

The DAWN

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HIGHLIGHTS OF DAWN

PART 1 OF A 2-PART SERIES

CREATION OR EVOLUTION?

ON OCTOBER 24, 1996, Pope John Paul II issued a written statement to the Pontifical Academy of Sciences concerning the theory of evolution. He said, "Fresh knowledge leads to recognition of the theory of evolution as more than just a hypothesis." *The New York Times*, in reporting on this statement, said, "Nearly a century and a half after Darwin's 'Origin of Species', Pope John Paul II has put the teaching authority of the Roman Catholic Church firmly behind the view that the human body may not have been the immediate creation of God, but is the product of a gradual process of evolution.

"Neither the Pope nor the Vatican elaborated on the 'fresh knowledge' that prompted the Pope's statement. The church has never formally condemned the theory of evolution, but its strongest statement of concern came in the encyclical letter, 'Humani Generis', issued by Pope Pius in 1950.

"That encyclical strongly cautioned that while evolution as such might not be objectionable it

played into the hands of materialists and atheists who sought to remove the hand of God from the act of Creation.

“But Pius raised no objection to the promulgation of Darwin’s views as a ‘serious hypothesis’ that could be embraced by Catholics as long as it was not presented as ‘certain doctrine’. John Paul’s statement is unlikely to change significantly the teaching in Catholic schools in the United States, where it is already a standard part of the curriculum. But in public schools, where the teaching of evolution and creationism is a contentious issue, the Pope’s statement is seen as supporting the idea that religious faith and the teaching of evolution can easily coexist.”

The article also mentioned that in 1992, in a similar statement to the Academy, a group that advises the Papacy on scientific matters, the Pontiff sought to rectify one of the Church’s most infamous wrongs toward science, the persecution of Galileo for asserting that the earth moved around the sun. This latest press release also appears to be made in the spirit of removing opposition to science and has served to awaken in the minds of people everywhere that Darwin’s views have long stood as an emblem of conflict between reason and dogma, faith and science. It is true that Darwin’s publications, which were issued in 1859 and 1871, have created a controversy in all Christian faiths. For more than a century Christian churches have struggled to reconcile the scientists’ conclusion that man evolved over millions of years with the account in Genesis of the six days of Creation, involving the preparation of the earth for habitation and human beings.

Protestant fundamentalists have firmly continued to oppose the Darwinian view, and have taken a literal view of the Creation texts of Genesis. They have promoted the teachings of creationism in public schools in place of evolution, continuing a vigorous campaign in this direction. The questions raised by this latest press release are: "How scientific are the proposals of Darwin and his followers? What have Christian churches retained in the Creation account of Genesis? What does the Bible say about Creation? Are the Protestant fundamentalists correct in making a literal interpretation of the Bible?"

EXISTENCE OF A SUPREME, INTELLIGENT CREATOR

On the last two questions we note that the Bible's approach to the subject of Creation starts with the reasonable assumption that a Creator—an intelligent First Cause—already existed: "In the beginning God created the heaven and the earth." (Gen. 1:1) While many scientists lack faith in the existence of a personal Creator, attributing all the Creative works to the operation of natural law, there are many others who admit their inability to explain the operation of natural law except from the standpoint that back of it there is an intelligent Lawgiver. And many scientists today freely admit that the Darwinian theory of evolution has not been proven, hence should not be accepted as the answer to the problem of Creation.

Professor Beale, of King's College, London, a distinguished physiologist, said: "There is no evidence that man has descended from, or is, or was, in any way specially related to any other organism in nature, through evolution, or by any other proc-

ess. In support of all naturalistic conjectures concerning man's origin, there is not, at this time, a shadow of scientific evidence."

Professor Virchow, a naturalist of worldwide fame, said, "The attempt to find the transition from the animal to man has ended in total failure. The middle link has not been found and never will be. Evolution is all nonsense. It cannot be proved by science that man descended from the ape or from any other animal."

Sir William Dawson, an eminent geologist of Canada, said, "The record of the rocks is decidedly against evolutionists, especially in the abrupt appearance of new forms under specific types and without apparent predecessors. . . . Paleontology furnishes no evidence as to the actual transformation of one species into another. No such case is certainly known. Nothing is known about the origin of man except what is told in Scripture."

A moment's reflection upon the immensity and grandeur of the universe should suffice to convince us that behind all this display of intelligence and power must be the design of a great Being who is not only the Creator, but One who is worthy of our reverence and worship as God. Well did the prophet write that only the foolish say in their hearts, "There is no God." (Ps. 14:1; 53:1) David wrote: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." (Ps. 19:1,2) Surely no truer statement of fact than this has ever been written!

An appreciation of the infinite power of the Creator and of our littleness should make us teachable.

And how marvelously is the power of God manifested in his Creative works! Think for a moment of our own solar system, which is but an infinitely small part of the universe. We would stand appalled at the great power of the Creator did not the Scriptures assure us that he is as loving and kind as he is wise and powerful.

THE CREATIVE DAYS

The six days of Creation outlined in the first chapter of Genesis are descriptive, not of the creation of the earth, but of its gradual preparation for vegetable and animal life. Genesis 1:2 explains that, as originally created, it was "without form, and void"; that is, its ultimate contour, as God designed it, had not been developed, and it was empty of all forms of life. There were neither mountains nor valleys, trees nor shrubs, rivers nor oceans; but the earth "was."

A recognition of the division made in Genesis between the creation of the earth and its later preparation to be the home of man eliminates all need for controversy between science and the Bible concerning the age of the earth or the length of time required for its creation.

It is the so-called fundamentalist viewpoint of Genesis which is in sharp conflict with the well established facts of science. This viewpoint, briefly stated, is that approximately six thousand years ago the sun, moon, and stars, together with our own planet, Earth, were created in six twenty-four-hour days. Such a view cannot be substantiated in the light of science today.

But this does not mean that the Bible itself, surveyed in the light of its own revealing testimony,

is not scientifically correct. If science can prove that millions of years elapsed during which this earth came into being as a shapeless, empty mass, well and good. The Scriptures neither deny nor affirm these guesses and near-guesses of the scientists, but state simply that "in the beginning God created the heaven and the earth."—Gen. 1:1

And what is even more important for the student of God's Word to note is that the six days of Genesis, during which the earth, already created, was undergoing stages of gradual preparation for human habitation, were not short periods of twenty-four hours. They were, rather, epochs of time sufficiently long to permit the accomplishment of the work assigned to each.

THE LENGTH OF A CREATIVE DAY

In view of the wide Scriptural use of the term 'day', it is strange anyone should conclude that the Creative days of Genesis were only twenty-four hours in length—in fact, Genesis 2:4 refers to the entire Creative period as one "day."

The Bible speaks of the "day of temptation in the wilderness" (Ps. 95:8), which was forty years long. It prophesies the coming of "a day of [God's] wrath" (Zeph. 1:15), a period of time at this end of the age in which the selfish kingdoms of this world are set aside preparatory to the establishment of Messiah's kingdom. The Bible also refers to "the Day of Judgment" (II Pet. 3:7) which is to be a thousand years long. It will be during that thousand years that Christ will reign over the earth to bestow God's promised blessing of life upon a sin-sick and dying world.

Not only in the Bible, but outside of it as well, the term 'day' often relates to a period of time longer than twenty-four hours. We speak, for example, of Washington's day, Lincoln's day. It is in this sense that the term is used in Genesis. That the Creative days were not twenty-four-hour periods, the length of which is controlled by the relationship of the earth to the sun, is apparent from the fact that the sun was not made to rule the day until the fourth Creative epoch.

Another internal evidence, substantiating the fact that the time divisions of Genesis called days were not twenty-four-hour periods, is found in the description of what occurred during those days. Concerning the fifth day, for example, we read that "God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good."—Gen. 1:21

It should be observed that the fish and fowl were not merely created during the fifth day in order to bring forth their own kind in later days, but rather, they were created and brought forth during that one 'day'. This language clearly indicates a lapse of time sufficient to permit the waters in a natural way to swarm with fish, and for a plentiful supply of birds to multiply. The development during the other days similarly indicates the passing of long periods of time.

GEOLOGICAL EVIDENCE

The Genesis sequence of progress from one epoch to another harmonizes with the findings of geology, which indicate that there was a slow and orderly progression in the appearance of plant and

animal life. First came the lichen and mosses, then grasses and herbs, while fossils of trees and other higher forms of vegetation are found for the first time in a stratum immediately below that in which feathered birds made their initial appearance.

Geological evidences clearly reveal, even as the Bible states, that the first forms of animal life upon this planet were creeping sea creatures. Their remains are found in the lowest stratum, rare and fully preserved. In the Cambrian rock stratum next above are found fossils of trilobites and other shell-fish in abundance. Immediately above this appear the fossils of fish of a very low order, without backbone or skeleton, but possessing fins which enabled them to swim.

Then, in the layer next above are found fish of a higher order—vertebrates with full skeletons—similar to many of the varieties with which we are familiar today. Above these are found amphibians—froglike or lizard-like creatures which were able to live both in the water and on the land. Then came reptiles, then birds, then mammals, and finally man, who was the crowning feature of God's earthly creation.

(Continued in next issue of The Dawn magazine.) ■

OBITUARIES

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.

Sister Marie Hollinger, Edmonton, Alta.—January 13. Age, 98.

Sister Martha Guzick Balko, West Newton, PA—February 16.

Arthur Luce, Spencertown, NY—February 25. Age, 84.

Bro. Gheorghe Crisan, Cluj, Romania—February 27. Age, 49.

