

a herald of Christ's presence

THE DAWN

"THE GREATNESS OF
THE KINGDOM UNDER
THE WHOLE HEAVEN
SHALL BE GIVEN TO
THE PEOPLE OF THE
SAINTS OF THE MOST
HIGH."

--Daniel 7:27

March 1965

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"The Great Society"

FOR some time now the President of the United States has been talking about "The Great Society" which he hopes to see established in the United States through the good offices of his administration. In the President's State of the Union message which he presented to the Congress and to the American people early in January, and later in his Inaugural Address, he outlined some of the things he had in mind as constituting the great society of which he so glowingly speaks. Poverty is to be abolished. There is to be medical care for the aged, and for the children. The nation's educational systems are to be improved. Civil rights are to be expanded, and made more realistic. Unemployment is to be abolished. In short, all the ills which now afflict the people are to be remedied—at least, billions of dollars are to be spent in efforts to do so.

Naturally there will be a great deal of controversy as to whether or not these objectives should be undertaken by the Federal Government. There will be the cry of "socialized medicine" and "the welfare state" which many will raise. However, as Christians we are not particularly concerned with this controversy, but can rejoice that there are humanitarian-minded people in the world who see these problems and are willing to do what they can to solve them.

The United States is the richest country in the world. The standard of living here is higher than in any other country. Yet, even here, the President considers it necessary to make war on poverty. The fact is that right here in the midst of

plenty there are millions who are living in poverty. There are various reasons for this. One is the mechanization of the coal industry. This alone has left hundreds of thousands of coal miners without work. This has blighted whole communities, and the hardships of the people in these areas are almost beyond description.

While there is much poverty in America, the vast majority of the people are enjoying a bountiful subsistence. This is in bold contrast to the situation in many other countries—particularly in Africa and the Far East—where the great majority are poor and hungry. Taking the general average the world over we find that there are by far many more who are hungry and ill-clad than there are those who have plenty to eat and decent clothes to wear. There is need, therefore, for a world-wide war on poverty.

Nor is the world situation improving, but the reverse. Our wisest leaders and planners seem unable to cope with the mounting needs of the earth's rapidly increasing population. The main reason for this failure is, of course, human selfishness. Selfishness stands in the way of an adequate distribution of earth's bounties. It is the basic cause for the tensions and struggles which are constantly preventing many nations from making economic progress. If the food-growing potentials of the earth could be unselfishly utilized no one would need to go hungry.

Human Failure

That the world should be in the state that it is in today is grim testimony to the fact of the failure of human efforts. Within our generation we have had "The New Deal," "The New Frontier," and now "The Great Society." In addition we have had many slogans of encouragement such as "Freedom from Fear," "A Chicken in Every Pot," and others. The people of former generations have likewise had their utopian dreams, and many have made strenuous efforts to assure that these dreams came true. But by and large the world is today in worse condition in many ways than it has ever been.

Man's dilemma began with the entry of sin into the world. In pronouncing the sentence of death, the Lord said to Adam that he would have to live by the sweat of his face all the days of his life until he returned to the dust from which he was taken. (Gen. 3:17-19) He was to find the earth, not subdued, but unfriendly, in that it would bring forth thorns and thistles more readily than it would wholesome, life-giving food.

This situation tended to create jealousies and a spirit of selfish—many times ruthless—competition among the descendants of Adam. As nations were formed, the same attitudes were engendered among them. This spirit of selfishness and greed is so strongly entrenched in mankind that adequate police forces have to be maintained even in civilized countries, otherwise there would be near-anarchy much of the time. This spirit is noted in times of calamity such as earthquakes, when the goods from stores are thrown into the streets. The police have to move in quickly to prevent the wholesale looting that would otherwise take place.

True, there are noble-minded people by the millions who do not need to be kept in line by a police force, and we are glad that this is so. We are analyzing the general situation so so that we may realize more clearly just why it has been impossible for the well-wishers in human society to establish utopian conditions. Human selfishness has always stood in the way, and it does today. This is the reason that all human plans will fail.

God's Plan

God's plan includes a provision for eradicating human selfishness. This plan is centered in Christ Jesus, who gave his life as a ransom, and thus made possible the eventual setting aside of the sentence of death. Paul put it this way: "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men,

the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—I Tim. 2:3-6

The word "ransom" used by Paul means "a corresponding price." The thought is that Jesus became a substitute in death for the condemned Adam, and through Adam, for the whole human race. The fact that this loving provision was made for the ultimate release of Adam and his race from death implies that in due time this release will take place. The Bible shows that this is indeed God's plan. The period during which this will be accomplished is described by the Apostle Peter as "times of restitution of all things," and he declares that it had been spoken by the mouth "of all his [God's] holy prophets since the world began."—Acts 3:19-21

Restitution means restoration. Basically it will be a restoration to life in what the Bible describes as a resurrection. First will come an awakening from the sleep of death. Then all who accept God's loving provision for them through Christ, and obey the will of God as it will then be made known to them, will be restored fully to human perfection as Adam enjoyed it before he transgressed the divine law.

This means that selfishness in the human heart will be replaced by love. Among the promises of restitution referred to by Peter are those set forth in Jeremiah 31:31-34, and Ezekiel 11:19, 20; 36:24-28. The Lord assures us that the stony, selfish hearts of the people will be taken away, and they will be given hearts of flesh, and that God will write his law in their "inward parts." Thus one of the main causes for human failures to establish utopian conditions throughout the earth will be removed.

The Prophet Isaiah, writing concerning the "times of restitution," said, "An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." (Isa. 35:8) A highway, or roadway, suggests the idea of progress. This promised "highway" leads to

holiness, or righteousness. It is the return road to God for all who, during "the times of restitution," wish to avail themselves of it. The unclean shall not pass over it, but it shall be for those; that is, the unclean who wish to enter the highway will be privileged to do so, but to remain on it they will have to make progress toward holiness.

Because of human selfishness and the long reign of sin and death, there are almost endless pitfalls, snares, and temptations to hinder people from walking in the way of righteousness at the present time. These hindrances are symbolized by Isaiah as beasts, and concerning the "highway" he says, "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." (vs. 9) The "redeemed" are those for whom Christ died, and here we are again assured that they will have the opportunity of returning to life and to perfection and, above all, to harmony with God.

Health in "The Great Society"

As we have noted, throughout the centuries noble efforts have been made to improve man's social and economic life. Many forms of government have been tried. In our generation the ability to cope with economic problems engendered by labor-saving machinery has been a baffling one. But in all the efforts of the past little consideration has been given to the health of the people. But now President Johnson has taken hold of this difficult problem and promises to do something about it.

The President refers to what he hopes to do as "a massive assault" on disease. In his proposed program the aged are to be cared for, and also the children. Billions of dollars are to be spent on medical research, with the view of finding cures for cancer and a number of other killing diseases. It is a bold, far-reaching program, and it is to be hoped that much will be accomplished to alleviate human suffering.

With the promise to abolish poverty, care for the sick, and cure as many of them as possible, Mr. Johnson has surely

undertaken to accomplish more for the people than humanitarians of the past have hoped for. And probably much good will be done. Surely no one could wish less for the President's "Great Society" than he is attempting to accomplish. But even so, it will come far short of what the Lord has provided in his plan.

In the first place, it will be very limited in scope, geographically speaking. Even if near-utopian conditions could be established in rich America, it would still leave hundreds of millions, yea, billions of the human race underfed and dying in the squalor of disease and poverty throughout large areas of the earth. And even in these United States the people will continue to die, for no matter how successful the President's plans may be, we know that he will be unable to abolish death.

But as we have seen, with God's plan it will be different, for in "the times of restitution" sickness and death will be destroyed. This will be the time of Christ's kingdom. Since Christ's first advent the work of God has been the calling and selecting of a "little flock" from among mankind to share the honor and glory of the kingdom with Christ. (Luke 12:32) During his second presence these faithful followers, raised from the dead and exalted to the divine nature with Christ, will reign over mankind to extend the blessings of health and life which the Redeemer purchased by his own precious blood. Concerning the reign of Christ the Apostle Paul wrote, "He [Christ] must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—I Cor. 15:25, 26

What a glorious prospect! In another restitution promise the Prophet Isaiah assures us that the Lord "will swallow up death in victory," and that he "will wipe away tears from off all faces." In another promise he speaks of blind eyes being opened, deaf ears being unstopped, lame men leaping, and the tongue of the dumb singing.—Isa. 25:8; 35:5, 6

This is confirmed by the Apostle John in Revelation 21:1-4. Here John presents the Lord's "Great Society" as a "new heaven

and a new earth," and among the blessings to be enjoyed by the people in that new social order will be the wiping away of tears, and the destruction of disease and of death. "There shall be no more death," writes John, "neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Obviously the results of President Johnson's proposed "massive assault" on disease will fall far short of what the Lord has promised to do through the agencies of Christ's kingdom. And, as we have seen, in addition the Lord's program calls for the resurrection of the dead. After all, this is essential for the complete happiness of the human race. Surely those who are alive and healthy, and who have the prospect of continued life, would earnestly want their friends and relatives to enjoy these blessings with them!

One of God's original promises of blessings to be dispensed during the age of Christ's kingdom was made to Abraham, when God assured this patriarch that through his "seed" all the families of the earth would be blessed. (Gen. 22:18) The principal "seed" referred to in this promise is Jesus. (Gal. 3:16) Associated with Jesus as the spiritual seed of Abraham will be his footstep followers. (Gal. 3:27-29) But there will be an earthly seed also, who will be able to participate in the kingdom because they will be raised from the dead. Isaiah wrote: "Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."—Isa. 29:22-24

Another of the President's proposals for his "Great Society" is expanded opportunities for education. This is good, but the Lord has promised a better educational program, one which

will acquaint the people with him and his laws. Because Satan has been "the god of this world" the people have been deceived concerning God, many of them having been led to believe that he intended to eternally torture all who die outside of Christ. (II Cor. 4:4) In this and in many other ways the people have "erred in spirit," but then they "shall come to understanding." Many, because of their lack of understanding concerning God, have "murmured" against him, but then they "shall learn doctrine."

The Lord's educational program will make another tremendous change in human society. While President Johnson will be making war on poverty, mounting his massive assault on sickness, and expanding the nation's educational facilities, this and other governments of the world will continue to spend billions to keep up their armaments, with the false notion that in this way they will be able to avoid global war. But, as we know, the theory that to have peace a nation must be prepared for war has never proved to be true, and never will.

God has a better way to safeguard the peace of the world. It will be one of the results of his educational program. There is a prophecy concerning this in which the kingdom of the Lord is spoken of symbolically as a great mountain of which Mount Zion in Jerusalem was a type. We quote: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. And he shall judge among the nations, and rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:2-4

Yes, when the nations are taught the Lord's ways they will not be learning war, but the opposite. And so thoroughly will they be taught—the lessons reaching down into the hearts of the people—that they will abandon the ways of war, and transform their instruments of war into the potentials of a peaceful and happy society. What more could we ask? And the best thing about the Lord's wonderful program for a new world is that it will be performed, not in part, but in whole. The Lord God of the universe has promised it, and he is abundantly able to carry out all his good promises.

Paul's Humility

In Ephesians 3:8 we read: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." If the apostle, by his own confession, is "less than the least of all saints," are we not to conclude that he is not of the spiritual class?

THESE are the apostle's own words, but in another place (I Tim. 1:15) he said: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." In I Corinthians 15:9 the key to an understanding of our text is found, when the apostle said: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

A realization of the wrong he had done in consenting to the stoning of Stephen, the first Christian martyr, and in committing many of the early Christians to prison, both men and women, remained with the Apostle Paul throughout the years

of his ministry, and kept him humble. (Acts 8:1-3) But to conclude that he did not have a spiritual hope would be wrong, and out of harmony with the apostle's own testimony upon this point when he said: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14

The Authorized Version of the Bible presents a poor translation of what the apostle really said in Ephesians 3:8. Ferrar Fenton translates the phrase in question thus: "To me, the very least of all the holy"; and the Emphatic Diaglott is in agreement, rendering it, "To me, the very lowest of all saints." Thus we learn that the apostle recognized his calling, but also felt how great was the grace of God in calling one out of darkness into light who had persecuted his children. May we also be steadfast in keeping the faith, that we may receive "a crown of righteousness" like his.—II Tim. 4:7, 8

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Florence WOWL-TV Channel 15
Sundays, 9:30 a.m.
Montgomery WKAB-TV Channel 32
Sundays, 11:00 a.m.
Selma WSLA-TV Channel 8
Sundays, 3:30 p.m.

ARKANSAS

El Dorado KTVE-TV Channel 10
Sundays, 7:30 a.m.
Little Rock KTHV-TV Channel 11
Sundays, 11:00 a.m.

CALIFORNIA

Fresno KAIL-TV
Sundays, 3:30 p.m.
San Jose KNTV-TV
Sundays, 8:30 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, 4:30 p.m.

