

a herald of Christ's presence

THE DAWN

"IT IS A GOOD THING
TO GIVE THANKS
UNTO THE LORD"

Psalm 92:1

november 1957

<p> this month in the DAWN </p>
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DAWN PUBLICATIONS

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NEW JERSEY

The Melting Elements

“The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”
—II Peter 3:10

PETER explains that “one day is with the Lord as a thousand years, and a thousand years as one day.” (ch. 3:8) This means that the “day of the Lord” which was to come “as a thief in the night” is not a twenty-four-hour day, but an entire age, a thousand years in length. The passing away of the heavens with a “great noise,” and the melting of the “elements” with “fervent heat,” are developments which occur in the opening years of this prophetic “day of the Lord.” Also to take place in this “day” is the establishment of a “new heavens and a new earth, wherein dwelleth righteousness.”—ch. 3:13

The coming of the “day of the Lord” was to be as a “thief in the night”—unobserved by the world, with only those who are enlightened by the “sure word of prophecy” understanding the meaning of the events which would occur. (II Pet. 1:19) Paul confirms this, writing, “Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and children

of the day: we are not of the night, nor of darkness.”—I Thess. 5:4, 5

One reason for the thieflike appearance of the day of the Lord, so far as the world is concerned, is the fact that the prophecies pertaining to it are couched in figurative, or symbolic, language. Those into whose hearts the Lord has shined by the Gospel, and thus have been enlightened by the Holy Spirit, understand this language and are able to identify the foretold events of the incoming “day.” In these events they also see the “signs” which betoken the return of the Lord and the near establishment of his kingdom, symbolically described as “new heavens and a new earth.”

Scoffers

Much in Peter’s second epistle, and particularly the 3rd chapter, pertains to the time of Christ’s second presence. In verses 3 and 4 of this chapter, he explains that in the “last days” there would be “scoffers,” saying, “Where is the promise of his coming? [Greek,

parousia, meaning presence] for since the fathers fell asleep, all things continue as they were from the beginning of the creation." In Acts 3:19-23, Peter explains that God's message through the prophets to the ancients, or "fathers," was that at the second coming of Christ there would be "times of restitution of all things." Those who ask, Where is the promise or evidence of Christ's presence, claim that there are as yet no restitution blessings reaching the world, and that mankind continues on in sin and death, as has been true throughout all the centuries since the promises of restitution were made to the "fathers."

Peter's reply to this is that the scoffers are willingly ignorant of the manner in which, by means of the Flood, a world came to an end in the "days of Noah." These scoffers are of course, professedly students of the Bible, and should know of Jesus' reference to the "days of Noah" as being illustrative of the "days of the Son of Man," the time, that is, of his second presence; for certainly Noah was present in the "days of Noah." (Luke 17:26) Thus Peter reminds us that among the first "signs" of the Master's presence are not restitution blessings, but destructive trouble foreshadowed by the Flood which destroyed the world of Noah's day.

"The heavens and earth which are now," Peter continues, are reserved "unto fire against the day

of judgment, and perdition of ungodly men." (ch. 3:7) In other words, the "world" or social order which began with Noah and his family after the great cataclysm of the Deluge, was to continue—with various changes—until that period in the plan of God referred to by Peter as the "day of judgment and perdition of ungodly men."

The coming of the Flood in Noah's day meant "perdition," or destruction, for the ungodly men of the antediluvian world. So the day of judgment, the first age in the new world, will also be one of destruction for the ungodly. But Peter wanted us to realize that this destruction of the ungodly would not be precipitous as it was in the "days of Noah," so he explains that this "day of perdition" will be a thousand years long. It will not require that much time to destroy the ungodly, the purpose of the thousand years being to give all mankind an opportunity to repent, to turn from ungodliness to righteousness.

After explaining that the "judgment day" is a thousand years long, Peter adds, "The Lord is not slack concerning his promise [to bless 'all the families of the earth'], as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (vs. 9) Thus we see that the "day of judgment" is to be a day of probation, and only those who, when fully enlightened,

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continue wilfully in their ungodly ways, will be destroyed.—Acts 3:23

But in order that all mankind might be given a fair and full opportunity to turn to the Lord, unhindered by evil pressures all around them, and undeceived by the wiles of the Devil, it is necessary that the symbolic “heavens” and “earth” which are now should be destroyed, and the promised “new heavens and a new earth wherein dwelleth righteousness” should be established. So, as Peter prophesied, this is among the first “works of the Lord” to be accomplished in the “day of the Lord.”—Ps. 46:8-10

Figurative Language

If Peter had referred only to the “earth” as being destroyed, students of prophecy could get the thought—if they failed to compare scripture with scripture—that he referred to the planet Earth itself. But his prophecy that the “heavens shall pass away,” precludes all reasonable possibility of such a literal interpretation, for the destruction of the physical “heavens” would mean the passing out of existence of the sun, moon and stars; or, we might say, the entire universe.

Obviously, then, Peter is using the “heavens” and the “earth” in a symbolic manner. In the figurative, or sign language of the Bible, practically all the material things of creation, as well as the various phenomena of nature, are used symbolically. God does not explain the lesson he teaches when

he refers to sheep symbolically. He knew that we would understand the characteristics of sheep, and why, in certain ways, they so fittingly represent his people. Just so with the heavens and the earth and their relationship to each other.

All life on the earth is more or less subject to the influences exerted by the “heavens,” that is, the sun, moon, and stars; so the Lord uses this relationship to symbolize the civil and spiritual aspects of Satan’s world, as well as the corresponding phases of Christ’s kingdom, the “new heavens and a new earth.”

Replying to the question by his disciples, “What shall be the sign of thy coming [Matt. 24:3 Greek, presence],” Jesus replied, “There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things coming upon the earth: for the powers of heaven shall be shaken.”—Luke 21:25, 26

It seems clear from this prophecy that the “sign” in the symbolic sun, moon, and stars is the fact that the “powers of heaven” would be “shaken,” or weakened. From a literal standpoint, should the powers of the sun, moon, and stars be weakened, there would certainly be distress upon the earth. The seasons would be thrown out of balance; the tides would fail to function normally; and there

would be almost endless abnormalities of other sorts, causing untold suffering to the entire human race.

Similarly, the weakening of the powers of spiritual control over the affairs of men, symbolized by "heaven" and the "heavens," is causing "distress of nations, with perplexity." The godlessness of communism, with its deterioration of moral and religious standards, is posing a dire threat to the world at the present time, and there is widespread fear of what the outcome will be.

But communism is only part of the evidence that the "powers of heaven" are being "shaken," or weakened. Religious concepts and standards are being flouted on every hand. This is being manifested in the increasing love for pleasure rather than for God; in juvenile delinquency; in race riots, and in various other ways. In the world-over situation, there is an increasing lack of respect for religious viewpoints and standards. Individually, and as groups, the people are determined to obtain

their "rights." They want no part of religious restraints which might hinder them from attaining their own selfish ends.

True, a great religious revival is being acclaimed. Many new churches are being built, especially in the United States. Tremendous efforts are being made to unite the various groups of religionists, with some measure of success being attained. National and international conferences are being held from which are issued manifestos pertaining to what these groups will approve or disapprove in the conduct of world affairs; but little heed is paid to their proclamation.

This, seemingly, is what is foretold by Peter in his prophecy stating that "the heavens shall pass away with a great noise." (II Pet. 3:10) "Noise" is symbolic of confusion and boastful claims, and certainly the religionists of the world today are confused, and in their confusion, are making a lot of "noise." They doubtless realize that their "powers" of control are being "shaken," but they are not

WEEKLY PRAYER MEETING TEXTS

NOVEMBER 7—"And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God."—Revelation 20:4 (Z. '00-285 Hymn 281)

NOVEMBER 14—"Take heed unto yourselves, . . . for grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things,

to draw away disciples after them."—Acts 20:28-30 (Z. '04-74 Hymn 328)

NOVEMBER 21—"My brethren, count it all joy when ye fall into divers temptations."—James 1:2 (Z. '02-133 Hymn 313)

NOVEMBER 28—"When He giveth quietness, who then can make trouble?"—Job 34:29 (Z. '96-259 Hymn 294)

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able to do anything about it except to issue manifestos, pass resolutions, and so forth, which go largely unheeded.

It is claimed, and in the past has been generally recognized, that religion is a deterrent to evil in human society. So, with godlessness increasing, society is becoming more and more chaotic. As the various "elements" of the symbolic heavens melt under the "fire" of selfish and inflamed human passions, the "earth" also—that is, the civil affairs of men—disintegrates. With this symbolism in mind, just consider the world situation today. There is confusion and trouble everywhere. One issue after another threatens to precipitate another global war in which it is feared the race itself might be destroyed.

And none of these issues are ever settled. Those involved temporarily, and through fear, retreat from their stand; but that is all.

Meanwhile the "perplexity" of the nations continues and increases. No one has a solution! There is no way out! Such is the world situation during the beginning years of the "day of the Lord." Just as the Flood destroyed the world in Noah's day, even so this great "time of trouble" now upon the nations will destroy the "world" [the present social order] in this "day of the Lord."

"Nevertheless," Peter adds, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (ch. 3:13) The power exercised over the world by the "heavens," which are now melting, has been based upon fear, and has operated largely through superstition. God has permitted these heavens to function, but has not approved their viewpoints and methods. And now that the world is being enlightened and is throwing off its shackles of religious superstition,

HEAR . . .

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ON THE TOPIC

"GOD'S REMEDY FOR A SUFFERING WORLD"

WLS

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HIGHLIGHTS OF DAWN

God is prepared to establish a "new heavens" that is, a new spiritual control over the people.

The resurrected, glorified, and returned Lord will be the chief One in the new "heavens." With him will be associated his foot-step followers, those who have suffered and died with him in order that they might live and reign with him. These are brought forth in the "first resurrection."

These will be invisible to the world, even as the resurrected Jesus is invisible; and even as Satan, the "prince," or "god," of this "present evil world" is invisible. (John 12:31; II Cor. 4:4; Gal. 1:4) But there will be human representatives of these divine, invisible rulers. These are prophetically described as "princes in all the earth." (Ps. 45:16) As the psalmist explained, these will be the ancient "fathers," who, receiving life through Christ in what is described by Paul as a "better resurrection," will constitute the nucleus of the "new earth."—Heb. 11:35, 39, 40; Rev. 21: 1,2,9,10

With this new governmental arrangement functioning, the whole world of mankind will be subject to moral and religious restraints. It will be a religious government, imposing laws of righteousness and justice upon the people. But it will not be upon the basis of fear. The people will not be threatened with eternal torment, nor with purgatory, if they do not obey the laws of the kingdom.

Instead, they will be enlightened concerning the true God of love. A knowledge of his love and glory will then fill the earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14) Through the new kingdom arrangements, God will turn to the people a pure "language," or message, that they may all serve him with "one consent."—Zeph. 3: 8, 9

In outlining the "signs" of his second presence, Jesus said that when we would "see these things" we should lift up our heads, knowing that our "redemption," [Greek, deliverance] draweth nigh. (Luke 21:28-32) By the same token, it means that the deliverance of mankind from sin and death is also fast approaching. And now we do "see" these things, but we do not "fear" as does the world—even though man-made "moons" are sent swirling around the earth.

Just as David wrote, while we recognize that the symbolic "earth" is being removed and the "mountains"—the powerful governments of men—are being carried into the midst of the "sea," that is, swallowed up by the turbulent, unrestrainable masses, we do not fear. Instead, as man's order of selfishness "melts," we rejoice in the assurance that soon God's voice of "new heavens and a new earth," will say to the raging masses of earth, "Be still, and know that I am God, I will be exalted among the heathen [the nations], I will be exalted in the earth."—Ps. 46:1-10

The Spirit of Christian Worship

GOLDEN TEXT: "Let a man examine himself, and so let him eat of that bread, and drink of that cup."
—I Corinthians 11:28

I CORINTHIANS 11:20-34

THERE seems to have been much lacking in spiritual maturity in the young church at Corinth. In this lesson it appears that some of the Corinthian brethren had not yet grasped the real significance of what is now sometimes referred to as "the Lord's Supper." Partaking of the emblems used in this memorial of Jesus' death apparently meant little more to them than eating an ordinary meal. Indeed, the record indicates that the poor of the congregation looked upon it as an opportunity to obtain a free meal. Paul severely condemned this viewpoint and practice.

Then Paul explains the real meaning of the Memorial Supper as it had been revealed to him by the Holy Spirit. He quotes the language used by Jesus when he instituted the Memorial—"Take eat: this is my body, which is broken for you: this do in remembrance of me." And again, "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."—vss. 24, 25

In verse 29 Paul explains that those who partake of these symbols unworthily are those who do not discern "the Lord's body." The "bread" represented Jesus' literal body, or humanity, and also his body, the church, one or both of which some in the Corinthian church failed to discern.

When, therefore, Jesus gave bread to his disciples and said, "Take eat, this is my body," the primary thought was that the bread was a symbol of his humanity, his "flesh," which he previously declared he would give for the life of the world. (John 6:51) He did not mean the bread had actually been turned into flesh, but that it represented his flesh, his humanity. Partaking of the "bread," then, would be an acknowledgment of Christ's sacrificial work as the Redeemer of the world.

But Paul explains that the Memorial bread also has a further significance. "The bread which we break, is it not the communion of the body of Christ?" (I Cor. 10:16) Here the reference is to the body

members of Christ, made up of his footstep followers, the "body" which many professed Christians fail to discern. Partaking of the bread, Paul explains, is a symbol of our "communion," a common union, or partnership, in the mystical body of Christ. The only way we can be members of this "body" is by the sacrifice of our own humanity, hence we have a partnership with Jesus in sacrifice.

When Jesus said that the "cup" represented his blood, he meant that it was a symbol of the life which he poured out as a satisfaction for our sins, and not for ours only, but for the sins of the whole world. His poured out blood represents his sacrificed life, and his broken body emphasizes the fact that the life which he sacrificed was human life, a life which corresponded to Adam's perfect life and which Adam lost through sin.

But as with the "bread," so with the "cup," there is a further significance in our partaking of it. Paul wrote, "The cup of blessing which we bless, is it not the communion [common union, or partnership] of the blood of Christ?" (I Cor. 10:16) Paul adds, "For we being many are one bread, and one body: for we are all partakers of that one bread," —vs. 17

From this it is clear that when we partake of the Memorial emblems, both the bread and the cup, we are confessing to one another, not only that we have accepted Jesus as our Redeemer and Savior,

QUESTIONS

In what way does this lesson reveal the spiritual immaturity of the brethren in the Corinthian church?

What does Paul mean by discerning the Lord's "body"?

Explain the primary and secondary significance of the Memorial emblems.

How should the Memorial Supper be restricted?

but also that we have accepted his invitation to take up our cross and die with him. Paul speaks of this as being "planted together in the likeness of his death."—Rom. 6:3-5

We believe that the Memorial service should be a very restricted one, commemorated but once a year, on the anniversary of Jesus' death. Paul said, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (I Cor. 11:26) The expression, "as often as ye eat this bread and drink this cup," does not imply freedom to observe the anniversary of Jesus' death as frequently as we may deem advisable. It simply means as often as it is done on the proper anniversary date.