INTERNATIONAL BIBLE STUDIES

LESSON FOR APRIL 6

AVAILABLE FOR SERVICE

KEY VERSE: *“What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”—Revelation 1:11*

SELECTED SCRIPTURE: *Revelation 1:4-15*

WHILE THE MESSAGES given to the seven churches specified in Revelation were doubtless applicable to them, they properly have a still wider application to the entire Gospel church—the number seven representing completeness. The Book of Revelation is a book of symbols which our Lord “sent and signified [told it in signs and symbols] by his angel unto his servant John.” (Rev. 1:1) Bible students know that the book abounds in symbols, or signs: and we are satisfied

that these are the rule, and that the literal is the exception.

To be in harmony, then, with the rest of the Book, “the seven churches which are in Asia,” must be symbolic; and as the Book is chiefly history written beforehand, they must symbolize seven successive stages in the history of the Christian church, covering the period between the First Advent and the Second Coming of Christ. The fulfillment, we believe, proves the correctness of this position. In the first

chapter we have a description of "one like unto the Son of man." (vs. 13) One or more of the features of this description would seem to be peculiarly appropriate to each of the stages of the church; and in each case, he who sends the message is thus described.

Scholars and Bible students are aware that the visions in the Book of Revelation have been designed by God alone, and that through John, there would be revealed to his servants information about his son, Jesus, who as the "*Logos*, Greek meaning: word or Word of God," was "the beginning of the Creation of God." (Rev. 3:14, John 1:1) We are also told, in some highly symbolic language, of the working out of God's plan for the past 6000 years. In the first three verses of the Book, we are told to read, hear, and keep the words of this prophecy. In each message is a feature not relevant to any other time in the history of the church. It is possible, however, for one to get lessons from any of the messages or from the experiences of

those who have preceded us.

"I [John] turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man." (Rev. 1:12,13) It is not left for us to interpret what these lampstands are, for in verse 20 we read that they are the representation of the seven churches. We read also in this verse that the angels to these seven churches are pictured by seven stars in the right hand of John.

Hence, the language, "unto the angel of the church of" a particular period, indicates who was the principal messenger for that time in the development of the church. John was told to "write" for the benefit and information of the messengers, as well as for the individuals of those churches.

Hence, the psalmist said, "Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his Word."—Ps. 103:20 ■

CALLED TO BE FAITHFUL

KEY VERSE: *"Fear none of those things which thou shalt suffer: behold, the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."*—*Revelation 2:10*

SELECTED SCRIPTURE: *Revelation 2:8-17*

THE CALL TO faithfulness is the ultimate objective of each of the messages to the churches of Revelation. Each church mentioned has its own temptations and opportunities, and the two churches of our Selected Scripture are no different from those of our day.

Those in the church at Smyrna were generally poor and without much means, but the Lord said of them, "I know thy affliction and poverty, (but thou art rich)," *Wilson's Emphatic Diaglott*, (Rev. 2:9) They were rich in faith toward God and the Gospel.

The Christians not only in Smyrna but also in Pergamos faced much persecution, and they could have been imprisoned or even killed because of their faithfulness in following in the footsteps of the Master. In answering their call to faithfulness, they had heeded the Lord's words to take up their cross and follow him, and to remain faithful even unto death.

The Apostle John wrote to the churches of Revelation seven letters of exhortation for them to remain faithful to their calling. The Apostle Paul also wrote many epistles to the

brethren to continue steadfast in the faith. To Timothy he said, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."—I Tim. 6:12

Paul reminded Timothy that it was God who had called him, and "who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (II Tim. 1: 9) This calling of God was for the purpose of selecting from among the Gentiles, a people for his name. (Acts 15:14) These are to be heirs of God together with his only begotten Son, and during his kingdom reign to participate in the blessing of all the families of the earth.

Being faithful to this calling, those who will be heirs will, in the words of our Key Verse, receive 'a crown of life' which fadeth not away. In the full meaning of the word, this is the 'crowning life' of glory, honor, and immortality.

What an honor this will be! We are told that "to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

The words of both the apostles, Paul and Peter, are most encouraging to those who are called to be faithful. Paul said, "Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:14); and, Peter said: "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."—I Pet. 5:10

This suffering, or enduring—emulating the Master in all things—is that which prepares each one for their place in the kingdom. To be with the Lamb we must be called, chosen and faithful.—Rev. 17:14

Thus, as admonished by the Apostle Paul, "Let every man, wherein he is called, therein abide with God."—I Cor. 7:24 ■

LESSON FOR APRIL 20

HOLD TO SOUND TEACHING

KEY VERSE: *"I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."*—*Revelation 2:23*

SELECTED SCRIPTURE: *Revelation 2:18-29*

THIS LESSON BEGINS with John's vision of the one who is the Son of God. His eyes, like unto a flame of fire, are able to see through everything—even to see what some may want to keep hidden. The first words to this church of Thyatira are words of praise regarding their works, love, faith and patience. He commended them because they had grown stronger in their manner of life than when they began as a Christian church.—vss. 18,19

Nevertheless the 'Son of God' had some things

against them, primarily because they tolerated false teachings to enter into their midst through "Jezebel." (vs. 20) The original Jezebel, married to King Ahab of the northern kingdom of Israel, was a Baal worshiper, who brought false priests and idols into that country. Ahab joined her in worshipping these false gods. The name Jezebel—when related with false teachings—is very appropriate. Our risen Lord through the Apostle John, in this message to Thyatira, associated Jezebel's desire to

weaken the worship of God in Israel in her day, with those who were then promoting doctrines not in harmony with the true plan of God.

The account then gives a warning that Christ will punish not only Jezebel, but also all those—"her children" (vs. 23)—who have followed after her. These had committed "adultery" (vs. 22) and "fornication" (vss. 20,21), which was the practice of idolatry. The phrase, "the depths of Satan" (vs. 24), appears to indicate that the doctrines Jezebel and her 'children' were professing were from the great deceiver, Satan, and not from the Word of God.

There were some in the church who had not followed this Jezebel, and had not agreed with her new teachings. They were faithful to the Word of truth and were admonished to "hold fast till I come." (vs. 25) To them he promised, "I will give him the Morning Star." (vs. 28) The letter to the church at Thyatira ends with words of warning that have parallels for us today. The main ques-

tion for us to ask is, Are we listening to the words of another Jezebel, or are we heeding the words of the Spirit?

The Apostle John refers again to this Jezebel—the Babylonish system. He tells those who *do not* adhere to her doctrine: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:2,4) Whoever, therefore, is worthy the name "my people," will hear and obey the Lord's voice and come out of her. Because of their obedience in fleeing as soon as they see Babylon's real condition in the light now shining, they will prove that they were never in accord with her sins. Those who remain after recognizing Babylon and her erroneous doctrines, are reckoned as endorsing the blasphemies, and deserving the 'plagues'—and this because they have greater light.

We are to "prove all things; hold fast that which is good," (I Thess. 5:21) and to "hold fast . . . sound words."—II Tim. 1:13 ■

GOOD NEWS/ BAD NEWS

KEY VERSE: *"I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and has kept my Word, and has not denied my name. . . . I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot."*—Revelation 3:8,15

SELECTED SCRIPTURE: *Revelation 3:7-22*

THE LAST TWO letters to the churches represent messages to those in the last two periods of the Christian era. The reformation movement had revealed that God was still selecting a people for his name, and that the door to the high calling was still open. (Rev. 3:8) The church of the Philadelphia period was seeking to be faithful to the Lord.

This was good news. As a church they had undergone many difficult experiences, and made marvelous progress against the ministers of Satan who were disguised as the min-

isters of God. Events in the world were rapidly approaching a climax, and the world was facing the advent of the hour of temptation or trial in the closing period of the Gospel Age. The church of Philadelphia had been enduring their trials faithfully and God would spare them living through this special trial period.

In spite of the general progress made by the church in this period, a gradual apathy was starting to set in. By the time the last period of the Christian era began—the Laodicean period of the

church—the Lord was ready to reject them as his mouthpiece. He says: “I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot.”—vs. 15

The Lord desired that they would either be zealous for him, or completely cool to him. “So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” (vs. 16) This meant that they would no longer be used to communicate messages for him. The bad news for the church in this period is the special hour of trial, and their rejection by their Lord.

It is during this last period that our Lord returns. In all previous messages he says: “I will come. . .,” “I will come quickly,” “Behold I come quickly,” “Hold fast till I come,” “I will come as a thief”; but now he says, “Behold, I stand at the door, and knock.” (vs. 20) In spite of the special trials that come in this period, there is compensation in the special blessings from the presence of the Lord. The signs accompa-

nying his presence include the great outburst of knowledge and learning, with technological advances that have made possible Bible helps, concordances, and many new Bible translations. Especially blessed is the knowledge given to us as “meat in due season,” through the Laodicean messenger.

An affluent society promotes apathy, and this period of the church continues to beset its members with such trials. The Lord counsels the church to buy gold ‘tried in the fire’ (a divine nature, by developing character through trial), white raiment (the robe of Christ’s righteousness), and to anoint their eyes with eye-salve (be able to see the message of his plan through meekness, consecration, and submission to God’s will). It is necessary for all to exert great care so that neither the deceitfulness of riches, nor the availability of pleasures dissuade us from continuing faithful to the end. For only in this manner shall we be overcomers and be granted to sit with our Lord in his throne.—Rev. 3:21 ■

THE BLOOD OF SPRINKLING

*“When he seeth the blood . . . the LORD will
pass over the door, and will not suffer
the destroyer . . . to smite you.”*

Exodus 12:23

THE PASSOVER SEASON, as celebrated by the Jews, draws near, beginning this year on April 22nd (the Jewish 15th day of Nisan actually starting at 6 p.m. on Monday, April 21st.) The interest of Christians centers especially in the slaying of the lamb, which preceded this Passover Feast. The Passover lamb was slain on the 14th day of the month, Nisan, which date this year begins at 6 p.m., Sunday, April 20th.

