin." Jesus died that he might bring the world to God and we are invited to share in this work of reconciling the world so when sacrificing our lives in this great purpose Paul authorizes us to "reckon" it as an offering for sin.

The world of mankind is sin-sick and dying, and Jehovah, the great Physician, purposes to heal the sick and to restore life to all the willing and obedient. Before this could be done, the divine penalty of death must be set aside by the Redeemer. This was, and is, the work of Jesus. He is the corresponding price, the substitute, the "propitiation" for our sins, and

not for ours only but for the sins of the whole world.—I John 2:2

Thinking of Jesus as the chief Physician who came into personal contact with the dying patient, we might say that he is the one who removes the malignant cancer of sin and thereby makes possible the recovery of the patient. But, as in a great hospital the underphysicians and the nurses and other attendants help to nurse the patient back to health after the cancer is removed; so we are invited to share in the work of reconciling the world to God, and restoring the sin-sick and dying to health and life.

That is why Paul says we are to "reckon" our dying with Jesus as being unto sin. It does not add to the purchase price by which the world is ransomed from death, but, in the divine plan, is necessary in the actual restoration of the ransomed world. Because it is God's design, he made provision for the blood of Christ to cleanse us in his sight from all unrighteousness, and thus make us acceptable as sacrifices. That is why Paul invites us to present our bodies a "living sacrifice, holy, acceptable unto God, which is our reasonable service."—Rom. 12:1

The Two Sprinklings

We have already mentioned briefly the fact that the blood of the bullock and the blood of the goat on Israel's typical day of atonement pointed forward to the blood of Christ. In the type, the

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Peace in the Lord

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee."
—Isaiah 26:3

THE Lord does not bless his people with peace in an outward sense. The Master's special associates, the apostles, were buffeted, and so all his followers have been. The Adversary does everything in his power to make their lives anything but peaceful and happy. This is true of all who walk in Jesus' footsteps. We have fightings without and fightings within, rather than peace without and peace within. We have fightings with our own flesh; and it is part of our victory that we "fight a good fight," a conquering fight. We are to put forth our best efforts in fighting against the world and the Adversary, against all the things that Satan would put into our minds and hearts, and we are to get the better of these things. The Lord blesses his people with strength to surmount these difficulties. We are not to be at peace with the flesh, but always at warfare with it. Yet there is a peace in the Lord that is born of faith in him and in his promises. He has promised us grace sufficient; he has promised that we shall not be overcome through having trials and difficulties that are too great for us. We are assured that we shall have the victory if we trust

in his strength. This gives us a rest and peace in all our experiences.

Walk as He Walked

"He that saith he abideth in Him ought himself also so to walk even as He walked."
—I John 2:6

IF WE say that we are in Him, this profession should be borne out by our walk in life. We should walk as he walked. But we are not perfect—how can this be done? The answer is that we "are not in the flesh, but in the spirit." God does not look upon our imperfect flesh. As new creatures we are not fleshly beings, but spiritual. The apostle is in our text speaking of that walk that the Master had after he made consecration. He walked in this way three and a half years. It was a walk, not according to the flesh, but according to the Spirit. And so with us. We are walking, not according to the flesh, but according to the new creature. We reckon ourselves dead according to the flesh, and the Lord so reckons us. If, then, we are dead to the flesh, we are not to walk according to the desires of the flesh. We are to love everything that is good and to avoid everything that is evil. We are to walk as nearly as possible in the footsteps of our Lord and Exemplar. We cannot in an im-

perfect body walk up to all the perfection of Jesus, who was perfect in his flesh as well as in his spirit. But we are to walk as he walked—in the same path, in the same direction, toward the same glorious goal toward which he walked. And so doing, faithful day by day, we shall by his grace attain the same exceeding great reward.

Sealed in His Likeness

“He which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us.”

—II Corinthians 1:21, 22

IT IS not only important that we be begotten of the Holy Spirit, and set in the body, but it is another precious thought that we are to be sealed, or impressed; we are to receive a stamp. As we would set a seal into wax to mold the wax into its likeness, so with us who are desirous of knowing and doing God's will: we are impressed by his Holy Spirit into the image of our dear Master; and the channel through which we are sealed is the truth. So those who are sealed by the Holy Spirit have a considerable measure of appreciation of the truth. All the promises come through God's Word; it is a power that is now at work, so that all of God's people in all parts of the world are being impressed through the promises of God. God works in us to will and to do his good pleasure. This sealing is of the Father, because it is through his promises; it is under the direction and care of the Head of the church, our Lord Jesus, that he may in

due time present us blameless and unreprouvable before the Father.

Sum of All Graces

“The greatest of these is love.”

—I Corinthians 13:13

WHY is the quality of love made so prominent in the Word of God? Because it is the first thing, the most important thing, the principal thing. It is the fulfilling of God's law; and indeed, the sacrificial love enjoined upon God's saints of this age goes even beyond the requirements of the perfect law. But why is love put first? It is because no other quality of character is so lovely, so beautiful, so productive of happiness and joy, so great a blessing to all upon whom it operates. It is the very essence of God's character. GOD IS LOVE! This quality particularly represents his personality. While God is all-just and all-powerful, we do not say that God is justice or that God is power, but that God is love. He uses his great power only as love dictates and approves. He uses his justice only in fullest harmony with his glorious attribute of love. Love is the mainspring of all his doings. Whoever, therefore, would be godlike must be loving, must have love as the dominating quality of his character and his life. Love and righteousness are inseparable. Love is to continue to all eternity; and only those who become the active embodiment of his gracious quality of character will live eternally. Hence we see the paramount importance of its development in every life.

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blood of the bullock was first carried into the "most holy" and sprinkled on the mercy seat. This seems clearly to point forward to the time when Jesus ascended to the heavenly courts, and, as the apostle says, appeared "in the presence of God for us."—Heb. 9: 24

But, Jesus' blood is sufficient to be a propitiation, not only for our sins, but also for the sins of the whole world, even though when first "sprinkled" it was only for "us." This suggests that the blood of Christ has been utilized through the present age to make acceptable the sacrifice of the church, which is represented by the slaying of the goat on Israel's typical day of atonement. In Hebrews 13:10-13 Paul shows clearly that the followers of Jesus were typified in that service.

Natural things do not represent spiritual truths in every detail. There is nothing in the type to indicate that the blood of the goat was actually the same blood as that which flowed through the veins of the bullock, but antitypically that is the lesson. Blood is symbolic of life, and we, as members of the fallen and dying race, have no life of our own—no life, that is, which is not under condemnation, no life that we could offer to God in sacrifice. However, through faith in Christ we receive his life, and this is what makes it possible to offer ourselves in sacrifice to God.

Paul wrote, "The life which I now live in the flesh I live by the

faith of the Son of God." (Gal. 2:20) We have no life outside of Christ. So, in the type, it is as though the blood of the bullock was given to the goat as a basis for life that could be offered in sacrifice. Hence when the blood of that typical goat was taken into the most holy for sin, it pictured a second sprinkling of the blood of Christ, not for "us," but this time—antitypically, for the whole world.

Hebrews 9:24-28 sums up this thought well. Here the apostle emphasizes that Christ, so far as the laying down of his life was concerned, offered himself but once. Then he explains that he entered into "heaven itself" to "appear" in the presence of God for "us." In the 28th verse he adds that unto those who look for him, Christ shall "appear" the second time without sin—that is without a sin-offering in the sense of having again offered himself personally in sacrifice.

The second appearing, like the first, is in the presence of God—not an appearance to, but for, those who "look for him." He has never appeared to these before, so it could not be the "second time." But he does make this "second time" appearance in the presence of God, and it is in order that those who look for him might obtain salvation during the "times of restitution of all things."

The Greek word translated "look" in the expression, "them that look for him," is the same one which is rendered "waiteth" in the text which says that the "creature"

or creation "waiteth for the manifestation of the sons of God." (Rom. 8:19) The "sons of God" are, of course, Christ and his church, those who deny themselves and follow him. These will be with him when the glory of the kingdom is manifested and then the whole creation, "waiting" in pain and sorrow until now, will receive the blessings purchased for them by the blood of Christ.

What marvelous grace, that in return for self-denial and faithfulness in dying with Christ, we may have the signal honor of being associated with him in that glorious future work of extending human salvation to all mankind! We are not worthy in our own merit, nor could we be faithful in our own strength. But just as the Heavenly Father in Isaiah 42:6 promised to hold the hand of his beloved Son Jesus to give him strength, so in Isaiah 49:8 he has promised to

"preserve" us. We can surely depend upon this promise and thus attain the great objective for which our denial of self and our sacrifice unto death is designed.