The Memorial service should be restricted also in the sense that only the fully consecrated should partake of it. None can properly partake of the Memorial unless they have accepted Jesus as their personal Savior, are denying self and following in his footsteps of sacrifice. These are sharing the "cup" with him.

Concerning Spiritual Gifts

GOLDEN TEXT: "So we, being many, are one body in Christ, and everyone members one of another."
—Romans 12:5

I CORINTHIANS 12:1-13

THE "Head of Christ is God," wrote Paul, "and the Head of every man is Christ." This, of course, refers to every man "in Christ." (I Cor. 11:3) Those "in Christ" have him as their Head because, figuratively speaking, they have been "beheaded for the witness of Jesus, and for the Word of God."—Rev. 20:4

Just as every part of a natural body has its function to perform, so does every member in the mystical body of Christ. In the Early Church there were various miraculous "gifts" of the Spirit, originally given to the inspired apostles, and passed on to others by them. Some could speak with "tongues," which meant that they were able to convey the message of the Gospel to those whose language they did not otherwise understand. Some were enabled to interpret tongues. This meant that if anyone came to the meetings speaking a language the church did not understand, the message could be interpreted for the benefit of all.

But these and other miraculous gifts which were bestowed upon believers in that early day in order

to help establish the church in a hostile world eventually passed away. They could be conferred upon others only by the apostles. But there still remained the permanent arrangements with respect to the servants of the church, arrangements within which every consecrated follower of the Master had a share, and could perform some service that would contribute to the general good of all.

There were, of course, in addition to Jesus the Head, the twelve apostles. Then Paul speaks of pastors, teachers, and evangelists. (Eph. 4:11-13) The gift of prophecy was a special ability to expound the truth publicly. Paul explains that God has set every member in the body as it has pleased him.—I Cor. 12:18

We might think of Christ the Head and the church his body from two standpoints; that is, as the complete church, beginning with Jesus and the apostles, and also each congregation of believers as these have existed throughout the age. It is true from both standpoints that God sets the members in the body as it pleases him.

Certainly Jesus was chosen by

the Heavenly Father to be the Head of the church. He was "anointed with the oil of gladness above his fellows," that is, to be the Head over his brethren. And "he is not ashamed to call them brethren."—Heb. 1:9; 2:11

The Heavenly Father used Jesus to select the apostles, and he followed the leadings of his Father so completely in choosing them that he referred to his apostles later as being given to him by his Father. (John 17:6) In Revelation, chapters two and three, seven special "angels," or messengers, to the seven churches are mentioned. These also are "set" in the body by the Heavenly Father. And undoubtedly the Father has directed the selection and use of various servants in the church throughout the entire age.

God has overruled in the affairs of each individual congregation of his people. The Scriptures indicate that here the brethren themselves "elect" their servants, which are elders, deacons, and so forth. But this should be with the assurance that God directs the outcome. This has proven to be a severe test of faith and love for many of the saints. They have often assumed that the Lord's will was not done unless those were elected whom they favored. These have failed to realize that even though certain ones may have been qualified to serve, the Lord saw that there were needed lessons to learn, either by

QUESTIONS

Were the miraculous "gifts" in the Early Church designed to be permanent?

Name the various categories of servants in the church.

What did Paul mean when he wrote, "The Head of every man is Christ"?

Explain two viewpoints of the church, and how God in both cases "sets" its members as it pleases him.

Could Jesus the Head of the body, say to the "feet," "I have no need of thee"?

the ones in question, or the congregation, or both.

One of the great lessons to be learned by all the Lord's people is humble obedience to his will. Since God sets all the members in the body as it pleases him, no one can say to the others that they are not needed. Paul elaborates on this point. He writes, "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of thee." (vs. 21) Whether or not the "head" here mentioned is Jesus, we see him as an example of complete acquiescence in his Father's will. Because he was and is so resigned to his Father's will in connection with the members of his body, we are sure he would not think of saying to the "feet," "I have no need of thee. Whoever the "feet" may be, Jesus, as Head, accepts them as his Father's choice, and is not ashamed to call them brethren. Since this is the viewpoint of our Head, how much more should it be ours! So let us rejoice in all the Lord's appointments.

The Resurrection and Our Faith

GOLDEN TEXT: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."
—I Corinthians 15:58

I CORINTHIANS 15:3-8, 42-52

IT SEEMS incredible that there should have been some in the Church at Corinth who did not believe in the resurrection, but apparently it was so, and it is this that forms the background for Paul's masterful presentation of this basic teaching of Christianity as we find it in I Corinthians 15. "How say some among you that there is no resurrection of the dead?" he asks. (vs. 12) God's holy prophets taught the resurrection, yet the Jewish sect of the Sadducees did not accept this teaching. Perhaps some of these, attracted by the moral and ethical teachings of Christ, had pretended to believe on him, and had associated themselves with the Corinthian brethren, yet had brought their unbelief into the church.

Paul's reasoning on the issue was logical and to the point. If there is no resurrection of the dead, he argued, it would mean that Christ is not risen (vs. 13) If this be true, he added, "Your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in

Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept."—vss. 17-20

It was after Peter preached his wonderful sermon on the restitution," that the "priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead." (Acts. 3:19-21; 4:1,2) The priests and captain [or ruler, margin] of the temple probably believed in the resurrection, but they were opposed to the idea that it would be through Christ. However, as the Scriptures clearly teach, this is God's arrangement for fulfilling his promises to restore the dead to life. Because Jesus took the sinner's place in death, he now possesses "the keys of hell and of death."—Rev. 1:18

Paul says that Jesus became the "firstfruits" of them that slept. This implies afterfruits, so he adds, "As in Adam all die, even so in Christ shall all be made alive. But

 QUESTIONS

Why is Christian faith vain if there is no resurrection?

Explain Paul's lesson on the order of the resurrection.

What will be the difference between "celestial" and "terrestrial" bodies in the resurrection?

When will the resurrection of the world of mankind be due to begin?

every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (vss. 20-23) The "firstfruits" of the resurrection include the "body" members of Christ, for they share in his resurrection. (Rom. 6:5; Col. 3:1-4; James 1:18; Rev. 14:4) The use of the word "firstfruits" is based upon God's typical dealings with Israel, and Jesus was the "first of the firstfruits."—Exod. 34:26

After the "firstfruits," there is the resurrection of those who will become Christ's during his second presence. The word "coming" in verse 23 obscures the meaning of Paul's explanation. In the Greek text it is **parousia**, which means presence, and the period of Christ's presence to which Paul refers is Christ's thousand-year kingdom—"For he must reign, till he hath put all enemies under his feet." vss. 24, 25

In the resurrection, Paul explains, some will be given "celestial," or heavenly bodies; while others will have "terrestrial," or human bodies. (vss. 39-42) It is the "firstfruits" class that is exalted to heavenly glory in the resurrection. Of those in this class Paul writes, "It is sown a natural body; it is raised a spiritual body."—vs. 44

The "first man is of the earth, earthy." Adam had a natural body, which was perfect until he sinned. The second man [Christ] is the Lord from heaven." Paul also says,

"The last Adam was made a quickening [life-giving] spirit." (vss. 45-47) The hope of the "firstfruits" class is to be exalted to heavenly glory and be associated with "the last Adam" as life-giving spirits to give life to all the dead world of mankind.

"Flesh and blood cannot inherit the kingdom of God," writes Paul. (vs. 50) This refers to those who inherit the rulership of the kingdom. All the subjects of the kingdom will be "flesh and blood," or humans. These will be raised from the dead during the period of the kingdom. But this consummation of the divine plan must wait until those of the "firstfruits" class have all been exalted to glory. Then the promises of "restitution" will begin to be fulfilled. As Paul writes, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (vss. 54, 55; Isa. 25:8; Hos. 13:14) How important it is to be "stedfast and unmoveable" in such a glorious hope, even as our Golden Text exhorts.

Christian Giving

GOLDEN TEXT: "Let all your things be done with charity."

—I Corinthians 16:14

I CORINTHIANS 16:1-14

THE Golden Text for this lesson sets forth the only motive that is acceptable to God for Christian activity on behalf of others. In our service for God the motive, of course, should be love for him and to glorify his name. These two motives are perfectly harmonious with each other. Indeed, the exercise of charity, or love, as it is in the Greek text, does glorify God, for God is love.

With many scholars, love is considered a better translation of the Greek word *agape* used in this text than "charity." Perhaps the basic meaning of charity comes nearer to expressing the thought Paul had in mind than does the word love, that meaning being to bestow benefits upon others with no expectation of repayment. In God himself we find the greatest of all examples of the exercise of this principle of unselfishness, for he gave his own beloved Son that both the church and the world might live.

Every unselfish service for others, therefore, brings glory to God,

for it is a display of the great principle of love which motivates his every act. Surely, then, it is important that all things be done with charity, or love. Otherwise, although we might "speak with the tongues of men and of angels," bestow all our goods "to feed the poor," and give our bodies "to be burned," it would profit us "nothing."—I Cor. 13:1-3

In our lesson the principle of love is seen active in helping needy brethren at Jerusalem. Paul refers to it as "the collection for the saints." Evidently he was calling the attention of the brethren in various places to the need that existed, and suggesting that they make a united effort to do what they could to help. He **suggested** an orderly manner for saving what they could for this purpose; that is, a setting aside for the purpose on the first day of the week according as the Lord had prospered them.

He asked that this be done, and the matter taken care of before he arrived, "that there be no gatherings when I come." (vs. 2) Paul felt that his presence was not need-

ed in connection with the taking of these "collections," which certainly reveals that he was by no means overruling them in the matter. He knew that when he arrived there would be more important matters to take care of than raising funds for the needy brethren in Jerusalem, important though this surely was.

And Paul made sure that no one could in any way suspect him of using these charitable funds for his own benefit. He asked the brethren at Corinth to write to him and let him know whom they approved as messengers to take their gifts to Jerusalem, so that when he arrived he could turn over the money to them. He explained that if he decided to go to Jerusalem himself, he would simply accompany their chosen messengers; implying, of course, that the responsibility of the funds would remain with them.

Paul asked the brethren to accept Timotheus, or Timothy, "without fear." In other words, Paul was placing his stamp of approval upon the ministry of Timothy, "for he worketh the work of the Lord, as I also do." Timothy was much younger than Paul, but he was very loyal to the apostle, and Paul knew that he could trust him under any circumstances to serve the brethren with the truth, and to use his influence against the spirit of carnality in the Corinthian church which was so manifested in their divided allegiances to human leaders.

QUESTIONS

What are the two basic motives for all true Christian activity?

Explain Paul's instructions to the brethren in Corinth concerning "collections."

Why may Paul have wanted Apollos to visit the Corinthian brethren?

Explain verse 13 of the lesson.

In warning these brethren against the evils of a partisan spirit, he reveals that some in the church were saying, I am "of Apollos." Evidently Paul did not feel that Apollos was responsible for this; for in today's lesson Paul reveals that he desired Apollos to visit the church at Corinth again, and indicates that he was disappointed that Apollos did not find it convenient to do so at the time. Perhaps Paul thought Apollos could help them to see the error of their carnality.

"Watch ye, stand fast in the faith, quit you like men, be strong," Paul wrote. (vs. 13) Every follower of the Master should be watchful—of his own conduct; of the providences of the Lord in his life; and for opportunities to sacrifice himself in the Lord's service. He should also "stand fast in the faith," and not be blown about by every wind of doctrine. The expression "quit you like men," simply means to "act manly," not like children. Paul admonished the brethren to be "strong," strong, that is, in the Lord and in the power of his might.

Dying for a Cause

**"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."
—Romans 12:1**

MUCH is said in the Bible concerning the offering of sacrifice. It is first mentioned in Genesis 4:3-7, where we are told of offerings brought to the Lord by Cain and Abel. God accepted Abel's sacrifice, but rejected Cain's. In Hebrews 11:4 we are informed that "by faith Abel offered a more excellent sacrifice than Cain." Noah also offered sacrifice.—Gen. 8:20, 21

Later God asked Abraham to offer up his son Isaac as a burnt offering. When Abraham proved his obedience to the Lord's will, a ram was provided as a substitute for Isaac. (Gen. 22:1-18) Still later, in connection with the deliverance of the Hebrew children from their Egyptian bondage, there was the sacrifice of the passover lamb.—Exod. 12:3-10

After the children of Israel had left Egypt, God entered into a covenant with them, Moses serving as mediator. There was the offering of sacrifice in connection with the

making of this covenant. Under the arrangements of the Law Covenant there was a yearly atonement day on which sacrifices were offered to the Lord—a bullock and a goat for a sin offering, and two rams for a burnt offering. (Lev. 16:1-28) Paul wrote, "Almost all things are by the Law purged with blood; and without shedding of blood is no remission."—Heb. 9:22

But all the sacrificing of the past was merely typical. Paul explains this, saying, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." (Heb. 9:23) In a prophecy concerning Jesus, in which his attitude of complete loyalty to his Father's will is depicted, the Prophet David wrote, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book

it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:5-7

In Hebrews 10:5-9 the Apostle Paul quotes this prophecy and explains that when Jesus said, "Lo, I come to do thy will, O God," he took away "the first, that he may establish the second." That is, in the sacrificial work of Jesus, the typical sacrifices of the past were set aside so far as recognition of them by God was concerned, and there began the offering of the "better sacrifices."—Heb. 9:23

Human Sacrifices

The typical sacrifices consisted of bulls and goats and lambs, etc., but in the antitype both Jesus and his followers lay down their own lives. A suggestion of this was given when the Lord asked Abraham to offer his son Isaac in sacrifice, and then substituted a ram in the place of Isaac. Isaac was a type of Jesus, who actually did lay down his life, no ram being provided to take his place in death.

According to the prophecy of Psalm 40:5-7, Jesus came to do all that had been written of him "in the volume of the book," that is, in the Old Testament Scriptures. The "volume of the book" had foretold that Jesus would be led "as a lamb to the slaughter," dying for the sin-cursed race. (Isa. 53:4-9) The 22nd Psalm also foretold Jesus' sacrificial death. Besides, as we have seen, the typical sacrifices under the Law pointed forward to the

fact that Jesus would give his life for the sins of the world.

Through the enlightening power of the Holy Spirit which came upon Jesus at Jordan when he was baptized, he understood the meaning of the prophecies concerning his sacrificial death and he conducted his ministry in keeping with them. He preached the Gospel of the kingdom. He healed the sick and raised the dead. But intermingled with these activities were his references to his coming death. Jesus was a young man—altogether too young, his disciples thought, to be talking about dying, so they did not discern the meaning of this aspect of his ministry.