Usually Christians observe Good Friday and Easter, and these can be close in time to the Jewish Passover, but this year they are far apart. How much we regret that while millions of Christians and Jews will, in some formal ceremonies and in a perfunctory manner, celebrate this great event of history, only a few of either religion will discern the real significance of this event.

THE PASSOVER INSTITUTED

Could the minds of all these be awakened thoroughly to its true significance, a religious revival would be started such as the world has never yet known. But alas! as the apostle declares, the god of this world has blinded the minds of many; and even some whose eyes of understanding are partially open, Peter describes as being blind and unable to see the deep things of God in respect to these ceremonies, even things that have been celebrated in the world for more than 3,500 years.

It must be admitted even by Higher Critics and agnostics in general, that an event so prominently marked and so widely observed for so long a time must have foundation in fact. There must have been just such an occurrence in Egypt; the firstborn of Israel must have been preserved from it—all who observed the injunction to remain under the blood—else this widespread celebration of the event would be hard to explain.

We are reminded that the Israelites were held in a measure of serfdom by the Egyptians and that when the time of the LORD's providence arrived for their deliverance, their masters sought selfishly to maintain their bondage and refused to let them go forth to the land of Canaan. One after another the LORD sent nine different plagues upon the people of Egypt, relieving them of one after another when their king craved mercy and made promises which he afterwards broke.

Finally, the servant of the LORD, Moses, announced a great, crowning disaster—that the first-born in every family of Egypt would die in one night. In the home of the humblest peasants as well as in the home of the king there would be great

mourning as a result of which the Egyptians would be glad finally to yield and let the Israelites go. Yea, he urged them to go, and in haste—lest the LORD should ultimately bring death upon the entire people if their king continued to harden his heart and resist the divine mandate.—Exod. 12:33

The first three plagues were common to all in Egypt, including the district in which the Israelites resided. The next six plagues affected only the district occupied by the Egyptians. The last—the tenth plague—it was declared, should be common to the entire land of Egypt, including the part apportioned to the Israelites. The latter were to show faith and obedience by providing a sacrificial lamb whose blood was to be sprinkled upon the sides and lintels of their doorways. The flesh of the lamb was to be eaten in the same night, with bitter herbs and unleavened bread. The eaters, standing staff in hand and girded for the journey, expected that the LORD would smite the firstborn of the Egyptians with death and make them willing to let the Israelites go. They had full faith that they would not share in the calamity because the blood was upon their doorposts and lintels.

THE ANTITYPICAL PASSOVER LAMB

The Israelites were commanded to celebrate this Passover as the first feature of the Jewish Law and as one of their greatest memorials as a nation. As a matter of fact, we find that in some degree the Passover is celebrated by Jews in all parts of the world—even by those who claim to be agnostics and infidels. They have a measure of respect for it as an ancient custom. But is it not strange that, with the bright minds which many of them possess. our

Jewish friends have never thought it worthwhile to inquire into the true meaning of the celebration.

Why was the lamb slain and eaten? Why was its blood sprinkled upon the doorposts and lintels? Because God so commanded. But what reason, motive, object or lesson was there behind the divine command? Truly, a reasonable God gives reasonable commands, and in due time will be willing that his faithful people should understand the significance of every requirement. Why are the Hebrews indifferent to this subject? Why does prejudice hold their minds?

Although Christianity has the answer to this question, we regret that the majority of Christians, because of carelessness, are unable to give a reason and ground for any hope in connection with this matter. If the Jew can realize that his Sabbath is a type or foreshadowing of a common epoch of rest and blessing and release from toil, sorrow and death, why can he not see that, similarly, all the features of the Mosaic Law institution were designed by the LORD to be foreshadowings of various blessings to be bestowed in due time? Why can it not be discerned by all that the Passover lamb typified, or represented, the Lamb of God, that its death represented the death of Jesus, the Messiah, and that the sprinkling of its blood symbolizes, represents, the imputation of the merit of the death of Jesus to the entire household of faith, the passed-over class?

Blessed are those whose eyes of faith see that Jesus was indeed "the Lamb of God, which taketh away the sin of the world" (John 1:29)—that the cancellation of the world's sin is effected by the payment of Adam's penalty—that the whole world

lost the favor of God and came under the divine sentence of death.

With its concomitants of sorrow and pain, it was necessary before this sentence or curse could be removed that a satisfaction of justice should be made! Therefore, as the apostle declares, Christ died for our sins—the just for the unjust, that he might bring us back to God. Thus he opened up “a new and living way”—a way to life everlasting.—I Pet. 3:18; Heb. 10:20

“A KIND OF FIRSTFRUITS”

Those familiar with the Bible have noticed that therein the church of Christ is called “the church of the firstborn,” and again, “a kind of firstfruits unto God of his creatures.” (Heb. 12:23; James 1:18; Rev. 14:4) This implies others ultimately of God’s family later born are to be the after-fruits. Christian people seem to have overlooked these scriptures so far as making application of them is concerned, and have generally come to believe that only those who are of the firstfruits will ever be saved, that there will be no after-fruits. But let us look at this type of the Passover. Let us notice that it was God’s purpose to save *all* Israelites, and that as a nation they represented *all* of mankind that will ever come into harmony with God and be granted eternal life in the Land of Promise.

Let us notice also that there were two passovers. There was a great one, when the whole nation, by divine power, was miraculously delivered by the LORD and led on a pathway across the channel of the Red Sea especially prepared for them by the accentuation of winds and tides. That picture, or type, shows the ultimate deliverance from the

power of sin and Satan of every creature who will come into accord with the LORD and desire to render him worship. Not an Israelite was left behind.

But that passover at the Red Sea is not the one we are discussing particularly on this occasion—not the one whose antitype we are about to celebrate. No, the event which we celebrate is the antitype of the passing over, or sparing, of all the firstborn of Israel. Only the firstborn were endangered, although the deliverance of all depended upon the salvation of the firstborn.

Applying this in harmony with all the Scriptures, we see that the firstfruits unto God of his creatures, the church of the firstborn, alone, are being spared at the present time—being passed over. These are ‘under the blood’. We see that the remainder of mankind who may desire to enlist and follow the great antitypical Moses when he shall ultimately lead the people forth from the bondage of sin and death, are not now endangered, merely the firstborn whose names are written in heaven.—Heb. 12:23

“CHURCH OF THE FIRSTBORN”

The firstborn—the “church of the firstborn” (Heb. 12:23)—are those of mankind who, in advance of the remainder, have had the eyes of their understanding opened to a realization of their condition of bondage, and their need of deliverance and of God’s willingness to fulfill to them his good promises. More than this, they are such as have responded to the grace of God, have made a consecration of themselves to him and his service, and in return have been begotten by the Holy Spirit.

With these firstborn ones it is a matter of life and death whether or not they remain in the household of faith under the blood of sprinkling. For these to go forth from this condition would imply a disregard of divine mercy. It would signify that they were doing despite to divine goodness, and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. Of such the Scriptures declare, "There remaineth no more sacrifice" for their sins. (Heb. 10:26) They are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the firstborn of Egypt.

We do not mean to say that the firstborn of Egypt who died in that night, and any of the firstborn of the Israelites who may have departed from their homes contrary to command and died therefore, have gone into the Second Death. Quite to the contrary, we understand that all these matters were types, figures, illustrations, foreshadowing matters on a higher plane, and that the realities belong to the church of Christ during this Gospel Age since Pentecost. If we sin willfully after we have tasted of the good Word of God, after we have been partakers of the Holy Spirit and thus become members of the church of the firstborn—if we should then fall away, it would be impossible to renew us again to repentance. God would have nothing further for us; our disregard of his mercy would mean that we would die the Second Death.—II Pet. 2:12; Heb. 6:4-6

From this standpoint the church of the firstborn, through the begetting of the Holy Spirit and the greater knowledge and privileges they enjoy every way, have greater responsibility than the world, for they are the only ones as yet in danger of the

Second Death. This is the lesson of the type, and applies to Christians only.

By and by, the night will have passed, the glorious morn of deliverance will have come, and the Christ, the antitypical Moses, Head and body, will lead forth, will deliver all Israel—all the people of God. All, when they shall know, will be glad to reverence, honor and obey the will of God. That day of deliverance will be the entire Millennial Age, at the close of which all evil and evildoers, symbolized by the hosts of Egypt, will be utterly cut off in the Second Death.

“AS OFT AS YE DRINK IT”

The apostle clearly and positively identified the Passover lamb with our Lord Jesus, saying, “Christ our Passover is sacrificed [slain] for us: therefore let us keep the feast.” (I Cor. 5:7,8) He informs us that we all need “the blood of sprinkling,” not upon our houses, but upon our hearts. (Heb. 12:24; I Pet. 1:2) We are also to eat the unleavened (unfermented, pure) bread of truth, if we would be strong and prepared for the deliverance in the morning of the new dispensation. We also must eat the Lamb, must appropriate Christ, his merit, the value that was in him, to ourselves. Thus we put on Christ not merely by faith, but more and more to the extent of our ability we put on his character and are transformed day by day into his glorious image in our hearts.

We are to feed upon him as the Jews fed upon the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials, which the LORD provides for us, and which help to wean our affections from earthly things, and give us increasing appetite to

feed upon the Lamb and the unleavened bread of truth. We, too, are to remember that here we have no continuing city, but as pilgrims, strangers, travelers, staff in hand, girded for the journey, we are en route to the heavenly Canaan, and all the glorious things which God hath in reservation for the church of the firstborn in association with their Redeemer as kings and priests unto God.