No Cross--No Crown

The purple grape must be crushed
 To make the sweet red wine,
 And furnace fires must fiercely burn
 The drossy gold to refine;
 The wheel must cruelly grind,
 Else where the jewel's light?
 And the steel submit to the polishing
 Or how would the sword grow bright?

How then, my soul, wilt thou
 The Spirit's fruits possess,
 Except thou lovingly yield thyself
 To the hand that wounds to bless?
 Then patiently let the fire
 Consume all earthly dross—
 Thou canst not hope to wear the crown
 If thou refuse the cross!

WEEKLY PRAYER MEETING TEXTS

APRIL 1—"Watch ye and pray, lest ye enter into temptation."—Mark 14:38 (Z. '03-119. Hymn 183)

APRIL 8—"If any man draw back, My soul shall have no pleasure in him."—Heb. 10:38 (Z. '95-93. Hymn 119)

APRIL 15—"Father, into thy hands I commend My spirit."—Luke 23:46 (Z. '99-128. Hymn 69)

APRIL 22—"I say unto you, That every

idle [unprofitable or pernicious] word that men shall speak, they shall give an account thereof in the day of judgment."—Matt. 12:36 (Z. '96-32. Hymn 145)

APRIL 29—"He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him."—Ps. 91:15 (Z. '96-31. Hymn 286)

“A Still More Excellent Way”

“But desire earnestly the greater gifts. And a still more excellent way show I unto you.”—I Corinthians 12:31, Revised Version

THE Apostle Paul states in I Corinthians 12:1, “Concerning spiritual gifts, brethren, I would not have you ignorant.” He then names some of the gifts of the Spirit given to the Early Church saying, “For to one is given by the Spirit the word of **wisdom**; to another the word of **knowledge**, . . . to another **faith**, . . . to another the gifts of **healing**, . . . to another the working of **miracles**; to another **prophecy**; to another **discerning of spirits**, to another **divers kinds of tongues**; to another **the interpretation of tongues**.”

Thus God bestowed on believers in the Early Church one or more of these miraculous powers known as gifts of the Spirit, or “spiritual gifts,” which played an important part in the establishing of the Early Church, being a witness both to themselves and to the world of God’s dealings with them.

In the orderly use of these “spiritual gifts” as suggested by the Apostle Paul in the 14th chapter of this same epistle, these might indeed be thought of as a way of life; in fact an “excellent way” in many particulars and a proof of divine power exercised in the affairs of God’s people.

The Apostle Paul, after showing the superiority of some of the gifts

over others and that the gift of tongues should not be used in the church to any great extent unless in connection with the interpretation of tongues wherein all might understand and be edified, proceeds to show that the Christian life and way consisted of much more than the exercise of these gifts, excellent as they are. “Yet” says he, “show I unto you a more excellent way.”—I Cor. 12:31

And what is this “more excellent” Christian “way”? It is, as he outlines in the 13th chapter of I Corinthians, the way of **love**. The apostle then (in the first part of I Corinthians 13) emphasizes the superiority of **love**, and the way of love, over any of the miraculous powers given for a time and later to be done away with after they had served their purpose. And even while the “spiritual gifts” were exercised, he shows that they were of little value to the possessor unless love was in the heart at the same time. Says he, “Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.” No one certainly ever claimed to be able to speak with the tongue of an angel, but here for emphasis Paul declares that even could such be the

case, without love it would be but so much sound.

He proceeds, "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing." Here are named the "spiritual gifts" previously mentioned in the 12th chapter, the gift of prophecy, the gift of wisdom to understand all mysteries, of knowledge beyond one's natural powers, and of faith—not just ordinary faith but the miracle-working gift of faith, and that in excess of anything actually given—mountain-moving faith. If I have all of these, says Paul, "and have not love, I am nothing." Love is superior, therefore, to all these things, and they are valuable only when accompanied by love.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Is it not good to give to the poor? Do we not honor Christian martyrs? Yes, surely! The poor might profit from being given to, even where the giving might be done to be "seen of men." They would benefit, but without love on the part of the giver it would profit the giver nothing in God's sight. Even with such a sacrifice as life itself, if we could think of it as being motivated by other than love, then, too, would it not have been to that extent unprofitable?

As a man of science might take a beam of light and pass it through a crystal prism and break it up

into the component colors of the rainbow, so Paul takes this thing love and passes it through the magnificent prism of his inspired intellect and it comes out broken down into its component parts, the beautiful fruits of the Spirit.

At least ten ingredients are ascribed to the spectrum of love:

Patience—"Love suffereth long."

Kindness—"And is kind."

Generosity—"Love envieth not."

Humility—"Love vaunteth not itself, is not puffed up."

Courtesy—"Does not behave itself unseemly."

Unselfishness—"Seeketh not her own."

Good Temper—"Is not easily provoked."

Guilelessness—"Thinketh no evil."
(Does not surmise evil.)

Sincerity—"Rejoiceth not in iniquity."

Joy—"Rejoiceth in the truth."

Here, then, are the Christian graces and virtues comprehended and embraced in the one word **love**.

Additionally, we are told that **love** "beareth . . . believeth, . . . hopeth . . . endureth all things," and "**love** never faileth." What wonderful qualities and graces, then, go to make up this sum of all graces—**love**! Truly "a more excellent way" indeed! An un-failing way, for it is the way of God. God cannot fail, and he will see that those who faithfully pursue his more excellent way of love do not fail. No, love and love's adherents will triumph. The more excellent way of love during this

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Christian dispensation leads to "glory and honor and immortality."

Following this declaration of love's constancy and triumph—that it never faileth—the apostle reminds the Corinthian brethren of the temporary nature and use of the spiritual gifts of **prophecies, tongues, and knowledge**. "But whether there be **prophecies**, they shall be done away; whether there be **tongues**, they shall cease; whether there be knowledge, it shall be done away."—I Cor. 13:8, R. V.

The word prophesy as used in the New Testament usually means to preach, or publicly to expound or discourse. Occasionally prophecy is used, as we are more familiar with its meaning today, as the prediction of things to come. The gift of prophecy as it was given to some in the apostle's time was a miraculous, God-given ability to excel in these respects, beyond the normal capacities of the individual. This miraculous gift of prophecy, then, has been "done away" as Paul indicated would be the case. And the same is true concerning the ability to speak with "tongues." "Though there be tongues, they shall cease." They, as the gift of tongues, have ceased to speak.

"Whether there be **knowledge** it shall pass away." This statement has been difficult for many to understand. What the apostle is saying is not that all knowledge shall pass away, but that the "word of knowledge," that is, the **gift of knowledge** by special inspiration, which had been possessed by some,

would pass away. And so it has.

Later he does show that any of our knowledge is "in part," and it shall be done away with in the sense that it shall be swallowed up in the fulness of perfect knowledge. But this picture is one of a vast increase of knowledge for the future "when that which is perfect is come," a fulness of knowledge, not a doing away with it. Paul further indicates that our knowledge has been expanding from childhood to manhood, and that even yet "we see through a glass, darkly; but then (in the resurrection when born of the Spirit we shall see) face to face." He continues, "Now I know in part; but then shall I know even as also I am known [by God]."

How beautifully, forcefully, and logically the Apostle Paul led the brethren of his day from any over-emphasis on the "spiritual gifts" which were to pass away to an appreciation of "a more excellent way" the Christian way, the way of **love!** And is this not in harmony with the teachings of the Master himself, who when asked as to which was the greatest commandment answered, "Thou shalt **love** the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And said he, "The second is like unto it: thou shalt **love** thy neighbor as thyself."

The "more excellent way" is a way of **hope** and "**faith** that works by **love**," and **love**. "And now abideth faith and hope and love, these three, but the greatest of these is **love**."

Translation Not Good

In John 5:28, 29 we read, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." Is it not true that the Greek word used to translate "graves" in this text is "mnemeion" and means "memorial grave" and is therefore properly translated as "memorial tombs" in the New World Translation? Does this not restrict the resurrection, as taught in this verse, to those who abide in God's memory, and not to "all," as you teach?

THE conclusion that the text quoted in your question does not apply to "all that are in the graves" is based upon a false premise. The Greek word "mnemeion," according to the vast majority of scholars, is not properly translated "memorial tombs." This Greek word has two meanings, and may be properly translated by the words "memorial," or "tomb." Every grave marker is a memorial of the dead; in fact many cemeteries are properly called "memorial parks" because the tombs contained therein help to keep in our memory our loved ones who have died. It is in this sense that "mnemeion" may be translated "memorial"; that is, "a memorial of one dead, a monument."