On one occasion Jesus said that he would give his "flesh," his humanity, for the life of the world. (John 6:51) At another time, toward the close of his ministry, he announced to his disciples that he was going to Jerusalem where he expected that his enemies would arrest him and put him to death.—Matt. 16:21

The disciples were impressed with Jesus' teachings concerning the glory of his kingdom, and James and John asked him if they could sit, one on his right hand and one on his left hand in the kingdom. Jesus replied to this by asking if they were able to drink of his "cup" and be baptized with his "baptism." They replied, "We are able." (Matt. 20:22) Jesus assured them that they would be given this opportunity, but they

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did not then realize that this meant to suffer and die with him.—Mark 10:37-40

Suffering, Then Glory

Because the disciples did not understand that Jesus must die as the world's Redeemer, they were greatly disturbed when his enemies cruelly wrested him from them and crucified him. After he was raised from the dead, he talked, with two of his disciples on the road to Emmaus and explained to them what the Scriptures had foretold—that it was essential first that the Christ should suffer, and then enter into his glory.—Luke 24:13-32

These two disciples grasped the meaning of Jesus' words and their hearts rejoiced. Now they knew that their Master's death was not a miscarriage of the divine plan. But it was not until they received the Holy Spirit at Pentecost that they understood they were to have the privilege of suffering and dying with Jesus. Through the revealing power of the Holy Spirit Peter grasped this point very clearly, and later explained it. In his first epistle Peter mentions the testimony of the prophets concerning the "sufferings of Christ" and then explains that the disciples of Jesus are partakers of these sufferings.—I Pet. 1:10, 11

Peter wrote, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

but rejoice inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (ch. 4:12,13,) Again, "What glory is it, if when ye be buffeted for your faults, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—ch. 2:20, 21.

Paul confirms Peter in his teaching that the followers of Jesus have the opportunity of participating with him in the foretold "sufferings of Christ." He wrote to Timothy: "It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us."—II Tim. 2:11, 12

To the brethren at Rome Paul wrote, "The Spirit itself beareth witness with our spirit, that we are children of God...if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 16-18) It was the Holy Spirit, through the prophets, that foretold the "sufferings of Christ," and if we are suffering with him, Paul writes, it means that the Holy Spirit's testimony, or witness, applies to us.

In Romans 6:3 Paul raises the question in order that they might realize that "baptism" or burial into Christ, is in reality a baptism into his death. In verse 5 he speaks of our being "planted together in the likeness of his death." If we continue faithful in this baptism, faithful even unto death, "we shall be also in the likeness of his resurrection"—the promised "glory to follow."

John the Baptist referred to Jesus as the "Lamb of God, which taketh away the sin of the world." (John 1:29) The title "Lamb," identifies Jesus as fulfilling Isaiah's prophecy concerning the "Lamb" that would be led to the slaughter. In Revelation 5:6 reference is made to Jesus as a slain lamb. In Revelation 14:1 this same "Lamb" is shown standing on "the mount Sion, and with him an hundred forty and four thousand." In verse 4 these are identified as those who "follow the Lamb whithersoever he goeth." Yes, they follow him, as lambs into death.—Rom. 8:36

Antitypical Priests

In the type, under the arrangements of the Mosaic Law, the work of sacrifice was done by those designated priests. Aaron, the brother of Moses, together with his four sons, comprised the original priestly family, and the priesthood continued in the Aaronic family. In Hebrews 3:1 we read, "Holy brethren, partakers of the heavenly calling, consider the Apostle and

High Priest of our profession [or order], Christ Jesus." Verse 6 reads, "Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

In I Peter 2:5 we read, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God by Jesus Christ." And again in verse 9 of this chapter Peter writes, "Ye are a chosen generation, a royal priesthood."

Thus not only do we see that as followers of Jesus we have the privilege of suffering and dying with him, but that this is foreshadowed in the typical sacrifices offered in connection with the services of the tabernacle in the wilderness. Just as the priests in the type offered sacrifices, so, as Peter explains, we also are a "priesthood" to "offer sacrifices." One difference between the type and the antitype is that whereas in the type the priests offered animals in the place of themselves, in the antitype, as our text states, we present our own bodies "a living sacrifice."—Rom. 12:1

And this, in reality, constitutes the terms of discipleship. As Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) This is a straightforward invitation to die with Christ—symbolically speaking, to be crucified with him. But this raises a ques-

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tion. Since Jesus died to redeem mankind from sin, and its penalty, death, why is it that those who accept him are invited to die? Why are they not, instead, released from the penalty of death, and restored to perfection of life? The Bible's answer to this question reveals the true meaning of the Christian life, that it is a participation in the "better sacrifices" of this Gospel age.—Heb. 9:23

Why Did Jesus Die?

Yes, Jesus did die to redeem the sin-cursed race from death. This feature of the sacrificial aspect of the divine plan is described in the Bible by the word "ransom," which means a price to correspond. One of the early uses of this word in the Bible is Psalm 49:7, 8, which reads, "None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul [life] is precious, and it ceaseth forever)."

Here the psalmist says that the redemption of human life is too precious, or costly, for any member of the human race to accomplish, meaning that if salvation from death depended upon fallen human efforts, the lives of all would cease forever. The reason for this is clear. It was a perfect man who sinned and brought upon himself the penalty of death. This penalty was passed on to all of Adam's progeny, resulting in all being born imperfect and under condemnation to death. None of these, therefore,

could be a corresponding price, a ransom to accomplish the redemption of others.

The Lord knew this, and in his love provided One who could be a ransom. One of the Old Testament promises of this is in Hosea 13:14, which reads, "I will ransom them from the power of the grave; I will redeem them from death; O death I will be thy plagues; O grave, I will be thy destruction." Notice here how definitely the use of the word "ransom" is associated with the release of man from death.

Our Heavenly Father sent his beloved Son into the world to do this ransoming work. Concerning this Jesus said, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28) It was Jesus' perfect human life, voluntarily surrendered, that constituted the ransom. Without this, no member of the fallen race could have any hope of eternal life.

The Apostle Paul also uses the word ransom in explaining what Jesus has accomplished on behalf of humanity. He wrote, "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—I Tim. 2:3-6

Paul's statement, "To be testified in due time," is fundamentally im-

portant to our understanding of God's plan to give life to mankind; life, that is, which was provided by the ransom. John 3:16 reads, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Apropos of this, Paul raised the question, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"—Rom. 10:14

Practically the entire human race has gone into death without hearing about the provision of life made for them through the ransom provided by Jesus. But Paul says that it is the will of God that these shall be saved from death, and have the knowledge of the ransom testified to them. Only then will they be in a position to benefit from the fact that Jesus died for them.

From this it is evident that if the plan of God ceased to function when Jesus died, no one would have received life through the ransom. Or, to phrase the thought differently, while the ransom makes life available for the human race, it does not give life. It requires the operation of additional features of the divine plan in order for the life-giving merit of the ransom to reach and benefit mankind. And here is where the disciples of Christ enter the picture, and become co-workers with the Heavenly Father and with Jesus in making available to mankind the life provided by the ransom.

Ambassadors for Christ

The Apostle Paul explains the manner in which we, as the disciples of Christ, are privileged to be "workers together with him." We quote: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed [margin, put in] unto us the word of reconciliation. Now then [that is, because of this] we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin [offering] for us, who knew no sin; that we might be made the righteousness of God in him."—II Cor. 5:19-21

Let us examine this passage carefully. "God was in Christ," Paul says, "reconciling the world unto himself." Yes, God sent his Son into the world to die as man's Redeemer in order that the world could be reconciled to him; and being reconciled to him, have life. But the sending of Jesus, and his redeeming work, was not the end of God's plan for reconciling the world to himself; for beyond this was the need for the "word of reconciliation," or, as Paul stated it in his letter to Timothy, the testimony concerning the ransom.

This "word of reconciliation," Paul explains, has been put in us, or committed unto us, and this constitutes us ambassadors for Christ. It is evident, therefore, that if God was in Christ reconciling the world

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to himself, and now we represent Christ, then God is in us also reconciling the world to himself. The total purpose of God is to reconcile the world—all mankind who in “due time” accept Christ and obey divine law—but first there is the reconciling of those who become his followers and co-workers—“We pray you in Christ’s stead, be ye reconciled to God.”

“For His Body’s Sake”

Coming back to the scriptural fact that the disciples of Christ suffer and die with him in fulfillment of the Old Testament prophecies pertaining to the sufferings of Christ, we now note a further thought which Paul presents in this connection. Of himself he wrote, “Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body’s sake, which is the church.” (Col. 1:24) Thus Paul confirms the fact that the “afflictions,” or sufferings of Christ, were not finished on Calvary, and that it was his privilege and ours to participate in them. He explains that this suffering was for “his body’s sake,” that is, for the benefit of the “body” members of Christ, his disciples, the church.

This is one of the outstanding privileges of every true Christian. The Apostle John, after reminding us that Christ laid down his life for us, wrote that we “ought to lay down our lives for the brethren.” (I John 3:16) It is clear from this that John did not believe that, in

the divine plan, the sacrificing of life on behalf of others was finished with death of Jesus.

In the texts just quoted, Paul and John emphasize that our sacrifice of life is on behalf of fellow-members in the body of Christ, the brethren. Other texts reveal that it is also on behalf of the world. Our baptism is described by Paul as a death baptism, burial into Jesus’ death, that is, in sacrificial death. In I Corinthians 15:29, in an argument to sustain the great truth of the resurrection, Paul says that our baptism “for the dead” would be in vain if the dead are not to be restored to life.

This could have no other meaning than the fact that our baptism into the death of Christ will accrue to the benefit of the dead world of mankind, a benefit that will reach them when they are awakened from the sleep of death. This should help us further to understand why the New Testament speaks of the disciples of Christ as an order of priests who lay down their lives in sacrifice. Just as the nation of Israel, typically, was blessed by the sacrificial work of the Aaronic priesthood, so the whole world will yet be blessed as a result of the sacrificial work of Christ and his church, the antitypical priesthood.

On Account of Sin

All sacrifices acceptable to God which have been offered throughout the ages, beginning with the flesh and blood offering presented by Abel, have been related to the

fact that man is a sinner. The offerings made specifically on account of sin are, in the Old Testament, designated "sin offerings," this expression being used to describe many of the typical sacrifices presented to the Lord in connection with the services of the tabernacle.

Prophetically it was written of Jesus that he would make his soul an "offering for sin." (Isa. 53:10) This "sin offering" made by Jesus was, as we have seen, an exact corresponding price for Adam, a ransom. The sin offerings presented in the services of the tabernacle were not a corresponding price, hence were not accepted as an offset for adamic sin. But they did result in limited and temporary blessings for Israel, and they were acceptable to God for this purpose.

The sacrifice of Jesus was all-sufficient as a corresponding price, a ransom, to provide release from adamic condemnation. However, the fact that we are invited to be co-sacrificers with him, would indicate that our offering is in some way related to the work of reconciling the sin-cursed world to God; an offering, therefore, that is made on account of sin, hence a sin offering.

The thought of a sin offering is given to us by the Apostle Paul in Romans 6:9-11, which follows his statement that we are planted together in the "likeness" of Jesus' death. (vs. 5) Now he explains what that "likeness" is. We quote, "Knowing that Christ being raised

from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

The key to the full depth of meaning contained in this passage is in the word "likewise," continuing the thought expressed by Paul in his previous statement that we are planted together in the "likeness" of Jesus' death. To what does the "likewise," or "likeness" apply? The true answer is unescapable. Jesus died "unto sin," "likewise reckon yourselves to be dead indeed unto sin." Thus the presenting of our bodies a living sacrifice, as our text urges, is related to the divine purpose to destroy sin.

Naturally the question arises as to how we, who by nature are sinners, could present an acceptable sin offering to the Lord. We indeed are by nature, sinners, yet in our text Paul assures us that we can present an offering to the Lord that is "holy" and "acceptable." Even if we did not understand the Lord's reasoning on this, we should be willing to accept the testimony of his inspired apostle on the matter, and rejoice that it is so.

But Paul gives further assistance to our weak faith in his statement, "Likewise reckon ye also yourselves to be dead indeed unto sin." Actually every true follower of the Master goes into death in seeming-

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ly the same manner as the remainder of mankind. Most of us die of sickness, or old age, or perhaps by accident. But Paul explains that despite this we are authorized to "reckon" ourselves as dying "unto sin," just as Jesus died "unto sin." Jesus did not die "unto sin" in the sense that sin died in his body. No, his dying unto sin was in the sense of making "his soul an offering for sin."

The objection may be raised that Jesus gave himself as a ransom, but we cannot do this, which is true. But we should make a distinction between a sin offering and what may be accomplished by it. Jesus' sacrificial death "unto sin" was a corresponding price, but our sacrificial death "unto sin" is related to another aspect of the divine plan of reconciliation.

The Tabernacle Services

The Book of Hebrews presents further proofs that the disciples of Jesus, and their part in the divine plan, were typified in God's dealings with Israel in connection with the services of the tabernacle in the wilderness. Only the priests, for example, had access to the most holy of the tabernacle; and Paul presents Jesus, the antitypical High Priest as the "Forerunner" entering into the antitypical most holy, even heaven itself, and explains that our hope is anchored "within the veil," our hope, that is, of joining our "Forerunner" in that exalted position.—Heb. 6:19, 20

In Hebrews 13:11-16 Paul iden-

tifies those who are dying with Christ as foreshadowed in Israel's typical atonement day sacrifices. He writes, "The bodies of those beasts, whose blood is brought into the sanctuary [most holy] by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

In the typical atonement-day service, two animals were sacrificed, a bullock and a goat, and the blood of each, in turn, was taken into the "sanctuary" and sprinkled upon the mercy seat. The bodies of both these animals were taken outside the camp to be burned. So Paul explains that just as Jesus "suffered without the gate," we are to "go forth" unto him and share his reproach and suffering. Since the bodies of only the two animals were involved in this picture it is obvious that the bullock was a picture of Jesus, while the goat foreshadowed the church.

The particular part of this service which revealed God's pleasure, was the offering of incense on the golden altar in the first holy. Paul refers to the antitype of this as "the sacrifice of praise to God." But how can we offer a sacrifice of praise to God that will be "holy," and "acceptable"? Paul explains that it is "by Him," that is, by or through Christ.—vs. 15

In verse 16 of this chapter Paul

gives us the practical application of this revealing typical lesson of the tabernacle and its services. He says, "But to do good and to communicate forget not: for with such sacrifices God is well pleased." We read in Galatians 6:9, 10, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith." The greatest "good" we can render to any and all is to "communicate" to them the glorious Gospel of Christ, the "word of reconciliation." Laying down our lives in such a service is a "sacrifice of praise" which, through Christ, is well pleasing to our Heavenly Father.

Reconciliation

Doing good by communicating the truth in this present evil world means sacrifice and suffering. But Peter explains that it is better to "suffer for well-doing, than for evil-doing." Then he makes this revealing observation: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (I Peter 3:17, 18) The words "for" and "also" are the important ones here. "For" Christ "also" hath suffered, suffered, that is, for well-doing. But Peter says more than this. It is better for us to "suffer for well-doing," for Christ "also" hath once "suffered for sins." Suffering for well-doing in the Christian way is thus, as Peter explains, suffering for sins; in other

words, a dying "unto sin," suffering "without the camp."