Our Lord Jesus also fully identified himself with the Passover lamb. On the same night that he was betrayed, and just preceding his crucifixion, he gathered his disciples into the upper room, saying, "With desire I have desired to eat this Passover with you before I suffer." (Luke 22:15) It was necessary as Jews that they should celebrate the Passover Supper on that night—the saving of the typical firstborn from the typical 'prince of this world'. But as soon as the requirements of the type had been fulfilled, our Lord instituted a new memorial upon the old foundation, saying, "As often as ye do this [celebrate the memorial of the Passover season—annually] do it in remembrance of me.—I Cor. 11: 24,25)

Those who recognize the Lamb of God, who in God's purpose had been slain from "before the foundation of the world" (John 17:4)—who recognize that Jesus gave his life as the world's redemption price—will note this Passover season with peculiar and sacred significance that others cannot appreciate. Henceforth they will not celebrate the type any longer, but memorialize the antitype, for Jesus died as the Lamb of God and provided the blood of sprinkling for the church of the firstborn, and meat indeed for the entire household of faith

“THIS IS MY BODY”

That the Lord's followers should no longer gather as the Jews had done previously to eat the literal Passover Supper of lamb in commemoration of the deliverance in Egypt, our Lord shows by choosing new emblems—unleavened bread and the fruit of the vine—to represent him as the Lamb. Thenceforth his followers, in accord with his injunction, celebrated every year his death as their Passover Lamb, until after the apostles had fallen asleep in death, and a great falling away had confused the faith of Christendom, producing the epoch known as the Dark Ages. Even during the Dark Ages the teaching that Christ was the antitypical Passover Lamb persisted, though the celebration of his death which was instituted by Jesus at the Passover Supper fell into disuse. Some believe that the Mass is a celebration of the Memorial Supper, Others who do not observe the Mass, celebrate weekly, monthly, or several times during the year.

Christian people generally have overlooked the fact that our Lord's death was as the antitypical Passover Lamb, and that its celebration is the antitypical Passover Supper. “This do ye, as oft as ye drink it, in remembrance of me.” (I Cor. 11:25) These have misunderstood our Lord's words to mean, Do this as often as you please. Whereas, the words really signify, As often as you, my disciples, all of whom are Jews and accustomed to keeping the Passover, celebrate this occasion, do it in remembrance of me. This is not in remembrance of the literal lamb and the typical deliverance from typical Egypt and its bondage through the passing over of the typical firstborn.

Those who celebrate the Lord's Supper weekly consider that they have scriptural precedent for so doing because in the Bible we read that the Early Church met together on the first day of the week and on such occasions had the "breaking of bread." (Acts 2:42) It is a great mistake, however, to confound such breaking of bread with the Memorial Supper, for the former was merely an ordinary meal. There is absolutely nothing in the record to indicate otherwise; the wine, the fruit of the vine, is not mentioned in connection with it, and the bread was not said to represent the broken body of our Lord. It was a cheerful social custom in the Early Church to celebrate our Lord's resurrection on the first day of the week, and this common social custom helped to unite the bonds of brotherhood and fellowship. In many places the LORD's people follow this custom still.

DATE OF THE MEMORIAL SUPPER

As we all know, the Jews used the moon more than we do in the reckoning of their time. Each new moon represented the beginning of a new month. The new moon which came closest to the spring equinox was reckoned as the beginning of the ecclesiastical year, the first day of the month Nisan. On the fifteenth day of that month, the Feast of the Passover of the Jews, lasting a week, began. The Feast of seven days represented the joy, the peace, the blessing, which resulted in the firstborn of Israel being passed over, and typified the complete joy, peace and blessing which every true Christian experiences through a realization of the passing over of his sins through the merit of Christ's redemptive sacrifice. All true Christians, therefore, in their hearts have a celebration of this Feast of

Passover continually—the completeness of the matter being represented in the seven days, seven being a symbol of completeness. Not seeing the matter from the same standpoint, the Jews thought less of the killing of the Passover lamb when Jesus announced himself as its antitype, and when he invited us to celebrate his death on its anniversary. We do this until, at his Second Coming, our entrance into the kingdom would signify the complete fulfillment of all our blessings.—Matt. 26:29

It would be a great blessing, doubtless, to many Christians if they could see this subject in its true light, could lay more weight upon the value of the death of Christ, and join more heartily in its celebration on its anniversary, instead of at various other times and seasons, irregularly and without special significance. However, there have sprung up all over the civilized world little groups of the LORD's people who are taking heed to this subject, and whose delight it is to celebrate the Master's death according to his request: 'As oft as ye do this [annually] do it in remembrance of me'. We believe that such a celebration brings special blessings to both heart and head. The nearer we come to the divine requirements, the greater is the measure of our blessing, the more closely are we drawn to our Master and Head and to each other as members of his body.

The date of the celebration this year will fall on April 20, after 6 p.m., because at that hour begins the 14th day of Nisan according to the Jewish reckoning. We urge upon all of the LORD's people everywhere to gather as may best suit their convenience in little groups or families, to do this in remembrance of our Lord's great sacrifice. The fact that it

is the anniversary of his death makes the matter the more impressive.

“LORD, IS IT I?”

We recall the circumstances of the first Memorial—the blessing of the bread and of the cup, the fruit of the vine—of our Lord’s exhortation that these represented his broken body and shed blood, and that those who are his followers should participate—not only feeding upon him, but being broken with him—not only partaking of the merit of his blood, his sacrifice, but also in laying down their lives in his service, in cooperating with him in every and any manner. How precious these thoughts are to those who are rightly in tune with the LORD.

Following these thoughts, they may think of the course of Judas, who, though highly favored, loved filthy lucre to the extent that he was willing to sell his Master, and was bold enough, even while his treachery toward the Lord was being exposed, to cry, “Is it I?” (Mark 14:19) The very thought that any who had companied with the Lord could thus deny him and betray him to his enemies, causes a proper loathing of such conduct, and should properly fill us with caution, if not fear, lest in any sense of the word we should for the sake of honor or wealth or any other matter sell the truth or any of its servants, the members of the body of Christ.

Let our minds, then, follow the Redeemer to Gethsemane’s death. The Master, in his conversation with the apostles, said: “I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.” (Matt. 27:29) Our Lord was here contrasting two great days—the day of suffering

and the day of glory. This Gospel Age has been the day of suffering. The Millennial Age will be the day of glory, and is especially spoken of as "the day of Christ."—II Thess. 2:2

The fruit of the vine, the literal cup, represents two thoughts. The cup of wine is produced by crushing the grape. The grape loses its own individuality. The juice is pressed out, and the fruit of the vine is made ready for use. The cup of wine—the juice of the grape—represents, however, not only the crushing of the grape, but also the exhilaration that comes as the result. This is also true in our drinking of this literal cup. To us it symbolizes our Savior's sufferings and death, and our own participation with him in these sufferings. But wine also represents joy, gladness, and is thus used in the Scriptures. So in the sense in which the Lord used the words, 'fruit of the vine' in the Matthew text quoted above, it represented the joys of the kingdom.

The Father marked out for our Lord Jesus in his earthly experience a certain specific course. This course constituted his cup of suffering and death. But the Father promised him that after he had drunk this cup faithfully, he should be given a different cup, a different experience—glory, honor, and immortality. And then the Savior was authorized by the Father to make the same proposal to those who might desire to become his followers—that if they would suffer with him, would drink of his cup of death with him, then they should participate with him in his future cup of joy.

BY THE WAY OF THE CROSS

"Whosoever will save his life shall lose it." (Luke 9:24) We are all to pass through the trying experi-

ences represented by the winepress. We are to submit ourselves to the crushing experiences, to crucify the flesh, and to become New Creatures. "If we suffer [with him], we shall also reign with him." (II Tim. 2:12) So we joyfully accept the invitation to drink of his cup. And not until the cup has been drained to the last, shall we receive the other cup—the cup of kingdom joys. While our Lord had a great blessing in the obedience which he rendered to the Father, yet it was a trying time for him down to the last moment, when he cried, "It is finished!" (John 19:30) And so with the church. We must drink all of the cup. We must endure all of the experiences. None of the cup is to be left.

All the sufferings of Christ will be complete when the body of Christ shall have finished its course. The new cup of joy was given our Lord when he was received up into glory. Then all the angels of God worshiped him. Soon our cup of joy will be given to us. Surely there was a joyous time when the sleeping saints were awakened and entered into their reward and received the cup of blessing! And one by one those who are alive and remain to the presence of the Master are being gathered home. Undoubtedly we shall all partake of this joy with them soon, if we are faithful. We believe the fullness of joy will not be reached until all the members of Christ are with him beyond the veil. Then we shall share his throne and partake of his glory. Then with our beloved Lord we shall drink of the new wine in the kingdom; for the promise is to all his faithful saints. ■

Call to me and I will answer you, and will tell you
great and hidden things which you have not known.
—*Jeremiah 33:3, RSV*

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The listing of Dawn publications, five-cent booklets and ten-cent booklets, usually printed on pages 32 and 33 of *The Dawn* magazine will be omitted every other month starting with this month.

Listing of the "*Frank and Ernest*" worldwide broadcasts and of *The Bible Answers* TV programs, generally given on pages 33-39, likewise will be omitted every other month beginning with this month.