The Authorized Version properly translates the Greek "mnemeion" by the word "graves." It is translated either "graves" or "tombs" in the Revised Version and every translation in our library, with the exception of the New World Translation, which is in error. Jesus said, "All that are in the graves shall hear his voice and come forth," and other texts express the same assurance that the effect upon the race of men, of the resurrection through Jesus Christ will be just as far-reaching as was the sentence of death because of Adam's transgression. For example, I Corinthians 15:22 clearly states, "For as in Adam all die, even so in Christ shall all be made alive." It would be difficult to find a more concise statement to clearly express the same thought as that contained in the text of our question.

In Acts 24:15 we find these words: "I [Paul] . . . have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Those who are spoken of as "the just" are the true Christians of the Gospel age who will have part in the resurrection to spiritual life. The resurrection of the "unjust" will be different, for they will attain life upon the earth during the thousand years of Christ's reign, in which he will cause God's will to be done in earth as it is in heaven. Con-

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cerning them we read in Isaiah 26:9: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Also the following verse, John 5:29, shows that all are included in the resurrection of both the good and evil.

The Memorial Supper

I was brought up in a church which partakes of communion every Sunday. Do you believe that a disciple of the Lord should keep communion?

JUST prior to our Master's crucifixion, in the upper room at Jerusalem he instituted that which is known to many as the "communion supper." On this occasion he gave to his disciples unleavened bread and wine, and told them that these emblems represented his body and his shed blood, and he said to them: "This do in remembrance of me." (I Cor. 11:24) We believe that it is still appropriate that we partake of these emblems as a memorial of him. It is a blessed privilege.

How often we participate in this "communion" is another matter. Nominal church organizations do not agree upon this point. We believe that thoughtful examination of the Scriptures will assist us in reaching the right conclusion. In I Corinthians 5:7, 8 we read: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For

even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Thus we have drawn to our attention the fact that Jesus, "the Lamb of God," was the antitype of Israel's passover lamb.

The picture is a beautiful one. The death of the passover lamb was essential for the deliverance of the "firstborn" of Israel from death, and following their being "passed over," the whole nation of Israel crossed the Red Sea free from Egyptian bondage. So also our Lord's death was necessary in order for the "church of the firstborn" to be delivered from death even unto eternal life; and after their glorification, the whole world of mankind, pictured by the nation of Israel, will be delivered from the bondage of sin and death and brought into the glorious liberty of the children of God.—Rom. 8:21

As a further detail of this picture, it should be noted that the New Testament account of our Lord's death informs us that he died at the same time of the year that the Jewish passover lamb was slain. We believe that the picture of the passover lamb, and other scriptures, make it plain that the communion supper should be held but once a year, on the anniversary of the Master's death.

As it would not be proper to celebrate the passover at any other time than at the annual observance enjoined upon Israel, so we believe

that Christians who partake of the communion or memorial supper should do so in remembrance of him as an annual observance. The important thing in partaking of communion is to be sure that our hearts are pure toward God; that all malice and wickedness be purged from our hearts and that we approach the memorial supper in the spirit of sincerity and truth, cognizant of our common participation in the "bread" and in the "cup."

Not Literal Fire

II Peter 3:6, 7, records: "Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Is it not inconsistent for you to admit that the water of the Flood was literal while claiming that the fire of the future will only be figurative and not real?

IT IS well to keep in mind that the planet was not destroyed at the time of the flood, nor will it ever be destroyed in the future; for the Bible says in Ecclesiastes 1:4, "The earth abideth forever." It was a society filled with wickedness which existed just prior to the Flood, and the record is that a flood of water destroyed the "world that then was"; that is, the *kosmos*, or people, the society of that day, filled with wickedness, was destroyed in the Flood. No

one thinks the earth was then destroyed, for we live on the same earth today.

The Bible is also definite in telling us that our present society, or "world," will also come to an end. Zephaniah, the prophet of God, looking through the years, saw our day, saw the gathering of the nations in Armageddon, and foretold the destruction of our society in these words: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."—Zeph. 3:8

It is in examining texts such as this one that we learn the meaning of the "fire" in the text of our question. It is the "fire of God's jealousy." That all persons will not perish in the time of trouble, even though the fire of God's jealousy will destroy our evil order of society, as the water destroyed the one of Noah's day, is assured to us in the following verse, which states, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Our Master in his great prophecy verifies the truth of Zephaniah's words. He speaks of the fire of trouble, and tells us of those who will survive it. The account is found in Matthew 24:21, 22, and reads: "For then shall be great

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tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

The Psalmist also tells how the fire of trouble will be followed by an order of society that will reflect an appreciation of the goodness of God. In Psalm 46 we read, "The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. . . . He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder. . . . Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

Breaking Bread

Is it not an injunction upon all God's people to keep the Lord's Supper every Sunday, just as the early Christians did, according to the record which we read in Acts 20:7?

Acts 20:7 reads as follows: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." If the account of the "breaking of bread" found in this text had reference to the Lord's Supper, we would have scriptural authority to partake of the memorial supper on the first day of each week, instead of but once a year on the anniversary of our Lord's

death as other scriptures clearly teach. The question should be asked, Does this text apply to the Lord's Supper? We think not. There is no mention of the wine here, yet the wine is as important as the bread in keeping the memorial of our Lord's death.

When we read the context we find that the Apostle Paul preached until midnight; that a young man sitting in a window went to sleep and fell out of the window to the ground, and was thought to be dead. The apostle busied himself with the young man's care, possibly performing a miracle in restoring him to life, and then before starting on his journey again, "broke bread," for we read in verse 11, "When he therefore was come up [into the room where he had been preaching] again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." It appears reasonable to us to conclude that the expression, "breaking bread," meant the partaking of food, much as it does today.

Another use of this expression, "breaking bread," is found in Luke 24:30 in connection with our Lord's walk to Emmaus immediately following his resurrection, when the Lord sat down with Cleopas and the other disciple. The account reads, "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them." Surely we cannot claim that this was an account of the Lord's Supper, but was, like Acts 20:7, an account of eating a meal together.—Luke 24:35

When He Ascended

Touch Me not; for I have not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God. —JOHN 20:17

AFTER sundown Friday evening, April 16, many earnest followers of the Master throughout the world will memorialize his death and their privilege of suffering and dying with him by partaking of the “bread” and the “cup,” as he requested his apostles to do while in the “upper room” with them on the night before he was crucified. On Sunday, April 18, the professed Christian world will commemorate his resurrection, which, the Scriptures declare, occurred on the “third day.” (Matt. 16:21; 17:23; 20:19) Forty days after his resurrection Jesus ascended to his Father, and ten days thereafter the Holy Spirit came upon the waiting disciples in Jerusalem.

All of these were important events in the outworking of the divine plan of salvation, and each year at this time, as our hearts and minds dwell more particularly upon them, we are blessed by recalling various precious texts of Scripture relating to them, and to meditate upon the important lessons of truth which they convey. We recall that meaningful prophecy of Jesus’ resurrection—Psalm 16:10—expressing his own confidence that his soul would not be left in hell, and that the Heavenly Father would not permit his Holy One to see corruption.

Jesus had made no claim of ability to raise himself from the dead, but was confident that the Heavenly Father would not leave him in death, so in his last words on the cross he said to his God, “Unto thy hand I commend my spirit”—my life, my existence. The Apostle Peter, speaking on the Day of Pentecost, said, “This Jesus hath God raised up.”—Acts 2:32

The Apostle Paul refers to the mighty power of God which was exercised to raise Jesus from the dead and to exalt him to the right hand of the Father. He informed the brethren at Ephesus that he

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was praying for them that the eyes of their understanding might be enlightened to know the hope of their calling and the "exceeding greatness" of divine power which was exercised in the resurrection of Jesus. This same power, he shows, is also available to "us-ward who believe." (Eph. 1:17-22) It is because the eyes of our understanding are enlightened that we are able to look at the things "which are not seen," the things which are eternal in the heavens.—II Cor. 4:17, 18

In our meditations we also think of Paul's admonition in Colossians 3:1-3, where he says that if we are "risen with Christ" we should "seek those things which are above, where Christ sitteth at the right hand of God." To know that Christ was so highly exalted, and to be assured that we can attain to heavenly glory with him, is surely blessed to contemplate.

And Paul gives us another reason we should be glad to know that Jesus has been highly exalted to the right hand of God. It has to do with our imperfections, and the possibility that we might be discouraged by them. He says, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8:34) Again, in Hebrews 7:25 Paul writes that Jesus "ever liveth to make intercession."

Happy though the disciples were to be assured that Jesus had been raised from the dead, it was not until after Pentecost that they understood this precious truth with respect to his appearing in the presence of God for them, and for all who follow faithfully in his footsteps—the "little flock" to whom it is the Father's good pleasure to give the kingdom.