Peter explains further that Christ's suffering for sin was to bring us to God. His ransom constituted the basis of reconciliation, and this, followed by the "word of reconciliation," has brought us to God. Our suffering "for well-doing" is also to bring about the reconciliation of members of the sin-cursed race to God—not to ransom them, but to extend to them the "word of reconciliation." We have been given the "ministry of reconciliation," and as Peter explains, in the laying down of our lives in this service, we are suffering for sin that we might bring people to God.

As we have seen, the testimony of the ransom, the "word of reconciliation," is to reach all in due time. (I Tim. 2:3-6) During the present age it effectively reaches only those called to the heavenly reward. Thus our suffering is now for his "body's sake." But in laying down our lives for one another, we are being trained to minister the truth to the whole world during the thousand years of Christ's reign; for the ministry of reconciliation will not be completed until the end of the kingdom period.

Truly it is a high and holy calling to which we are invited. No wonder Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." Truly, it is only by God's mercy that members of the dying race are made co-workers

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with him, and this mercy is extended to us through Jesus Christ our Lord.

And how comforting the assurance that in presenting our bodies in sacrifice, God counts them as "living," alive through Christ, and his redeeming blood. We are by nature, under condemnation to death, but through Christ we live. Paul wrote, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God," faith, that is, in his redeeming blood.—Gal. 2:20

That is why, in Hebrews 9:13, 14, the blood of both the typical bullock and the typical goat, slain on Israel's atonement day, is shown to represent the blood—the life, that is—of Christ. Our bodies can be offered as a "living sacrifice," only because of his blood. Paul emphasizes this further in II Corinthians 4:9:11. Here he writes, "Persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus [symbolized by his blood] might be made manifest in our body. For we which live [through the merit of Christ] are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

Yes, we are dying sacrificially, laying down our lives in the greatest cause mankind has ever known.

Few indeed even yet know about it. It is the cause of reconciling the fallen race to God. Jesus made it possible, giving himself in death as a "ransom for all"; and we have the privilege of dying in the same cause by sacrificing time, and strength, and means to publish the "word of reconciliation." While only a few in this age are thus brought to God, we rejoice that the testimony will yet reach all mankind, so that whosoever will may accept, obey, and thus be reconciled.

Meanwhile, through the present sacrificial ministry of reconciliation we are being prepared for the future service when we appear with Christ in glory. We are also, through toil and sacrifice, proving our faithfulness and loyalty to the Lord, encouraged by the promise that if we are "faithful unto death" we shall receive the "crown of life."—Rev. 2:10

As the worldly minded see us, we are dying just as all die, but God views it differently. God's inspired servant wrote, "I have said, Ye are gods; and all of you are children of the most high. But [as the world sees it] ye shall die like men, and [from the divine standpoint] fall [in death] like one of the princes." (Ps. 82:6, 7) Prince Jesus died as a sin offering; and we die sacrificially as he did. Let us accept God's viewpoint, and be faithful to our privileges, while we continue to rejoice in the glorious hope that is set before us!

Sinning Against the Holy Spirit

“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in this world, neither in the world to come.” —MATTHEW 12:31,32

THOSE who claim that the Holy Spirit is the third person in a trinity of Gods, of which the Father and the Son are the other two—and all co-equal in power and authority—would have difficulty in explaining this statement by Jesus that while sin against himself would be forgiven, sin against the Holy Spirit would not be forgiven. Certainly this disproves the absolute equality of the Holy Spirit and the Son of God. But there is no need to be concerned with an erroneous doctrine which has come down to us from the Dark Ages. When we understand what the Holy Spirit is, and the circumstances under which these words of the Master were spoken, all is clear, harmonious, logical, and satisfying.

First, let us take the context into consideration. Beginning with verse 22, we are told of one of Jesus' miracles. A man was brought to him “possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.” (vs. 22) The people generally who witnessed this miracle were properly “amazed, and said, Is not this the Son of David?” (vs. 23) To these Israelites the “Son of David” was the promised Christ, and when they saw, through Jesus, the exercise of what they knew must have been divine power, they were convinced that he was indeed the great One whom the God of Israel had promised to send. In their

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simplicity of mind and humbleness of heart they were glad to acknowledge the truth when it was so conclusively demonstrated to them.

But it was not thus with the Pharisees. When they "heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of devils." (vs. 24) These Pharisees, in their hardness of heart, refused to accept the logical explanation of what they had witnessed. They had seen the power of God, the Holy Spirit of God, manifested in the casting out of a devil from this afflicted man, but were ready and willing to deny the facts, closing their minds to reality.

This was the background of Jesus' statement in our text. By it the Master implies that the Pharisees, in denying the truth of what they had witnessed, had set themselves in opposition to the Holy Spirit of God. Indeed, as he said, they had blasphemed against the Holy Spirit in that they had charged that its good work was in reality the work of the Devil. Such a sin, Jesus said, could not be forgiven, neither in this world, or age, nor in the age to come.

This account highlights the fact that the Holy Spirit is simply the holy power of God by which he accomplishes all his good purposes. In this instance it was exercised through the Master in ridding this afflicted man of the "devil" which was causing him to be blind and dumb, and restoring him to health. It was a miraculous demonstration of divine power. The exercise of divine power is always miraculous, in the sense that our finite minds are unable to understand it. However, to deny its accomplishments is a sin which God does not overlook.

Why is it that sin against the Holy Spirit cannot be forgiven? In a broad sense it is sin against light, against knowledge. In the case of the Pharisees, there was the chance that they could misunderstand Jesus' teachings. After all, while he spake as never man spake, their conception of him had to be based upon his words. No fault could be found with Jesus' "gracious words," but in their imperfection and prejudice they could none-the-less misunderstand the meaning of what he said. This, the Master indicated, could be forgiven. But to distort the meaning of the miracle-working power of the Holy Spirit was not ignorantly done. It was a wilful sin, so could not be forgiven. They had sinned against what they knew to be right.

The application of this principle is seen in God's dealings with Saul of Tarsus, who afterward became the great Apostle Paul. Saul was a bitter opponent of the Christian cause. With what he supposed was a righteous hatred, he persecuted the early believers. But on the way to Damascus on a mission of further persecution, he was struck down to earth by a blinding light, shining above the brightness of the sun at noon day, and heard a voice speak to him, saying, "Saul, Saul, why persecutest thou me?" (Acts 9:4) The voice answered, "I am Jesus."—vs. 5

It was in all good conscience that Saul had been opposing Christ and the Christian cause, but now, given a demonstration of the power of God informing him that Jesus truly was the Christ of promise, it changed his whole outlook. Had he been like the Pharisees, he might have insisted that the Devil was trying to interfere with his work of stamping out the heresy of the Nazarene, Jesus, and continued on to Damascus to complete his mission of persecution. But Saul's heart was right. He accepted the logic of events; was convinced, and gladly entered into the service of the Messiah whom previously he had been persecuting.

The experience was a severe lesson to Saul, which, even as the great Apostle Paul, he did not forget. It served to keep him humble, and ever to realize how easy it is to be wrong. Writing about it later he said, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus—I Tim. 1:12-14

Yes, Paul had been a "blasphemer," and a "persecutor." He had done great injury to the brethren of Christ. But he had not blasphemed against the Holy Spirit. His sin was against Christ, whom he did not know. He had sinned "ignorantly" and in "unbelief," so mercy was extended to him—great mercy, indeed, for he was forgiven, and exalted to the high position of a special apostle in the church. The situation would have been different if, when that great demonstration of power, which he later characterized as a "vision," was given to him on the Damascus road, he had been "disobedient" to it. This would have been an unforgivable sin.—Acts 26:19

Lying to the Holy Spirit

A very illuminating episode is related in Acts 4:29—5:11. The religious rulers of Israel were much disturbed over the successful ministry of the apostles at Pentecost and later, so “they called them, and commanded them not to speak at all nor teach in the name of Jesus.” (Acts 4:18) The apostles did not obey these instructions. Instead, they reported to their brethren, and held a prayer meeting. Their prayer concluded thus: “And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy Word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.”

Immediately there was a miracle, for we read, “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the Word of God with boldness; and the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.”

These were the miraculous circumstances which caused the believers to sell their houses and lands and turn over the proceeds to the apostles. Little wonder, in view of the Holy Spirit’s demonstration among them, that they were induced to take this drastic action. Then we are told that a “certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price,” his wife agreeing to it. As Peter told Ananias, he had a right to do this, for he had not been commanded by the Lord to sell his land, or to give any part of the proceeds to the apostles to be used for the common support of the church. His sin was in the fact that he claimed he had turned in all the money when he had not.

Peter asked Ananias why Satan had filled his heart to lie to the Holy Spirit. The meaning of this is apparent when we take into consideration the circumstances. The Holy Spirit had been working mightily in and through the apostles. The place where they held their special prayer meeting shook with its power. The sick were healed, and other signs were brought by the Spirit’s power. Filled with the Spirit, the apostles’ preaching was powerful. The entire

company was convinced that God was in their midst, including Ananias and Sapphira. But these later were not sincere in the matter. They were willing that their relationship to the Lord, through Jesus, should cost them something, but not all. Yet they wanted their brethren to think they had given all.

The brethren could have been misled in this. But one of the special powers of the Holy Spirit which had been given to Peter was the ability to read the mind and heart. Through the power of God he discerned the deception. Peter said to Ananias, "Thou hast not lied unto men, but unto God." What a lesson this is for all the Lord's people! Let us remember that we stand or fall before the Lord, not before one another.

Sapphira, Peter said, had tempted the Holy Spirit of God; meaning that those through whom the Spirit was operating would be tempted not to call for the judgment upon her which the Lord required. But Peter exercised the authority given him by the Holy Spirit and they both perished. They had sinned against the Holy Spirit and it could not be forgiven them. It was not a sin of ignorance.

Those Once Enlightened

It is not necessary that the miraculous power of God, his Holy Spirit, be outwardly demonstrated in order to sin wilfully against it. In Hebrews 6:4-8 another and different situation is brought to our attention in which it is possible for one to commit sin which cannot be forgiven. We quote: "It is impossible for those who were once enlightened, and have tasted of the heavenly Gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

Here the apostle is discussing those in whose hearts and lives the Holy Spirit has operated through the written Word, and he

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Message of God

“God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.”
—John 3:16

THE whole message of God is contained in a condensed form in these words. Man's need is shown, his perishing condition, his need for divine help. God's love is declared, and the proof of it is pointed out to be the gift of his Son. Our Lord's willing co-operation in the Father's plan is evidenced. The lengths and breadths of his love and redemption are declared to embrace the whole world, and not merely a section, a family, or a class. The limitations of divine grace are plainly stated: only through a true acceptance of Christ can any obtain this great blessing—release from the perishing conditions of the curse, and complete reinstatement in the divine favor and its blessed reward of life everlasting. Thus the Gospel statement assures us that there is no hope for the heathen in their ignorance, and points us, as do other scriptures, for all hope respecting them, to the future, when the voice of the Son of Man who redeemed them shall call all from the grave, to the intent that all may attain to

resurrection perfection under the judgments of the millennial age. “When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness,” and many who have gone down into the tomb under the curse, and in ignorance of the only name given under heaven and among men, shall ultimately be blessed as they shall hear of the great salvation God has provided, and if they shall accept it upon God's terms.

“Let Us Take Heed”

“When I am weak, then am I strong.”
—II Cor. 12:10

THE moment when we feel self-confident is the dangerous one; the times when we feel our own weakness and are looking to the Lord for grace and help and guidance and strength, this is the time that by reason of his assistance we are strong. Let us take heed, then, lest we feel overconfident in respect to our own strength, our own standing on questions of liberties, rights, privileges and self-denials for the good of others. It is right that we should think that we stand, but it is right that we continually appreciate that we stand not in our own strength, but in the strength that God supplies through his promises and through his Holy

Spirit. We are frequently exhorted in the Scriptures not only to rejoice in the Lord and to trust in his power, but to fear and take heed lest we should in any measure slip away from a failure to rightly improve our position and privileges. On a par with our text is the apostle's statement, "Let us fear lest the promise being left us of entering into his rest, any of us should seem to come short of it." (Heb. 4:1) Love is the test to which all of the Lord's disciples are subject. Love considers the interests of others, and seeketh not her own interests; love is willing to sacrifice for the good of others and for the glory of the Lord and for the advancement of his cause. Let love, therefore, abound in our hearts more and more.

"Thy Word Was Found"

"I will not forget Thy Word."

—Psalm 119:16

THE Word of the Lord was lost in a most important sense during the Dark Ages. Forms and ceremonies and the decrees of councils took its place. The result was increasing confusion and deterioration of spiritual vitality among those professing the name of Christ. Not only was the Word of the Lord lost in the sense of not being followed, but it was also lost by not being studied. The writing of the Scriptures was generally discontinued and the old manuscripts

were lost sight of. The finding of the Word of God seemed to begin afresh with the introduction of the art of printing, at a time when certain of the Lord's people were aroused to inquire more particularly for the "old paths." Thank God, conditions are so changed now that his Word is found in the sense of being easily accessible to the whole people, and in the sense, too, that under his providential care, in the "time of the end" knowledge has been increased so as to be universal in Christian lands. (Dan. 12:4) Thank God that today his Word is abundantly distributed in all civilized lands, and is obtainable in all heathen lands and in all languages. Nevertheless the Word of the Lord is in one sense still hidden. It is covered with a thick coating of false teaching and human tradition, so that in the homes where the book is to be found there is often so much blindness upon the eyes of the understanding that the truth of God cannot be appreciated. It is still necessary for us to pray that the eyes of our understanding being enlightened, we might be able to comprehend with all saints the lengths and breadths and heights and depths of the love of God, which passeth understanding. It is only as our eyes of understanding open that we really see the wonderful things of God's book, and that we get the wonderful blessings which he intended only for those who seek in truth and in sincerity.

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makes it plain that in this situation also it is possible to sin against the Holy Spirit. They have been "enlightened," so they do not have ignorance as an excuse. They have "tasted of the heavenly Gift." This evidently is a reference to Jesus whom God gave to be the Redeemer and Savior of the world. They have "tasted" Jesus, which implies more than merely having heard of him.

They were made "partakers of the Holy Spirit." The work of the Holy Spirit in their lives, through the Word of truth, has been too evident to put aside lightly. While not spectacular, as the power of the Spirit was demonstrated to the Pharisees, yet its power in the life of a believer is even more convincing. Who could come under the baptism of the Spirit, and the power of its anointing, the life-giving energy of its begetting, receive of its witness and seal, and be filled with its power for holiness, its peace and its joy, without realizing that he has been enjoying the rich favor of God?

It is through the miracle-working power of the Spirit that the Word of God has reached us with all its enlightenment and inspiration. Those who have "tasted the good Word of God," have, as it were, been face to face with God, for the Word reveals him in his glory, outlining his wisdom, justice, love, and power. Millions read the Bible just because they believe it is a good book, others for its historical value. Some read it simply out of curiosity. But those who have devoted themselves to do God's will, and read the Bible that they might know his will and receive encouragement to perform it, find that it is a power in their lives. It is the power of the Holy Spirit.