FLORIDA

Orlando WESH-TV Channel 2
Sundays, 9:30 a.m.
St. Petersburg WSUN-TV Channel 38
Sundays, 10:30 a.m.

IOWA

Des Moines KRNT-TV Channel 8
Sundays, 8:30 a.m.
Ottumwa KTVO-TV Channel 3
Sundays, 7:30 a.m.

KANSAS

Salina KSLN-TV
Sundays, 12:30 p.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 8:30 a.m.

MICHIGAN

Grand Rapids WZZM-TV
Sundays, 10:30 a.m.
Jackson WILX-TV Channel 10
Sundays, 11:00 a.m.
Kalamazoo WKZO-TV Channel 3
Sundays, 8:30 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 10:00 a.m.

MISSISSIPPI

Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.
Tupelo WTUV-TV Channel 9
Mondays, 12:30 p.m.

MISSOURI

Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.
Springfield KYTV
Sundays, 8:00 a.m.

NEBRASKA

Hayes Center KHPL-TV Channel 6
Sundays, 3:00 p.m.
Holdrege KHOL-TV Channel 13
Sundays, 3:00 p.m.

NEVADA

Las Vegas KORK-TV
Sundays, 10:00 a.m.

NEW YORK

Binghamton WBJA-TV Channel 34
Sundays, 2:30 p.m.
Rochester WROC-TV Channel 8
Sundays, 10:00 a.m.
Syracuse WNYT-TV Channel 9
Sundays, 10:00 a.m.

TV BROADCAST

NORTH CAROLINA

Asheville WISE-TV Channel 62
Saturdays, 7:00 p.m.

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 9:30 a.m.

Cincinnati WCPO-TV Channel 9
Wednesdays, 6:15 a.m. (15 min.)

Coshocton WHIZ-TV Channel 71
Sundays, 9:30 a.m.

Dayton WKEF-TV Channel 22
Sundays, 11:30 a.m.

Lima WIMA-TV Channel 35
Sundays, 10:30 a.m.

Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

OKLAHOMA

Elk City KSWB-TV
Sundays, 5:30 p.m.

Oklahoma City KOCO-TV Channel 5
Sundays, 10:30 a.m.

Tulsa KVOO-TV Channel 2
Sundays, 8:30 a.m.

PENNSYLVANIA

Erie WSEE-TV Channel 35
Sundays, 10:30 a.m.

Pittsburgh WTAE-TV Channel 4
Alternate Sundays, 9:30 a.m.

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

SOUTH CAROLINA

Charleston WCSC-TV Channel 5
Sundays, 12:00 p.m.

Charleston WUSN-TV Channel 2
Sundays, 11:30 a.m.

Columbia WCCA-TV Channel 25
Sundays, 3:00 p.m.

TEXAS

Big Spring KWAB-TV Channel 4
Sundays, 10:30 a.m.

El Paso KTSM-TV Channel 9
Sundays, 10:00 a.m.

Fort Worth KTVT-TV Channel 11
Sundays, 10:30 p.m.

Odessa KOSA-TV Channel 7
Sundays, 10:00 a.m.

San Antonio KWEX-TV
Sundays, 11:30 a.m.

Temple KCEN-TV Channel 6
Sundays, 11:00 a.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 11:00 a.m.

VIRGINIA

Lynchburg WLVA-TV Channel 13
Sundays, 3:00 p.m.

WASHINGTON

Seattle KIRO-TV Channel 7
Sundays, 10:30 a.m.

WEST VIRGINIA

Huntington WHTN-TV Channel 13
Sundays, 8:00 a.m.

Parkersburg WTAP-TV Channel 15
Sundays, 9:30 a.m.

WISCONSIN

Green Bay WFRV-TV Channel 5
Sundays, 9:45 a.m.

CANADA

Dawson Creek, B. C. CJDC-TV
Wednesdays, (Time to be announced.)

Montreal, Que. CBMT-TV
Sundays, 12:00 p.m.

Thompson, Man. CESM-TV
Sundays, 5:30 p.m.

ALABAMA				Indianapolis				WIBC 1070 10:30 a.m.			
Decatur	WMSL	1400	12:15 p.m.	Muncie	WLBC	1340	8:45 a.m.				
Haleyville	WJBB	1230	12:00 p.m.	South Bend	WJVA	1580	11:35 a.m.				
ARIZONA				IOWA							
Phoenix	KUEQ	740	8:30 a.m.	Clinton	KROS	1340	7:15 p.m.				
ARKANSAS				KANSAS							
Jonesboro	KBTM	12:30	10:05 a.m.	Goodland	KLOE	730	7:45 a.m.				
CALIFORNIA				KENTUCKY							
Chico	KPAY	1060	10:35 a.m.	Bowling Green	WLBJ	1410	12:05 p.m.				
El Centro	KICO	1490	10:30 a.m.	Louisville	WAVE	970	8:15 a.m.				
Los Angeles	KBIG	740	10:30 a.m.	Newport	WNOP	740	9:00 a.m.				
Los Angeles	KRHM (fm)	94.7	9:00 a.m.	Winchester	WWKY	1380	10:30 a.m.				
Napa	KVON	1440	10:35 a.m.								
Redding	KVCV	600	7:45 a.m.	MAINE							
Sacramento	KGMS	1380	8:30 a.m.	Bangor	WABI	910	12:00 noon				
San Diego	XERB	1090	9:45 a.m.	MASSACHUSETTS							
San Francisco	KSAY	1010	9:45 a.m.	Marlboro	WSRO	1470	12:05 p.m.				
Santa Clara	KGBA		10:35 a.m.	Orange	WCAT	1390	9:15 a.m.				
Tulare-Visalia	KCOK	1270	10:35 a.m.								
COLORADO				MICHIGAN							
Fort Collins	KZIX	600	10:05 a.m.	Detroit	CKLW	800	6:00 p.m.				
Pueblo	KDZA	1230	10:05 a.m.	Grand Rapids	WMAX	1490	10:00 a.m.				
DELAWARE				Saginaw	WSGW	790	10:30 a.m.				
Wilmington	WTUX	1290	10:15 a.m.								
DISTRICT OF COLUMBIA				MINNESOTA							
Washington	WOL	1450	11:00 a.m.	Duluth-Superior	WAKX	1480	12:15 p.m.				
FLORIDA				Minneapolis	KQRS	1440	11:00 a.m.				
Palatka	WSUZ	800	11:05 a.m.	MISSISSIPPI							
Tampa	WFLA	970	9:30 a.m.	Biloxi	WLOX	1490	10:05 a.m.				
IDAHO				Waynesbaro	WABO	990	2:00 p.m.				
Lewiston	KRLC	1350	9:35 a.m.	MISSOURI							
ILLINOIS				Joplin	WMBH	1450	6:05 p.m.				
Chicago	WEAW	1330	10:00 a.m.	Farmington	KREI	800	9:00 a.m.				
LaSalle	WLPO	1220	9:45 a.m.	Kansas City	KCMO	810	9:35 a.m.				
West Frankfort	WFRX	1300	9:15 a.m.	St. Louis	KWK	1380	8:00 a.m.				
INDIANA				MONTANA							
Gary-Hammand	WJOB	1230	8:30 a.m.	Miles City	KATL	1340	9:15 a.m.				

BROADCAST SCHEDULE

NEBRASKA				TEXAS			
Grand Island	KRGI	1430	10:15 a.m.	Livingston	KVIL	1220	8:45 a.m.
NEW JERSEY				Lubbock	KDAV	580	9:45 a.m.
Newark	WJRZ	970	9:30 a.m.	Pampa	KPDN	1340	12:00 p.m.
NEW MEXICO				San Antonio	KBOP	1380	7:15 a.m.
Silver City	KSIL	1340	10:05 a.m.	Sherman-Dennison	KRRV	910	11:45 a.m.
NEW YORK				Wichita Falls	KWFT	620	10:15 a.m.
Albany	WEEW	1300	8:00 a.m.	UTAH			
Kingston	WBAZ	1550	9:45 a.m.	Brigham City	KBUH		9:05 a.m.
New York	WJRZ	970	9:30 a.m.	Logan	KLGN		9:05 a.m.
NORTH CAROLINA				Salt Lake City	KSOP	1370	9:30 a.m.
Beaufort	WBMA	1400	9:00 a.m.	VIRGINIA			
Belmont-Charlotte				Richmond	WLEE	1480	10:10 a.m.
	WCGC	1270	12:30 p.m.	WASHINGTON			
Elizabeth City	WGAI	560	12:05 p.m.	Bellingham	KPUG	1170	11:15 a.m.
Leaksville	WLOE	1490	12:05 p.m.	Centralia-Chehalis	KELA	1470	10:35 a.m.
OHIO				Olympia	KGY	1240	10:35 a.m.
Akron-Canton	WHLO	640	7:45 a.m.	Seattle	KAYO	1150	9:45 a.m.
Cincinnati	WNOP	740	9:00 a.m.	Tacoma	KMO	1360	9:45 a.m.
Columbus	WBNS	1460	10:05 a.m.	WEST VIRGINIA			
Piqua	WPTW	1570	11:30 a.m.	Wheeling	WWVA	1170	9:30 a.m.
Zanesville	WHIZ	1240	11:45 a.m.	WISCONSIN			
OREGON				Fond du Lac	KFIZ	1450	11:05 a.m.
Astoria	KAST	1280	10:35 a.m.	Janesville	WCLO	1230	11:05 a.m.
Lebanon	KGAL	920	9:00 a.m.	WYOMING			
Portland	KLIQ	1290	9:30 a.m.	Cheyenne	KVWO	1370	10:05 a.m.
The Dalles	KODL	1230	9:15 a.m.	CANADA			
PENNSYLVANIA				Calgary, Alta.	CKXL	1140	9:15 p.m.
Allentown	WHOL	1600	10:45 a.m.	Corner Brook, Nfld.	CFCB	570	10:30 a.m.
Connellsville	WCVI	1340	12:05 p.m.	Dauphin, Man.	CKDM	730	10:30 a.m.
Pittsburgh	WWVA	1170	9:30 a.m.	Oshawa	CKLB	1350	9:45 a.m.
Pottstown	WPAZ	1370	8:30 a.m.	Prince Albert, Sask.	CKBI	900	10:30 a.m.
Scranton	WSCR	1320	10:00 a.m.	Vancouver	CKLG	730	9:00 a.m.
Wilkes-Barre	WBRE	1340	9:00 a.m.	Winnipeg	CKY	580	7:15 p.m.
PUERTO RICO				NIGERIA			
Aguadilla (Fri.)	WGRF		8:00 p.m.	Enugu	ENBC		10:15 a.m.
SOUTH DAKOTA							
Yankton	KYNT	1450	11:05 a.m.				

RADIO TOPICS FOR MARCH

- | | |
|----------------------------------|-------------------------------|
| 7—"The Evening and the Morning" | 21—"God's Plan for Survival" |
| 14—"Unlocking the Gates of Hell" | 28—"The Seventh Creative Day" |

LESSON FOR MARCH 7

Laborers in the Kingdom

MEMORY VERSE: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."
—Matthew 20:28

MATTHEW 20:1-16

OUR Memory Text highlights the important point of this lesson, which is service in the Lord's cause—the service of the Lord the brethren, and all, as we have opportunity. (Gal. 6:10) Those who are invited to joint-heirship with Christ, and who are inspired with the hope of living and reigning with him, must prove their worthiness of this high honor and great responsibility by laying down their earthly life in service, even as Jesus laid down his life. This work of sacrifice is properly called kingdom work because it is in preparation for the glorious future work of the kingdom of Christ, the kingdom which is to rule and bless all mankind.

At times the chapter divisions in the Bible tend to obscure the meaning of the thoughts presented. These divisions are not inspired but, generally speaking, serve a very useful purpose. In

the case of this lesson, however, it would seem that the full thought presented begins with verse 27 of the preceding chapter. The Parable of the Vineyard, which is the assignment for this lesson, seems to be a further answer to Peter's question recorded in verse 27, chapter 19—"Behold, we have forsaken all, and followed thee; what shall we have therefore?"

Jesus' reply to this inquiry was: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."—vss. 28, 29

To this Jesus added, "But

many that are first shall be last; and the last first." (vs. 30) Then follows The Parable of the Vineyard, introduced by the connecting word "for," and the last verse of the parable reads, "So the last shall be first, and the first last." (vs. 16) It is evident, we think, that here Jesus is saying that his parable explains how the first will be last and the last first as related to the giving out of wages to the workers in the vineyard, or as Peter stated it, to those who have left all to follow the Master. The parable reveals that the first ones to be hired are the last to be paid.—vs. 8

The future reward of Christians is twofold. They will, in the resurrection, receive "glory and honor and immortality, eternal life." (Rom. 2:7) In his reply to Peter as to what the reward for discipleship would be, Jesus, in addition to the promise of judgment, simply used the expression, "everlasting life." In addition to receiving immortality, the true followers of the Master will receive the honor of being associate rulers with Jesus in the messianic kingdom. They will be co-judges with him, and will sit with him in "the throne of his glory." —Matt. 20:28, 29; 25:31

These are the rewards which were promised to the followers of Jesus at the beginning of the

age. And all those who are faithful will receive these rewards, regardless of how much time they may have had in which to serve the Lord. This seems to be one of the main points of the parable. There are details of the parable which it would be difficult to fit in with the actual experiences of Jesus' followers. But there are details in every parable which are merely incidental to the main lesson.