Earthly Hopes

The wonderful bond of friendship which Jesus' little band of followers, including the few faithful women, developed for him was chiefly on a human basis. They did not understand spiritual things. They believed that he was the promised Messiah, and that he would establish the long-promised messianic kingdom. In his many miracles, they saw evidences of the earthly blessings he would be able to bestow upon all through the agencies of his kingdom.

When Martha met Jesus as he was returning to Bethany after her brother Lazarus had died, she said to him, "If thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." (John 11:21,

22) Jesus then said to her, "Thy brother shall rise again," to which Martha replied, "I know that he shall rise again in the resurrection at the last day. And then "Jesus said to her, "I am the resurrection, and the life. . . . Believest thou this?"—John 11:23-26

Yes, Martha believed. So did Mary. So did all the disciples. Upon the basis of the miracles they had seen him perform, and because of his marvelous teachings and the gracious words which he spoke, they believed that he was the Messiah. How they must have thrilled at the thought of being the disciples of one in whom was inherent such power that even a touch of his garment healed the sick!

They loved their Master, and affectionately so. When he was taken from them and crucified their sorrow was deep and bitter, and their hopes which had been centered in him were frustrated. Is it any wonder, then, that when Mary Magdalene discovered the empty tomb, and reported to Peter and John that his body had been stolen, they hastened to see for themselves. Is it any wonder that Mary, crushed still further in spirit by her disappointment at not seeing the body of her Lord, and then suddenly realizing that Jesus was standing before her, cried, "Rabboni: which is to say, Master," and apparently sought to embrace him.—John 20:16, 17

It must have seemed more than a little strange to her when Jesus said, "Touch me not; for I am not yet ascended to my Father." The Greek word here translated "touch" is the one which is used in every instance in which reference is made to individuals touching Jesus or his garments for the purpose of being healed, and also in the accounts which tell of his touching various ones in connection with his miracles of healing. It is this word that John uses when he assures us that when one "is begotten of God . . . that wicked one toucheth him not."—I John 5:18

Prof. Strong defines the word as "attach," and from its uses in the New Testament it seems clearly to indicate a vital attachment resulting, as in most of its uses, in blessings of healing. In its use with reference to the Adversary's "touch," while the result is opposite, being as it were, the touch of death, it is seen to have a more forceful meaning than is conveyed by the English word touch.

Throughout their association with Jesus the disciples, including Mary, had witnessed the magic result of his "touch," that even when others reached out and touched him, in faith believing that they would be healed, his "virtue" went out to them and they re-

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gained their health. The beloved Mary for days had been distraught with grief over the death of the One who had meant more than any one else in her life. Now suddenly realizing that he was no longer dead, but alive, and standing beside her, she reached out in an attempt to attach herself to him that she might never again be deprived of the blessings which she felt he alone could give her. It was a natural thing to do, but it was a human blessing which she sought.

Nor was she able at the time to understand the reason Jesus gave for not wanting her to touch him—"I have not yet ascended to my Father." Jesus commissioned Mary to go to his brethren "and say unto them, I ascend unto my Father; and to my God, and to your God." Mary was not in the "upper room" the night before Jesus was crucified, so, unless some of those who were there had told her what Jesus had said about going to his Father, she would not be able to derive any meaning at all from his statement, especially as a reason for her not then touching him and receiving a much sought for blessing.

In the "upper room," Jesus told his disciples that he was going to his Father, and that then he would send the Comforter, the Holy Spirit, the "Spirit of truth, which proceedeth from the Father." (John 15:26; 16:7) So, when Mary carried the message to them from Jesus, saying that he had not yet ascended to his Father, they probably remembered his promise, but still they would not comprehend its meaning. Nor was it possible for them to do so until after the promise was fulfilled and they had actually received the Holy Spirit to enlighten and comfort them.

From Earthly to Spiritual

From this side of Pentecost, and especially at this end of the age when our returned Lord has served the household of faith with "meat in due season," we can see clearly what Jesus meant in that statement to Mary, "Touch me not, for I am not yet ascended to my Father." It was a way of saying that his relationship to her, and to all his disciples, was now to be on an entirely different basis. No longer was she to think of him in terms of human friendship, nor merely as One mighty to heal physical diseases and infirmities. He was saying to her, in effect, that from now on the blessings to flow out to his followers from him would reach them through the Holy Spirit, and the Holy Spirit could not be sent to them until he had ascended to his Father.

Yes, Mary and the disciples were to learn that their relationship to Jesus was no longer to be on a human basis. While he miraculously appeared to them a few times after this, when he did ascend to his Father and to their Father his presence with them was to be through faith, and through the enlightenment and comfort of the Holy Spirit. Years later, the Apostle Paul put this changed relationship and outlook into a few words, saying, "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more."—II Cor. 5: 16

Even before Jesus ascended to his Father, his limited association with his disciples during the forty days which intervened between his resurrection and ascension was designed to help them realize that a great change had occurred, and that they could no longer be with him and enjoy his companionship in the same manner as they did before he was crucified. While he was doubtless personally with them most of the time during those forty days, they saw little of him, and each appearance in their midst was so different from the others that they did not and could not become familiar with him.

At the same time, the fact that he could appear and vanish at will, even when they were behind closed doors, would help them to understand that he was no longer hampered by fetters of flesh. This, together with his announcement that "all power" had been given to him "both in heaven and in earth," would help to prepare them for what the Holy Spirit later fully revealed to them; namely, that while he had been put to death in the flesh, he had been made alive in the spirit; or as Paul states it, a "quickening Spirit."—I Cor. 15: 45

Perhaps now they began to realize, vaguely at least, the meaning of what the Master had said to Nicodemus when he explained to that inquiring ruler in Israel that those who are "born of the Spirit" can go and come as the wind, that is, invisibly, able at the same time to exercise mighty power. When he was with them in the flesh he at times became weary, and would say, as on one occasion, "Come ye yourselves apart . . . and rest awhile." (Mark 6:31) Hanging and suffering on the cross he said, "I thirst." But now, although they saw little of him, there was nothing in his demeanor to indicate that he was in any way subject to human limitations or experienced any physical suffering.

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Perhaps Jesus' last visit with his disciples was most impressive along this line. After telling them that they would receive power through the Holy Spirit, he instructed them to be his witnesses "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." (Acts 1:8, 9) This, they knew, was something far beyond the ability of a mere human to accomplish.

No wonder they "looked stedfastly toward heaven as he went up." What a dramatic climax this was to the series of experiences through which they had passed during the forty-three days since their Master was arrested and put to death. The two angels who appeared after Jesus had left them, asked, "Ye men of Galilee, why stand ye gazing up into heaven?" The angels did not wait for the answer, for they knew that these "men of Galilee" were at the moment so overcome by their emotions, so surprised, so disappointed, so utterly unable to comprehend the meaning of the events to which this was such an amazing climax, that they were probably unable to answer.

And the angels explained, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11) Yes, it is the same Jesus whom they had seen go into heaven, who returns. In fact, he was the same loving and understanding personality whom they had been associated with during his entire earthly ministry. But he was now no longer a human being whose "touch" healed the sick, whose "virtue" went out to heal those who could but "touch" the hem of his garment.

The Jesus with whom they had been so well acquainted, whose companionship they had enjoyed, was the "man Jesus," the Jesus who said he would give his flesh for the life of the world. The One who was to return was the highly exalted Jesus, who, since his resurrection, seemed so different; and, indeed, was different, for now he was "born of the Spirit," and made a quickening, or life-giving spirit being. This Jesus who could enter the room while the doors were closed and locked, who could appear and vanish at will, who could be with his disciples for forty days without being seen except as he appeared to them, the Jesus who was miraculously taken up into the heavens and vanished from their sight behind a cloud—this Jesus was to return, and in the same manner as he had

gone away, that is, unobserved by the world, with just a few of his closest friends, his brethren, being aware of it.

A Prayer Meeting and Pentecost

From Olivet, where Jesus appeared to his disciples for this last time, they returned to Jerusalem—a “sabbath day’s journey”—and abode in an “upper room” where they “all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.” (Acts 1:14) It was not necessary for them to tarry long, for in ten days the Master’s promise to send the Comforter, the Holy Spirit, was fulfilled. It was under its enlightening influence that they were able to fit their experiences into a pattern that was understandable and inspiring. It was in the light and through the power of the Holy Spirit that Peter was able to preach his stirring sermon in which he pointed out the fulfilment of prophecy in the death and resurrection of Jesus, a sermon that caused three thousand souls to be “pricked in their hearts.”—Acts 2:37

But we are not to think of that mighty manifestation of the Holy Spirit which occurred at Pentecost as being the complete fulfilment of Jesus’ promise to send the “comforter.” It was only the beginning. Nor were the blessings of the Holy Spirit to be limited to a few, or even all of the twelve apostles. Even in the “upper room” where the brethren waited in prayer “the women, and Mary the mother of Jesus” and “the brethren” were present.

