

a herald of Christ's presence

THE DAWN

WHEN I CONSIDER THY
HEAVENS . . . WHAT IS MAN,
THAT THOU ART
MINDFUL OF HIM?



PSALM 8:3-4

august • 1954

this month in the DAWN

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The General Convention

THE Bible Students General Convention for 1954 will be held at the Indiana State University, Bloomington, Indiana, beginning Saturday afternoon, July 31, and ending Friday noon, August 6. All the principal sessions of the convention will be held in the university's beautiful, air conditioned auditorium. A cordial invitation is extended to all.

Rooms and meals for those attending the convention will be furnished by the university, at the rate of five dollars a day for each person. No reservation is needed. If you have not previously known about the convention, or for other reasons have not been planning to attend, and now find that you are able to do so, rooms will be available upon arrival. Application for rooms should be made at the office in the Men's Quadrangle Building. Rooms and meals are available for one or more days, as desired.

The Bible Students have no membership rolls. If you are interested in the Bible and wish to learn more about God's great plan of the ages, you will be welcome at the convention. Practically all sessions will be devoted to the discussion of Bible truths.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

God Sends a Visitor

“When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou has ordained; what is man that Thou art mindful of him? and the son of man, that Thou visitest him? for Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thine hands; Thou hast put all things under his feet.”
—Psalm 8:3-6

DELEGATES to the Evanston, Illinois, Conference of the World Council of Churches, beginning August 15, will discuss their differences of opinion with respect to the second advent of Christ and his foretold millennial age. This question is closely related to the principal theme of the convention, “Christ, the Hope of the World.” Some will contend for a literal interpretation of the Bible’s prophecies pertaining to this promised event in the divine plan of salvation; while others will express the thought that no literal advent of Christ should be expected.

Advance comments indicate that some still look upon the second coming of Christ as signaling the end of the world and the conclusion of all human experience on this earth. The teachings pertaining to this viewpoint are called eschatology, meaning “the end.” Many of the prominent delegates at the conference will let it be known that they no longer hold to this

view, that to them Christ is the hope of the world because, as they will claim, the principles of his teachings as epitomized in his Sermon on the Mount, will one day prevail among all nations.

There will be other delegates at the conference who will hold that Christ is the hope of the world because, as they will insist, the prophecies of the Bible pertaining to his second advent are sure to be fulfilled. These have not as yet clarified their position as to how they think Christ’s second advent is related to the prophetic end of the world, nor the manner in which they believe Christ’s return holds out hope for the world. These will be points of interest for which to watch as the conference progresses.

Purpose of His Coming

In our text, Christ’s coming to earth is referred to as a “visit.” “What is man that Thou art mindful of him? and the son of man that Thou visitest him?” David inquires.

Here the thought is expressed that this promised "visit" from heaven was prompted by the Creator's interest in man, that he is "mindful of him." When David contemplated the marvelous works of the Creator as displayed in the heavens he was amazed that One with such capabilities should manifest so much loving interest in puny man as to "visit" him. Even to us it is a challenge of faith.

Probably all of the delegates at the Evanston Conference would concede that Christ's first advent was a manifestation of divine interest in the human race, but this is also true of the second advent. Indeed, scripturally speaking, both advents are but different phases of one "visit," a visit which demonstrates the Creator's interest in his human creation by first of all, providing redemption from death, and then, during Christ's second presence, restoring the human family to life.

While by comparison with the mighty works of creation as displayed in the heavens, man may seem insignificant, yet, as David explains, God created him only a "little lower than the angels" and gave him dominion over the earth. Man was created to be a king—the king of earth. For this reason, while he sinned and forfeited his dominion and also his life, the Creator still loved him and therefore arranged for his Son to "visit" him.

This beautiful and reassuring thought is expressed in this very humanlike fashion in order that we

might the better grasp its reality. Do we not "visit" members of our family, or our friends, when they are ill, or in other difficulty, with the thought of rendering assistance in their time of need? And certainly man, having transgressed God's law, was in need of help. He was, and still is, sin-sick and dying, and there was no one to help, none who could rescue him from the "horrible pit" and the "miry clay."

"We See Jesus"

In Hebrews 2:6-9 the Apostle Paul quotes from David's prophecy of the foretold "visit," and, concerning man's original dominion over the earth, adds, "But now we see not yet all things put under him"; that is, under man. The expression "not yet," indicates Paul's understanding of the prophecy to be that although man had lost his original dominion, it was the divine purpose that it be restored, and that this would be accomplished by the promised "visit."

Paul also identifies Jesus as the One who had come to earth as the promised visitor from heaven to accomplish the divine plan on behalf of man. He explains that while we do not yet see all things put under man as a result of this "visit," we see the plan of God progressing toward this glorious objective. "We see Jesus," he says, "who was made a little lower than the angels for the suffering of death, crowned with glory and honor [as Adam was before he fell]; that he by the grace of God should taste death for every man."