It is a great privilege to work in the Lord's vineyard under any circumstances, and every disciple of Christ should endeavor to show appreciation for this privilege by daily faithfulness in doing with his might what his hands find to do. While we should appreciate the reward which the Lord offers, this in itself should not constitute the principal motive for our activity. We know that the Lord is just, and an abundant rewarder of those who serve him.

QUESTIONS

Why is work in the Lord's vineyard properly called kingdom work?

What question was Jesus continuing to answer in his Parable of the Vineyard?

Explain the meaning of the expression, "The last shall be first, and the first last."

Do all faithful disciples receive the same general reward, and what is that reward?

Inheritors of the Kingdom

MEMORY VERSE: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matthew 7:21

MATTHEW 21:28-31; 22:1-14

IF WE are to understand the scriptural testimony concerning the kingdom of God it is essential to keep in mind that in this kingdom there are both rulers and subjects. The work of God in the earth up until the present time has been the selection and preparation of those who are to share in the rulership of that kingdom. Jesus is the King, or ruler supreme, the One who came in fulfillment of the Old Testament prophecies concerning a Messiah who was to establish a world-wide government, through the agencies of which all the families of the earth are yet to be blessed as the subjects of the kingdom.

Many erroneously suppose that Christ's kingdom began its rulership at his first advent. These fail to note the many texts of Scripture which reveal that before the kingdom begins its rule to bless mankind with peace, and health, and everlasting life a "little flock" was to be chosen from among mankind to be in-

heritors with Christ of the rulership aspect of the kingdom. (Luke 12:32) This work has been in progress since the beginning of the age, having been initiated by Jesus.

Prior to the coming of Jesus, the people of Israel were the ones with whom the Lord was specially dealing. His promises had been made to them, and they were the first to whom the opportunity of joint-heirship in the kingdom was offered. The ministry of both Jesus and the apostles was limited at first to the people of this one nation.—Matthew 10:5, 6

The two parables which constitute this lesson are related to this situation. The application of The Parable of the Two Sons is made by Jesus. It calls attention to the two general classes of people in Israel to whom Jesus ministered. One was the ultra religious class led by the scribes, elders, and Pharisees. The other class comprised the publicans, sinners, and harlots.

The religious class, according

to the parable, made great professions of loyalty to God, and willingness to work in his vineyard. However, their attitude belied their professions. On the other hand, the nonreligious class made no pretensions of wanting to do God's will, yet, when the call came, these were more ready to respond than the others. The parable, of course, is very general. Actually not many of either class accepted Jesus and became his followers.

This point is emphasized by the second parable concerning the king who made a wedding feast for his son. The guests to this feast had already been invited. These were the people of Israel. But when, through Jesus and those who labored with him, the call went out to the guests to come in to the feast, "they made light of it," and had various excuses as to why they could not attend.

Then the servants were bidden to go out into the highways and invite any and all who showed an interest to come in and partake of the wedding feast. This would compare with the time, three and one-half years after Pentecost, when the Gospel went to the Gentiles. No longer was it restricted to the "guests" who previously "were bidden." Now the Gospel call, by Jesus' own instructions, was to go out to the

whole world.—Matt. 24:14; 28:19; Acts 1:8

The general lesson of the parable is obvious, and some of its details also. The bidden guests to the feast not only for the most part refused to attend, but treated the king's servants spitefully, and slew some of them. This reminds us of the attitude of many in Israel toward Jesus and his disciples. They caused the death of Jesus and, later, of a number of his faithful followers.

When the king inspected his guests, he found one without a wedding garment. It was the custom then for the host to furnish such a garment to all guests. This reminds us of the fact that all who accept the Gospel call to follow in the footsteps of Jesus are furnished with the robe of his righteousness. (Isa. 61:10) None is worthy to attend the feast in his own righteousness. The feast itself might well be the rich spiritual truths of God's Word of which all true disciples are privileged to partake.

QUESTIONS

Up until the present time what has been the work of God in the earth?

To whom did Jesus and the apostles at first confine their ministry?

Why and when did the Gospel go to the Gentiles?

What is represented by the wedding garment?

Dangers of Self-Righteousness

MEMORY VERSE: "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."—Matthew 23:12

MATTHEW 23:13-24, 37-39

THE scribes and Pharisees of Jesus' day sat "in Moses' seat," and Jesus instructed the multitude to obey them. (Matt. 23:1-3) However, by rejecting Jesus as their Messiah they proved unworthy to be continued in this position of trust, and Jesus was even then preparing his disciples to be, as his representatives, the light of the world.

Eight times in our lesson Jesus refers to the scribes and Pharisees as "hypocrites" and "full of hypocrisy." Verses 4 to 7 of the chapter mention characteristics of the scribes and Pharisees which made them unworthy of God's continued confidence and favor. They bound heavy burdens upon the people, and did nothing to help them bear those burdens. They rendered service, not to please God, but to be seen of men. They "made broad their phylacteries," and enlarged "the borders of their garments." They loved "the uppermost rooms at feasts, and the chief seats in the synagogues." They loved to be

greeted in the market place, and be called, "Rabbi, Rabbi."

Jesus then outlined the true standard of conduct in matters of this kind. His followers were not to use titles. They were not to be called "father," "for one is your Father, which is in heaven." No one was to be called "master" among them, for they were all to be brethren, serving the one "Master, even Christ." "He that is greatest among you shall be your servant," Jesus said. And then our memory verse, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."—vss. 8-12

Jesus pronounced woe upon the scribes and Pharisees eight times, and in each instance gave a reason for his action. In a general way these "woes" contrast with the "blessings," often referred to as the Beatitudes, as set forth in Matthew 5:3-12. These reveal the qualifications needed by those whom the Lord can use and bless in his service. They must be poor in spirit, sympa-

thetic, meek, have a genuine desire for righteousness, be merciful, pure in heart, and peacemakers. Besides they must be able to endure persecution for righteousness' sake and maintain a proper spirit toward their persecutors.

The scribes and Pharisees did not possess these qualities, but were governed by opposite and selfish principles. They lusted for power, and made a pretense of righteousness which they ceremoniously demonstrated. Instead of being willing to endure persecution for righteousness' sake, they were the persecutors. Not being usable in God's service, the time had come when they were to be cast off. Since the people of Israel as a whole allowed themselves to be influenced by these unholy leaders, the nation itself was cast off with them.

This is brought to our attention in verses 38, 39, which read: "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Israel as a nation had been recognized by God as exclusively his people, and in line for joint-heirship with the Messiah. (Amos 3:2) It was this unique position which the people lost through failure to accept Jesus as their promised Messiah. This was their "desola-

tion." Since that time, as individuals, they have had the same opportunity to enjoy God's blessings as the remainder of the world of mankind. Peter expressed the thought in his sermon to Cornelius and his household, saying, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." —Acts 10:34, 35

Nor did the Israelites of Jesus' day lose their opportunity for salvation because they rejected the Messiah. Even in pronouncing woe upon them as a nation, Jesus explained that the time would come when they would say, "Blessed is he that cometh in the name of the Lord." This implies that the Israelites of Jesus' day will be raised from the dead at the time of Christ's second presence, and that they will have an opportunity to turn to God through him and be blessed. Paul confirms this in Romans 11:15, 25-32, where we are assured that "all Israel shall be saved."

QUESTIONS

In what sense did the scribes and Pharisees sit in "Moses' seat"?

What did Jesus mean by the statement, "Your house is left unto you desolate"?

Will those who rejected Christ ever have an opportunity to be saved?

Parables of Judgment

MEMORY VERSE: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—Matthew 24:44

MATTHEW 25:1-13

THE title assigned to this lesson by the International Sunday School Committee is not too appropriate to the scripture cited, which is The Parable of the Wise and Foolish Virgins. This parable is associated with the second coming of Christ, and apparently the Sunday School Committee held the false view that all who are not properly prepared to welcome the Lord are forever doomed, hence, the title, "Parables of Judgment."

But the parable is not designed to portray those in the world who do not accept Christ prior to his return. The ten virgins of the parable all represent the professed people of God. They are all virgins—pure ones. It is simply that the foolish virgins were not properly prepared for the period of tarrying which was to be experienced. While these foolish virgins are barred from going into the wedding, this does not imply their being deprived of salvation and sentenced to eternal torture.

As noted, the parable is related to the return of Christ. It

was given by Jesus as part of his response to the disciples' questions, "What shall be the sign of thy coming [Greek, presence], and of the end of the world [Greek, age]?" (Matt. 24:3) The parable indicates that a seeming tarrying would be associated with Christ's return. In Habakkuk 2:3 4 there is a prophecy which the Apostle Paul applies to the coming of the Lord, in which the prophet was told of a vision that would tarry, or seem long in reaching a fulfillment, and he was admonished to wait for it, for it would surely come to pass.—Heb. 10:37-39.

The disciples had asked Jesus not only concerning the sign of his second presence, but also about the time. In our memory text Jesus indicates that the time would not be known in advance. Indeed, he explains that no man knoweth the day nor the hour, that not even the angels knew this, and that he did not then know the time himself, that only his Heavenly Father knew this.—Matt. 24:36-39, 42-44; Acts 1:7, 8

Jesus' admonition to "watch" because of not knowing the time

implies that the watching ones would discern the fact that the Master had returned, while those who did not watch would be unaware of what had taken place. This suggests that for a time Jesus' faithful followers would know of his second presence, while the unbelieving world would not know about it, hence the many admonitions to the Lord's people to "watch."

Just what are we to watch? Certainly not the sky. Peter answered this question. He wrote, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (II Pet. 1:19) It is through the prophecies of the Bible concerning the return of Christ, including the one given by Jesus in response to the question concerning the sign of his second presence, that we learn of the conditions in the world which would betoken the fact that our Lord has returned. The prophecies outline many of the major world developments which we see taking place today, so we can say with assurance, "Behold the bridegroom." The word "cometh" is not in the Greek text.

Jesus explained that one of the signs of his second presence

would be a time of great tribulation which would threaten the existence of the entire human race. (Matt. 24:21, 22) The world today is facing this threat, which we believe is indisputable evidence of Christ's second presence.

This false conception has led to the error that there would be no opportunity to repent and to be saved after our Lord's return. According to the Bible, Jesus does not return to destroy the people, but to restore them to health and life during a period described by Peter as "times of restitution of all things." Peter explains further that this time of restoration had been "spoken by the mouth of all his [God's] holy prophets since the world began." (Acts 3:19-23) When Christ first returns he deals with, and rewards, his own followers. One aspect of this is represented in The Parable of the Wise and Foolish Virgins.

QUESTIONS:

Why is the title of this lesson inappropriate?

To what period in the plan of God is The Parable of the Wise and Foolish Virgins related?

What is the main lesson of the parable?

What point of truth is emphasized in our memory text?

What is the purpose of Christ's return?

Contending for the Faith

IN JUDE'S epistle we are exhorted to "earnestly contend for the faith which was once delivered unto the saints." (vs. 3) In verses 20 and 21 we read, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." These texts suggest that it is by contending for the faith once delivered unto the saints, and building up ourselves in our "most holy faith," that we keep ourselves "in the love of God."

This makes our understanding and defense of the "most holy faith" a very important consideration, and it naturally raises the question as to what constitutes this "faith" which was "once delivered unto the saints." Another expression used in the Bible to identify this faith is found in Romans 1:16, where the Apostle Paul wrote, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation." It is also the Gospel of the kingdom. To thousands at this end of the age it has come to be known as the divine plan of the ages.

The word "Gospel" means good news, or glad tidings. In examining the Scriptures to learn more of the details of this most holy faith, we should expect to find that it does contain the element of good news. Paul informs us that the Gospel was preached before unto Abraham when God said to this ancient friend that through his "seed" he would bless all the nations of the earth. (Gen. 12:3, 22:18) Paul informs us that Jesus was that promised Seed, and when Jesus was born into the world to carry out his mission the angel announced that his birth was "good tidings of great joy" which was to be "to all people."—Luke 2:10

Doctrines

God's plan of salvation is set forth in the various doctrines of the Scriptures. The word "doctrine" simply means teaching. Sometimes reference is made to the fundamental and the non-fundamental doctrines of the Bible. Actually, however, all the doctrines, or teachings, of the Bible are fundamental, because they are all necessary parts of the divine plan of salvation. There are, nevertheless, certain viewpoints which most of us hold that are in harmony with the Gospel of Christ which are not clearly set forth in the Bible. These viewpoints may vary in the minds of the Lord's people, but they should not be considered of sufficient importance to form the basis of controversy, nor should they be permitted to disrupt the fellowship of the brethren.