Among those “women” was undoubtedly Mary Magdelene, to whom Jesus had said, “Touch me not, for I have not yet ascended to my Father.” Now, from those who saw him ascend from Olivet, she would have learned that he had gone. And when, as a result of his going and appearing in heaven for his church, the Holy Spirit came upon them, reassuring them that he was the Messiah, and would come again as he had promised and receive them unto himself, she would understand. Yes, she would then understand how much more precious and enduring were the blessings he was now able to shower upon her and upon all his brethren, than were possible while he was in the flesh.

Now, instead of laying hold of his physical being in the hope of obtaining virtue and strength Mary knew that she could go to the throne of heavenly grace, there to obtain mercy and find grace to help in every time of need. Beginning at Pentecost, the Spirit-

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enlightened disciples knew that when Jesus returned to his Father two great blessings for them were made possible. He appeared in the presence of God to make intercession for us, and the Holy Spirit was "shed forth" for the enlightenment and comfort of his followers. Mary would now understand this, and would rejoice in the spiritual fellowship with the Father and with the Son which thereby was made possible.

Before his crucifixion Jesus had said to his disciples, "The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—
John 14:25-27

Beginning with Pentecost, the disciples experienced the fulfillment of this promise. Puzzled and discouraged for a while when their Master was crucified, now, through the ministry of the Holy Spirit, as a Comforter sent from God, they had peace, that peace which passeth human understanding. It was a peace born of confidence in the Father's wisdom and love in directing and caring for them. They knew now that the One who had said to Martha, "I am the resurrection and the Life," had been given "all power in heaven and in earth," and that, having appeared in the presence of God for his brethren, the power of the Holy Spirit had been made available for them.

And they saw manifested, and daily experienced, the power of the Spirit. It opened the eyes of their understanding to behold the glory of God as it is revealed through his loving plan for the redemption and salvation of both the church and the world. The Holy Spirit, in calling to remembrance the wonderful words of life which Jesus had ministered to them before he was crucified, reminded them of his promise that those who left all and followed him into death would have "treasure in heaven." (Matt. 19:21) Now they knew what that "treasure" was.

Yes, the apostles knew, and taught, that conditional upon dying sacrificially with Jesus, we may hope to live and reign with him, and be made like him and see him as he is. They knew, however, that this glorious heavenly reward would not be attained until the Master returned, so his promise that he would "come again" and

receive them and all his people unto himself, was the basis of a most "blessed hope."

Moreover, the apostles clearly understood and definitely taught that their hope of life immortal depended upon the resurrection of the dead. They knew also that all mankind is lost in death, unless there is a resurrection. They knew that Jesus, by his own death, made possible the resurrection of both the church and the world, and that his resurrection by the Father guarantees that, through him, all may have life.

These facts were clearly understood in the Early Church, and they flood our minds and inspire our hearts now, as once again, in a special way, we call to remembrance that he who said he was the "resurrection and the life" could not be holden of death because his Heavenly Father used his mighty power to break the bands of death. And how we rejoice in the assurance that he who was made alive in the spirit, and appeared in the presence of God for us, has now returned, and that soon, if faithful, we will be with him and see him as he is!

"A High Standard"

IF YOU are hypercritical and wish to measure others up to the full standard of perfection, you are thus recognizing a high standard, and that recognition on your part will make it proper for the Lord to measure you by that high standard. If we could but remember this—that the merciful will obtain mercy—how glad we all would be to be extremely merciful to others, extremely lenient in our judgments and reproofs, hoping that the Lord would be correspondingly lenient with us!—James 2:13

The Lord is not in this establishing a low standard, and wishing his people to think lightly of their own weaknesses and failures, and those of others. He is, on the contrary, setting up a high standard of love, sympathy, and kindness. Love is the principal thing, in God's sight. Whoever, therefore, has love and sympathy most highly developed, the Lord may well esteem as highly developed along the lines most essential in his sight, most essential for a place in his mediatorial kingdom.

—Selected

The Things Which Remain

"Be watchful, and strengthen the things which remain, that are ready to die."
—Revelation 3:2

THESE words are addressed to the church in Sardis, yet we may, by the Lord's help, receive some blessing and benefit by applying them to ourselves. In I Corinthians 13:13 (**Diaglott**) it is recorded, "Now these three remain—faith, hope, love."

Faith can die, therefore strengthen faith.

Hope can die, and if it die, what happens? Are we not saved by hope?

Supposing love dies, what remains? Without love "I am nothing."

We are to be vigilant and keep awake. We are exhorted to be watchful, and strengthen the things which remain.

Faith

"Faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17) "This is the victory that overcometh the world, . . . our faith." (I John 5:4) If we would overcome the world, it will be necessary for us to have such a strong faith in Christ Jesus as our personal Lord and Saviour, and such a strong faith in the

precious promises of God, that when we lay hold upon Christ and the divine promises, and claim them as our own, our spiritual vision will become so strong and so clearly defined that it will supersede the desires of the flesh and the spirit of the world.

If asked to describe our faith, doubtless we would, in glowing terms, speak of the many features revealed to us in the inspired Word which we believe, and value very dearly, including:

Our implicit trust and confidence in our Heavenly Father and his beloved Son.

Our belief in God's holy Word, rather than the traditions of men.

The basis of our faith is that Jesus Christ by the grace of God tasted death for every man—a ransom for all, a corresponding price; a legal satisfaction. A grand philosophy, wherein we see how God, who is just, is also the justifier of him which believeth in Jesus. We are greatly privileged to be thus justified (declared right) by faith.

Having entered the narrow way of self-denial and self-sacrifice, we know that our consecration to God has been accepted by him.

We have been begotten by the Holy Spirit through the Word of truth. Thus we are sons of God, and if faithful unto death we shall, in the first resurrection, actually be born on the spirit plane to the divine nature.

It is a great favour indeed to experience this wonderful high calling of God in Christ Jesus. To those who overcome will Jesus grant to sit with him in his throne, and take part with him in raising earth's dead millions, and establishing completely the glorious kingdom of God in earth.

Our faith also traces the out-working of God's prophetic Word that has so accurately forecast the progress of his vast redemption programme, as well as much of the history of men and nations down to this our day.

The signs of the times today are very wonderful, including the assembling of the nations; the tremendous increase of knowledge; running to and fro; distress of nations with perplexity; "Times of the Gentiles" fulfilled; the shaking of the nations; natural Israel returning to the land which God promised to give them. In Christendom, "wheat" (the true children of the kingdom, fully consecrated to God) being gathered, and the "tares" (those not begotten of the truth) being bundled together.

These and many other happenings, together with chronological features, speak to us unmistakably of the Lord's presence; the nearness of our deliverance, and that soon will come the completion of the glorified church.

With the eye of faith we see some of the grandeur of the heavenly phase of the kingdom, and its great and grand future work. We have evidence of spiritual realities which are not seen with the natural eye.

As indicated in Hebrews 11:1, faith is a basis, or substance, substratum, of things hoped for, the evidence of things not seen. Faith is that which "stands under." It is the foundation upon which all our joys and hopes are builded. By it, things and conditions that are not yet seen become as tangible and real to our minds as the things that are seen.

This important quality of faith is not to be of the intellect alone, although that faculty is essential. It is to be also a matter of the heart, "For with the heart man believeth unto righteousness." (Rom. 10:10) Indeed, the heart has to be in the right attitude toward God, otherwise the intellect is easily biased towards its own preferences, which to the carnally minded are contrary to the righteousness of God.

Both the head and the heart, that is, the intellect and the affections, are necessary elements of a faith which is pleasing to God. Neither of these elements alone will stand the test of fiery ordeals. They must abide together if they are to endure to the end. There must be intellectual assurance and heart reliance, also faithfulness and steadfastness. All these qualities are included in the word "faith."

If an attack is made upon the intellectual aspect of our faith, we should have a "thus saith the Lord," for every item of our belief, thereby letting the Word of God settle every question. Additionally, we must look closely into the condition of our heart reliance. A faith that has stood severe tests and come off victorious is very

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precious in the sight of our Father.

Every time we pass through a conflict, and still retain, not only our knowledge of the truth, but also our joyful and grateful confidence in God, and full reliance upon all his promises, our faith is made stronger, enabling us to continue labouring untiringly in the Master's service, thus manifesting that we have a living faith.

Let us be watchful, and by the Lord's help, strengthen our faith, so that the words of II Thessalonians 1:3 may be true in our case: "We are bound to thank God always for you, brethren, as it is meet [or proper], because that your faith groweth exceedingly."