These also, Paul indicates, have tasted of the "powers of the world to come." Prof. Strong states that the Greek word here translated "powers" means "force (literal or figurative) specifically miraculous power (usually by implication a miracle itself.)" Much miracle-working power will be operative in the age to come, and the Hebrew Christians had already tasted some of it. In chapter 2, verses 3 and 4 we read, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing witness, [the word "them" is in italics, which means that it is not in the original], both with signs and wonders, and with

divers miracles, and gifts of the Holy Spirit, according to his own will?"

From this it is clear that the Hebrew brethren, in addition to being enlightened and given the Holy Spirit of truth through the written Word, had witnessed some of the miracle-working power of the Spirit in the signs which were given to those early believers. Perhaps some of them had had bestowed upon them one or more of the miraculous "gifts of the Spirit" mentioned in I Corinthians, chapter 12. In this respect, then, they were in the same position as the Pharisees, and Ananias and Sapphira, who had witnessed the miracles performed by the Holy Spirit. These were "the powers of the world to come." As we know, in the age to come, all the sick will be restored to health, and all the dead will be awakened, the powers of regeneration then being in effect. How that will fill the earth with God's glory!

Thus the apostle informs us that those who fall away from their loyalty to God after having enjoyed all these marvelous favors from him, favors which we might say are summed up in the one word "enlightenment," it is impossible to renew them again to repentance. The falling away of such would be a matter of wilfulness so gross that they would have no desire to repent. By having accepted Christ and enjoyed the merit of his shed blood on their behalf, and then rejecting him, they put him "to open shame." The "enlightenment of these comes through God's only source of enlightenment, which is the Holy Spirit of truth, so in falling away they sin against the Holy Spirit, and cannot be forgiven. Because they cannot be forgiven, and there being no hope of their repenting, these die the "second death," as symbolized by the "fire" which destroys the briars and thistles of verse 8.

A similar presentation of this general thought is found in Hebrews 10:26-29. We quote: "If we sin wilfully after that we have received a knowledge of the truth [have been "enlightened"], there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of

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grace?" The law given by Moses was typical. Those who died under its judgments will be awakened from death. But those who sin wilfully in this age, after having been enlightened by the Holy Spirit of truth, will go into oblivion forever.

Degrees of Wilfulness

We see no reason from the Scriptures to suppose that a single act of sin against the Holy Spirit results in eternal destruction. True, when Jesus said to the Pharisees that sin against the Holy Spirit could not be forgiven, either in this age or in the age to come, he implied that their sin in denying that his miracles were wrought by the power of God would not go unpunished. But this does not necessarily mean that the punishment would be what the Scriptures describe as the "second death."

In Luke 12:47, 48 Jesus lays down a rule governing the punishment of those who sin which is understandable, practical, and just. We read, "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." In other words, the degree of enlightenment determines the extent of responsibility. Those mentioned by Paul in Hebrews 6:4-8 and 10:26-29 are indicated to be sufficiently enlightened, and their sin against light so persistent and continuous that there is no repentance, no turning around. That is why their punishment is shown to be eternal death.

And notice, the principle set forth by Jesus is specifically said to apply to the Lord's servants. The unbelieving world, in its almost total ignorance of God, is not on probation now at all, but only the servants of God and those who profess to be his servants. This includes the Pharisees, who in Jesus' day claimed that they were the representatives of God. This made them responsible, especially when they denied the power of him whom they claimed to serve. They will be punished, and doubtless with many "stripes," but the Bible does not indicate that they necessarily died the "second death."

The "Great Transgression"

It is apparent from the Scriptures that it is possible for those enlightened by the Holy Spirit of truth, through the written Word,

to "fall away." Equally clear, however, such a calamity does not occur suddenly. There is a gradual encroachment of sin, beginning perhaps with but a slight degree of laxity, but finally ending in what the psalmist describes as the "great transgression." This is a complete denial of the Lord, the truth, and the power of the Holy Spirit in one's life.

In Psalm 19:12 and 13, David traces this gradual development of sin, and in the 14th verse utters a touching prayer expressive of every true Christian's desire to please the Lord. He asks, "Who can understand his errors?" In the preceding verses the psalmist speaks of the power of God's law, his testimony, and his statutes, his commandments "pure," to make his people "wise," and to "enlighten" them. "By them," David says, are the Lord's servants warned, "and in keeping of them there is great reward."—vss. 7-11

In asking the question, "Who can understand his errors?" it would seem that David is implying that no one can, apart from the Word of God, enlighten, or reveal them. Then his prayer, "Cleanse thou me from secret faults"—faults that I do not realize I possess. Help me to turn on myself the searchlight of thy Word that the beginnings of sin may be detected, and may the cleansing power of thy truth make me clean and pure in thy sight.

David continues his prayer, "Keep back thy servant also from presumptuous sins; let them not have dominion over me." Presumptuous sins are wilful sins, sins against light, against the Holy Spirit. Perhaps nearly all the Lord's people, at one time or another in their Christian life, are guilty of one or more presumptuous sins. These are not "secret faults," although they might be the outgrowth of a wrong condition of mind and heart of which one is not aware. But notice David's prayer—"Let them not have dominion over me." In a moment of impetuosity one might commit a presumptuous sin, a sin which cannot be forgiven, and a sin therefore that calls for "stripes." But still it does not follow that such sins must necessarily have dominion over us.

For presumptuous sins to have dominion over one means that he has given up all effort to control his life in keeping with the directives of the Word. It would mean, as David continues, that such a one was guilty of the "great transgression"; that transgression so great, so wilful, and so continuous, that the only suitable

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punishment would be the "second death." Such is the growth of sin if not checked.

The only safe course for any of the Lord's people lies in the attitude expressed by David, when in further prayer to God he pleaded, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." We can co-operate with the Lord in the answering of this prayer, through continued, and earnest searching his Word that we might know the things which are acceptable to him, and pleasing in his sight. Thus we will be safeguarded from sinning against the Holy Spirit.

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Faith and Works

How can you harmonize James' insistence on works with Paul's teachings that we are saved through faith and grace?—James 2:18-26; Rom. 4:3-5, 19-22

THOSE who take the position that Paul and James disagree on the relative value of faith and works overlook two important points in connection with the writings of these two apostles. One of these points is that James does not rule out the necessity of faith. His only claim is that works are necessary to demonstrate faith. He wrote, "Show me thy faith without thy works, and I will show thee my faith by my works."—James 2:18

Paul presents essentially the same thought. In Romans 4:5 he explains that faith is counted for righteousness, rather than works. But in verses 19-23 of the same chapter he explains that it was Abraham's works in connection with being the father of Isaac that proved his faith. Being fully persuaded that what God had promised concerning the birth of a child, Abraham "was able to perform; and therefore it was imputed unto him for righteousness." James is in agreement with this in his statement, "Ye see then how that by works a man is justified, and not by faith only."—James 2:34

Another point often overlooked in the writings of these two relative to faith and works is that they are not both discussing the same sort of "works." Paul contrasts faith with the ceremonial works of the Law, such as circumcision; while James, in his reference to "works," means the things which we do in obedience to God's will which demonstrate that we believe God, that our faith is not merely a mental assent to the fact that he exists, or that Jesus is our Savior. So, again, it is apparent that these two inspired writers are not in disagreement.

Not by Reincarnation

When Jesus asked the disciples, "Whom say the people that I am?" they replied that some thought he was "John the Baptist," others that he was Elias. Still others thought he was "one of the old prophets." (Luke 9:18, 19) Does this not imply that the people in Jesus day believed in reincarnation?

NO! The full account of this conversation between Jesus and his disciples reveals otherwise. We quote: "They answering said, John the Baptist: but some say, Elias; and others say, that one of the old prophets is risen again." (Luke 9: 19) Most of the Jewish people of Jesus' day did believe that the dead would return, not through reincarnation, however, but by means

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of the resurrection. Therefore they thought that Jesus might have been one of the old prophets "risen again," that is, raised from the dead. This was also the viewpoint held by those who thought Jesus might be John the Baptist, or Elias.

Concerning God's Power

Do you not minimize the power of God by saying that he required long periods of time for the creative work described in the first chapter of Genesis?

WE REFER the questioner to our booklet, "Creation," for a detailed examination of the first chapter of Genesis. This booklet presents what we believe to be logical and scriptural reasons why the "days" referred to in this record of creation were long periods of time rather than merely twenty-four hours in length.

Whether or not God was able to accomplish this work in six twenty-four hour days is beside the point. Certainly the all-powerful Creator could have done so, had this been his desire and plan. If, as we believe the Scriptures to teach, he did not do so, it is because he willed otherwise, not because he lacked power.

There is a poem which says, "Only God can make a tree." We would be blinding ourselves to logic to conclude that God lacks power, else he would create trees in a few minutes, instead of slowly

raising up these stately monuments of his wisdom and power through a period of years. All the creative works of God with which we are surrounded bespeak the fact that he is not in a hurry.

We cannot hope to arrive at the truth concerning the Genesis account of creation on the basis of how quickly God could have accomplished the work there described. Instead, by comparing scripture with scripture we should endeavor to understand the meaning of the word "day" as used in the record. This is the approach used in the "Creation" booklet.

"Day" in the Old Testament

Where does the Old Testament say that a day was ever more than twenty-four hours?

IN GENESIS 2:4 we read, "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." Here, as will be noted, the word "day" is used to describe the whole period of creation. Regardless of how long we insist each of the six creative days was, the day of this text was as long as all of them put together, therefore more than twenty-four hours in length.

Psalms 95:7-10 reads, "Today if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted me, proved me,

and saw my work. Forty years long was I grieved with this generation." Here the Lord clearly applies the word "day" to the entire forty years of Israel's wanderings in the wilderness.

Psalms 110:3 reads, "Thy people shall be willing in the day of thy power." This is a reference to the thousand-year day of Christ's kingdom, when the "all power" which was given to him at the time of his resurrection will be used to govern and bless the nations.

Isaiah 2:17 reads, "All the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day." Here again the "day" refers to the time of the Lord's kingdom in the earth, not a period of twenty-four hours. Verse 20 continues, "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats." We would have to be very limited in our understanding of language to suppose this refers to a twenty-four hour day.

In another prophecy concerning the blessing of health and life which will reach the people through the administration of Christ's kingdom, we read, "It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us. This is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isaiah 25:9; Titus 2:13

These few examples will, we think, suffice to indicate that the word "day" is used over and over again in the Old Testament when the reference is to a period of time or era, rather than to twenty-four hours. It is thus in the Genesis account of creation, as clearly pointed out in the "Creation" booklet. Moses and Peter also call attention to a 1000 years as being reckoned of God as a day.—Ps. 90:4; II Pet. 3:8

The Source of Salvation

Jesus said to the Samaritan woman at the well of Jacob, "We know what we worship; for salvation is of the Jews." What did Jesus mean? Is it not true that Jesus is the Savior, the source of salvation?

YES, it is true that Jesus is the Savior. We read in Acts 4:12 concerning Jesus, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." However, Jesus' statement to the Samaritan woman is not out of harmony with this, for the Greek word here translated "Jews" means those of the tribe of Judah. Jesus did not say that the Jews would provide salvation, but that salvation was "of" or from the Jews; that is the tribe of Judah.

One of the first promises of salvation was made to Abraham when God said to him that through his

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“seed” all the families of the earth would be blessed. In Galatians 3:16 the Apostle Paul explains that this “Seed” of promise is Jesus. When Jacob, the grandson of Abraham, was on his deathbed he gave a prophecy revealing that the great One of promise, the Deliverer and Savior, would come from the tribe of Judah. (Gen. 49:8-10) That is why “the Lamb of God that taketh away the sin of the world” is described in Revelation 5:5, 6 as the “Lion of the tribe of Judah.”

It is Jesus, of the tribe of Judah, who, through the redeeming power of his blood, provides salvation—first for the church during the present age, and then for all the willing and obedient of mankind during the millennial age. Galatians 3:27-29 shows that the true followers of Jesus, those who are baptized into his death, are also part of the faith “Seed” of Abraham, and “heirs according to the promise.” This means that in the kingdom they will be associated with Jesus in dispensing the blessings of salvation to the world of mankind.

Those whom we often refer to as the “ancient worthies”—the faithful servants of God from Abel to John the Baptist—will, in the resurrection, be constituted “princes in all the earth.” (Ps. 45:16) In this exalted position as representatives of the spiritual seed of Abraham they will have much to do also in dispensing the blessings of the kingdom. Most of these

were of the natural seed of Abraham, and it is very fitting that, having proved their fidelity to God and to his righteous laws they should be channels of blessing to mankind, even as God promised to Abraham.

Also, the Jewish people now regathering in Palestine, when the kingdom is established and they accept Christ and prove their desire to conform to the kingdom laws, will have the privilege of co-operating in the work of blessing. Eventually all mankind will join in that joyous and glorious project. Yes, not only will the “Spirit and the bride say, Come,” but all who hear and obey will also say, “Come, and...take of the water of life freely.”—Rev. 22:17

But it is important to keep in mind the distinction between providing salvation and sharing in the work of offering salvation to those who believe. Jesus is the Redeemer, the Savior, the great provider of life and salvation. There is no salvation apart from him. Others merely have the privilege of dispensing the blessings of the salvation provided by Jesus. The extent to which they share, and the manner, depends upon the age in the divine plan during which they prove their worthiness of this high privilege—those who were faithful in the ages before the first advent of Jesus sharing as “princes in all the earth,” and the faithful of this Gospel age to reign as “kings and priests.”—Ps. 45:16; Rev. 20:6

"Good and Pleasant"

"Behold, how good and how pleasant it is when brethren dwell closely together (in union)!"

—Psalm 133:1 Leeser

IN VERSE 2 of this psalm, the Prophet David writes that the dwelling together of brethren in unity is "like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." Here we see a picture of how the anointing of the Holy Spirit came upon our Head, Christ Jesus, and how it runs down over his "body" members. These members of the church are "in Christ," and are the "brethren" who are in sympathy with fellow-members of his body.

Throughout the past years, until now, we have had fragrant and very grateful remembrances of our dwelling closely together in unity. The smoothness, sweetness, and blessedness of what is said and done are unmistakable evidences of the Holy Spirit in our midst. It was with a view to this holy influence abiding with us that our dear Brother Russell, during his final meeting with the brethren, gave some excellent advice. At the close of his address he said: "May the Lord's blessing be with you

richly... Each one should desire to do his own share. No matter what others may do, each one do his share." Then he called for the Hymn:

"Abide, sweet Spirit, heavenly Dove,
With light and comfort from above;
Be thou our guardian, thou our guide;
O'er every thought and step preside."

Continuing he said: "Isn't this a beautiful thought? Preserve this Spirit in your midst. Have perfect confidence in the Lord, and you will be led aright."

While it is indeed very good and pleasant for each local gathering to enjoy this unity in the Holy Spirit week by week, there are added joys and blessings from the Lord when the brethren from various classes in the British Isles come from near and far and meet together in convention. These joys and blessings are even more greatly increased when others of "like precious faith" travel thousands of miles across sea and land to join in our fellowship, and to serve us.