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The purpose of Christ's first advent was to provide redemption for the human race, and thus make possible the restoration of mankind to life during his second presence. Prophecies of his first advent reveal that he would come as a human being, and that as such, he would pour out his soul unto death in order to take the sinner's place in death. Jesus recognized this divine purpose of his first advent, and said to his disciples that he would give his flesh for the life of the world.—John 6:51

In his death, Jesus had finished the work of his first advent—the first phase of his "visit." Shortly after his resurrection he returned to the heavenly courts, promising that he would "come again." The first phase of his "visit" had accomplished only the beginning of what God had promised—that is, man's restoration to life, and his lost dominion—so he promised to return to complete the loving purpose of his Heavenly Father. As Paul stated it, "We see not yet all things put under" man.

Paul knew, however, that this restoration was the purpose of God in sending Jesus into the world. He was doubtless acquainted with Micah's prophecy, which reads, "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion." (Micah 4:8) The "first dominion," given to Adam and forfeited by him, was redeemed by Jesus, and he will give it back to restored mankind at the close of the second phase of his

"visit." Jesus himself gives assurance of this when he tells us that he will then say to the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34; Gen. 1:27, 28

It is this glorious aspect of the divine plan that so many have lost sight of. Centuries ago the idea developed that the foretold work of Christ's second presence on the earth began at Pentecost. The claim was, that with this work completed, Christ comes the second time to destroy the sinful world which will be remaining; and, as the eschatologists now say, make an end of human history. The many prophecies pertaining to the end of the world they erroneously associate with this unscriptural viewpoint.

The error of this position, however, is readily discerned when the divine purpose in the creation of man, and His plan to restore him to his lost dominion, is taken into account. "God created the earth not in vain," wrote the Prophet Isaiah, "he formed it to be inhabited." (Isa. 45:18) The prophetic "end of the world" does not mean the destruction of the earth, nor the end of human existence on the earth, but simply the end of a social order, described by the Apostle Paul as "this present evil world."—Gal. 1:4

It is an evil world because Satan is its prince. (John 12:31) When destroyed as a result of Christ's return, Satan will be bound, and a new social order, even the long-

promised kingdom of the Messiah, will take its place.

Above the Angels

But Christ does not return to earth as a man, nor in a body of flesh. The Apostle Paul explains that when Jesus was raised from the dead the Creator highly exalted him, "far above all principality, and power, and might, and dominion, and every name that is named." (Eph. 1:21) From this it is certain that Jesus was not raised from the dead as a man. While in the flesh he was "a little lower than the angels," but now he is "far above all principality and power."

The Apostle Paul understood the great change which occurred when Jesus, being put to death in the flesh, was made alive in the spirit, for he wrote that while some had known Christ after the flesh, "henceforth know we him [so] no more." (II Cor. 5:16) Jesus also understood that when he completed the sacrifice of his humanity in order that the sin-cursed and dying world might have life, he would no longer be a human being, for he said, "Yet a little while and the world seeth me no more."—John 14:19

True, on a few occasions after his resurrection, Jesus appeared to his disciples in a body of flesh, but each time it was a different body. Answering a demand by "doubting Thomas," Jesus appeared once in a body of flesh in which he displayed nail prints in hands and feet. But John explains that this was merely a "sign," one of the

"infallible proofs" of his resurrection. (John 20:30; Acts 1:3) That Jesus knew of Thomas' demand to see the nail prints, proved that he possessed powers far exceeding those of a human being. His appearances in human form were similar to the appearances of angels in fleshly bodies. This occurred in many instances during Old Testament times. Two angels, in fact, appeared to Mary in Jesus' tomb after he had been resurrected.—John 20:12

It is, then, the divine Christ, the express image of the invisible God, whose second advent is promised in the Bible. He returns, not in a human body of humiliation, but in power and great glory; not to die for the world as at his first advent, but to set up governmental control over the human race, establishing righteousness and peace, and giving all an opportunity, upon the basis of obedience, to live forever. Forecasting this glorious result of the second phase of Christ's visit, Peter said, "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

A Divine Presence

As Paul wrote, Christ is not now to be known after the flesh. And since Jesus himself said, "Yet a little while and the world seeth me no more," it is apparent that the prophecies pertaining to his "visit" in "power and great glory" must be interpreted in much the same

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symbolic manner in which we understand many of the pictorial statements of the Bible descriptive of the presence and work of God.