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OUR MASTER'S LAST FIVE DAYS

*"I [Jesus] have glorified thee [the Father] on
the earth: I have finished the work
which thou gavest me to do."*

John 17:4

SOMETIMES THE QUESTION is asked, What would you do if you knew that you had only a few days to live? Each person's answer to this question naturally depends to a large extent upon his general outlook on life and on what his understanding of the hereafter may be. An atheist who, even in the face of certain death, continues to believe that the moment of death is the end of everything, might naturally decide that in his last few days of existence he should obtain as much enjoyment as possible; hence he would spend those days in revelry. One who believed the false teachings of the Dark Ages concerning the doctrine of eternal torment for the wicked would probably do all he could to make sure that at death he would escape such a horrible fate. But a faithful footstep follower of the Master, having no dread of death, would simply want to make sure that nothing was left undone in his life which was involved in his covenant to do the

Heavenly Father's will. This was the attitude of Jesus, and he was our perfect exemplar.

It is not given to many of the LORD's people to know definitely just when they will finish their course of self-sacrifice, so it behooves all of us to live each day as though it were the last—to zealously make use of every opportunity of service, and courageously accept and discharge every responsibility which divine providence may place upon us. Paul wrote, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. 4:1

Jesus did know that he had reached the end of his earthly ministry. He was undoubtedly acquainted with the prophecy of Daniel which foretold his being "cut off" in the midst of the seventieth symbolic week from the time a certain decree would be issued authorizing the returned exiles from Babylon to rebuild the walls of Jerusalem. (Dan. 9:25-27) He knew that he commenced his ministry at the beginning of the seventieth week of this prophecy, and he knew that this symbolic week was a period of seven literal years. He knew, furthermore, that the "midst" or the middle of this week would fall at the Passover season in the spring of the year. He also was aware that he was the antitypical Passover Lamb, and that therefore it was the Father's will for him to die for the sins of the world on the date appointed for the slaying of the typical Passover lamb, which was the 14th day of Israel's first month—Nisan. This year the 14th day of Nisan begins after sundown, Sunday, April 20th.

It is apparent, then, that Jesus knew the exact day he was to die, and it is both enlightening and inspiring to observe how he conducted himself dur-

ing those last few days, and what his chief concern was. Our text beautifully summarizes his viewpoint—"I have glorified thee [God] on the earth: I have finished the work which thou gavest me to do." Throughout the Master's entire ministry his great objective was to glorify his Heavenly Father; and he had always known that the only way he could accomplish this was by faithfully doing the work which had been assigned to him by his Father.

Having been faithful to his Heavenly Father throughout the entire period of his ministry, when the Master came within a few days of the end of that faithful service there was no need that he change his course of action. To be finally faithful—faithful even unto death—it was but necessary that he continue in the same course he had been following, that he keep doing the things he had been doing. And it is this that we find in the perfect example of Jesus' life. From the inception of his ministry, which began immediately after his forty days temptation in the wilderness, Jesus began "doing good" (Acts 10:38), unselfishly using his time, his strength, his talents, for the blessing of others, and in this way glorifying his Heavenly Father.

JESUS ENTERS JERUSALEM

The last five days of the Master's earthly ministry were particularly crowded with activity, beginning with his triumphal entry into Jerusalem and being acclaimed king of the Jews. In all that he did, Jesus was very careful to conform to the instructions which had been recorded for him in the "volume of the Book" (Heb. 10:7), that is, the Old Testament Scriptures. On another occasion he noted that a large group of sympathizers were de-

terminated to take him by force and make him king, but he did not then permit it. Now, however, he recognized that the time had come when a certain prophecy of the Old Testament had to be fulfilled, so he gave his disciples instructions to procure an ass, and in keeping with that prophecy, rode through the gates into the city, being enthusiastically acclaimed king by a multitude of his friends.—Zech. 9:9

There is a lesson in this for all who endeavor to follow the example of Jesus. Those who are faithfully ministering the truth as the Master did, and in connection with their ministry manifest the same spirit of sympathy and kindness toward those to whom they minister, may at times have a considerable measure of appreciation shown them. They may to some extent, and temporarily, be honored. But we should not allow such experiences to divert our minds and hearts from the course of sacrifice for which our covenant with the LORD calls. We should remember that possibly those of the world who today honor us may by tomorrow be brought under a spell of prejudice and opposition by the great Adversary, and turn against us.

It was so with Jesus, although he could have had it otherwise had he chosen to follow a course less faithful to his Heavenly Father. Exaltation is a test to the consecrated, and especially so when viewed in contrast with ignominy, shame, suffering, and death. This test came to Jesus just before it was time for him to be arrested and put to death. He possessed a marvelous personality, and great persuasive abilities, so even at this late date, and although his enemies were already plotting to kill him, had he swerved from his course of loyalty to

God and agreed to work with them, he could have become a prominent leader in Israel. Worldly honor always presents a temptation to please men in order that more honor might be attained, but Jesus did not yield to this temptation.

After riding into Jerusalem in such kingly style and receiving the enthusiastic plaudits of so many people, we find Jesus in the Temple. There he performed an act calculated to increase the antagonism of his enemies—he drove out the money-changers from the Temple. In connection with this act, he denounced those responsible for having turned God's house of prayer into a den of thieves. (Matt. 21:13) No matter what the religious rulers of the people may have thought concerning Jesus before this, they would now conclude that their only safety, the only means by which they could hope to maintain their prestige in the eyes of the people, was to get rid of this impostor, this one who was so bold as to expose their hypocrisy and corruption.

“DOING GOOD”

While in the Temple on this occasion—only five days before he was to die—the blind and lame came to Jesus and “he healed them.” (Matt. 21:14; John 12:12) For more than three years he had been healing the blind and lame, so this was no new experience, but it emphasizes that, although Jesus knew he had but a few days to live, he was still willing to use his time and strength to help others, to extend to them temporarily the blessings which his death would make available permanently for all mankind when he actually became king of the whole earth. Jesus did not feel that he had a right to devote even those few remaining days of his life

to his own interests. He was still to do his Father's work and to glorify him.

Nor was Jesus' service at any time based on merely a duty love. He really loved the people, and worked tirelessly among them to the very end. Yes, his interest and zeal were genuine. It could not have been more so had he expected to convert all Israel, and even the whole world at that time. This is evidenced by a statement he made later, and nearer to the time of his death, when he said, "O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—Matt. 23:37

After driving the moneychangers from the Temple and devoting time to healing the sick, the day was drawing to a close. Jesus knew that his enemies were in Jerusalem seeking the first favorable opportunity to seize him. He was not afraid of this, but the exact day in the divine plan for him to die had not yet come, so he did not risk remaining in the city that night. Instead, he and the Twelve went to Bethany to spend the night there—although we are not informed exactly where. The night before it is evident that they were entertained by Mary, Martha, and Lazarus. This is said to be six days before the Passover (John 12:1), and it was on this occasion that Mary anointed Jesus' feet with the costly ointment, wiping them with her hair.

BACK IN THE TEMPLE

The next morning, Jesus and the Twelve returned to Jerusalem, and to the Temple. En route, he paused to pluck figs from a tree, but found none.

and cursed the fig tree—not because he was angry with it, but apparently he used it to represent Israel, their unfruitfulness and rejection of him, and of their being cast off and withering. Later, he gave the sign of the budding fig tree at the time of his second presence, picturing returning favor to Israel and finally their acceptance of him. (Matt. 24:32) Arriving at the Temple, Jesus again began to teach, using his usual parable form of instruction.

Shortly after he began, “the chief priests and the elders of the people came unto him” demanding by what authority he was doing “these things,” evidently referring to his teaching, and to his driving out the moneychangers the day before. (Matt. 21:23) From here on to the end of the 22nd chapter, we have a marvelous array of instructions, directed mostly to the religious rulers who had come to question him.

Again, let us remember that Jesus knew he had but four days to live, yet we find him continuing to let his light shine, witnessing to those to whom he could have little hope of being a real blessing at that time. But his Father had given him a mission, and to that mission he was determined to be faithful. In addressing these religious rulers who had rejected him and plotted to kill him, Jesus took occasion to point out the exact position in which they stood as opposers of the divine plan.

It is in this discourse that Jesus gives the parable of the two sons. One of these, when asked to work in his father’s vineyard, refused, but later repented and went to work. The other agreed to do the work, yet failed to live up to his agreement. The chief priests and the elders agreed that the son who at first refused and later repented would be the most

pleasing to his father. Then Jesus applied the parable, telling them that publicans and harlots—represented by the son who repented—would go into the kingdom of God before they would; for their position was that of the son who agreed to serve, then failed to do so. Only those who do the will of the Heavenly Father shall enter into the kingdom.

Jesus then followed with the parable of the householder who planted a vineyard, and hedged it about, dugged a winepress in it, etc., then entrusted its care to husbandmen, while he went into a far country. Later, the householder sent his servants to gather fruit from the vineyard, but the husbandmen beat and stoned two of them, and killed one; then “he sent other servants: . . . and they did unto them likewise.” Then the son of the householder was sent, but the husbandmen killed him also, hoping that they could inherit the vineyard. Jesus asked his listeners, “What will he [the lord of the vineyard] do unto those husbandmen?” They replied, “He will miserably destroy those wicked men.”—Matt. 21:33-41

Jesus asked the chief priests and the elders if they had never read in the Scriptures about the stone which the builders rejected that later became the head of the corner. He explained that those who fell on this stone would be broken, and that “on whomsoever it shall fall, it will grind him to powder.” The lesson in all these illustrations was that the kingdom would be taken from these religious rulers who, until this time had sat in ‘Moses’ seat’ and were recognized by God, and would be given to a “nation bringing forth the fruits thereof”—the “holy nation” described by the apostle in I Peter 2:9.10.

This was not a bitter denunciation of his enemies, for Jesus had no bitterness in his heart toward them. It was simply a plain statement of fact, and a witness to them of their wrong course and its certain result. And they understood the witness: "They perceived that he spake of them." (Matt. 21:45) But their hearts were not softened. Rather the reverse, for they would have immediately seized the Master; but they saw that the crowd was sympathetic toward him, so they held back, waiting for a more favorable opportunity.