We suggest that the doctrines of the Bible which are of fundamental importance are those which can be definitely established by a "thus saith the Lord." At the center or hub of these basic doctrines of the divine plan truths is the ransom sacrifice of our Lord Jesus Christ. Paul wrote, "There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (I Tim. 2:5, 6) The word "ransom" means a corresponding price, and the reference here is to the fact that Jesus gave his perfect human life as a substitute for the life which father Adam forfeited through disobedience to divine law.

Creation and Fall

To gain a proper understanding and appreciation of the doctrine of the ransom one must know something of the nature of man, and the penalty which came upon him because of his disobedience. The Bible informs us that man was created in the image of God, and of the earth, earthy; that is, an earthly creature, not a spirit being. (Gen. 1:26, 27; I Cor. 15:47; Ps. 8:4-9) Associated with this basic truth is the further scriptural fact that the earth was designed and created to be man's eternal home. (Isa. 45:18) It was not the Creator's design that man

should experience a short span of imperfect human life here on earth and then, through a "gateway of death" be transferred to another place and condition of abode.

The penalty for sin is death, not torture. This is another basic teaching of the Word of God. God said to Adam that if he partook of the forbidden fruit he would die. (Gen. 2:17) Thousands of years later the Apostle Paul wrote, "The wages of sin is death." (Rom. 6:23) The only way these plain truths can be set aside is by changing the meaning of words, and this, indeed, has been done by many. Those who do not believe in the reality of death claim that death means separation from God in a place of torment. However, the Bible contradicts this false reasoning and informs us that "the dead know not anything."—Eccles. 9:5

Jesus took the sinner's place in death. Isaiah wrote that he poured out his soul unto death. (Isa. 53:12) It was this that provided a way of escape from death, making possible the resurrection of the dead. Paul wrote, "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) How clearly thus does a proper understanding of man's creation and fall show the need of the ransom, if the human race is to enjoy life beyond the grave! Truly these are among the great basic truths of the divine plan, and how we should cherish them and contend earnestly for them!

The Abrahamic Covenant

Another of the important doctrines of the divine plan of salvation is, as we have noted, set forth in the promise God made to Abraham. God promised that Abraham's seed would bless all the families of the earth. When Abraham demonstrated his faith by his willingness to offer his son in sacrifice, God confirmed his promise with his oath. (Gen. 12:3; 22:15-18) The Seed referred to in this covenant is, primarily, the Messiah, the Christ of the New Testament, Jesus being the Head, and the church his body. Paul wrote, "We, brethren, as Isaac was, are the children of promise."—Gal. 4:28

The natural descendants of Abraham looked forward to the coming of their Messiah, being assured over and over again that he would come and that God's promised blessings would be vouchsafed to them and to the people of all nations through him. Many of these prophecies spoke of the glory which would be attached to his rulership, while others revealed that he must first suffer and die for the sins of the people. The Jewish people overlooked these latter prophecies. Jesus came in his humility, and it not being the due time for him to establish his world government, they rejected him.

The prophecies foretold that at his first advent the Messiah would be born into the world as a babe, and of a virgin mother. (Isa. 7:14) The New Testament confirms the fulfilment of this prophecy (Luke 1:30-35; John 1:14) It was necessary that the "Word," or **Logos**, of God be made flesh in order that he might give his flesh for the life of the world. (John 6:51) This basic fact of Jesus' first advent is thus seen to be clearly established by the Scriptures, and therefore is certainly one of the fundamental doctrines of the divine plan.

Christ's Second Presence

The doctrine of Christ's second presence is also fundamental. This teaching embraces the manner of his coming. As we have seen, Jesus gave his flesh, his humanity, for the life of the world, and in his resurrection was highly exalted to the divine nature. (Col. 1:15; Eph. 1:20, 21; Phil. 2:8-11; II Cor. 5:16; I Pet. 3:18) By nature, therefore, Jesus is now invisible to the human eye, even as God is invisible. (I Tim. 1:17) It is this divine Christ who returns to earth at the second advent. This means that his return and second presence needs to be recognized otherwise than by seeing him with the naked eye. While in the flesh Jesus said that it would be only a little while until the world would see him no more.—John 14:19

The Scriptures teach that Jesus' faithful followers would recognize the fact of his second presence by means of signs which

would then become apparent. His disciples asked him, "What will be the sign of thy presence, and of the consummation of the age?" (Matt. 24:3, **Diaglott**) Our Common Version translation of this text erroneously uses the word "coming" instead of "presence," as correctly used by the **Diaglott** translation. The signs, therefore, which Jesus indicated in response to this question are not signs that his coming would be near at hand, but rather, they are signs that would indicate his return had taken place and that he was **already invisibly present**, as the Scriptures teach he would be.—Matt. 24:37-39; Luke 17:25-30

In response to the disciples' question, Jesus enumerated many signs. We wish to call attention to two of them which today are so clearly discernible that there is no escaping their meaning. One of these signs of Jesus' second presence is recorded in Matthew 24:21, 22. In this statement Jesus refers to the prophecy of Daniel 12:1 concerning a "time of trouble such as never was since there was a nation." Jesus uses the word "tribulation" to describe this foretold trouble, and explains that it would be so severe that unless it was shortened no flesh would survive.

Probably the greatest destruction of human life ever experienced by man occurred during the first and second World Wars, yet during all the weary years of those two wars the human race continued to increase. But now it is different. Scientists, militarists, government officials, and writers all agree that with the use of hydrogen bombs another full-scale war would result in the destruction of the entire human race. It was exactly this that Jesus foretold more than nineteen centuries ago as one of the signs of his second presence.

Another sign of his second presence given by Jesus pertains to the experiences of the Jewish people. He said, "Jerusalem [that is, the Jewish polity and nation] shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke 21:24) This trodden-down condition of the Jewish people began in 606 B. C. when they were taken captive to Babylon.

It was there that they lost their national independence, and they were still a subject people in Jesus' day. Jesus said that this situation would continue until "the times of the Gentiles" were fulfilled.

Now, in this end of the age, we have seen this situation changed. Not long after Jesus uttered this prophecy, the fulfillment of which was to be one of the signs of his second presence, the Jewish nation was destroyed altogether, and the people scattered among all nations, where the treading down was even more acute. But beginning in the closing years of the nineteenth century many changes have taken place. Finally, in 1948, these changes led to the formation of the new State of Israel. Not only has the nation of Israel come into being again as a nation, but it is a free nation, not subject to any of the Gentile nations. Indeed, this new nation is a member of the United Nations.

True, Israel is perplexed by the chaotic conditions which exist throughout the world, even as all the nations are distressed. She needs constantly to be on the alert against attacks by her Arab neighbors. Except for a small minority, the people of Israel do not yet recognize the prophetic meaning of their present experiences. This will come later. All that Jesus mentioned as one of the signs of his presence was that this people would no longer be "trodden down" by the Gentiles; that they would regain their national independence. This we have seen fulfilled to a remarkable degree.

Since the Scriptures clearly show that on our Lord's return he would be invisible except as revealed by signs, and since these two signs alone are so definite and understandable, we do not hesitate to say that the fact of the Master's presence is established by a "thus saith the Lord," and is therefore to be considered one of the basic doctrines of the divine plan. Besides, to recognize the Lord's presence is essential in order to see the real meaning of what is taking place throughout the earth today, and is a great cause for rejoicing on the part of all who long to see the full establishment of the messianic kingdom.

The High Calling

God's plan of salvation for mankind in general is restoration to life on the earth as humans. Peter speaks of the period in which this will be accomplished as "times of restitution of all things," and informs us that this feature of the divine plan had been spoken by the mouth of all God's holy prophets since the world began. (Acts 3:19-21) However, Jesus introduced a higher hope than this for his footstep followers. On the night before he was crucified he said to his disciples, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:2, 3

In his epistle the Apostle John wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) This means that in the "first resurrection" the true followers of the Master are exalted to the divine nature, even as he was exalted to the divine nature when he was raised from the dead. Thus they will be with him, and will be able to see him as he is.—II Pet. 1:4

Paul spoke of the Lord's invitation to this high position in the divine plan as a "heavenly calling." (Heb. 3:1) He also referred to it as a "high calling." (Phil. 3:14) Peter wrote concerning the hope of the footstep followers of the Master, saying, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (I Pet. 1:3, 4) Certainly this precious doctrine of the divine plan is well established by the Scriptures.

A Sacrificial Work

Associated with this hope of exaltation in the resurrection to be with Jesus, and to live and reign with him, is the privilege we

now have of following in his footsteps of sacrifice, suffering and dying with him. Paul speaks of this as being "planted together" in the likeness of Jesus' death. (Rom. 6:5) And this introduces another basic teaching of the Word of God; namely, that the followers of Jesus share in the sin-offering sacrifices of the Gospel Age. Jesus alone provided the ransom price; but his followers, covered by the merit of his blood, are invited to present their bodies "a living sacrifice," and are assured that in so doing their offering will be holy and acceptable to God.—Rom. 12:1

Paul writes further concerning this, saying, "In that he [Jesus] 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. 6:10, 11) Here is a great truth of the divine plan clearly stated. Jesus did not die unto sin in the sense that sin died out in his body. His death unto sin—the **Diaglott** says "by sin"—was as a sin-offering. And Paul uses the word "likewise" in connection with our offering. In other words, Paul is saying that we die as a sacrifice for sin just as Jesus did—not to ransom Adam and his children from the death penalty, but as participants in the great project of the divine plan to destroy sin throughout the earth, and thus to remove its blight from humanity.

Paul uses another interesting word in this explanation, which is "reckon." "Likewise reckon ye also yourselves to be dead indeed unto sin," he wrote. As members of the sin-cursed and dying race, we could not actually present an acceptable sacrifice to the Lord, but Paul authorizes us to "reckon" the matter as though we could; and this, of course, is with the assurance that our offering will be acceptable through the merit of Christ's shed blood on our behalf, the blood which he also shed on behalf of the whole world. Thus we see that the doctrine of the church's share in the sin-offering is well established in the Word of God, and therefore should be considered as one of the fundamental doctrines of the divine plan of salvation.

God's Covenants

In the outworking of his plan of salvation the Lord deals with his people under the terms of what the Bible refers to as covenants. We have already referred to one of these; namely, God's oath-bound covenant with Abraham. Then there was the Law Covenant with the children of Israel, which was made at Mt. Sinai. In Jeremiah 31:31-34 we find a promise by God that the time would come when he would make a "new Covenant with the house of Israel, and with the house of Judah," a covenant in which his law would be written in the inward parts of the people.

It is important to understand to whom these various covenants apply, and what is accomplished by them. The Abrahamic Covenant is an all-embracing one in that it promises a seed, and the blessing of all the families of the earth through that seed. The Law Covenant, which was added hundreds of years later, did not change or disannul the original covenant with Abraham. Paul assures us of this, and explains that "it was added because of transgressions, till the seed should come to whom the promise was made."—Gal. 3:17-19

Paul explains that Jesus is the Seed of promise, and adds that those who are baptized into him and who have "put on Christ," are also a part of that seed, "and heirs according to the promise." (Gal. 3:16, 27-29) Paul explains further: "Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are two covenants; the one from . . . Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. . . . Now we, brethren, as Isaac was, are the children of promise."—Gal. 4:22-28

It is clear enough from Paul's explanation that the followers of Christ, who, together with him, constitute the seed of Abraham which is to bless all the families of the earth, are

developed under the terms of the original Abrahamic Covenant; or, as Paul indicates, the Sarah feature of that covenant which produces the blessing seed as typified by Isaac. The nation of Israel was primarily concerned with the Law Covenant, and it has no special relationship to us as Christians today.

There is a view, which we consider unscriptural, that the promised New Covenant of Jeremiah 31:31-34 took the place of the Law Covenant at the beginning of the Gospel Age, and that the church is developed under this covenant. The lesson set forth by the Apostle Paul in II Corinthians 3:4-12 refutes this view. In this lesson Paul explains that we have been made "able ministers [or servants] of the New Testament," or covenant. He contrasts the glory in connection with the ministration of the Law Covenant, as reflected on Moses' brightshining face, with the glory to be associated with the ministration of the New Covenant. Then he refers to this glory as a "hope," not as something which is now a reality.

In Romans 8:24 we read, "Hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Thus, since our participation in the glorious ministry of the New Covenant is but a hope, it means that the operation of the New Covenant is future, which means that the church is not the offspring of the New Covenant. Thus we conclude that this proper understanding of God's covenants is of fundamental importance.