We have fragrant and very grateful remembrances of each and all the dear brethren from America who for many years have come over and served us so lovingly and so untiringly, ministering in "all the counsel [or will] of God." And as we recall and relate again and again these spiritually uplifting experiences, we continue to be refreshed and encouraged.

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"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

We, in the British Isles also experience "the tie that binds" with all our many "unseen" brethren in America, as by the Lord's guidance and help we "earnestly contend for the faith which was once delivered unto the saints." It is our great privilege and joy to co-operate with these dear ones as they so faithfully continue to proclaim the true Gospel of the kingdom by the various means available to them. This includes the printed page, the "Frank and Ernest" radio programs, tape recordings, etc.

In the various parts of these Islands there are those who are regularly attending their local classes, rejoicing in the truth, and dwelling together with others in unity, who first contacted these ecclesias as a result of listening to "Frank and Ernest" and then corresponded with the British Branch of The Dawn. Other features which also are particularly interesting and encouraging include the considerable increase of radio letters received and the ever growing number of subscribers for The Dawn Magazine. We very gratefully rejoice in the continued evidences that our Father is guiding and very richly blessing all these labors of love.

This year it has been our great joy to have Pilgrim Brother Samuel Baker, of Canada, in our midst. His ministry in the British Isles and Eire has been very richly

blessed by the Lord, for which we are grateful. We would express our thankfulness also to all those brethren of The Dawn who so thoughtfully arranged this pilgrim visit. Our hearts are indeed full of thanksgiving for the fellowship and ministrations of yet another brother from across the ocean.

One of the highlights this year of our dwelling "closely together in union" was the convention in Portrush, Northern Ireland. It was arranged by the brethren of Londonderry. These brethren are, to use a well-known phrase, "friends of 'Frank and Ernest.'" This association was clearly announced on the convention programs. This relationship, however, developed beyond a friendship. For some years they have been brothers and sisters in the Lord, rejoicing in the privilege of working together with "Frank and Ernest" in the proclamation of the true Gospel of the kingdom.

Their first Portrush convention was a year ago. So rich and so many were the spiritual blessings then received that, with the Lord's guidance and help, they decided to carefully and prayerfully, and in the spirit of self-sacrifice, do their part in arranging for this second annual convention.

At Portrush

With grateful hearts, and with faces aglow with joy and expectancy, a very gratifying number of brethren arrived in good time for the opening session, and they

happily continued in fellowship throughout the convention. From north, south, east and west they came. As at the previous convention, a goodly number of brethren from various parts of Britain had crossed the Irish Sea to share in

the joys and spiritual blessings from the Lord with their brethren in Ireland.

The following poem, shown on the back of their program, expresses in some measure the spirit of those present:

“Behold how they gather from East and from West,
 From North and from South they do come;
 No visible emblems nor banners are theirs,
 Nor loud rolling beat of the drum.
 But with faces alight with the hope which is theirs,
 With the love which sustains and the promise which cheers,

They herald the kingdom to come.
 “Yes, here they assemble, these uncrowned kings,
 On the Master’s business intent:
 All humbly and meekly pursuing their way,
 In his service willingly spent.
 And the world knoweth not, as they knew not of him,
 What honors are theirs who are serving their King,
 And full on his mission are bent.

“Full soon shall that greatest convention be held,
 The faithful ones all to be there:
 Our Master presiding in glorious garb,
 And we in his glory to share.
 There highly exalted to sit in his throne,
 To lift up the millions downtrodden so long,
 ‘Oh, what must it be to be there!’ ”

Among the outstanding features of the convention was a baptismal service, the address being delivered by Brother Baker of Canada. There were also two enthusiastic testimony meetings conducted by Brothers W. J. Mercer and W. E. Pampling of England. Further, and as a surprise blessing, greetings were received from a number of our brethren in was additional evidence of our America, by tape recording. Here

Father’s love, so readily manifested by our dear brethren across the Atlantic. Through this recording our hearts were very closely knit with theirs.

Brother Baker delivered to the convention many messages of love from our brethren in various parts of America; and in response the assembly unanimously asked him, also all visitors, to accept and take away the Christian love of all present, together with Deuteronomy

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31:8: "And the Lord, he it is that doth go before thee; . . . he will not fail thee, neither forsake thee: fear not, neither be dismayed."

Brother Baker addressed the convention on each of the three days. Other speakers were Brothers J. L. McKeown and T. R. Lang, of Northern Ireland; W. E. Pampling, C. A. Cornell, J. H. Murray, and E. T. Nadal, of England.

Because the Holy Spirit of truth, the Spirit of love, was very much in evidence in the whole assembly, there was a blessed union with the Heavenly Father, His dear Son, and with all the brethren. It was commented upon a number of times how smoothly and helpfully each discourse fitted into adjoining addresses, and indeed into the whole convention program. Here were further evidences of the Holy Spirit's leading.

Taking a general survey of the convention, here are the titles of the addresses, also brief comments:

The Dove as a Symbol

The "bride" of Christ was pictured as dove-like—her keen vision enables her to see afar off. She sees the call of the "bride" involving repentance, consecration, justification, sanctification, and glorification. The dove is a defenseless creature; safety is in her flight; and we owe our safety to prayer and the Holy Spirit, in flight, not in carnal or fleshly fightings. A dove drinks only pure water and eats pure food. Here too, are lessons for us. The Holy

Spirit appeared in the form of a dove (Luke 3:22), and how truly is a dove emblematic of the Spirit of Jesus, who taught his disciples to be as harmless as doves. (Matt. 10:16) The dove is also most gentle and deeply sympathetic. Various dove-like characteristics were manifested in Jesus, and these are to be developed in the church, the "bride" of Christ.

"The Sacrifice of Thanksgiving"— Psalm 116:17

We are to give heartfelt thanks to our Heavenly Father in appreciation of all his many blessings. God gave his only begotten Son to redeem us and he expects our thanksgiving, also our implicit faith in Jesus as our Lord and Redeemer. This is to lead on to the offering of ourselves, all that we are and have, in full consecration to him. When our Father accepts this offering, he begets us by his Holy Spirit and by the Word of truth to the spiritual nature. Then, as his children, he expects us to endure his discipline. Our faith and obedience will be tested; and we shall have such experiences as will, if we are faithful, make us more and more presentable to our him now and to far better advance Father—more fully fitted to serve tage and results beyond the veil.

"I stand at the Door"—Rev. 3:20

We are nearing the time when the last member of the church shall be "changed," made immortal. Our glorified Lord and Master is now

at the door of the church of Laodicea and we, individually, are to open widely the door of our heart and allow him and the great fact of his second presence to enter our lives. We respond further in full consecration, co-operating with the Lord and his message. The signs of the times give us abundant evidence that our Lord is present, knocking at the door. To Christendom the reproof is: "Thou art lukewarm." Coming out of Babylon, we rid ourselves of that system, also its spirit and errors. The call to leave Babylon continues. And how very richly blessed are those who having "come out" have not again contaminated themselves with Babylon. "To him that overcometh will I grant to sit with me in my throne."—Rev. 3:21

"Like Precious Faith"—II Peter 1:1

The rendering of this phrase of the Apostle Peter, as recorded in the **Diaglott**, is "an equally precious faith with us." And how precious or of how great value, is this most holy faith "which was once delivered unto the saints." It is made clear to us in the Holy Scriptures. "Faith cometh by hearing, and hearing by the Word of God." "Without faith it is impossible to please God." Our first step toward him is by this quality of faith. "The righteous [the just] by faith, shall live." (Rom. 1:17 **Diaglott**). Our Father desires that we be rich in faith. Our faith will be tested. "Beloved, think it not strange concerning the fiery trial

which is to try you, . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings." (I Peter 4: 12, 13) As fully consecrated children of God we are to add to our precious faith, fortitude, knowledge, self-control, patience, piety, brotherly-kindness, love. If we comply with II Peter 1:5-10 we shall never fall, "for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—vs. 11

"Our Lord's Second Presence"

The fact that our Lord is now present is a gem of truth, and we should never part with it. Some, today, have lost sight of this inspiring fact. These should study this feature of the truth again in the light of the Word of truth, assisted by the "Studies in the Scriptures." To those who do, the Lord will grant a very rich blessing. Just as a person might possess a precious jewel, and putting it in a safe for years, forget and not enjoy it; even so we have a gem of truth that many have hidden. Having forgotten it, the joy it once gave has gone.

Because some of the disciples who walked with Jesus were lacking in faith, he said they were foolish and slow of heart to believe all that the prophets had spoken. (Luke 24:25, 26) Had they been familiar with Old Testament prophecy they would have understood. And it may be that the Lord would have cause to say to

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some today: "O foolish, and slow of heart to believe all that has been written in the Scriptures about my second presence." We are to continue to walk by faith. Although not seeing literally, we believe, because of the signs of the times, that the Lord has returned. "Behold the Bridegroom!" (Matt. 25: 6) What Daniel prophesied concerning our Lord's second presence is now being fulfilled. Many other prophecies are also having remarkable fulfilment, giving additional proof of our Lord's presence.

"More Than Can Be Numbered"

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward, . . . if I could declare and speak of them, they are more than can be numbered." (Psalm 40:5) We were once in an horrible pit, but our Father brought us up out of the miry clay, and set our feet upon a rock; he established our goings, and has put a new song in our mouth. (Psalm 40: 2, 3) Our lives are now to be spent in his service. The Scriptures show that we have a work to do. Works are to co-operate with our faith, because faith without works is dead. (Jas. 2:26) Of what value is a dead faith, when we have a "new song" to sing? The Lord has put us into the ministry, and it is required that we be counted worthy of the kingdom of God, remembering that our high calling leads to joint-heirship with Jesus beyond the veil.

"Dwelling at Bethel"

From the Scriptures we learn that Jacob believed and appreciated the wonderful promises that God had made to him; but that Esau, his elder twin brother, did not have the same sense of values. He even sold his birthright to Jacob. After Jacob, in lieu of Esau, had received Isaac's blessing, there was considerable trouble. Jacob (who now possessed the birthright) became a fugitive. On the first night, as he fled, he used a stone for his pillow. But God spoke to him, saying "I am the Lord God . . . and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, . . . I will not leave thee, until I have done that which I have spoken to thee of." (Gen. 28:18-15) Here God, the great Creator and upholder of the vast universe, was making a stupendous promise to a poor fugitive, because he was rich in faith. The question may be asked, "Why is it that God has blessed us? It is because we believe and appreciate him, and his promises. And to us the promise comes from God, "I will never leave thee nor forsake thee." Wherever we have been blessed by God, no matter how humble the place, that, in effect, was the house of God.

Seeing that God had pledged himself to him as a poor fugitive, so Jacob pledged himself to God. "And Jacob rose up early in the morning, and took the stone that he had put

for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel [the house of God]. . . . And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, . . . then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house." —Gen. 28:18-22

Later, Jacob journeyed to Mesopotamia and was inclined to forget his pledge to God. Jacob had drifted; his vision was dim; but he had a wonderful God who, instead of giving Jacob a severe reprimand, said to him: "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred." (Gen. 31: 13) The really safe place for us is in Bethel, where God pledged himself to us, and we to him. Jacob, now sleeping in death, will in due time be raised to life, and will have all God's promises to him completely fulfilled.

Baptismal Service Address

Dealing first with the real and essential baptism (which is to precede the symbol of water immersion), it was pointed out that this is being "baptized into Jesus Christ, . . . into his death." (Rom. 6:3) This immersion or burial of ourselves, which resulted in our becoming members of Christ's body, as New Creatures, took place when indi-

vidually we made a full surrender of our will to God, consecrating all that we have and are to follow Jesus even unto death.

This full consecration was followed by our begetting by the Holy Spirit and by the Word of truth, to newness of life, to a new spiritual life. Reckonedly, we are dead to our own will, but alive unto the risen and glorified Lord Jesus Christ.

The complete surrender of self—being dead with Christ—is fittingly illustrated as each candidate is lowered beneath the water, baptised, completely immersed. Walking in newness of life is beautifully pictured by being raised out of the water. Faithfulness unto death, however, is required, which means that full consecration must be maintained throughout our earthly pilgrim journey.

"Power With God"

The phrase, "power with God," is the definition of the word Israel. For example: "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God." (Gen. 32: 28) As a part of the divine blessing granted to Jacob because of his faith and obedience, his name was changed to Israel.

In due course the children of Jacob (or Israel) were also named Israel. And they became a nation, of whom God required faith and obedience. "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar

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treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." Exod. 19:5-6) Through faith and obedience, they could have been a national power with God; but they failed through unbelief and disobedience. When Jesus came at his first advent, Israel, as a nation, saw nothing in him to be desired. Only a remnant received him, and these comparatively "few" fully consecrated disciples tarried in Jerusalem (as Jesus had told them) until they should "be endued with power from on high."—Luke 24: 49

At Pentecost that holy power, God's mighty Holy Spirit, came upon the faithful waiting disciples as promised. This was a marvelous shedding forth of power from on high. Here was the beginning of the formation of the true church, spiritual Israel,—the body of Christ of which Jesus is the Head,—and it was through the power of the Holy Spirit.

As consecrated children of God, because of our implicit faith and loyal obedience toward him, we are begotten by this Holy Spirit, and it is our great privilege to realize that we are now being taught of God, "not in words taught by human wisdom, but by the teachings of the Spirit, unfolding spiritual things to spiritual persons."—I Cor. 2:13, **Diaglott**

An increasing measure of this holy power produces in us Christ-

likeness. It is desired that we be "strong in the Lord and in the power of his might"; witnessing faithfully to the truth, remembering that the Gospel of Christ is "the power of God unto salvation."

Our Father desires that we experience power with him now, and also in a very special sense hereafter, when partakers of the divine nature. Then, reigning with Jesus as kings and priests unto God, we shall assist in the grand work of raising the dead millions of mankind and establishing the glorious everlasting kingdom of God in the earth. On our part, here and now, faith and loving obedience are required.

"Resurrection"

Speaking of his wonderful hope, the Apostle Paul wrote: "That I may know him, and the power of his resurrection, . . . if by any means I might attain unto the resurrection of the dead."—Phil. 3:10, 11

In examining the life of our Lord Jesus, and the life of the Apostle Paul, we find that they were both consumed with a burning zeal to do the Father's will, and to finish faithfully the work that God had given them to do. Jesus, as well as Paul, had seen something that the natural man cannot see, and they were both accounted to be mad, or beside themselves.

The words of the text refer to something that was consuming Paul. He is not referring to the general resurrection of the vast

majority of mankind to the earthly, human plane, but to the first resurrection, on the spiritual plane, even to the divine nature. Jesus was raised on the third day. God used "the exceeding greatness of his power" to do this work, and also to set him at his own right hand in the heavens.—Eph. 1:19, 20

At Pentecost those waiting, fully consecrated disciples, were put in touch with this mighty reservoir of God's power, the Holy Spirit. And this power, this holy influence, works in us mightily. It quickens our mortal bodies. At thirty years of age, Jesus began to lay down his life of sufferings; and we are invited to experience "the fellowship of his sufferings, being made conformable unto his death." (Phil. 3:10) Here is a beautiful pearl of truth for the Lord's people, as they give diligence to make their calling and election sure. "Ye are dead." (Col. 3:3) We reckonedly died when we presented ourselves in full consecration. Thus we have become members of his body, and have fellowship in his sufferings, the sufferings of "The Christ."