Hope

Out of our faith there is born a glorious hope, and this quality also may be said to be comprised of two elements; namely a genuine desire for all that is promised and believed; and a deep assurance of their realization.

The hopes which the world offers are uncertain. When people in the work-a-day world say, "Yes, I hope so," there appears to be an element of doubt expressed. But for God's children to possess a strong, sure and certain hope is a great privilege granted by the favour of God who "hath loved us, and hath given us everlasting consolation and good hope through grace." (II Thess. 2:16) It is a rich favour from the Heavenly Father, through our Lord Jesus Christ.

This hope has a firm basis, for it springs from a sound faith. Our

hope—our fervent desire and confident expectation—is the outgrowth of all the exceeding great and precious promises relating to the heavenly spiritual kingdom; and also God's promises pertaining to the blessing of all families of the earth, and the share we will have in the kingdom through which those blessings will reach the people.

God has made, through his beloved Son, full provision for all his wondrous promises to be fulfilled. And if we have a living and strong faith in our Father, and in his great and eternal divine plan, as revealed in his Word, we have a living and strong hope. If our intellectual assurance and heart reliance in these sublime and holy matters are living and strong, and we are faithful and steadfast, then our desire and assurance of their being realised also will be living and strong.

"Blessed be that God and Father of our Lord Jesus Christ, who according to his great mercy, has begotten us again to a living hope, through the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, and undefiled, and unfading, preserved in the heavens for you." (I Pet. 1:3, 4, **Diaglott**) There is not the slightest shadow of a doubt about our hope; it is indeed both sure and steadfast. It is our Heavenly Father who has made the wonderful provisions and promises in which our hope is centered, and we know that he cannot prove false to his Word.

This hope we have as an anchor

of our life. In order that we safely outride the storms of our earthly journey and do not suffer shipwreck, we, by the Lord's grace, have a hope "both sure and steadfast, and which entereth into that within the veil." (Heb. 6:19) It is made firm by being fastened within the veil—the antitypical most holy—even heaven itself, where Jesus our forerunner has already entered.

We are assured that we shall be made joint-heirs with Christ if we hold fast the confidence, and the rejoicing of the hope, firm unto the end. (Heb. 3:6, 14) Let us then be watchful, and strengthen hope. Indeed, may we "abound in hope, through the power of the Holy Spirit."—Rom. 15:13

Love

"But now these three remain—faith, hope, love—but of these the greatest is love." (I Cor. 13:13, **Diaglott**) Someone might ask, Is not faith the all-important thing, because I John 5:4 states, "This is the victory that overcometh the world, even our faith"?

Faith is essential; it is vital; we have no standing before God without it. We know that without faith it is impossible to please God. (Heb. 11:6) But we also note the statement in I Corinthians 13:2, "Though I have all faith, . . . and have not love, I am nothing."

Here, then, is a possibility of shipwreck. Faith and love must go hand in hand. We are to have that "faith which worketh by love." (Gal. 5:6) This love is not to be superficial, a mere putting on some

of the gentleness, patience, and kindness of love, just as one might attach grapes to any wild bush or tree.

Trying experiences in the world today often reveal how thin is the polished veneer of politeness and gentleness. But with the Lord's people there is to be a love which is an outworking of the righteous influence produced by the Holy Spirit filling and expanding within one's own heart. It is to be that self-sacrificing love so beautifully described in I Corinthians, 13th chapter.

Verses 4 to 7 (**Weymouth**) read: "Love is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to others, but joyfully sides with the truth. She knows how to be silent. She is full of trust, full of hope, full of patient endurance."

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." (II Tim. 1:13) Jesus had a wonderful faith in his Father, and it was a faith which worked by love. Jesus came to a very unloving world. He came unto his own and his own received him not. His would-be murderers were round about him, yet he continually walked in love. Love glowed from his innermost being and emanated from his presence.

His was a deep, sweet well of

THE DAWN

love, bubbling up of its own accord, because of its fullness. And it overflowed to the end of his course, even in the most trying and difficult circumstances which culminated at Calvary. Indeed, love held him there upon the cruel cross.

In all that Jesus said and did we see the love of his Heavenly Father beautifully portrayed. And we are exhorted, "Become therefore imitators of God, as beloved children; and walk in love, even as the Anointed One loved us, and delivered himself up on our behalf." Be watchful and strengthen love. "And the Lord make you to increase and abound in love one toward another, and toward all."—I Thess. 3:12

Vigilance

The fully consecrated children of God are exhorted in the Scriptures to be awake, vigilant. We are to be watchful and co-labour with God and the Lord Jesus, ever delighting to consider attentively the gracious offer made to us—the high calling of God in Christ Jesus, which is the most wonderful invitation ever known in all creation. Ours is a very special and precious opportunity.

We are to be alert to discern even the slightest encroachment of the world, the flesh, and the devil, on guard against every ensnarement of the Adversary. We are also to resist the stupefying influences of the world and its spirit. We are not to sleep, or even become drowsy, in the Christian life. Lukewarmness, so prevalent today,

can easily overtake the unwary.

There is an urgent need that we be watchful always, especially during our testings and trials. It is possible for one to appear to run well in the narrow way for years but later to fail because of a weakness within, not previously thoroughly tested and tried.

We may yet be proved in qualities within us which have not so far been fully tested. Therefore be watchful to see that, by the Lord's grace, we do not fail, even in some trivial matter. There may be divisions and varying opinions around us; if so, we are to react aright, maintaining our Master's spirit, and walking in truth. In all this the approved will be made manifest. "Let him who is thinking that he has stood, take care lest he fall." (I Cor. 10:12, **Diaglott**) Be watchful, and strengthen those sterling qualities that are ready to die.

Strengthen

Some of the means by which our faith, hope, and love may be strengthened are:

Prayer. We urgently need the Lord's help, so we let our request be made known unto God. We are to pray together as the Lord's people; also in our homes, as families; and we are to pray in secret, in private. We are to have the spirit of prayer in all that we say and do, our hearts going out continually to the Lord.

Our full consecration is to be maintained. "I delight to do thy will, O my God." We are to know what it is to live daily and hourly in the Lord's presence—living in

him; living for him. "Not my will, but thine be done."

Continued study of God's Word, constantly feeding our mind upon it and confidently relying upon all its promises, becoming so familiar with the Scriptures that when answering a challenge we shall have a "thus saith the Lord" for our defence.

Meditation—daily private meditation at the feet of our Lord, meditating upon some portion of the Scriptures with the sole purpose of nourishing and strengthening our spiritual life.

An increasing measure of the Holy Spirit. This will involve emptying ourselves more and more of self, and developing more and more the fruit of the Spirit; that is, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control.

Spiritual exercise. Just as surely as a limb of the human body will wither and become useless if not used or exercised, so also our faith, hope, and love, if not exercised or used will wither and die. "Exercise thyself unto godliness."—I Tim. 4:7

Service. We are to enter into and enjoy the Lord's service; labouring in his vineyard with a growing, loving, and untiring zeal; faithfully exercising our ambassadorship, and not shunning to declare the whole counsel (or will) of God. We are to be shining lights in the world, holding forth the Word of life.

Assembling together. We should not forsake the assembling of ourselves together, but make use of

every such available means of grace. We can thus encourage and strengthen one another's faith, hope and love, as we mingle our prayers and praises together, and testify concerning the Lord's continued grace and goodness; reminding one another also of our Father's great and glorious plan of the ages.

Consideration for others. While holding fast the profession of our faith, we are to consider carefully each other's disposition, with a view to avoid saying or doing anything that would unnecessarily wound or stir up anger. "Let us consider one another to provoke unto love, and to good works."—Heb. 10:24

The right use of our combativeness. Our "fighting spirit" is to be rightly directed. The Adversary would rather that we fight everything and everybody—even fellow Christians—more than sin and error and the powers of darkness. We are first to judge ourself lest we cast a stumbling block before others. We are to fight down the wrong spirit in our own heart. As we defend the truth it must not be from motives of self-glorification, but from pure love for the truth, for the Lord, and for his people. Let the "sword of the Spirit" (the Word of God) do all the cutting. We are to speak the truth in love.

Endure God's discipline. We are to realise fully that we have difficulties which are of the Father's cup. If our trials and difficulties came to us fully labeled, "With love from the Father," we would doubtless submit and learn the

THE BRITISH SECTION

Great Benefit

"Dear 'Frank and Ernest': I would be very grateful if you would send me your booklet, 'Our Lord's Return.' We listen to your broadcasts, and derive great benefit from them. Thanking you, Yours sincerely, E. McA. Northern Ireland."