Covenant by Sacrifice

God's promise of the New Covenant is that his law will be written in the inward parts of the people. This implies a restoration to the perfection of the divine image which Adam enjoyed before he fell into sin and death. It is one of the Old Testament promises pertaining to "the times of restitution of all things" which Peter declared was spoken by the mouth of all God's holy prophets. (Acts 3:19-21) On the other hand, the call of God's people during the present age is to sacrifice, to give up

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NEW JERSEY

(Continued from page 31)

their earthly lives by being planted together with Jesus in the likeness of his death, a sacrificial death. In Psalm 50:5 this is referred to as a covenant by sacrifice.

Living a moral and upright life does not alone constitute one a Christian. The true believers are those who deny themselves, and take up their cross to follow Jesus into death. (Matt. 16:24) These are represented as being with the Lamb on Mount Sion, and of them it is said, "These are they which follow the Lamb whithersoever he goeth." (Rev. 14:1, 4) In addition to being exalted to the divine nature, they will live with Jesus, and reign with him in his millennial kingdom. These precious truths are clearly set forth in the Word of God, and are our inspiration to faithfulness in walking in the Master's footsteps.

Contending in Love

We have examined briefly some of the great truths of the divine plan which constitute "the faith which was once delivered unto the saints," our "most holy faith." It is by adhering to these great truths, and contending for them, that we keep ourselves in the love of God; for it is through these doctrines that God has revealed his love for us, and not only for us, but also for the whole world of mankind, a love with which all will become acquainted when the knowledge of his glory fills the earth as the waters cover the sea.—Hab. 2:14

How do we contend for the faith once delivered unto the saints? First of all we should endeavor to become more and more acquainted with all the precious promises of God pertaining to his plan. Also we should endeavor to be emptied of self, and filled more and more with the spirit of the Lord engendered by his promises. These promises all have conditions attached to them, and we should strive earnestly to be conformed to the divine will by complying with these conditions. In other words, our first contending should be in our own hearts and lives because the world, the flesh, and the Devil are constantly striving to draw us away from the Lord and away from the precious

doctrines of his plan. Paul admonishes that we take unto us the "whole armor of God," that we might be "able to withstand in the evil day," and the "armor" of God is his truth in all its glorious aspects.—Eph. 6:13

We are also to uphold the truth in our association with the brethren, and in both our general and personal witness work. We should be ready at all times to give an answer from the Scriptures pertaining to the hope in which we rejoice. (I Pet. 3:15) But we are to present and uphold the truth in love, manifesting the spirit of the Lord, which is the spirit of patience, understanding, and kindness. We should never be contentious. Being contentious does not help others to see the truth, and is no benefit to ourselves, but usually the reverse.

We know that few will accept the message today, but we can afford patiently to wait because of the assurance that the knowledge of the Lord will, in due time, fill the earth. In this hope we rejoice, and we can contend for the faith with patience and love, leaving the results with the Lord. Let us rejoice in the privilege we have of upholding and contending for our "most holy faith"!

WEEKLY PRAYER MEETING TEXTS

MARCH 4—"Whatsoever things are pure, lovely, and of good report, . . . think on these things."—Philippians 4:8 (Z. '03-9 Hymn 198)

MARCH 11—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Hebrews 12:1 (Z. '03-54 Hymn 20)

MARCH 18—"Gird up the loins of

your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—I Peter 1:13 (Z. '03-54 Hymn 266)

MARCH 25—"Ye, therefore, beloved, seeing ye know these things before, beware let ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ."—II Peter 3:17, 18 (Z. '03-70 Hymn 183)

Paul, the Faithful

JESUS is the outstanding example of devotion to the will and work of his Heavenly Father, and the Apostle Paul earnestly endeavored to be like him. From his prison home in Rome Paul wrote, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." (Phil. 3:17) Again, "Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." (Phil. 4:9) Paul did not admonish that we follow him instead of Christ; he entreated the brethren to follow him in the same faithful manner and to the same sacrificing degree that he followed the Master.

Paul was a devoted servant of God even when he was still Saul, and a persecutor of the church of Christ. He was sincere in his devotion, but unaware of the fact that he was opposing God in his efforts to stamp out the Christian church. When the Lord appeared to him on the Damascus road, and revealed to him that Jesus truly was the Messiah, he was ready at once to embark upon the ministry of the Gospel.

Paul entered the ministry of Christ fully aware of the hardships which would be involved, for the Lord revealed to Ananias that he would show Paul (then known as Saul) "how great things he must suffer" for his "name's sake." (Acts 9:1) But this did not deter Paul. We read that "straightway he preached Christ in the synagogues, that he is the Son of God." (Acts 9:20) That Jesus claimed to be the Son of God was one of the "crimes" for which he was crucified. This point was particularly distasteful to the Jews, but this did not dissuade Paul from affirming in the synagogues that the One whom they had crucified was indeed the Son of God, and that now he had been raised from the dead.—vs. 22

Paul must have realized that this would lead to persecution. We read, "And after that many days were fulfilled, the Jews took counsel to kill him." (vs. 23) Through the aid of the brethren at Damascus, Paul escaped from his persecutors by being let down over the wall of the city in a basket. But this proved to be only the beginning of a long ministry in which time after time attempts were made on his life. Besides, sufferings of other sorts resulted from Paul's faithfulness, but he never wavered or hesitated in saying and doing what he believed to be the Lord's will for him to say and to do.

To Paul, the "great things" which he had the privilege of suffering in the name of his Master were evidences of divine blessing. Indeed, he looked upon them as among the proofs of his apostleship. Writing on this point, he said:

"In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once **was I stoned, thrice I suffered shipwreck**, a night and a day have I been in the deep: in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."—II Cor. 11:23-28

None of these things moved Paul from his steadfast service of the Lord, the truth, and the brethren. Years after his conversion in Damascus, and while held in protective custody by the Romans, he testified to King Agrippa that he had not been disobedient to the heavenly vision which brought about his conversion to the cause of Christ. (Acts 26:19) Even when he spoke these words he knew that he would be taken to Rome as a prisoner.

Missionary Work Begun

Paul's active service began at Antioch, in association with Barnabas. There had been a scattering abroad of the believers as a result of the stoning of Stephen—to which, incidentally, Saul consented—and some of them had gone to Antioch and begun preaching the Gospel there. Many believed. The news of the wonderful manner in which the Lord was blessing the work in Antioch reached the brethren of the church at Jerusalem, and they sent Barnabas to assist. When Barnabas arrived in Antioch "he exhorted them all, that with purpose of heart they would cleave unto the Lord."—Acts 11:19-24

After witnessing the manner in which the Lord was prospering the work in Antioch, Barnabas concluded that still more help was needed, so he went to Tarsus, where he apparently knew he would find Paul. Paul returned to Antioch with Barnabas, and they labored together in this city for an entire year. Learning from Agabus "that there should be a great dearth throughout the whole world," the brethren at Antioch decided that they would send help to their brethren in Judea, "which also they did, and sent it to the elders by the hands of Barnabas and Paul."—Acts 11:27-30

Superficially, this does not appear to be an especially important incident, but actually it is very revealing so far as Paul is concerned. When he was converted the Lord told Ananias, whom he sent to visit Paul in the home of Judas, that he was a chosen vessel unto him to bear his name before the Gentiles. (Acts 9:15) Doubtless this information was conveyed to Paul. This would assure him that in addition to the fact that he would be called upon to suffer, the Lord also had an important work for him to do, and that he had been specially chosen for the service. But now we see this noble man of God, in association with Barnabas, acting as a carrier of material relief to their stricken brethren in Judea.

The point is that those whom the Lord can and does use in important aspects of his work must be humble enough to do

the lesser things. And doubtless Paul rejoiced in the opportunity of assisting Barnabas in the task assigned to them. He did not take the position that the Lord had commissioned him for more important service and that therefore someone else should go with Barnabas.

As the church at Antioch grew in numbers and in spirituality, it was natural that they should begin to think about extending the ministry beyond their own city. The Holy Spirit directed them to select Barnabas and Paul for this missionary work. (Acts 13:1-3) One of the places visited on that journey was Antioch in Pisidia. As was his custom, Paul first visited the synagogue. There he was given an opportunity to speak, and in a wonderful sermon presented the Gospel, pointing out the reasons why Jesus was the Christ of promise, emphasizing his resurrection from the dead.—Acts 13:14-42

Many of the Jews who heard this message rejoiced in it, as did also a number of Gentiles who had been converted to the Jewish faith. Paul preached this sermon on the sabbath, and on the following sabbath “almost the whole city” came together to hear the Word of God preached. Again Paul presented the Gospel eloquently and with power. But there were those who “raised persecution against Paul and Barnabas, and expelled them out of their coasts.” These servants of the Lord did not resist. Instead they “shook off the dust of their feet against” their persecutors and left the city. It was a trial, but nevertheless “they were filled with joy, and with the Holy Spirit.”—Acts 13:44-52

Paul’s experience at Antioch of Pisidia was not an isolated one. In essentially every place he visited he encountered bitter persecution. It did not always take the same form. Sometimes it originated with the Jews; sometimes with the Gentiles. Sometimes it resulted in imprisonment, as in Philippi; sometimes they were merely forced to leave the city. Also, even in those early days of the church, there were those referred to by Paul as “false brethren” who caused trouble for him.

At Troas

Paul's faithfulness to the vision which had been given to him often led to weariness of the flesh, for he never hesitated to make use of any opportunity of service which presented itself to him. We recall his experience at Troas, which Paul reached by ship. He remained with the brethren for seven days. The next day was the first day of the week, and he knew that the local brethren were gathering that evening for the breaking of bread, probably in remembrance of the resurrection of Jesus.—Acts 20:6-13

Paul decided to remain in Troas for another day in order to be with the brethren there for this important assembly, although he knew his ship was leaving. The next port of call for the ship was Assos, about twenty-five miles distant. He instructed the brethren who were traveling with him to leave Troas with the ship, while he remained for the meeting, although he knew this would require his walking those twenty-five miles to Assos.

Just why Paul considered it so important for him to be at that particular meeting in Troas is not revealed. Since the resurrection of Jesus was probably commemorated at the meeting, Paul may have taken the occasion to confirm their faith in this great fundamental doctrine of the divine plan. If so, we can imagine some of the telling points of his discourse by reading the 15th chapter of First Corinthians. This was the time when Paul preached all night. And it was here that a young man who was sitting in the window went to sleep, fell out of the window and was killed, and was restored to life by Paul.

What a long period of continuous service that proved to be! The beloved Paul must have been extremely weary by the time morning came. And then he had that long walk to Assos. Twenty-five miles of walking over the rough roads of that time was in itself a difficult task, yet Paul knew this was before him when he decided to remain in Troas and serve the brethren there. Yes, Paul was zealous. There is nothing in the record

of his ministry to indicate that he ever endeavored to save himself.

Ready to Die

One of the very interesting highlights of his ministry occurred while he was on his way to Jerusalem on his final missionary journey. On that journey he met with the elders at Ephesus. He made known to them that he was going "bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me." To this Paul added, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."—Acts 20:22-24

Later, certain brethren tried to dissuade Paul from going to Jerusalem, knowing that trouble awaited him there. But Paul replied, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:13) Paul was an ardent follower of his Master, and it would seem likely that under these circumstances he would recall the account of the time that Peter similarly tried to dissuade Jesus from going up to Jerusalem, to be arrested and to be put to death. What a blessing it must have been to him to realize that now he was going through an experience almost identical to the one in which Jesus proved so faithful. And Paul also met the challenge faithfully, and with fortitude.

Paul did not die at Jerusalem, as Jesus did, but he was there imprisoned by the Roman authorities to save him from death at the hands of an infuriated mob of his own countrymen. While in prison in Jerusalem the Lord appeared to him and said, "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." (Acts 23:11) This message of assurance from the Lord doubtless had a bearing on Paul's decision to appeal his case to Rome.