Having been begotten by the Holy Spirit through the Word of truth that we might be changed to new creatures in Christ Jesus, and born on the spirit plane in the first resurrection, many earthly things, including those which are otherwise quite proper, must be abandoned. Having begun to walk in the footsteps of Jesus, we must not take a compromising course;

and no limits have been set as to what we should endure and accomplish.—Rev. 2:10

God's Peace Plan"

Men are searching to find the answer to the problems of tomorrow. Their "hearts are failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:26) War, and the collapse of civilization, are threatened. Mankind is now standing precariously on the edge of a precipice. Man now has instruments to destroy himself.

Jesus foretold these conditions when he said: "For then shall be great tribulation, . . . and except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24:21, 22) It is comforting to know that there will be this divine intervention, and that ere long God will put his peace plan into operation.

Israel of old was a chosen nation, God's elect; but they went into idolatry; they were lacking in faith and obedience. And because of their continued disobedience, God said, "I will punish you seven times." This was a period of 2,520 years, agreed by Bible Students to extend from 606 B. C. (when the crown was taken away from Zedekiah, the last king of Israel) until A. D. 1914.

During that 2,520 years there was Gentile dominion, and the book of Daniel has much to say

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prophetically about this period. Four Gentile empires were to have sway (Babylon, Medo-Persia, Greece, Rome). Daniel also shows that this Gentile rule would be followed by a fifth universal empire, God's kingdom.

As a result of two world wars, Israel has been reborn. God's peace plan will prosper, because the fifth universal kingdom, of which Christ Jesus is King; "And the government shall be upon his shoulder . . . of the increase of his government and peace there shall be no end, . . . the zeal of the Lord of hosts will perform this." (Isa. 9:6, 7) All shall come forth from the grave. "Nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:4

Convention Ends

All too soon this spiritually uplifting and blessed convention came to an end. All the many ministrations, meditations, and conversations received our Father's rich blessing. Throughout the weekend our Lord Jesus had been in our midst in a very special sense, his spirit dwelling in our hearts richly. Our Father also was in the meeting place, for to us it became "Bethel," the house of God. Divine truth had been expounded, and the Spirit of truth wonderfully manifested. Many heart-searching lessons were learned. Rejoicings and thanksgivings overflowed.

These mountain-top experiences are not ours merely collectively.

Often, individually, we are called to descend into the valleys, where we will gratefully remember: "How rare it is, how lovely, this fellowship of those who meet together—sweet as the sacred oil poured on the head." (Ps. 133:1, 2, **Moffatt**) The fragrant memories formed will be often recalled and related, bringing honor and glory to our Heavenly Father, and further joys to his people.

There were many brethren in various parts of the British Isles who were not able to journey to Portrush and enjoy the blessings in convention; but in the Lord's providence Brother Baker was able to minister to these in their own districts, much to the delight and rich blessing of those present.

The attendance at the meetings was very encouraging. Those who had been long in the truth, also the freshly interested ones who had been contacted by the "Frank and Ernest" broadcasts, gave evidence of their very grateful and sincere appreciation of present truth, and of their love for it and for the Heavenly Father, as he continues to richly lavish upon them his wondrous grace through Christ Jesus.

"While joyfully in Thine employ,
The thought shall fill my soul with
joy,

That my imperfect work shall be,
Acceptable through Christ to
Thee."

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

C. A. CORNELL			
Coventry	November	24	
T. R. LANG			
Clonelly	December	1	
J. LESLIE MC KEOWN			
Belfast	November	17	
J. H. MURRAY			
Guildford	November	10	
Anerley		24	

Yeovil	December	1
Letchworth		29

E. TERRY NADAL

Welling	November	10
Letchford		17
Southend	December	22

W. E. PAMPLING

Luton	November	10
Letchworth		17
Southend		24
Anerley	December	22

T. STRACY

Eastleigh	December	8
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Our Most Holy Faith—10/

God's Promises Come True—10/

The Book of Books (Cloth)—5/-

THE DAWN

98 Seel Street

Liverpool 1

Expressing Appreciation

**"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."
—Psalm 92:1**

BY PROCLAMATION of the President, the last Thursday of November is designated a day of thanksgiving throughout the United States. Consecrated, truth-enlightened Christians are glad to give thanks to the Lord on this day. Indeed, if we are living up to our privileges, we will be giving thanks to the Lord every day. Paul wrote, "In everything give thanks," and since we know that "all things" are working "together" for our good, thankfulness will be welling up in our hearts and finding expression through our lips for every experience of life.—I Thess. 5:18; Rom. 8:28

All the Lord's people appreciate the blessings which he continuously showers upon them. Giving thanks is the expressing of this appreciation—first to the Lord, and also as a testimony of the Lord's goodness to those with whom we come in contact. "It is a good thing," our text says, "to give thanks unto the Lord, and to sing praises" unto the Lord's name. Here the thought seems to be that

we express our thanks to the Lord, and sing his praises to others; and certainly our songs of praise are expressions of thanksgiving.

David wrote, "That I may publish with the voice of thanksgiving, and tell of all Thy wondrous works." (Ps. 26:7) This expression is found in a very interesting and revealing context. Opening the psalm, David wrote, "Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide." (vs. 1) Neither David nor any other member of the fallen human race has been capable of living up to God's standard of perfection. But as the consecrated people of God it is essential that we maintain our integrity before him in the sense of always being willing to do right. Maintaining such an attitude before the Lord, we will want him to judge us, and to reveal to us those things in which we are not pleasing to him.

David knew that he could not maintain his integrity in his own strength, so he wrote, "I have trust-

ed also in the Lord; therefore I shall not slide." (vs. 1) We, too, would fail in our own strength. It is only as we have faith in the Lord's willingness and ability to help us in our every time of need, and make use of his every provision to make us strong in him and in the power of his might, that, like David, we can have confidence that we will not "slide."

David continues, "Examine me, O Lord, and prove me; try my reins and my heart. For thy loving-kindness is before mine eyes: and I have walked in thy truth." (vss. 2,3) The Lord referred to David as a man after his own heart. Here we see why; for the psalmist was so desirous of being right in the Lord's sight that he invited him to "examine" and "prove" him. This was asking a lot, for David would have no way of knowing what severe methods the Lord might use to "prove" him, or what experiences the answer to this prayer might bring. But for two reasons, David was confident: (1) God's loving-kindness was before him as a bulwark of strength; and (2) he was walking in the Lord's truth and knew that the truth would be his "shield and buckler."—Ps. 91:4

David then expresses some of the aspects of his integrity. "I have not sat with vain persons," he wrote, "neither will I go in with dissemblers." (vs. 4) With David it was not a matter merely of refraining from fellowshiping with "dissemblers," while at the same time se-

cretly wishing that the Law of his God did not prohibit him from doing so. It was more than this! "I have hated the congregation of evildoers," he wrote, "and will not sit with the wicked."—vs. 5

Not being acquainted with the circumstances which prompted this expression of hatred for evil, we can only apply it in principle to our own stand for the Lord and for righteousness. We can apply this principle to all evil, to everything that is out of harmony with the Lord. We are not to have fellowship with any of Satan's works of darkness, not merely because we are forbidden to do so, but because, like David, we hate them. This is implied in being conformed to the image of God's dear son, of whom it is written that he loved righteousness, and hated iniquity.—Heb. 1:9

David further wrote, "I will wash mine hands in innocency: so will I compass thine altar, O Lord." (vs. 6) In Psalm 19:12-14, we find David praying, "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

David knew that the only way he could be truly "innocent" be-

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for the Lord was to have his God cleanse him from secret faults, and keep him from committing presumptuous sins. His own part in this was in humbly and sincerely looking to the Lord to examine and prove him. Even then, David could not be "innocent" in the sense of being free from all sin. But his heart could be pure; and, upon the basis of this purity of heart intention, he knew that the Lord would accept his devotions and his sacrifices. It was in such an attitude that he could "compass," or embrace, the Lord's altar; that is, offer sacrifice to the Lord.

And this, the psalmist indicates, would result in his publishing with "the voice of thanksgiving, and telling of all the Lord's wondrous works." Paul expressed a similar thought when he wrote, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."—Heb. 13:15, 16

A Fruit of Righteousness

As David reveals, his thanksgiving to the Lord was the inevitable result of his longing desire and resolute determination to maintain his integrity before the Lord. This indicates—and we believe that every consecrated child of God will affirm from personal experience—that true and spontaneous thanksgiving to God can come only from the heart that is in tune

with him. We cannot be in rebellion against the Lord's instructions, resisting his providences, and at the same time have our hearts overflowing with true thanksgiving to him. Thanksgiving is the overflowing of hearts that have been emptied of self, and by the Holy Spirit, through the written Word and the providences with which we are surrounded, filled with the love of God. If the love of God has thus been "shed abroad" in our hearts, we will find that it is indeed a "good" thing, yes, a very delightful thing, to give thanks unto the Lord.—Rom. 5:5

Viewed in the proper light, every experience of life is an occasion for thanksgiving. We are thankful for God's keeping power in our lives, that he has not permitted us to "fall." We are thankful for the assurance that he will never leave us or forsake us, that having begun a good work in us, he will finish that work in his own due time, and through whatever agencies he may deem wise to choose. (Phil. 1:6) In this respect, our thanksgiving is both retroactive and prospective. We thank God for past mercies and for the hope of future blessings, blessings which we know will continue to flow from him to "us-ward" in ever mounting streams of his loving-kindness and grace.—II Pet. 3:9

Thankful for Spiritual Vision

As our minds turn backward we thank God that he "inclined" unto us, heard our cry for help, lifted

TALKING THINGS OVER

us up out of the "horrible pit" and set our feet upon a "rock." (Ps. 40: 1,2) There are millions of sincere people in the world who are "seeking after" God who do not, and in this age will not find him. It will not be until the millennial age that he will "incline" toward these. That will be the time of their "visitation." It is only a "little flock" that the Lord is now seeking, and happy are we if the Lord has given us the "new song" to know and to sing.—Ps. 40:3

And think what this means! While in the "horrible pit" and the "miry clay" we were alienated from God through wicked works—originally the wicked works of Adam through whose sin condemnation came upon all men. But the Lord opened the eyes of our understanding and thus enlightened through the truth, extended to us the high and holy calling of this Gospel age. Through faith in the blood of Christ, which alone could make us acceptable—a faith that was demonstrated by a full consecration to do God's will—we received the assurance of reconciliation with God, and of no longer being alienated from him. What a continuous cause for thanksgiving this should be!

This "peace with God through our Lord Jesus Christ" opens the way to further blessings which the Lord has provided in his plan. Paul wrote concerning "this grace wherein we stand, and rejoice in hope of the glory of God." (Rom.

5:1,2) Yes, not only do we now have peace with God, and enjoy fellowship with him, but he has established our "goings" in the narrow way that leads to "glory and honor and immortality." (Rom. 2:7) O yes, we know we shall have tribulation, but this will help to develop patience, and if we continue patiently to endure these experiences they will lead to a hope that maketh not ashamed "because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."—Rom. 5:3-5

Having peace "with" God through our Lord Jesus Christ, by continued faith in his promises and in their fulfilment, we gradually acquire the peace "of" God. God enjoys peace because he knows that he is in perfect control of every situation in his entire universe. We can have this same peace, this same tranquillity of mind, through faith in his promises to love and care for us. We know that he will never leave us nor forsake us. We know that there is no circumstance in our lives that he is not capable of overruling for our highest good. We know, moreover, that while at times his providences may "frown" upon us, behind the "frown" is his smiling face of love which will not permit us to be tested above that which we are able to bear.—I Cor. 10:13

Paul expressed a similar thought when he wrote, "Rejoice in the Lord alway: and again I say, Re-

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joice. Let your moderation [in the **Diaglott**, "gentleness;" and in the **Revised Version**, "forbearance"] be known unto all men. The Lord is at hand. Be careful [anxious] for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil 4:4-7

This "peace of God" is a part of our present inheritance. And what a glorious portion it is! The world is filled with confusion and fear. The strife of tongues; the conflict of arms, real and threatened; economic insecurity; and the uncertainty of friends all contribute to turmoil in the hearts of the unconsecrated. But it is not so with those into whose hearts the Lord has shined with the Gospel, and who have accepted this message and acted upon it. Just as God knows that in due time he will lead the world into its desired haven and that nothing can interfere with the outworking of his plans and purposes, so these know that he is fully capable, and abundantly willing to hedge them about with his love and care, and that day by day he is doing so. Is this not cause for the continual giving of thanks?

For Every Experience

Our thankfulness should not be merely along general lines. Rather, each experience that comes to us

affords an opportunity to give thanks. If we have availed ourselves of the provisions the Lord has made through his Word and the help of the brethren to increase our understanding of his plans and purposes, we will want to give thanks to God for the better understanding we have thus acquired of him and of his will, which makes our fellowship with him more intimate and blessed.

If we have been faithful in the use of the various opportunities we have had to show forth the Lord's praises by making known the glad tidings of the kingdom, we will be thankful for the experiences we have enjoyed in thus bearing witness to the truth. Perhaps the Lord has used us to communicate the truth to one whom he has called. Truly this would be cause for thanksgiving. On the other hand, it may be that all our efforts to make known the glad tidings to others have failed. Perhaps those to whom we have witnessed have turned away with indifference, or possibly have scorned or even persecuted us. But this also is a cause for thanksgiving, for such experiences are among the witnesses of the Spirit that we are the children of God.—Rom. 8:16,17

Jesus explained that no one could come to him unless drawn by his Heavenly Father. (John 6:44) So, if those to whom we witness do not respond, and show no appreciation of the message, it is because

they are not now drawn by God. But we can be thankful for the realization that a time is coming in the divine plan when they will be enlightened and given an opportunity to walk on the highway of holiness, the return road to human perfection and to reconciliation with God. At the same time, we can also be especially thankful that the Lord has drawn us and that we have been given "eyes" to see and "ears" to hear the joyful sound of present truth.

Not only are we thankful for God's loving-kindness to us as individuals, but we give thanks to him for the wonderful manner in which his favor continues upon his people as a whole. He blesses us in our ecclesias, and in our conventions. We are thankful for the privilege we enjoy of working together in a general ministry of the truth by means of the radio, and to a lesser extent by television. We are thankful that in the Lord's providences his people are provided with free literature which they can distribute when opportunity affords. In this "time of the end," with its increase of knowledge, many are thankful that now, by means of the tape recorder, they can hear the voices of their brethren in hymns of praise to God, and in messages of enlightenment and encouragement.—Dan. 12:4

Truly the Lord is good to all of his people. The psalmist wrote, "Blessed is the people that know

the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted." (Ps. 89:15,16) That we have been given to know the "joyful sound" of present truth is, in itself, an evidence that we are walking in the light of the Lord's countenance, that his favor is upon us. Therefore we rejoice in the God of our salvation "all the day." We know that we are not worthy of such high favor; but, through the righteousness of Christ, our Heavenly Father has made it possible for us to be exalted, in his own due time, to "glory and honor and immortality." (Rom. 2:7) So, for present blessings and for the hope of future glory, it is a "good thing to give thanks unto the Lord."