Greatly Comforted

"Dear Sirs: I listen, and do enjoy the very fine discussions by 'Frank and Ernest,' and have been greatly comforted by them. Kindly send me your booklet, 'Our Lord's Return,' as offered. Thank you, and may God bless your efforts for the furtherance of his kingdom. Yours sincerely, M. D., South Wales."

Spiritual Food

"Dear Brothers in Christ: I look forward to your weekly discussions. Though I speak in the singular, there are many who listen with me to your weekly messages of help and faith. We are the night-nursing staff at a hospital, and your radio messages come to us just at our supper break—so we receive spiritual food with our daily bread. Would you please oblige by sending me a copy of 'Our Lord's Return.' We know it will help us all. Our prayers are with you. Yours in Christ Jesus, D. S., England."

Greatly Interested

"Dear 'Frank and Ernest': Kindly forward me your booklet, 'When a Man Dies.' Being a believer in the Lord Jesus myself, I am greatly interested in your Bible discussions, having listened to your message without fail every Monday night for a long period. I will appreciate your booklet, and digest its contents. May God bless you both, and give you all you need to carry on his great work. Yours sincerely, E. S., Scotland."

Islanders Listening

"Dear Friends: Please send me your booklet, 'Chosen People.' We do enjoy your discussions. We have been interested in the history of the Jews for years. Far too little is heard about divine prophecy, and I trust your radio

programmes will be a means of making people realise that we are living in wonderful times. Sincerely yours, E. S., Orkney Islands."

Uplifted

"Dear 'Frank and Ernest': I would very much like to have a copy of your booklet, 'Our Lord's Return.' I cannot tell you what an uplift your message gave me when you spoke of the future, and the wonderful happenings the Lord's people have to look forward to. I have been familiar with the subject of the Lord's second coming for many years, and now when there is so much in the world to depress us, it is refreshing to hear the good news being broadcast. God bless you all in your good work for the Master. Yours sincerely, I. J., Scotland."

Impressed

"Dear 'Frank and Ernest': I shall be pleased to receive your booklet, 'Our Lord's Return.' I have listened many times to your broadcasts, and I must say how impressed I have been by your simple interpretation of the Scriptures, and how you are able to assemble details so beautifully. I work in a large factory, and you will realise how difficult it is to pass on the 'Word.' But when I do, I would like to be fortified with an interpretation of the Bible as simple as your good selves deliver. I remain, Yours in the faith. A. G., England."



CONVENTIONS

LIVERPOOL, April 18, 19. Co-op. Hall, Oakfield Road. For details write Mr. T. E. Davies, 6, St. Ambrose Grove, Anfield, Liverpool, 4, Lancs.

YEOVIL, June 5/7. Masonic Hall, Hendford. Details may be obtained from the secretary, Mr. W. F. Fox, 34, St. Michaels Road, Yeovil.

LONDON, June 13. Denison House Hall, 296, Vauxhall Bridge Road, London, S. W. 1 (close to Victoria Station). Brother W. N. Woodworth will speak at this one day convention. Further information obtainable from Mr. W. E. Pampling, 9, Cedric Avenue, Romford, Essex.

THE DAWN

SPEAKERS' APPOINTMENTS

A. BOYCE	
Leigh (Afternoon)	May 9
Latchford (Evening)	9
W. CLARKE	
Oxford	April 25
Eastleigh	May 23
C. A. CORNELL	
Anerley	April 25
Coventry	May 16
C. E. DICKINSON	
Leigh (Afternoon)	April 4
Latchford (Evening)	4
Dublin	27/28
Clonelly	29/30
Belfast	May 2
J. E. HUMPHREY	
Ipswich	April 11
J. H. MURRAY	
Guildford	April 4
Ossett	April 10/11

Liverpool	18/19
Anerley	May 23
J. LESLIE McKEOWN	
Clonelly	May 2
W. E. PAMPLING	
Swansea (Evening)	April 2
Llanelly (Afternoon)	4
Swansea (Evening)	4
Lincoln	11
Liverpool	18/19
Ipswich	May 16
R. J. PHILIP	
Liverpool	April 18/19
W. N. WOODWORTH	
London	June 13

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"Radio Luxembourg"

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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

"HELL GIVES UP ITS DEAD"

KVI SUNDAY, APRIL 18, 1954
570 kc.—10:45 A. M.

Do you know that hell will eventually give up all its dead, and then be destroyed? Send for a free copy of the booklet, "The Truth About Hell."

"FRANK AND ERNEST"

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

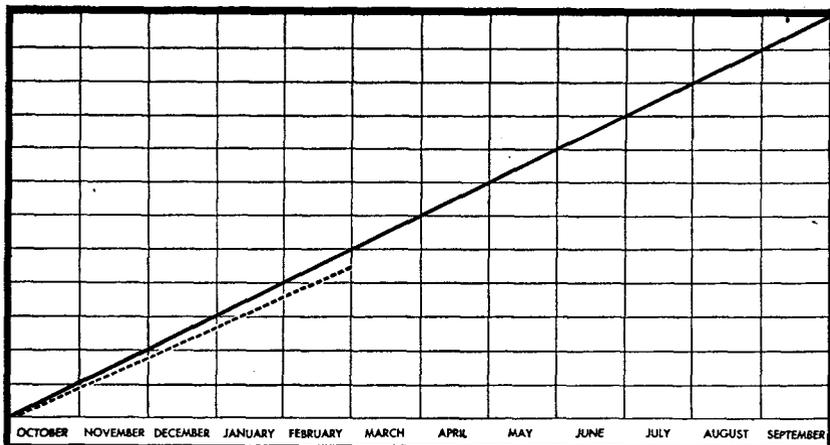
For Your Newspaper

Above is a suggestion for a small newspaper 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, April 17. It is designed for two inches in one column. Any newspaper will be able to copy the style shown.

ADVERTISING BY TRACTS

Brethren from many parts of the country are reporting rich blessings which they are enjoying in the distribution of the monthly radio circulars. The subject for the special May program will be, "Our Day in Prophecy." If you do not have in a standing order for these monthly circulars, you may wish to obtain a supply for May, since the weather in many places will then be more favorable for this work. Send for as many as you can use.

Let your class secretary know how many you would like to distribute for the May 18 broadcast, or order direct as early as possible.



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 February.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON

Providence, R. I. April 18

SAMUEL BAKER

Rutherford, N. J. (8 p. m.) . . March 31
 (145 West Passaic Avenue)
 Baltimore, Md. April 4
 Washington, D. C. 5
 Roanoke, Va. 6, 7
 Lynchburg, Va. 8
 Richmond, Va. 9
 Pottstown, Pa. 13
 Philadelphia, Pa. 14
 Hazleton, Pa. 16
 Reading, Pa. 18
 Allentown, Pa. 20
 Wilkes-Barre, Pa. 21
 Easton, Pa. 22

JULIUS BEDNARZ

Paterson, N. J. April 18

ALFRED BURNS

Gary, Ind. (Morning) April 18
 La Porte, Ind. (Afternoon) 18

EUGENE BURNS

Wilmington, Del. April 10, 11

BERTRAM COOPER

Wenatchee, Wash. April 15
 Spokane, Wash. 16, 18
 Walla Walla, Wash. 19, 20
 Lewiston, Idaho 21, 22
 Boise, Idaho 23, 25
 The Dalles, Oreg. 26, 27
 Yakima, Wash. 28

JENS COPELAND

Milwaukee, Wis. April 11

ORLANDO D. DEIFER

Easton, Pa. April 4

DAVID DINWOODIE

Paterson, N. J. April 17, 18

EDWARD E. FAY

Fresno, Calif. April 11

THOMAS FAY

Oakland, Calif. April 4

IRVING C. FOSS

Pomona, Calif. (Morning) April 18
 Riverside, Calif. (Afternoon) 18

TED HACK

Beloit, Wis. April 4

EDMUND JEZUIT

Wilmington, Del. April 10, 11

ROBERT A. KREBS

Fresno, Calif. April 11

ARTHUR H. KRUMPOLT

Wilmington, Del. April 10, 11

RAYMOND J. KRUPA

Wilmington, Del. April 10, 11
 Paterson, N. J. 17, 18

LUDLOW P. LOOMIS

Wallingford, Conn. (Morning) . April 25
 Bridgeport, Conn. (Afternoon) 25

EDWARD G. LORENZ

Santa Ana, Calif. April 25

JOHN Y. MAC AULAY

Eastman, Ga. April 1, 2
 Savannah, Ga. 4
 Charleston, S. C. 6
 Georgetown, S. C. 7
 Columbia, S. C. 11
 Greenwood, S. C. 13