Being a lawyer, and a Roman citizen, Paul knew that if he appealed his case to Caesar the Roman authorities would be obliged to take him to Rome. He knew also that in this way he could get to Rome under the protection of Roman guards. But even so, his journey to Rome was a long and difficult one. That it was a great trial to the beloved Paul is indicated by a few words recorded by Luke in connection with brethren who came out from the city of Rome to meet Paul, having learned that he had landed in Italy. Luke wrote that when Paul saw these brethren "he thanked God, and took courage."—Acts 28:15

Still Faithful

From his prison home in Rome Paul wrote letters to the brethren, one of which was to the church at Philippi. There is not the slightest sign of discouragement in this letter, but to the contrary, he admonishes the brethren to "rejoice in the Lord alway: and again I say, Rejoice." (ch. 4:4) Looking back upon the harrowing experiences of his ministry, one less resolute than Paul might well have wondered, at this point, if it was all worthwhile; but not Paul. He seemed more determined than ever to serve the Lord, regardless of what the further cost might be. "For me to live is Christ," he wrote, "and to die is gain."—ch. 1:21

In chapter 3 of this epistle Paul further reveals his zeal for Christ, and his determination to be faithful to the Lord. In the first seven verses he reminds the brethren at Philippi of some of the advantages he had enjoyed as a Pharisee. From this statement it is evident that Paul, or Saul, as he then was known, had enjoyed a great deal of prestige, and had been a man of influence among his people. But he concludes by saying, "What things were gain to me, those I counted loss for Christ." (vs. 7) Even though now a prisoner in Rome, with his future as a man uncertain, Paul was still rejoicing in the fact that he had given up everything for Christ. He added, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the

loss of all things, and do count them but dung, that I may win Christ.”—vs. 8

With all his natural abilities Paul knew that he had no righteousness of his own that would commend him to the Lord. He wanted to be “found in him,” not having his own righteousness, which, as a Pharisee, was the righteousness of the Law. He wanted to be in Christ, and be assured of the righteousness “which is through the faith of Christ, the righteousness which is of God by faith.”—vs. 9

Paul wanted also to “know” Christ, “and the power of his resurrection, and the fellowship of his sufferings,” and to be “made conformable unto his death.” “If by any means,” he continued, “I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.”—vss. 10-12

In Ephesians 1:17-23 Paul reminds us of the mighty power of God which was manifested in the resurrection of Jesus Christ from the dead. He informs us that this same mighty power is enlisted on behalf of the followers of Christ even now, to assist them in their every time of need. And of course this power will also be utilized to raise each member of the Christ body from the dead.

Paul knew that there was only one way to attain the full likeness of Christ in the first resurrection, and that was to be “made conformable unto his death.” (Phil. 3:10) For this he gladly “suffered the loss of all things.” Paul realized when writing this epistle to the Philippian brethren that he had not yet “apprehended,” or secured that for which he had been called. “But this one thing I do,” he said, “forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”—vss. 13, 14

A Crown Laid Up

Later Paul wrote to Timothy from prison in Rome, and said,

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Tim. 4:68) When writing these words of assurance concerning himself, Paul's situation was somewhat different from the time when he wrote to the Philippians. At that time he was not sure what the immediate future held for him; he saw the possibility of a release from prison, and consequently of continued service in the Lord's vineyard. Had matters turned out this way, Paul knew that he would have been subjected to many more tests, and he did not want to be one who "thinketh he standeth," lest some unexpected experience should cause him to fall.—I Cor. 10:12

But when Paul wrote to Timothy the situation had changed. Now he knew that soon he would be executed. Whether or not he had been officially notified of this, we may not know. But Paul had learned about it, and could still write, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (ch. 1:12) Paul had met the final test, and had been victorious. That course of faithfulness begun in Damascus was now essentially finished. Through all the many things he had suffered, he had continued to fight "a good fight," and he had "kept the faith." He knew, therefore, that a crown of righteousness had been laid up for him which he would receive when his Master returned.

"And not to me only," Paul added, "but unto all them also that love his appearing." The "love" which Paul speaks of is the love which he manifested throughout the entire course of his ministry. This was the zealous, self-sacrificing love which consumed Jesus, and Paul held back nothing in order to be like Jesus. Do we have this love? Are we following Paul as he followed Christ? Is this the "one thing" which is uppermost in our minds and hearts? If it is, and we continue in this way of faithfulness, we too will one day finish our course with joy and be joined with Jesus, and Paul, and the other faithful ones.

A Good

Conscience

CONSCIENCE is generally thought of as the faculty within us which enables one to discern between right and wrong. But this definition is not always true, because in fallen humanity it so frequently needs to be educated in order to clearly distinguish good from evil.

Father Adam in his perfection possessed a perfect conscience. The law of God was written in his very being, and a good conscience always enabled him to discern at once what was in accord with God's will, and what was not. In addition, his perfect conscience would surely bring with it, in connection with all his experiences from day to day, a tremendous urge to choose the right course and shun the wrong. This happy condition is described in the Scriptures as "a conscience void of offense." (Acts 24:16) Such a conscience always told father Adam that in thought, word, and deed he was perfect.

When man fell from this per-

fect state he began to experience the wages of sin—death. In other words, man began to traverse the broad road ultimately ending in destruction, and along with the deterioration of his originally perfect mental and physical powers, his perfect moral nature also began to suffer and deteriorate. Just as some through the fall have suffered more than others (and in some branches of the human family man's mental powers have become particularly dwarfed), so it has been the same with the conscience. This gradual drift away from God and original perfection is graphically described by Paul in Romans 1: 21, 28. He says, "When they knew God, they glorified him not as God, . . . but became vain in their imaginations, and their foolish heart was darkened." "Even as they did not like to retain God in their knowledge, God gave them over to a mind void of judgment."—Margin

Hence we see how some sections of the human family have become so fallen, mentally, morally, and physically that in certain directions, as the Scriptures indicate, they are continually doing wrong, and yet are ignorant of the fact. The conscience being

warped and hardened through heredity, and supplemented by a persistent course of wrong-doing, does not condemn its possessor when he violates the divine law and commits sin. On the other hand, as some when born are more favoured physically and mentally than others, so it would seem that there can be considerable differences among men as to the state of the conscience.

A Good Conscience

The Scriptures indicate that some, in spite of the fall and the reign of sin and death, are born with a reasonably good conscience. Their conscience readily points out to them the right course of conduct in any matter; and although they cannot always do perfectly the things conscience dictates, their conscience is considerably alive in all matters of moral conduct. So Paul says of some not even blessed with the light of the divine revelation, that they "do by nature the things contained in the Law." (Rom. 2:14) These, our Lord tells us, are in the condition favourable to the receiving of the message of salvation when they hear about it. He speaks of those ready to receive the glad tidings as having "an honest and good heart" (in other words, a good conscience), into which, when the good seed of the Word of God

falls, it takes root and bears fruit.—Luke 8:15

If in this age it is only the "good ground" hearers of the Word who can respond to the Gospel invitation to lay hold of eternal life through Christ, and that these as a rule are blessed with a good conscience, or an honest and good heart, it enables us to see the justice of God's purpose in arranging that the difficult conditions now surrounding the proclamation of the message of life should not always prevail. Now it is a difficult gate of entrance into the way of life ("strait is the gate"), and an equally difficult path in which to walk ("narrow is the way"); but the present calling of a few, the church, is to be followed by the blessing of the remainder of mankind under the favourable conditions of Christ's millennial kingdom, when the way of life will be so plain that "the way-faring men though fools, shall not err therein." (Matt. 7:13, 14; 13:8, 23; Isa. 35:8) However fallen and degraded some of Adam's race may become, in that day the power of the kingdom will restore and lift them up, and enable them, if they will, to develop a good conscience.—Jer. 31:31-34

An Insufficient Guide

Even those who in this age

have been drawn by the Father and called to be members of the church, and who have been blessed with a good conscience, an honest and good heart, have a conscience that is by no means perfect, but which needs to be trained and educated. Hence, instead of being left with only our conscience to guide us as to the will of God, and the laws of righteousness, God has given us his Word in which the perfect standards of truth and righteousness are set forth and illustrated in numberless ways.

And although we may have had a tolerably good conscience to begin with, through the Word of God and the Spirit of God our conscience is educated; and as we progress in the narrow way to life, it indicates to us more and more accurately, right principles and the things in accord with the will of God. By responding thereto, we "walk in the light, as He is in the light."—I John 1:7

Paul, in writing to Timothy, indicates that the end of all God's dealings with and instructions to us is that we develop "love out of a pure heart, and of a good conscience, and of faith unfeigned." (I Tim. 1:5) If some who know not God or his Word have a sufficiently good conscience to enable them to "do by nature the things contained

in the Law," and if the good conscience of others prompts them to draw near to the Lord through faith and consecration, how much more is it reasonable to think the conscience would be improved, made more alert and reliable, after the Lord has begun to work in us to will and to do his good pleasure. Thus the Scriptures clearly imply that our consciences can be educated and trained so that they become more and more reliable in their indications as to the will of God in connection with every experience which comes to us.

Having through consecration begun to walk in this path of instruction and spiritual development made acceptable through justification by faith, the apostle intimates that it is of the utmost importance that we continue to make progress, for he says, "From which things some having swerved, have turned aside unto vain talking." (I Tim. 1:5, 6, R. V.) It is rather an easy thing for a runner in a literal race to swerve, unless he very closely watches his course. And to swerve and get off one's course in the Christian race will, as the apostle suggests, frequently result in such a one becoming an unprofitable servant, whose conversation at times will not be as edifying as it should be.

A further step in this wrong

direction away from the narrow way, Paul says, will frequently result, not only in "vain talking," but in one's becoming a teacher of false doctrine—"understanding neither what he says, nor whereof he confidently affirms." (1 Tim. 1:7, R. V.) Hence the importance of watchfulness that we order our steps by God's Word.

Peter says that the answer that one with a good conscience will make toward God when he sees all that the Lord has done for him is baptism; not merely the "putting away of the filth of the flesh" as pictured in John's baptism, but the baptism which implies a full consecration to God, and a willingness to be planted in the likeness of Christ's death.—1 Pet. 3:21; Rom. 6:3-5

A Pure Conscience

In I Timothy 3:9 Paul speaks of a pure conscience: "Holding the mystery of the faith in a pure conscience." This text shows the great responsibility resting upon those blessed with a knowledge of the truth, including the "mystery" that Christ is not one, but many members. Hence when we come into Christ we need not only to maintain a good conscience with regard to the principles of right and wrong, but also "a pure conscience" that will enable us to discern readily the principles which actuated our

Lord Jesus in connection with the carrying out of his covenant of sacrifice. And we are to be willingly submissive to all the principles of the faith relating to our own life as new creatures in Christ Jesus, not drawing back from any path the Lord's Spirit may indicate to be the right one; for an obedient heart and a pure conscience must go hand in hand.

After coming into Christ, we find that we not only have to decide between right principles and wrong principles, but also between the things of the Spirit and the things of the flesh. And as Paul tells us, "The flesh lusteth against the Spirit." (Gal. 5: 17) That is, the flesh calls for us to do things contrary to our consecration vow to sacrifice our humanity and use it up in the service of God. Giving way to the flesh, its comforts, its aims and ambitions, would be sure to injure our good conscience, our pure conscience with which we have been blessed, and this would certainly mean failing to maintain a conscience void of offense toward God and toward man.

Paul, addressing those seeking his life, and referring to his life both before and after he had come to know the Lord, says, "Brethren, I have lived before God in all good conscience until

this day." (Acts 23:1, R. V.) And when addressing the Roman governor Felix, he also tells of his earnest endeavours, especially during his many years in the Master's service. We quote: "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." (Acts 24:16) Not only did Paul seek to maintain a pure conscience in his personal relationship with the Father and the Son, but it was his earnest endeavour to pursue such a reasonable course as would cause the minimum of offense or disapproval among those that are without with whom he had to do.

A Weak Conscience

Another reference to the conscience is made by Paul in I Corinthians 8:7. Here he speaks of the possibility of some of the Lord's people having "a weak conscience," and how, instead of being people of strong convictions who would stand for their principles whatever the cost, they would be inclined at times under certain circumstances to give way, possibly on account of failing to stand resolutely for what is written in the Holy Scriptures, or perhaps by allowing themselves to be influenced by the conduct of others, and thus failing to enjoy the full liberty of Christ.—I Cor. 8:12

A Defiled Conscience

Conscience enlightened by the Word of God must ever be our guide, and not the conclusions of others, however sincere or well-meaning they may be. Indeed, it is sad to think of the numbers today who because of weak conscience are guided by the example of others rather than by a "thus saith the Lord," and who thus allow themselves to be hindered from carrying out the service of God to which they consecrated themselves.

In writing to Titus, Paul speaks of some who possess a defiled conscience. He says, "To the pure all things are pure; but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. They profess that they know God, but by their works they deny him." (Titus 1:15, 16, R. V.) The apostle speaks here of both the mind and the conscience being defiled.

This seems to suggest the way the Adversary will generally work. He will first endeavour to deceive us regarding some principle of truth, either relating to doctrine or conduct. If he succeeds, the mind becomes defiled by error, and if the conscience gives way so that we act in accord with the error, the conscience—overcome by various

fleshly considerations—will fail to point out the right path, or the right principle, which it is of vital importance should govern us. Thus the very terrible condition might be reached, described by Paul in verse 16: "They profess that they know God, but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate," "worthless," Diaglott.

A Seared Conscience

Such a course as mentioned foregoing would surely lead to an even more serious condition; namely, that of "a seared conscience." In I Timothy 4:2, R. V., Paul speaks of "the hypocrisy of men that speak lies, branded [A. V. 'seared'] in their own conscience as with a hot iron." That which is branded as with a hot iron is marked in a way that makes an impression most difficult, if not impossible, to remove.

Wilful wrongdoing, or wrongdoing with the consent of the conscience, is a most dangerous and difficult condition from which to be recovered, and appears to be the condition into which, under severe temptation, many professed servants of God have allowed themselves to fall. Increased gain and profit, a larger sphere of influence, and greater prosperity, have frequent-

ly started many on the wrong road.