However, Jesus did not fear them. His 'times' were in the hands of his Father. So he continued with another parable—that of the marriage feast that a king made for his son, but which the invited guests did not attend. Then the servants were sent out into the byways and highways to find others to fill the vacancies. Thus were they reminded that because of their unfaithfulness, others would take their places at the marriage supper of the King of kings.—Matt. 22:1-11

Not daring to lay hand on the Master while the majority of his audience was friendly, his enemies then sought to entrap him by 'catch questions', and thus reveal their own superior wisdom, and possibly show that Jesus was not a safe teacher. This, they doubtless hoped, would turn the people against him, and then they would get their long awaited chance. But in this also they failed.

The same day the Sadducees went to Jesus with a question on their special theory—their disbelief in the resurrection of the dead. Apparently they propounded to the Master what they thought was an ironclad argument to prove that there could not be a resurrection of the dead—that it would result

in chaos among the human race. It was the question about the woman who had had seven husbands: "In the resurrection whose wife shall she be?" But again the wisdom of this world failed, for when the people heard the Master's answer, "they were astonished at his doctrine."—Matt. 22:33

A GENERAL WITNESS

In Matthew 23:1-39, we have a message which Jesus gave to the multitude, and to his disciples. The religious rulers were still the representatives of God on behalf of the nation; and there were yet three-and-one-half years before the full end of the seventieth symbolic week of exclusive favor which had been given to them. Jesus therefore admonished his hearers to obey these rulers; that is, to obey their teachings of righteousness, but not to follow their example of unrighteousness.

That "woe" would ultimately come upon these blind guides there was no question, as predicted again and again in Matthew 23rd chapter, where Jesus made this very plain. They were to be punished—the whole nation was to be punished—not in the dim and distant future, for, as he said, "All these things shall come upon this generation." (vs. 36) Then comes that pathetic, fateful decree, "Your house is left unto you desolate," and also, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the LORD."—vss. 37-39

SIGNS OF HIS PRESENCE

'Ye shall not see me henceforth'—yes, he was about to leave the unbelieving nation of Israel—not for eternity, but until the time when they would be ready to accept him as the Messiah, the one sent of God. The rulers were plotting to kill him. but Jesus

recognized in this only that his Father's time for him to finish the work assigned to him was fast running out. While he had uncompromisingly pointed out their sins, he rejoiced that even though they were about to kill him, the time would come when he would bless them.

With this assurance of blessings to come, Jesus and his disciples left the Temple. His major work of witnessing to Israel was finished, but he wanted an opportunity to instruct and encourage his own. He told them that the Temple would be destroyed, that there would not be one stone left upon another. Retiring to the Mount of Olives, his disciples went to him privately, inquiring, "When shall these things be? and what shall be the sign of thy coming [*parousia*, meaning 'presence'], and of the end of the world [*aion*, meaning 'age']?"—Matt. 24:3

They had just heard Jesus tell the people that they would see him no more until he came again. He had told them that the Temple would be destroyed, so they were anxious to know more about these events. When will these things be, and how will we know when you return? It was in response to these questions that our Lord's great prophecy pertaining to the end of the age was given. Previously he had said little on this subject, for it would have been untimely. Not having the Holy Spirit, the disciples had difficulty in grasping much that Jesus did say to them, and had they prior to this been confronted with the fact that his kingdom was not then to be established, that there was to be an intervening age during which he would be away from them, they would have been confused and disheartened.

But now, truths which previously may have injured them were necessary for their encouragement. They had learned from the Master's own lips that the Temple was to be destroyed, and that he was going away and would come again. This upset their calculations as to when he would be enthroned as king, and when they would reign with him. It would tell them that his acclamation as king the day before was not to be ratified by the Romans, or meet with the approval of Israel's religious rulers. If their faith in Jesus as the Messiah was to be maintained, they needed to know more about his going away and returning again.

It is doubtful, however, if the disciples at that time grasped the real meaning of much that Jesus told them in answer to their questions pertaining to the end of the age. In God's providence, though, the circumstances afforded the Master an excellent opportunity to outline an impressive array of events which would serve his people as signposts when the due time came for them to see these things. His prophecy, moreover, has served to lead the watchers to a proper understanding of Old Testament forecasts. By this means, and later through the Book of Revelation, the Spirit of prophecy has guided the LORD's earnest people throughout the night until the day dawns, and particularly now, when the "day star," a harbinger of the sunrise, has arisen.—II Pet. 1:19

The outlining of these dispensational truths was part of the work which the Heavenly Father had given the Master to do, and while death was near, he was more concerned with completing this work than with the suffering which even then he knew would be involved in consummating his sacrifice

He probably could have given the disciples a much shorter answer to their questions. In a sense, he went beyond what they asked, for he outlined the work of the Millennial Age and the restitution work of the kingdom which would follow the calamitous world events which would constitute some of the first signs of his Second Presence. This he did in his wonderfully interesting and revealing parable of the sheep and the goats.—Matt. 25:31-46

What a wonderful example! Because of the frailty of our flesh, if we knew that we had but two or three days to live, we would probably be so concerned with ourselves that we would give little thought to helping others by informing them of events far in the future. But Jesus did. He not only preached this marvelous sermon of prophetic forecast, but having shown that Satan's world would be destroyed as a result of his Second Presence, he revealed that there was to be a new world, a time during which "all nations" would be given an opportunity to return to God and to inherit the kingdom prepared for them from the foundation of the world.—vss. 31-34

IN THE "UPPER ROOM"

Portions of the Master's great prophecy are recorded by Matthew, Mark, and Luke, but not by John. In the LORD's providence John was used to give us a more intimate account of a special season of fellowship between Jesus and his disciples in the "upper room" where, as revealed in the other Gospels, he instituted the Memorial Supper. The *King James Version* of John 13:2 reads: "... supper being ended . . ." Some authorities say this should read: "... supper being laid . . .," that is, ready to serve. It was at this juncture that Jesus arose from the

table and washed his disciples' feet—a service which properly preceded the supper, but had been neglected because none of the disciples had wanted to perform this menial task.

Thus began a wonderful evening of instruction, the first lesson being on humility—humility stemming from a recognition of that vital and fundamental truth that in the body of Christ none are masters, but all are servants. Jesus asked, "Know ye what I have done to you?" (John 13:12) They knew, of course, that he had washed their feet, but did they grasp the meaning of the fact that their Lord and Master had done it? Jesus wanted to make sure that they did understand the lesson, so he explained, "I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."—John 13:15,16

"Little children," Jesus said to the eleven, after Judas had departed on his mission of betrayal, "Yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come." (John 13:33) During the last four days he had experienced exaltation when acclaimed king; he had driven the moneychangers from the Temple; he had healed the sick; he had met the challenge of the religious rulers when they questioned his authority as a teacher and tried to trap him in an argument; he had pointed out their sins, and told them that their house was left desolate; he had preached a long and revealing sermon on prophecy, the Day of Judgment and the coming 'times of restitution'. All of this had been important in finishing the work the Father had given him to do, and

without it he could not properly have glorified his Father.

But there was yet more to be done. There was a message to be given which none but his disciples could appreciate, "So now I say to you. A new commandment I give unto you. That ye love one another; as I have loved you. . . . By this shall all men know that ye are my disciples." (John 13:33-35) Peter's mind ran ahead of the Lord's instructions, and he wanted to know where Jesus was going. Told that at that time he could not follow, Peter said that he would gladly lay down his life for the Master. Peter meant this, although at the moment did not realize his weakness which later caused him to deny his Lord.

This interruption being over, Jesus returned to the special things he wanted to say to his own on this day when he would be taken from them in death. And how precious were those things which he said! See John, chapters 13-16. Summarizing what Jesus said: "Let not your heart be troubled; I go to prepare a place for you, that where I am, there ye may be also; I am the way, the truth, and the life. He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto my Father. Whatsoever ye shall ask in my name, that will I do. If ye love me, keep my commandments. The Father . . . shall give you another Comforter. He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Peace I leave with you, my peace I give unto you."

Continuing this summary: "I am the vine, ye are the branches. Herein is my Father glorified, that ye bear much fruit. These things have I spoken unto

you, that your joy might be full. If the world hate you, ye know that it hated me before it hated you. These things have I spoken unto you, that ye should not be offended. The Spirit of truth will guide you into all truth. Your heart shall rejoice, and your joy no man taketh from you. The Father himself loveth you. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

THE WORK FINISHED

John does not record the instituting of the Memorial Supper, but he does give us that wonderful prayer which Jesus uttered in the upper room that night—the prayer that followed the Master's long message of exhortation, warning, and comfort. (John 17) The work the Father had given him to do was now finished, and through it all he had glorified his Father. How fitting that at the conclusion of his work he should invoke his Father's blessing upon those who would represent him after he had gone. The only personal request which Jesus made in this prayer was that he might be glorified with the Father with the glory which he had with him before the world was. But even this was less than the Father had planned as a reward for the faithfulness of his beloved Son. Jesus was concerned about his disciples, so he prayed for them. He prayed that they might be one as he and the Father were one; prayed that they might be sanctified with the truth, and that they might realize that the Father loved them even as he loved him.

Nor did Jesus, in this closing benediction upon that sacred gathering in the upper room, forget the world for he extended his petition to the ultimate

purpose of the redemption work—"That the world may believe that thou hast sent me." (John 17:21) It was after Jesus had spoken these words of comfort to his disciples, and of prayer to his Father, that he went forth with them from the city to Gethsemane, where he was betrayed by Judas, and arrested. During those closing days of his earthly life he had worked harder than ever in order that nothing be left undone, and now the end had come.