SPEAKERS' APPOINTMENTS

Aiken, S. C. 15
 Augusta, Ga. 16, 18
 Atlanta, Ga. 21-25
 Chattanooga, Tenn. 28-30

MARTIN C. MITCHELL

Philadelphia, Pa. April 4

ROY E. MITCHELL

New Brunswick, N. J. April 4

DANIEL J. MOREHOUSE

La Solle, Ill. April 18

ARTHUR NEWELL

Ft. Worth, Tex. April 30-May 2

LEON H. NORBY

New Haven, Conn. (Morning) April 25
 Waterbury, Conn. (Afternoon) 25

ADOLPH OBENLAND

Jacksonville, Fla. April 13
 Augusta, Ga. 14
 Knoxville, Tenn. 15
 New Albany, Ind. 16
 Gary, Ind. 18
 Batavia, Ill. 19
 Aurora, Ill. 20
 Milwaukee, Wis. 21
 Kenosha, Wis. 22
 La Salle, Ill. 23
 Chicago, Ill. 25
 South Bend, Ind. 26
 Toledo, Ohio 27
 Cleveland, Ohio May 2

HARRY PASSIOS

Connellsville, Pa. April 25

W. N. POE

Detroit, Mich. March 28

G. RUSSELL POLLOCK

Fresno, Calif. April 11
 Ft. Worth, Tex. April 30-May 2

KENNETH RAWSON

Wilmington, Del. April 10, 11
 Boston, Mass. 24, 25

NORMAN F. RICE

San Diego, Calif. April 11

GEORGE P. RIPPER

Fresno, Calif. April 11

STEPHEN ROSKIEWICZ

Wilmington, Del. April 10, 11

ALBERT SHEPPELBAUM

Wilmington, Del. April 10, 11

J. I. VAN HORNE

Duquesne, Pa. April 4

FELIX S. WASSMANN

Allentown, Pa. April 4

CLAUDE R. WEIDA

Wilmington, Del. April 10, 11
 Mahanoy City, Pa. (Memorial) 16

W. NORMAN WOODWORTH

Paterson, N. J. April 17, 18
 Boston, Mass. 24, 25

GEORGE M. WILSON

East Liverpool, Ohio April 11
 Monessen, Pa. 25

CHRISTIAN W. ZAHNOW

Birmingham, Ala. .. March 31-April 4
 Clio—Louisville, Ala. 7-11
 Mobile, Ala. 13, 14
 Waynesboro, Miss. 15-18
 Meridian, Miss. 19
 Frierson, La. 22
 Shreveport, La. 23-25
 Tyler, Tex. 26
 Denton, Tex. 28
 Ft. Worth, Tex. April 30-May 2

CONVENTIONS

(Continued from page 64)

FT. WORTH, TEXAS, April 30-May 2—Convention opens Friday evening at 7 p. m. in the Hilton Hotel, 601 Main, in Rooms 412-14. For further information and room reservations, write to Mr. George B. Wilmott, 2609 Angle, Fort Worth, Texas.

LANCASTER, PA., May 2.

PIQUA, OHIO, May 2.

WALLINGFORD, CONN., May 9.

ROCHESTER, N. Y., May 16.

SAN FRANCISCO, CALIF., May 29-31.

VANCOUVER, B. C., Can., May 29-31. For reservations and other details, write the secretary, Mrs. W. A. McNee, 6569 Argyle Street, Vancouver 15, B. C., Can.

CONVENTIONS

For Mutual Fellowship, Edification, and Service

ALBANY, ORE., April 4—Home gathering to be held at 3596 Bernard Street.

WILMINGTON, DEL., April 10, 11—This Pre-Memorial Convention will open Saturday at 10:30 a. m. in the Church Auditorium, 807 West Street. Sunday services will be held in the DuPont Hotel, DuBarry Room, 11th and Market Streets, and will open at 9:30 a. m. For reservations and other details, address the secretary, Mrs. Peter Kolliman, 404 West 31st Street, Wilmington 2, Del.

COLUMBUS, OHIO, April 11—Convention opens 10:00 a. m., in the Women's Benefit Association, 53 E. Gay Street.

FRESNO, CALIF., April 11—Convention opens 9:30 a. m. in the Odd Fellows Hall, Broadway and Merced Streets. There will be a home gathering Saturday evening. For details write the secretary, Mrs. H. W. Ostrander, 5326 E. White Ave., Fresno 2, Calif.

SAGINAW, MICH., April 11—Convention opens 10:20 a. m., in the Woman's Club, 311 N. Jefferson Street.

PATERSON, N. J., April 17, 18—Convention opens 2:00 p. m., Saturday, in the Alexander Hamilton Hotel (McBride Hall), corner Market and Church Streets. On Sunday the convention will be held in the Y. M. C. A. Building, 128 Ward Street. For reserva-

tions and details, write Mr. N. Kosperowicz, 257 Grant Avenue, Cliffside Park, N. J.

BOWIE, TEX., April 18—For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Texas.

CINCINNATI, OHIO, April 18—The Cincinnati Ecclesia is planning to hold an all day meeting every third Sunday of each month. For details, write the secretary, Mrs. W. N. Poe, 1 West Ridge Place, Newport, Ky.

CLEVELAND, OHIO, April 18—Convention opens 9:30 a. m., in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

GARY, IND., April 18—For details as to where the convention will be held write the secretary, Mrs. Anna Belush, R. F. D. 1, Box 66, Griffith, Ind.

BOSTON, MASS., April 24, 25—Convention opens on Saturday at 2:30 p. m., in the Y. W. C. A. Building, Corner Stuart and Clarendon Streets. On Sunday the services will start at 9:30 a. m. in the same hall. For overnight accommodations address Miss Florence Child, 64 Thurston Street, Somerville 45, Mass.

CHICAGO, ILL., April 25—Masonic Temple, 912 N. LaSalle Street.

DETROIT, MICH., April 25—Maccabees Building, Woodward Avenue at Putnam.

(Continued on page 63)

Studies in the Scriptures

Volume I—The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each; Library Edition, cloth, \$1.00.

Volume II—The Time Is at Hand, cloth, 50 cents each.

Volume III—Thy Kingdom Come, cloth, 50 cents each.

Volume IV—The Battle of Armageddon, cloth, 85 cents each.

Volume V—The Atonement Between God and Man, cloth, 85 cents each.

Volume VI—The New Creation, cloth, 85 cents each.

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God and Reason—96 pages, 10 cents.
"Behold Your King"—144 pages, maroon cloth, 50 cents, twelve for \$5.00.
Chosen People—64 pages, 10 cents.

DOCTRINAL SUBJECTS

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Divine Healing—32 pages, 5 cents.
Spiritualism—32 pages, 5 cents.
Jesus, the World's Savior—32 pages, 5 cents.
Father, Son, Holy Spirit—32 pages, 5 cents.
Does God Answer Prayer?—32 pages, 5 cents.
The Truth About Hell—64 pages, 10 cents.
Creation—112 pages, 10 cents.
Hope Beyond the Grave—96 pages, 10 cents.
God's Plan—48 pages, 10 cents.
When a Man Dies—48 pages, 10 cents.
Tabernacle Shadows, with questions—164 pages, cloth, 50 cents.
The Everlasting Gospel—64 pages, 15 cents; twenty-five or more, 10 cents each.
Hope—16 pages, 25 cents a dozen. Price includes envelopes to match.

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Daily Heavenly Manna—cloth, \$1.00.

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ITALIAN: The Divine Plan of the Ages, 50 cents; God and Reason, 10 cents; God's Remedy for a World Gone Mad, 5 cents.

FRENCH: "Behold Your King," 50 cents; Daily Heavenly Manna, 50 cents; God and Reason, 10 cents; God's Plan, 10 cents; God's Remedy, 10 cents; Our Lord's Return, 10 cents; Jesus, the World's Savior, 10 cents; Father, Son, Holy Spirit, 10 cents; When a Man Dies, 10 cents.

LITHUANIAN: "Behold Your King," 25 cents; Spiritualism, 10 cents.

GREEK: "Behold Your King," 25 cents; Hymns of Dawn, without music, 25 cents; God and Reason, 10 cents.

DANISH: God and Reason, 10 cents; Hope booklet, 5 cents.

POLISH: The Divine Plan of the Ages, cloth \$1.00, paper 50 cents; Daily Heavenly Manna, \$1.00; "Behold Your King," 50 cents; God's Kingdom, 10 cents.

ROUMANIAN: Where Are the Dead?, 10 cents.

HUNGARIAN: What Can a Man Believe?, 5 cents.

HEBREW: God's Plan in Brief, 75 cents.

All 5 cent booklets, 25 for \$1.00; 10 cent booklets, 12 for \$1.00.

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 wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35