It may seem surprising that clever, intelligent men, more or less familiar with the Hebrew and Greek text of the Old and New Testaments, should support and preach some of the totally unscriptural and unreasonable teachings of the creeds, such as "eternal torment" in a fiery hell. The conscience—in some cases at least—must have been "seared" or "branded" ere one could reach such a condition, believing and teaching doctrines so far removed from the Spirit of Christ.

No wonder Paul could say, "Be ye followers of me, even as I also am of Christ." (I Cor. 11:1) In II Corinthians 1:12, R. V., Paul very humbly tells us that not only by word of mouth did he profess to be a faithful follower of Christ, but he says it was "the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom [a wise outward appearance] but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward." (Compare I Cor. 10:23-29; 8:9-13) An undeveloped or misguided conscience, as we have seen, will almost surely lead away from God, but a good conscience points us to a different path. Peter speaks of the blessing of "Having

a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ."—I Pet. 3:1, 6 R. V.

Finally, in writing to Timothy, Paul tells him that this very desirable attainment, "a good conscience," is one of the most important things the Lord has in mind in his dealings with us. He says, "Now the end of the com-

mandment," the end the Lord has in mind in connection with all his dealings with us, including all his exhortations and encouragements, is the attainment of "love out of a pure heart and a good conscience, and faith unfeigned [sincere]." (I Tim. 1:5, R. V.) This is the attainment of the man of God who would be thoroughly furnished unto every good work. I Pet. 3:1, 6, R. V.

BRITISH SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, Pilgrim Department, 15 Southwood Gardens, Gants Hill, Ilford, Essex.

A. BOYCE		E. T. NADAL	
Latchford	Mar. 21	Dewsbury	Mar. 28
E. HALTON		W. F. READER	
Manchester	Apr. 11	Liverpool	Mar. 28
Latchford	25		
J. H. MURRAY		E. G. ROBERTS	
Liverpool	Apr. 4	Manchester	Feb. 27, 28

"FRANK AND ERNEST"

Thames Estuary 299 and 188 metres 5:45 p.m. Sundays

SPECIAL MEMORIAL SUPPER RECORDING

As has been our custom for a number of years, we have prepared a special tape recording of a Memorial Supper service, including a short discourse on the subject, together with appropriate music. This special tape recording will be mailed free to any of the brethren having tape recorders and who would like to have it on loan. It is specially suitable for the isolated, and for small groups who are without a leader. Address your request to, Dawn Recorded Lecture Service, 37 Wilson Avenue, Rutherford, N. J.

Christ Our Passover

"Behold the Lamb of God, which taketh away the sin of the world."—John 1:29

THE "lamb" symbolism is used very prominently in the scriptures in connection with God's plan of redemption and restoration through Christ. It first appears in connection with a burnt offering which Abel presented to the Lord. (Gen. 4:4) Its last appearance is in Revelation 22:1, where we are informed that "a pure river of water of life, clear as crystal," was seen "proceeding out of the throne of God and of the Lamb."

There is an interesting situation in connection with the lamb offered in sacrifice by Abel. Our first parents had been sentenced to death and driven from their garden home in Eden, but the Lord had said that the "seed" of the woman would bruise the serpent's head. (Gen. 3:15) This indicated that divine love in some way still overshadowed God's human creatures. Our first parents, yielding to the influence of "that old serpent, which is the Devil, and Satan," had transgressed God's law. (Rev. 20:2) They had sinned, and had forfeited their right to God's favor. But God's mention of the seed bruising the serpent's head indicated that in some manner their sin would not always stand against them. So it might well be that having made this promise God began to illustrate how it would be carried out; that there was to be a remission of sin through the shedding of blood—the blood of "the Lamb of God which taketh away the sin of the world."—Heb. 9:22

The lamb symbolism is again brought to our attention in connection with God's dealings with Abraham. God had promised

this patriarch that through his seed all the families of the earth would be blessed. (Gen. 22:18) Here, again, the setting aside of the death sentence is implied. Abraham's son Isaac was a type of Christ, the real Seed of promise. (Gal. 3:16) God asked Abraham to offer Isaac in sacrifice, and Abraham proceeded to do this. But when he had built the altar and laid Isaac upon it, and had raised his knife to slay his son, an angel of the Lord intervened, and directed that Abraham substitute a lamb on the altar for Isaac.—Gen. 22:5-13

This is a very meaningful illustration. The offering of Isaac indicates that before all the families of the earth could be blessed a loving father must give up in sacrifice his beloved son. In the outworking of the divine plan, the Scriptures reveal that it is the Heavenly Father who gives his "only begotten Son" for the sins of the world. (John 3:16) The lamb that was substituted as a sacrifice pictures the Son of God whom he sent to redeem mankind from sin and death, and who would be known as "the Lamb of God."

In the prophecies the Redeemer is described as a lamb which would be "brought to the slaughter." (Isa. 53:7) This prophecy further states concerning God's Lamb that "he is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. 53:3-5

The Passover Lamb

The lamb symbolism is again brought to our attention in connection with the exodus of the Israelites from Egyptian bondage. It was the death of Egypt's firstborn—the tenth plague—that resulted in the release of the Israelites. And if Israel's

firstborn were not to be destroyed, it was necessary for each family to sacrifice a lamb and sprinkle its blood upon the lintels and doorposts of its house. This was to be done early in the evening, and that night the lamb was to be eaten.

There are two New Testament passages which reveal the significance of what occurred in connection with Israel's pass-over. Paul speaks of "the church of the firstborn." (Heb. 12:23) In God's dealings with Israel their firstborn were exchanged for the tribe of Levi, and the tribe of Levi became God's representatives in Israel, and the servants of the people in religious affairs. The priests of Israel came from the tribe of Levi. From Paul's reference to "the church of the firstborn" it seems clear that Israel's firstborn were a type of the church of Jesus Christ.

Israel's firstborn were the first to be saved under the protection of the blood of the passover lamb, and the next morning the entire nation was led forth to freedom, saved from the continuing oppressive hand of Pharaoh, which eventually would have destroyed them. Thus in the passover and Exodus we are reminded that, in God's plan of redemption and salvation, the followers of the Master, the antitypical firstborn, are the first to be delivered from the thralldom of sin and death, and then, in the morning of earth's new day, all mankind will be delivered from the bondage of sin and death under the great taskmaster Satan, typified by Pharaoh.

Our Passover

The people of Israel were enjoined to commemorate the pass-over at the appropriate time each year, which was the fourteenth day of their month, Nisan. This year, incidentally, the corresponding day in our calendar will be the fifteenth day of April. Jesus was an Israelite, and was under obligation to observe the passover memorial. For that purpose he was in the upper room which a friend had provided, when, after the regular feast of the passover, he took some of the remaining unleavened bread, and some of the wine, and instituted a memorial of his own death as the antitypical passover Lamb.

We read concerning this, "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:26-28) Later Paul wrote, "Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—I Cor. 5:7, 8

We believe that the appropriate time to observe this memorial of Jesus' death is on the anniversary of the passover date, as nearly as it can be calculated. Jesus did not intend this to be a daily, weekly, or monthly observance, but a yearly commemoration, not of the death of the typical passover lamb, but of his own death as "the Lamb of God, which taketh away the sin of the world." This year, as every year, thousands of the Lord's consecrated people the world over will gather together in little groups on the evening of April 15, and will observe this memorial of the Master's death, and it will be a blessed occasion for all who do so in sincerity and in truth.

Jesus explained that the bread represented his broken body, and the cup his shed blood. As we partake of these emblems we are saying to one another and to the Lord that we recognize our need of his sacrifice on our behalf because of the fact that we are by nature members of a fallen and sinful race. On another occasion Jesus said that the only ones to receive life through him would be those who eat his flesh and drink his blood, and it is this that is symbolized by our partaking of the bread and the cup.—John 6:51, 53, 54

It was difficult for the disciples, prior to their receiving the Holy Spirit, to understand how they could eat Jesus' flesh and drink his blood. Noting this, Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (vs. 63) Jesus thus

tells the disciples that it would not profit them to eat his literal flesh. "It is the spirit that quickeneth," or giveth life, he said, and added, "The words that I speak unto you, they are spirit, and they are life."

In other words, we partake of the flesh and blood of Jesus, symbolically speaking, by our obedience to his teachings, and to the teachings of the entire Word of God, of which Jesus is the central figure. This means that we do not partake of Christ merely on the evening of the Memorial Supper, but daily, throughout the entire course of our earthly pilgrimage. It is through the teachings of the Word that we learn that we are sinners, and estranged from God through wicked works. It is through the Word that we learn the need for repentance, and the acceptance of Jesus and his redemptive work on our behalf. It is through the Word that we hear the invitation to consecrate ourselves to the doing of God's will. We hear Christ invite us to deny ourselves and take up our cross and follow him.—Matt. 16:24

It is through the Word that we are given all those helpful admonitions to faithfulness in laying down our lives in divine service. Through the Word we are counseled to humble ourselves under the mighty hand of God; to be submissive to his will, and thus to work out our own salvation, while he works in us to will and to do of his good pleasure. (Phil. 2:12, 13) And as we give heed to all these wonderful things of the Word of God, and as best we can apply them in our lives, we are, symbolically speaking, thereby eating the flesh and drinking the blood of the Son of man. Our partaking of the bread and the cup at the Memorial Supper is merely a reminder of the fact that if we are living up to our privileges we are feasting on Christ every day of the year.

We Share in the Sacrifice

I Corinthians 10:1 reads, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

For we being many are one bread, and one body: for we are all partakers of that one bread." The Greek word here translated "communion" literally means partnership. Paul is therefore saying that we have a partnership in the suffering and death of Jesus, and that when we partake of the bread and the cup at the Memorial Supper we should have this in mind also.

There are many passages of Scripture which substantiate this thought. Paul speaks of our being planted together in the likeness of Jesus' death. (Rom. 6:3-5) He wrote to Timothy that if we suffer with Christ we shall also reign with him, and that if we be dead with him, we shall also live with him. (II Tim. 2:11, 12) Peter wrote, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings."—I Pet. 4:12, 13

This significance of the bread and the cup is closely associated with the fact that we receive life from Christ. It is only because of the merit of his righteousness, and the life we receive by faith through him, that we can be acceptable to God as co-sacrificers with Jesus. But with this provision made through Christ we can present our bodies a living sacrifice, with the assurance that our offering will be acceptable to our Heavenly Father. (Rom. 12:1, 2) For this glorious fact we should especially give thanks when we partake of the bread and the cup at the Memorial Supper.

For the World Also

Jesus explained that the cup represented the "blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:28) It is "the" many that are referred to here; that is, all mankind. Jesus did not die merely for his followers of the present Gospel Age, but for the entire human race. He gave himself a "ransom for all, to be testified in due time." (I Tim. 2:3-5) He became "the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—I John 2:2

This means that human perfection and life will be obtainable by all under the terms of the New Covenant. (Jer. 31:31-34) And this in turn means that when we partake of the bread and the cup we are doing so in realization of the fact that through Christ a wonderful provision of life has been made by God for the blessing of all the families of the earth. Our rejoicing in the provision of life which the Lord has made for us will therefore be augmented by the knowledge that in giving his only begotten Son his love has also embraced all mankind, and that whosoever accepts him will not perish, but have everlasting life. Yes, God's Lamb takes away the sins of the whole world.—John 3:16, 17

In Sincerity and Truth

Paul wrote that we should keep the Memorial Supper in sincerity and truth. (I Cor. 5:8) As followers of the Master we should endeavor every day to keep our hearts pure and sincere, but this is especially important at Memorial time. One of the evidences of a pure heart is a deep and genuine love for the brethren. In the upper room on the night that Jesus instituted the Memorial, he mentioned the importance of having love for one another. Indeed, he said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—John 13:34; I John 3:16-19

Jesus also said that night, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14:21, 23) How wonderful is the thought of the Heavenly Father's love, and of the love of our Lord Jesus! And we can be assured that this love is shed abroad in our hearts simply by giving all diligence to keep his commandments.

The Memorial time is a time for sober thought. After all, it reminds us of the suffering and death of Jesus, and impresses the fact upon our hearts and minds that if we are to live and reign with him it will be only because we have suffered and died with him. Suffering and death is never pleasant to contemplate,

but that night in the upper room Jesus assured his disciples that he would give them his peace and his joy, and we can have that peace and joy of heart today despite the fact that we are walking in the narrow way of sacrifice and suffering.—John 14: 27; 16:33

At the conclusion of his sermon that night in the upper room, Jesus uttered that marvelous prayer recorded in John 17. He prayed for his disciples, and for those who believed on him through their word. He prayed that we might be sanctified by the truth, and be made one with him, even as he and the Father were one. He also prayed that his Father would love the disciples even as he had loved his Son. How precious is the thought that the Heavenly Father loves us even as he loved Jesus, the Lamb whom he had sent to take away the sin of the world! Let us keep this in mind for our encouragement, as on the evening of April 15 we partake of the bread and the cup.