For Jesus, the 'dark night' (John 9:4) when no man can work had settled down. Now it was to be a case of enduring the mental and physical suffering which his enemies would heap upon him. He would have been glad to escape this had it been his Father's will, but he was resigned to whatever would glorify his Father—"Not my will, but thine, be done." (Luke 22:42) His work was finished, but still he did not hide his light under a bushel. When asked by Pilate if he were a king, Jesus replied, "To this end was I born, and for this cause came I into the world," explaining, nevertheless, that his kingdom was not of this world.—John 18:36,37

When hanging in agony on the cross, and the thief requested to be remembered in his kingdom, Jesus gave another witness, saying to the thief even on that dark day of ignominy and death, "Today shalt thou be with me in paradise." (Luke 23:43) He knew that although he was being crucified by his enemies, he would be raised from the dead and exalted to be king over all the earth, and that the result of his reign would be the restoration of paradise, and that the thief as well as all mankind would be there and given an opportunity to believe on him, obey the laws of his kingdom, and live forever. Knowing this, Jesus was glad to use his fast-ebbing

strength to say so, and thus to preach a sermon on the “times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:19-21

The heart-bursting trial of his life came while Jesus hung there upon the cross, for he recognized that momentarily his Father had hidden his smiling face from him, and he cried out, “My God, my God, why hast thou forsaken me?” (Matt. 27:46) Actually this was a quotation from the 22nd Psalm. It may have been through meditation on the prayer recorded in the remainder of this psalm in which mention is made of other incidents which Jesus saw taking place before him, that his faith lifted him out of this moment of despair. Regaining his confidence, in his last dying breath he said, “It is finished”—wholly finished. “Into thy hands I commend my spirit,” my life.—John 19:30; Luke 23:46

Thus were completed the last five days in the greatest life ever lived—five days during which Jesus was fully aware of the time limit of his ministry. His one concern during those days—even as during the entire period of his ministry—was to glorify his Father, and to do this by “working the works” of his Father, finishing everything which had been given him to do. Self, as always with Jesus; was forgotten. His thoughts were those of glorifying his Father, serving his disciples, and the future blessing of all mankind.

And Jesus is our great Exemplar. While none of us today is able to know just when we may enter our last five days, it is generally conceded among truth-enlightened Christians that the time is short—perhaps shorter than we think. How are we using our time? Are we thinking of self, and of how we can be

sure of our own glorification in the kingdom; or are we content to leave that in the hands of our Heavenly Father while we, like Jesus, redouble our efforts to do the works of him who has called us to be his witnesses?

Remembering how Jesus gave his strength to serve his disciples because he loved them, do we love our brethren as he loved us? Are we laying down our lives for them, as he did for us? These are sobering questions which all the consecrated will do well to ponder carefully and prayerfully during this season when shortly we will memorialize the death of the Lamb of God. Let us consider him, follow him, die with him; believing his promise that if we are faithful unto death we shall receive from him the "crown of life."—Rev. 2:10 ■

WEEKLY PRAYER MEETING TEXTS

APRIL 3—"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."—Romans 13:12 (Z. '03-122 Hymn 315)

APRIL 10—"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Peter 5:6 (Z. '93-7 Hymn 229)

APRIL 17—"The anointing which ye have received of Him abideth in you."—I John 2:27 (Z. '03-223 Hymn 1)

APRIL 24—"Let every one of us please his neighbor for his good to edification."—Romans 15:2 (Z. '03-406,407 Hymn Appendix K)

WASHING ONE ANOTHER'S FEET

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

John 13:14

THE BIBLE, A most wonderful book, is the oldest in existence, and has outlived the writings of thirty centuries. It has been hidden, burned, and made a crime to possess. The most bitter, relentless persecutions have been waged against those who have been found to possess it. Yet, the Bible lives today and no one has succeeded in suppressing it.

We know that in the Bible there are many lessons for God's people because it was written for them. Paul says, "Whatsoever things were written aforetime were written for our learning." (Rom. 15:4) God arranged to have a 'movie colony' of 'actors' enact these pictures for you and for me, and he recorded it all in his Word for our help and assistance.

In the New Testament we find a certain incident which is most helpful. In endeavoring to benefit by this lesson, we have to remember Israel's back-

ground. In general, the Jewish nation had hope of national greatness. The Jewish people were to God a "peculiar" people. (Exod. 19:5) They looked forward to the time when he would exalt their nation. God had promised through Abraham to bring a blessing to all the families of the earth. That promise was given, in turn, to Isaac, to Jacob, and to the twelve tribes of Israel. This promise came all the way down to Israel at Jesus' First Advent.

All Israel were in expectation of the Messiah to come. (Luke 3:15) Their expectation involved the removal of Roman rule, and the bringing about of their exaltation as a nation. Jesus' disciples, who were only natural men, had been looking, too, for national greatness.

Jesus' lesson is recorded in John 13:3-17. This incident reveals to us the depth of the love of our dear Redeemer. In those days, feet-washing was considered a very menial service, though a necessity, and it was always done by the most lowly slaves, who were provided for that purpose. It was a great comfort to those who had been walking the dusty roads.

Jesus did not appoint any of his disciples to do the feet-washing. He taught them that they were all brethren. Now he saw an opportunity to give them a lesson in loving service, a lesson they would never forget. Here, on the one hand, were these twelve, some of whom were ignorant fishermen; and, on the other hand, the Lord or Master himself, gathered in the same room.

SYMBOLIC FEET-WASHING

Jesus started on this humble service. The disciples were dumbfounded; they were so astonished that it almost took them off their feet, and, with the

exception of Peter, they could say nothing! Peter protested, and he was lovingly set right by the Lord. The feet were symbolic—they represented the mind. It is our mind that needs cleansing daily. It is our mind that becomes defiled. Whether we want to or not, we receive various impressions during the day from conversation around us. Often we have to associate with people who speak coarsely and rudely. We get so used to their language, perhaps, that we are apt to use it ourselves.

Our 'feet' have become defiled. We cannot help their *becoming* defiled, but we can help their *staying* defiled. The Lord has provided the water in his Word. It takes time to purify the mind by the Word of truth, and the Lord is graciously willing to help us. Jesus washed their feet. Paraphrasing, he said, "Now you wash one another's feet."—John 13:14

The figurative feet-washing does not consist in reproving others. That is not our business. If we see a brother or sister endeavoring to walk in the narrow way, and yet making some mistakes, we are not to judge them. We must not use the 'scrub brush' of criticism. Criticism is very apt to be destructive, and we should be engaged in building one another up. While we must not criticize our brethren, we have to criticize doctrine. "Prove all things; hold fast that which is good." (I Thess. 5:21) We must have a "Thus saith the LORD", for our beliefs. The Word is the standard which we must use in all our decisions.

HOW DO WE WASH FEET?

So then, how do we wash one another's feet? Sometimes, in a testimony meeting we hear the experience of a dear brother or sister who has just

received a knowledge of God's plan. They are so bubbling over with enthusiasm that they make us ashamed of ourselves, because we have become lukewarm. We are refreshed; our minds are cleansed. Sometimes a brother makes a truth plainer than it ever was before, and we rejoice because we can see "still new beauties" arising from God's Word. (*Hymns of Dawn*, #49) Such thoughts refresh our mind; they stimulate and encourage us! Sometimes a truth will 'dawn' on us in our meditations on God's Word. It will strike our minds—our feet!—with the impact of a bullet. What happens? Our minds are cleared up, washed, refreshed!

Every time we study God's Word, or read the *Studies in the Scriptures*, or other Bible helps, we are using cleansing agents for our minds. Anything that assists us in a better understanding of God's Word is equivalent to the refreshment that came from feet-washing in our Lord's day. And as we assist one another in knowing God's plan, we are washing one another's feet.

Yet another way that we can wash one another's feet is through correspondence with brethren that need encouragement. We are to anoint one another with perfume, as Mary anointed our Lord Jesus. (John 12:3) Flowers cannot be appreciated by the dead. Above all, Jesus appreciates what is done for our brethren, because the *principle* of the parable of the sheep and goats (Matt. 25:31-46) applies to us now. Jesus said in that parable, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—vs. 40

There are so many that need assistance in all kinds of ways, and if we provide it, we are washing

one another's feet. The hard experiences of brethren, and their example of faith and love in enduring these experiences, is cleansing to our minds. In all these ways we are assisting one another in figurative feet-washing.

"BE YE CLEAN"

Although the LORD uses human instrumentalities in this cleansing work, those that are involved must be clean themselves. "Be ye clean, that bear the vessels of the LORD." (Isa. 52:11) Jesus said to his disciples, "Now ye are clean through the Word which I have spoken unto you." (John 15:3) This cleansing must continue until the last member of the church finishes his course upon earth.

The principal work of the Gospel Age is the development of the church class. All other work is incidental. The "perfecting of the saints," or the "edifying of the body of Christ" (Eph 4:12), is of paramount importance. This work of the ministry can be viewed as occurring in three ways: studying the Word; practicing the Word; and spreading the Word. We must be engaged in all three works in order to grow up "unto a perfect man, unto the measure of the stature of the fulness of Christ."—vs. 13

We are able to grow by a proper diet: studying the Word; by assimilation of the food: practicing the Word; and by exercise: spreading the Word. Our chief work is in ourselves, although by helping others we are helping ourselves. "He that watereth shall be watered also himself."—Prov. 11:25

It is God's Word that washes away the contaminating influences in our lives. We must develop a head and heart reliance on the LORD and his Word.

which reliance comes through an understanding of his plan. Soon the whole world will be cleansed, also, but not until the cleansing of the church is completed. As Jesus said on that Passover and Memorial evening, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (John 13:14) "If ye know these things, happy are ye if ye do them."—John 13:17 ■

1997 Memorial Supper Date

THE PROPER TIME for the annual observance of the Memorial Supper will be after 6:00 p.m., on Sunday, April 20th, 1997.