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hands are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it; and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand."—Ps. 95:1-7

LETTERS OF APPRECIATION

A Good God

Esteemed Friends: I listen to your broadcasts and assure you that I admire the way you hold up God as a good God, and not as a jealous tyrant as is done by those who like to shake people over a burning hell of torment. Respectfully yours.—Calif.

No Longer Afraid

Dear "Frank and Ernest": I heard your program today, and was so impressed I decided to write and get a copy of it. I am seventeen years old. I am no longer afraid of death. Ministers usually try to frighten people into believing things. I am glad it isn't that way with you."—Nebraska

Nearer to God

Dear "Frank and Ernest": I always look forward to your weekly broadcasts because they are a great comfort to me. They always draw me so much nearer to God. I thank you for all you have taught me. May God always be with you, and richly bless your work. Yours faithfully.—England

Greetings to All

Dear Brethren of The Dawn, and all Brethren: Greetings in our dear Redeemer's name! We have received The Dawn Magazine since its inception, and are happy to say that the study of its pages is with that spirit of fellowship of kindred

minds which is like to that above. It is a great encouragement to us along the narrow way. We are happy to know of the great interest shown in the proclamation of the kingdom message over the radio. Your brother and sister by his grace.—Australia

From India, and Helped

Dear Sirs: I have been listening to your program over the radio. It certainly has helped me a lot, and I am sure it must help thousands of others. I would appreciate it very much if you would send me your booklet, "God and Reason." This also, I am sure, will be a great help to me. I am from New Delhi, India. Yours truly.—N. Y.

Loves God's Plan

Dear "Frank and Ernest": I heard your broadcast this morning, and how I love it! I wish the whole world knew the wonderful plan of God. You stated that you would send to those who requested it the booklet entitled, "God's Plan." I should like one very much. Your sister in Christ.—Conn.

Truth Recognized

Dear "Frank and Ernest": I just happened to tune in the last few minutes of your program this morning, and was very pleased with your discussion of the Millennium. You seem to believe as I do. I plan to listen again when your program comes on the air.—La.

Wants the Truth

Gentleman: Please send me your booklet, "Our Lord's Return." I am getting a wonderful wealth of information out of your precious booklets, and thank you for all the enlightenment I am receiving. May the Lord bless you accordingly. The truth is the only unchangeable thing left in our day. Let's have more of it.—Calif.

Harmonizes

Dear "Frank and Ernest": Christian greetings! I was very much impressed with your broadcast last night. It was wonderful how every word fits so well into the Bible. My friends were also inspired. May God continue his blessing upon you and your work.—Scotland

Learning God's Plan

Dear Brethren: I am in receipt of your wonderful children's book, "God's Promises Come True," which I recently ordered for two granddaughters. From reading this book they can already cite the highlights of God's Plan. They greatly enjoy reading the stories and having them read. Very truly yours.—Illinois

Understands Better

Dear Sirs: I listen to your radio program each Sunday. I am so happy that I am beginning to understand God's Word better than I have in all my life, and that has been a long time. Thanking you very kindly.—Calif.

Tortured

Dear "Frank and Ernest": I heard your program this morning, and it gave me hope. My dear husband passed away twenty-five years ago without knowing Christ. It has been the torture of my life thinking he was in hell, or in some place of punishment. Will you please send me your booklet, "Hope Beyond the Grave." Calif.

Learns Much

Dear Sirs: I have been a very interested listener to your program for the past few Sundays. I feel that one gets much more out of the fifteen minutes than one does from an hour in church. I refer especially to the comforting answers to the various questions pertaining to life after death, which, no doubt, everyone thinks about. Thanking you.—Canada

Mother Believed

Dear Sirs: I have been listening to your broadcasts the last few Sundays, and like them very much. They are the most plausible explanation of the Bible to which I have ever listened. I am a member of the New Testament Baptist Church, but our minister does not explain the meaning of the Bible as clearly as you do. You mentioned a booklet, "The Truth About Hell." I would like very much to have one. I am now reading "The Divine Plan of the Ages," and it is wonderful. My mother was a great believer in this teaching. Very truly yours.—Illinois

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

SAMUEL BAKER

Long Beach, Calif.	November	1
Los Angeles, Calif.		3
Bell Gardens, Calif.		5
El Monte, Calif.		6
San Fernando, Calif.		7
Ventura, Calif.		8
Whittier, Calif. (Morn.)		10
Los Angeles, Calif. (Aft.)		10
No. Hollywood, Calif.		12
Huntington Park, Calif.		13
Covina, Calif.		14
Santa Ana, Calif.		15
San Diego, Calif.		17
Yuma, Ariz.		18
Phoenix, Ariz.	19, 20	
Tucson, Ariz.		21
Lubbock-Lamesa, Tex.	24, 25	
Ft. Worth, Tex.	26, 27	
Oklahoma City, Okla.	Nov. 29, Dec. 1	

JOHN BARACOS

East Liverpool, Ohio	November	10
Washington, Pa.		17
Monessen, Pa.		24

NICK BARACOS

Duquesne, Pa.	November	3
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JULIUS BEDNARZ

Milwaukee, Wis.	November	2, 3
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EDWARD J. BOROWIEC

Waco, Texas	November	16, 17
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FRED A. BRIGHT

Reading, Pa.	November	3
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J. BURTON BROWN

Whittier, Calif.	November	17
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DAVID A. BRUCE

Phoenix, Ariz.	November	17
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TRACY S. BUNDY

Albany, N. Y.	November	10
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ALFRED BURNS

Aurora, Ill.	November	10
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EUGENE BURNS

New Haven, Conn.	November	10
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NORMAN COATS

Waco, Texas	November	16, 17
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JENS COPELAND

Orlando, Fla.	November	24
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L. PAUL DAVIS

Bakersfield, Calif. (Morn.) YWCA	Nov.	3
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Tehachapi, Calif. (Aft.)		3
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Stockton, Calif.		10
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ORLANDO D. DEIFER

Nanticoke, Pa. (Morn.)..	November	10
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Hazleton, Pa. (Aft.)		10
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York, Pa. (Morn.)		24
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Lancaster, Pa. (Aft.)		24
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H. E. DEITRICH

Jackson, Mich.	November	3
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WILLIAM H. ELLIS

Indianapolis, Ind.	November	10
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EDWARD E. FAY

Stockton, Calif.	November	10
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THOMAS C. FAY

Bakersfield, Calif. (Morn.) YWCA	Nov.	10
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Tehochopi, Calif. (Aft.)		10
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Riverside, Calif. (Morn.)		17
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Ontario, Calif. (Aft.)		17
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E. HARRY HERRSCHER

New York, N. Y.	November	3
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JOHN G. HULL, JR.

Yuma, Ariz.	November	10
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GEORGE M. JEUCK

Paterson, N. J.	November	17
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GEORGE O. JEUCK

Lakeland, Fla.	November	10
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DANIEL KAZIAK

Adrian, Mich.	November	10
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PETER KOLLIMAN

Baltimore, Md. (Morn.) ..	November	17
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Philadelphia, Pa. (Aft.)		17
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SPEAKERS' APPOINTMENTS

ARTHUR H. KRUMPOLT
 Wilmington, Del. (Morn.) November 3
 Seaford, Del. (Aft.) 3
 Allentown, Pa. 17

RAYMOND J. KRUPA
 New Haven, Conn. November 10
 Boston, Mass. 23, 24

E. F. LANKFORD
 Stockton, Calif. November 10

LUDLOW P. LOOMIS
 Wallingford, Conn. (Morn.) November 3
 Hartford, Conn. (Aft.) 3
 New Brunswick, N. J. 17

EDWARD G. LORENZ
 Stockton, Calif. November 10
 Bakersfield, Calif. (Morn.) YWCA .. 24
 Tehachapi, Calif. (Aft.) 24

JOHN Y. MAC AULAY
 West Sayville, N. Y. .. November 3
 New York, N. Y. 10
 Wilmington, Del. 14, 15
 Richmond, Va. 17
 Lynchburg, Va. 18
 Roanoke, Va. 19
 Blue Ridge, Va. 20, 21
 Greensboro, N. C. 22, 24
 Granite Falls, N. C. 25, 26
 Hendersonville, N. C. 27
 Charlotte, N. C. Nov. 29, Dec. 1

ADAM MISKAWITZ
 Covert, Mich. November 17

DANIEL J. MOREHOUSE
 Milwaukee, Wis. November 10

KENNETH M. NAIL
 San Diego, Calif. November 10

ADOLPH OBENLAND
 Orlando, Fla. November 24

HARRY PASSIOS
 Washington, D. C. November 3
 Shadyside, Ohio 10

ERNEST K. PENROSE
 Jackson, Mich. November 3
 New Haven, Conn. 10

G. RUSSELL POLLOCK
 Stockton, Calif. November 10

LEO B. POST
 Minneapolis, Minn. November 10

KENNETH W. RAWSON
 New Haven, Conn. November 10

NORMAN F. RICE
 San Luis Obispo, Calif. .. November 17

GEORGE P. RIPPER
 Bakersfield, Calif. (Morn.) YWCA—Nov. 17
 Tehachapi, Calif. (Aft.) 17
 Santa Ana, Calif. (Aft.) 24

W. E. ROACH
 Orlando, Fla. November 24

B. E. ROSE
 Flint, Mich. November 3

ALBERT SHEPPELBAUM
 LaSalle, Ill. November 17

MICHAEL A. STAMULAS
 Groton, New London, Conn. ..Nov. 16, 17

AUGUST SWANSON
 Ventura, Calif. November 10

J. I. VAN HORNE
 Cleveland, Ohio November 17

W. NORMAN WOODWORTH
 Chicago, Ill. October 30
 Minneapolis, Minn. 31
 Bemidji, Minn. November 1
 Milwaukee, Wis. 2, 3
 New Haven, Conn. November 10

CHRISTIAN W. ZAHNOW
 Henderson, Ky. October 27
 New Albany, Ind. 28, 29
 Columbus, Ind. 30
 Indianapolis, Ind. Oct. 31, Nov. 1
 Muncie, Ind. November 3, 4
 Cincinnati, Ohio 5, 6
 Dayton, Ohio 7
 Piqua, Ohio 8
 Columbus, Ohio 10
 Newark, Ohio 11
 Nelsonville, Ohio 12
 Millfield, Ohio 13
 Coshocton, Ohio 14
 Cleveland, Ohio 17
 Akron, Ohio 24

LOUIS ZBIK
 London, Ont. Can. November 10
 Toledo, Ohio 17

CONVENTIONS

For Mutual Fellowship, Edification, and Service

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

MILWAUKEE, WISCONSIN, November 2,3
—YWCA Building, 610 North Jackson Street. Mrs. Edward Conrad, 7135 West Cold Spring Road, Milwaukee 14, Wis.

ALLENTOWN, PENNSYLVANIA, November 3
—This convention has been canceled.

JACKSON, MICHIGAN, November 3—YWCA Building (Gymnasium) 298 West Michigan Avenue. Mrs. Luella M. Crawford, 322 North Dwight Street.

STOCKTON, CALIFORNIA, November 9, 10
—Saturday evening eight o'clock service at 310 East Pine Street. Sunday services at Philomathean Club, 1000 North Hunter Street. Mrs. W. E. Wheeler, 310 East Pine Street.

ALBANY, NEW YORK, November 10—YWCA Building, 5 Lodge Street. Mrs. J. W. Davis, 5 Oakwood Street.

COLUMBUS, OHIO, November 10—Women's Benefit Association, 53 East Gay Street. Mrs. Josephine Ewing, 273 South Algonquin Avenue.

MINNEAPOLIS, MINNESOTA, November 10
—I. O. G. T. Hall, 2922 Cedar Avenue. Mrs. Charles R. Newham, 678 40th Avenue, N. E.

NEW HAVEN, CONNECTICUT, November 10
—YWCA Building, 42-48 Howe Street. Mrs. Richard Suraci, 184 St. John Street

SAGINAW, MICHIGAN, November 10—
—Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

***WACO, TEXAS, November 16, 17**—Ballroom of the Hotel Raleigh, 8th and Austin Streets. Mrs. J. B. Hillhouse, 3532 Fredrick Avenue.

CLEVELAND, OHIO, November 17—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. I. Chipperley, 1539 Genessee Road, South Euclid, Cleveland 21, Ohio.

BOSTON, MASSACHUSETTS, November 23, 24—Saturday afternoon and evening services in the Arlington Street Church Chapel, 355 Boylston Street. Sunday services in the State Suite of the Sheraton Plaza Hotel, Copley Square. Miss Helena Buravich, 130 Circuit Road, Medford 55, Massachusetts.

CHICAGO, ILLINOIS, November 24—Central Masonic Temple, 912 North LaSalle Street. Mr. Edmund M. Jezuit, 4327 South Christiana Avenue.

DETROIT, MICHIGAN, November 24—Maccabees Building, Woodward Avenue at Putnam. Mr. Charles M. Chupa, 5666 Belmont, Dearborn 6, Michigan.

ORLANDO, FLORIDA, November 24—In Colonialtown Woman's Club, 1204 North Fern Creek Avenue. Mrs. S. W. Jeuck, 1910 Hillcrest Street.

NEW YORK, NEW YORK, December 15.

PHILADELPHIA, PENNSYLVANIA, December 28, 29.

PHOENIX, ARIZONA, December 28-January 1.

BIBLE PROPHECY BOOKLETS

Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cts.
 Our Lord's Return—48 pages, 10 cents.
 A Royal Nation—10 cents.
 God and Reason—96 pages, 10 cents.
 Birth of a Nation—64 pages, 10 cents

DOCTRINAL BOOKLETS

Your Adversary the Devil—32 pages, 5 cents.
 The Light of the World—32 pages, 5 cents.
 The Church—32 pages, 5 cents.
 Born of the Spirit—32 pages, 5 cents.
 What Can a Man Believe?—32 pages, 5 cts.
 The Blood of Atonement—32 pages, 5 cents.
 The Day of Judgment—32 pages, 5 cents.
 Divine Healing—32 pages, 5 cents.
 Spiritualism—32 pages, 5 cents.
 Jesus, the World's Savior—32 pages, 5 cents.
 Father, Son, Holy Spirit—32 pages, 5 cents.
 Does God Answer Prayer?—32 pages, 5 cents.
 The Truth About Hell—64 pages, 10 cents.
 The Grace of Jehovah—64 pages, 10 cents.
 Creation—112 pages, 10 cents.
 Hope Beyond the Grave—96 pages, 10 cents.
 God's Plan—48 pages, 10 cents.
 When a Man Dies—48 pages, 10 cents.
 The Everlasting Gospel—64 pages, 10 cents.
 Hope—With envelopes, 12 for 25 cents.

OTHER PUBLICATIONS

Our Most Holy Faith—The "Reprint" book;
 more than 700 pages, cloth, \$2.00.
 Tabernacle Shadows—50 cents.
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to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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