After the prayer Jesus and his disciples made their way to the Garden of Gethsemane. We all remember the trying hours he spent there, when his disciples, weary of mind and body, could not watch with him to give him comfort in his great time of need. We remember Peter's noble attempt to rescue his Master from the mob which had come out from Jerusalem to arrest him, and how he drew his sword and cut off the ear of the servant of the high priest.

How appropriate is the lesson we can learn by observing the attitude of Jesus in this situation! He restored the servant's ear, and explained to Peter that he really did not need his help; that if he wished he could ask his Father, and the Father would send him twelve legions of angels to protect him. (Matt. 26:51-54; John 18:10) Jesus wanted Peter, and us, to realize that his life was not being taken from him; that he was voluntarily laying it down as a sacrifice for the sins of the world.

At times, when the way is difficult for us, we might be inclined to withdraw from the privilege of sacrifice. It is then that we should remember that our Heavenly Father is abundantly

able to strengthen us in our every time of need. Just as he gave Jesus courage to go all the way, he also will give us this courage and strength if we but put our trust in him. It will be well to keep this in mind as we partake of the Memorial Supper.

If we could single out one dominant thought concerning the Memorial, perhaps it would be one of thankfulness. It is indeed a time for thankfulness to God for all his mercies, and for the "unspeakable gift" of his beloved Son to be our Redeemer and Savior. (II Cor. 9:15) It is a time to be thankful for the privilege we have of walking in the Master's footsteps of sacrifice and suffering. It is a time for thankfulness for God's loving provision of life on behalf of all mankind. And it is a time for thankfulness for his daily providences in our lives, especially for his love in calling us out of darkness into his marvelous light. (I Pet. 2:9) Truly the Lord is good to his people, and may we show our thankfulness and appreciation by being faithful to him and to the doing of his will!

LETTERS OF APPRECIATION

Glad to Help

"Dear Brethren: The enclosed comes to you as an expression of my thanks to the Lord for all his many blessings to me day by day, and especially for the joy of being able to have an opportunity to help out in the wonderful way in which you are heralding forth the message of the kingdom. We rejoice every time we hear the message on the 'Frank and Ernest' program, which is so splendidly presented so as to appeal to one's reason as nothing else does. The letters printed in The Dawn from those who are hearing the good news for the first time makes us

rejoice more and more that the Lord is surely with you in all your efforts to give out the truth in its purity. We ask the Lord to continue to guide and bless you all in your faithful service to his name."
—Pennsylvania

Ninety-four and Rejoicing

"Dear Brethren in Christ: May God bless and keep each one of you in his love. The last two Dawns have been so good that I want to tell you how very much I have enjoyed them. I can't get 'Frank and Ernest' nor The Bible Answers, and I have no fellowship with anyone in the faith, but I have my Bible

and The Dawn, for which I thank the blessed Lord. I am ninety-four years old and now do not leave my room very often, so I cannot get out to meet anyone, but I do pray for all at The Dawn office and the dear ones in Christ Jesus everywhere. Please pray for me, dear friends, that I may be faithful."—Massachusetts

Eyes Opening

"Dear Friends: We are sending you our yearly subscription for The Dawn. We enjoy this valuable magazine very much, and have learned a lot from its pages. As we finish reading each issue we pass it on to a friend who is a Sunday School teacher. This friend enjoys them as much as we do, and has given

talks from these publications in his class, which consists of old and young scholars. We are getting our eyes open to the truth more and more each day. May God continue to bless you, and help you in your good work."—England

Rays of Understanding

"Dear Friends: I have pleasure in acknowledging receipt of the Dawn Magazine. I thank you very much for it. The Dawn has started to throw new rays of understanding. It has indeed enlightened me, and it will be nice for my use in the Sunday School. I do appreciate your literature, and shall be pleased to have your monthly magazine regularly."—Nigeria, Africa



For Your Newspaper

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

APRIL TOPIC: "The Resurrection" will be the "Frank & Ernest" topic for Sunday, April 18. This will be a timely topic, for on that day the entire professed Christian world will be commemorating the resurrection of Jesus Christ from the dead. This subject should be well advertised, and special circulars for this purpose will be available. The brethren report rich blessings resulting from the distribution of these special monthly circulars. Send your order in early. There is no charge. Address your request to, The Dawn, East Rutherford, New Jersey.

"GOD'S PLAN FOR SURVIVAL"

To be discussed by

"FRANK AND ERNEST"

WIBC—1070 kc., 10:30 A. M.

Sunday, March 21

Do you know that the end of the world is man's only hope for survival? Hear "Frank and Ernest," and send for the free book, "God and Reason." Address:

"FRANK AND ERNEST"

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

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

JENS COPELAND Orlando, Fla. Mar. 3	L. P. LOOMIS Gettysburg, Pa. Mar. 20 York, Pa. 21	Victoria, B. C. 12-14 Bellingham, Wash. 23 Seattle, Wash. Mar. 24 Bremerton-Port Angeles, Wash. 25-27 Tacoma, Wash. 28, 29 Onalaska, Wash. 30 Portland, Ore. 31-Apr. 1
O. D. DEIFER Catawissa, Pa. Mar. 21	J. Y. MAC AULAY Sayville, N. Y. Mar. 7	
EDWARD E. FAY New York, N. Y. Mar. 14	M. C. MITCHELL Paterson, N. J. Mar. 7	
THOMAS HICKS Allentown, Pa. Mar. 7	E. K. PENROSE New York, N. Y. Mar. 28	C. A. SMITH Washington, D. C. Mar. 28
LEVI JACOBS Hartford, Conn. Mar. 7	ROY E. POLAND St. Petersburg, Fla. Mar. 1-5 Orlando, Fla. 16	RICHARD SURACI New London, Conn. Mar. 21
GEORGE M. JEUCK Pottstown, Pa. Mar. 21	H. W. PRICE Duncan, V. I. Mar. 10, 11	F. S. WASSMANN New Haven, Conn. Mar. 28 Waterbury, Conn. 28
A. H. KRUMPOLT Baltimore, Md. Mar. 7 Philadelphia, Pa. 7		

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

DOMINICAN REPUBLIC

Santo Domingo
Emisoras Unidas 910 kc. 7:00 p.m.

PARAGUAY

Asuncion
Z. P. 9 Comuneros 970 kc. 10:15 a.m.

PERU

Lima Radio America 7:00 p.m.

URUGUAY

Montevideo Radio Carve
Saturdays; 4:30 p.m.

CALIFORNIA

Los Angeles KWKW 1300 8:30 a.m.
San Diego XERB 1090 9:00 p.m.

FLORIDA

Miami WMIE 7:15 p.m.

TEXAS

Corpus Christi KCCT 1150 10:30 a.m.
San Antonio KUKA 1250 10:00 a.m.

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

GEORGE BALKO Connellsville, Pa. Mar. 14	BRUNO HACK LoSalle, Ill. Mar. 7	HARRY PASSIOS Lakeland, Fla. Mar. 7
MIKE BALKO Duquesne, Pa. Mar. 14	G. HOMER HAMLIN Monterey, Calif. Mar. 21	Miami, Fla. 14
JOHN BARACOS Lokeland, Fla. Mar. 7	JOHN G. HULL, JR. Bakersfield, Calif. Mar. 14	LEO B. POST Aurora, Ill. Mar. 14
Miami, Fla. 14	Tehachopi, Calif. 14	THOS. T. RYDE Fullerton, Calif. Mar. 28
Monessen, Pa. 28	Whittier, Calif. 21	ALBERT SHEPPELBAUM Covert, Mich. Mar. 21
J. BURTON BROWN Phoenix, Ariz. Mar. 14	EDMUND M. JEZUIT St. Louis, Mo. Mar. 21	GEORGE TABAC Minneapolis, Minn. (Cedar Ave.) Mar. 14
FRED J. DARROW San Luis Obispo, Calif. Mar. 21	LEONARD JEZUIT Gary, Ind. Mar. 21	J. I. VAN HORNE Duquesne, Pa. Mar. 7
IRVING C. FOSS Whittier, Calif. Mar. 14	RUSSELL L. JURD Whittier, Calif. Mar. 28	Washington, Pa. 21
EARL L. FOWLER Son Diego, Calif. Mar. 14	EDWARD G. LORENZ Riverside, Calif. Mar. 21	HOWARD YOUNG East Liverpool, Ohio Mar. 14
	Ontario, Calif. 21	
	D. J. MOREHOUSE Milwaukee, Wis. Mar. 14	

CALLING ON TV STATIONS

Brethren in various parts of the country have been successful in arranging for the showing of The Bible Answers TV programs on their local stations. There are still opportunities for service in this field. We suggest that those who would like to make one or more of these calls write to our promotional director, Irving C. Foss, 744 Faircourt Lane, Glendale 3, California. Brother Foss will be glad to furnish full information concerning this work.

DAWN EXHIBIT AT WORLD'S FAIR: We are happy to announce that, the Lord willing, The Dawn exhibit will be presented at the New York World's Fair again this year. Many of the brethren are looking forward to participating in this opportunity of service.

CONVENTIONS

LAKELAND, FLA., MAR. 6-8—Sponsored by the St. Petersburg and Orlando Ecclesias. Civic Center Theater, Lake Mirror Drive. Mr. S. W. Jeuck, 1910 Hillcrest, Orlando, Fla. 32803.

MINNEAPOLIS, MINN., Mar. 7—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

MIAMI, FLA., Mar. 13, 14—Simpson Garden Club, 55 S. W. 17th Road. Mrs. E. M. Castleberry, 2028 S. W. Second St., Miami, Fla. 33135.

COLUMBUS, OHIO, Mar. 14—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

MINNEAPOLIS, MINN., Mar. 14—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

NEW YORK, N. Y., Mar. 14—Biltmore Hotel, Madison Ave. and 43rd St. Mr. F. S. Wassmann, 453 W. Saddle River Road, Upper Saddle River, N. J.

SAGINAW, MICH., Mar. 14—Saginaw Woman's Club, 311 N. Jefferson. Mrs. C. A. Sundbom, 207 Alice St.

CHICAGO, ILL., Mar. 28—Central Masonic Temple, 912 N. LaSalle St. Mr. John Trzynda, 340 Bonnie Brae, Itasca, Ill.

SALEM, ORE., Apr. 2-4—V.F.W. Hall, 630 Hood St., N. E. Mrs. James Blackman, 3754 Felton St., So.

SAN ANTONIO, TEX., Apr. 3, 4—Crockett Hotel, 302 E. Crockett. Miss Ruth New, 122 Yale Ave.

DETROIT, MICH., April 10, 11

FRESNO, CALIF., Apr. 10, 11

WILMINGTON, DEL., Apr. 10, 11

INDIANAPOLIS, IND., Apr. 11

MINNEAPOLIS, MINN., Apr. 17, 18

CLEVELAND, OHIO, Apr. 18

FORT WORTH, TEX., April 23-25

PATERSON, N. J., April 24, 25

GARY, IND., May 1, 2

BOSTON, MASS., May 8, 9

KANSAS CITY, Mo., May 8, 9

NEW ALBANY, IND., May 8, 9

HARTFORD, CONN., May 9

MONESSEN-WEST NEWTON, PA., May 16

VANCOUVER, B. C., May 22-24

ROCHESTER, N. Y. May 23, 24

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

BIBLE STUDENTS GENERAL CONVENTION

Bloomington, Ind.

July 31-August 5

THE MEMORIAL SUPPER IN 1965

The date for the Memorial Supper this year will be after 6:00 P. M., Thursday, April 15.

**An Excellent Gift
Especially for Children**

GOD'S PROMISES COME TRUE

This is a book of Bible stories for children—forty-eight illustrated stories, many in two colors. The stories, beginning with creation and including the more important episodes recorded in both the Old and New Testaments, are told in a style which makes them easily understood by children, and also interesting to grown-ups. Above all, they are free from the traditional errors of the Dark Ages. The Gospel-pure book is appropriate for every gift occasion.

255 PAGES 7x10 INCHES, CLOTH BOUND \$2.00

The first of these "keys" to the Bible was written more than seventy-five years ago, the last in 1904. They continue to be the outstanding text books on the Bible for our day.

**Studies
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Scriptures**

● The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.

● The Time Is at Hand, cloth, 50 cents each.

● Thy Kingdom Come, cloth, 50 cents each.

● The Battle of Armageddon, cloth, 85 cents each.

● The Atonement Between God and Man, cloth, 85 cents each.

● The New Creation, cloth, 85 cents each.

Question Books for Volumes 1-3, 10 cents each;
Volumes 4-6, 15 cents each.

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

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.—1 Cor. 3:15, 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; 1 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.—1 John 3:2; John 17:24; Rom. 8:17; 11 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