We have a complete Memorial Service available for isolated brethren, or for any who care to have it, on both audio and video cassettes. The audio cassette can be purchased for \$3.00 per copy, or is available free of charge on loan from:

***Dawn Recorded Lecture Service
199 Railroad Avenue
East Rutherford, NJ 07073***

The video cassette can be purchased for \$6.00, and is also available free on loan. Send your request to:

***Dawn Video Cassette Service
P.O. Box 4355
North Hollywood, CA 91617***

Please Note:

Cutoff date for ordering all tapes is April 1st.

MAGAZINE INSPIRING!

Dear Dawn Editor: Thank you for a wonderfully informative and inspiring magazine! I thoroughly enjoy reading it each month, and find great comfort in the promises of God. Your magazine also helps me to understand the time we are living in. I read your article on "*Faith versus Works*" in the February issue, and have two questions. Please help me understand the answers to these questions. Thank you.—NJ

Question #1: The article said if I would accept Jesus' sacrifice as personally benefiting me, and try to do good works for others, then I would be saved from sin and from death. Does this mean that all Christians who do the same are saved from sin and death also?

Question #2: How could Abraham be saved (justified) when he died almost 2000 years before Jesus died, and he could not have accepted his sacrifice as benefiting him personally?

Dear Dawn Reader: We received your recent inquiry about the article in the February "*Dawn*," entitled, "*Faith versus Works*." We reply:

Answer to Question #1: Salvation is more involved than as stated in your letter. The article is a study in faith versus works, and looks first at faith and the transition from doing the works of the Law.

to faith in Jesus' ransom sacrifice on the part of the nation of Israel. It also looks at the discovery by Luther of faith as the basis of justification, and of the statement by the Apostle Paul in Ephesians 2:8: "By grace are ye saved through faith."

This led to a definition of justification by faith in the statement: "If, by accepting this sacrifice of Jesus as benefiting us personally, then we are saved from sin and from death," emphasizing Ephesians 2:8. Up to this point, nothing is said of works. Rather, Galatians 2:16,17 is quoted to show that "a man is not justified by observing the Law," but by faith in Jesus Christ.

The article then mentions the need for works, quoting James 2:20: "Faith without works is dead." This shows the proper balance between faith and works, and stresses that no one will gain the reward of the kingdom only because of works (citing Matthew 7:21-23), nor strictly because of faith (citing James 1:17).

In the simplest form, the possession of faith and doing good works is not enough, and the article concludes by bringing our attention to the need for a covenant relationship with God and our demonstration to him whether "our whole heart has accepted his will or not." Also it probes "whether we are willing to follow Jesus and to sacrifice everything to the doing of his will."

These last quotations from the article imply the need for consecration on the part of the individual to do God's will. Faith and works are merely the entry into a consecrated relationship with God, and the article did not elaborate on that feature of the Christian experience. At the present time God is selecting a "people for his name" (Acts 15:14),

those who dedicate their lives to him and demonstrate their loyalty by faith and works.

Answer to Question #2: The article mentioned Abraham as a 'friend of God', and how he had faith in God's promises, showing his faith by his works. In the Book of Hebrews where the Old Testament heroes of faith are listed, we read: "These all died in faith, not having received the promises." (Heb. 11:13) Yet they hoped for a "better resurrection" (vs. 35), which they would receive through Jesus and his church.—vs. 40

As "all who are in the graves shall hear his [Jesus'] voice, and shall come forth" (John 5:28,29), so it shall be true of Abraham. It is then that he will learn that Jesus gave his life "a ransom for all, to be testified in due time" (I Tim. 2:16), and will then know and accept him as a personal redeemer.

Abraham looked forward to this, and that is why Jesus said, "Abraham rejoiced to see my day: and he saw it, and was glad."—John 8:56 ■

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

—Matthew 4:4

WE are to learn the lesson that a man's life consists not in the abundance of things which he possesses—food and raiment—but that his life, in the fullest, grandest, highest sense, is dependent upon his complete submission to the divine will—his careful attention to every word that proceedeth out of the mouth of God—every admonition, every encouragement, every promise, is necessary to the development of those whom God is now calling to eternal life as joint-heirs with his Son in the kingdom.—"Daily Heavenly Manna," February 25

SPEAKERS' APPOINTMENTS

These speakers are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible:

M. Balko

Detroit, MI April 11-13 Boise, ID April 25-27

The listing in this schedule has been arranged by local ecclesias cooperating with the Dawn:

J. Dolan

Claymont, DE April 13 Louisville, AL April 13

R. Gorecki

Detroit, MI April 11-13 Boise, ID April 25-27

Boise, ID 25-27 Middletown, NY April 6

S. Jones

Boise, ID April 25-27 St. Petersburg, FL April 13

E. Kuenzli

G. Passios

E. Worfler

L. Young

“Certainly I will be with thee.”

—Exodus 3:12

OUR text is an inspiration to the LORD's people everywhere and at all times, when endeavoring properly to do any part of the LORD's work, heeding his call through the Word. If God be for us, and if God be with us, who can prevail against us eventually? There may be trials, or disappointments because we have the treasure of the new nature in earthen vessels. Our duty is to turn the eyes of our understanding to him whom we serve, whose representatives we are, and to recall his promise, “Certainly I will be with thee.” This means eventual victory for us, to our Master's glory.

Excerpts from: “*Songs in the Night*,” for November 12

CONVENTIONS

These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to: Dawn Magazine, 199 Railroad Ave., East Rutherford, NJ 07073.

GREATER NEW LONDON, CT, PRE-MEMORIAL CONVENTION, April 6— Bay View Masonic Temple, Society Rd., East Lyme, CT. Contact: John Ruggierello, 74 Hawkins St., Danielson, CT 06239. Phone: (860) 774-0117

PITTSBURGH, PA, CONVENTION, April 6—Parkway Center Inn, 875 Greentree Rd., Pittsburgh. Contact: Charles Martig, 94 S. Harrison St., Pittsburgh 15202. Phone: (412) 734-9269

DETROIT, MI, PRE-MEMORIAL CONVENTION, April 11,12,13—Macomb Community College, 14500 12 Mile Rd., Warren, MI 48093. Contact: George Tivador, 11202 Lorman Dr., Sterling Heights, MI 48312 before April 1st. Phone: (810) 978-7444

BOISE, ID, CONVENTION, April 25,26,27— Owyhee Plaza Hotel, 1109 Main St., Boise. For reservations, contact Donna Allers, 2438 Bruins Circle,

Boise 83704. Cutoff date: April 10th. Phone: (208) 375-6873

DELAWARE VALLEY, PA, CONVENTION, April 27— Masonic Hall, South Olds Blvd. and Queen Anne Blvd., Levittown. Contact: Ruth Eldridge, 37 Falcon, Levittown, PA 19056. Phone: (215) 949-0652

LOS ANGELES, CA, CONVENTION, April 27—248 East Olive Ave., Burbank. Information: Wade Austin, 21207 Wilder Ave., Lakewood, CA 90715. Phone: (562) 924-7618. e-mail: naustin125@aol.com

HARTFORD, CT, CONVENTION, May 3,4— Howard Johnsons, Plainville, CT. Contact: Mrs. Daniel Slivinsky, 42 Andrew Dr., East Hartford, CT 06108. Phone: (860) 289-0116

WEST NEWTON, PA, CONVENTION, MAY 4— Sewickley Grange Hall,

Route 136, West Newton.
Contact: John Krasonic,
Sr., 1106 State Route 136,
Belle Vernon, PA 15012
Phone: (412) 872-6215

**AGAWAM, MA, CONVEN-
TION, May 17,18**—Harley
Hotel, 1 Bright Meadow
Blvd., Enfield, CT. Con-
tact: Sophie Zielinski, 21
Silver St., Agawam, MA
01001

Phone: (413) 786-1662

**BUFFALO, NY, CONVEN-
TION, May 17,18**—Holiday
Inn, 5440 Camp Road,
Hamburg, NY. Contact:
Eugene Buczkowski, 85
Rogers Dr., Cheektowaga,
NY 14225

Phone: (716) 631-8121

**GARY AREA, IN, CON-
VENTION, May 18**—Spa
Banquet Center, 333 N.
Mineral Springs Rd., Por-
ter, IN. Contact: Tom
Trzeciak.

Phone: (219) 464-1478

**ASILOMAR CONVEN-
TION, CA, May 23-26**—
Pacific Grove, CA. Re-
gistrar: Mark Blicharz,
1511 Cartagena Ave., Hay-
ward, CA 94544

Phone: (510) 783-8831

**WATERBURY, CT, CON-
VENTION, May 31-June 1**—
Litchfield Fire House Hall.
For information how to

find hall, contact Mrs. An-
thony Tsimonis, Secretary,
P.O. Box 1494, Waterbury
CT 06721-1494

**ALLENTOWN, PA, CON-
VENTION, June 13,14,15**—
Lafayette College, Easton,
PA. Contact: Mrs. Margaret
Young, P.O. Box 3214, Allen-
town, PA 18106

Phone: (610) 867-5418

**PORTLAND, OR, CON-
VENTION, June 27-30**—
Collins Retreat Cen- ter,
Hwy. 211, Eagle Creek,
OR. Contact: Tim Krupa,
1801 NE 201 Avenue, #A3,
Troutdale, OR 97060-
8736

Phone: (503) 669-4191

**YORKTON, SASK., CAN.,
CONVENTION, July 12,13**—
Holiday Inn, Yorkton. Con-
tact: Doris Karutsky, Box 625,
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