When we read in Revelation 21:3 that "the tabernacle of God is with men, and he will dwell with them," we do not understand it to mean that God will one day come down to earth and live in a tabernacle such as Moses constructed in the wilderness of Sinai. Rather, we take from this beautiful symbolism the thought that the Creator will, through his representative, Christ, manifest his favor toward members of the human family—that he will own them as his creation, and bestow his blessings upon them.

So the prophecies which describe the second presence of Christ, and the work which he then accomplishes, can be harmoniously understood only in the light of the fact that they pertain to a divine person whom no human being "hath seen nor can see." The activities of such an invisible, yet glorious being, can be approximated only as we can see the meaning of the various symbolic expressions used in the prophecies to describe them.

Signs of His Presence

Near the close of Jesus' earthly ministry, his disciples, sensing that he would be leaving them, desired to learn what they could about a future time when he would again be with them; so they inquired, "What shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3) Two faulty

translations in this text obscure the real intent of the questions which the disciples asked. The word "coming" should be "presence," and the word "world" should be "age."

The disciples did not ask for signs which would denote the nearness of Christ's return. What they wanted to know was how they might discern the fact that he had returned and was again present. They knew that this would mean the end of the present age, and the ushering in of the messianic age. Up to this time they believed that Jesus would establish his kingdom then, and in Judea. Now they realized that his kingdom would not be established until after he had gone away and returned.—Luke 19:11, 12

That they should ask for signs denoting the fact of Jesus' return and second presence is understandable. They had accepted Jesus as the Messiah, not because of his appearance, but because of the signs which accompanied his ministry. Many things in his life—his teachings, miracles, etc.—were to them signs, or evidences, that he was the foretold Messiah. So, if he were going away, and there would be an age of waiting before he returned, they wanted to be able again to be assured of his presence.

Jesus did not say to his disciples that they would not need signs in order to know of his second presence. He did not say that they and the whole world would see him in a body of flesh, with nail wounds in his hands and feet. Instead, just

as they asked, he gave them a number of signs of his second presence. Jesus also explained important truths pertaining to his "visit" which are a great help in understanding this important feature of the divine plan for the salvation of the human race.

He emphasized that no one would know in advance the time of his return—"But of that day and hour knoweth no man." (Matt. 24:36, 42) Because of this, Jesus admonished his disciples to "watch," to be on the alert, so that when he did return they would know about it. This strongly implies that those not watching, not endeavoring to read and properly understand the signs of the times, would be unaware of his return and presence—at least for a time.

To illustrate this point, Jesus said that "as it was in the days of Noah," so it would be in "the days of the Son of man"—that is, in the days of his presence, even as the "days of Noah" was the time when he was present. (Luke 17:26) The point of comparison Jesus makes between Noah's day and the "days of the Son of man" is that the people in Noah's day did not know the significance of the events which were transpiring—not "until the day that Noah entered into the ark"—and similarly would not understand the signs which would mark the time of his presence.

Brethren Not in Darkness

The apostle wrote concerning the "days of the Son of man," describing them as "the day of the Lord."

We quote: "Of the times and seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief."—I Thess. 5:1-4

In this statement Paul follows very closely the facts set forth by Jesus. Jesus said that no man would know the day, nor the hour, of his coming, and Paul writes, "Of the times and seasons brethren, ye have no need that I write unto you." Jesus said that his return would be as a thief in the night, and Paul wrote, "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

Jesus admonished his disciples to "watch," implying that if they did, his return and presence, while thieflike to the unbelieving world, would not be so to them; that they would know about it. Paul wrote, "Ye brethren, are not in darkness that that day should overtake you as a thief." "Therefore," he added, "let us not sleep, as do others; but let us watch and be sober," even as Jesus admonished.—I Thess. 5:6

Paul also sets forth the same thought as Jesus with respect to the unbelieving world during the beginning years of Christ's second presence. In Jesus' comparison between the "days of Noah" and the "days of the Son of man" he

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emphasized that the people at that time did not know until the day Noah entered into the ark, and the flood which destroyed the antediluvian world was upon them. Paul wrote, that in the day of the Lord "they," that is, the world, would say "peace and safety," and that then "sudden destruction" would come upon them.

Thus we see that the combined testimony of Jesus and Paul makes it beautifully clear that in the beginning of the Lord's second presence, only his faithful and watching disciples would know about it; that to the world he would be present as a thief in the night. It is also apparent from their testimony that the flood which came upon the world in Noah's day was an illustration of the "sudden destruction" prophesied to occur in "the day of the Lord."

It is this "sudden destruction" which Jesus described as a time of "great tribulation," which, he said, would be one of the signs of his second presence. (Matt. 24:21) In describing this "sign" of his presence, Jesus quoted from the prophecy of Daniel which speaks of a "time of trouble such as never was since there was a nation." (Dan. 12:1) Daniel's prophecy shows that this "time of trouble" would result from the standing up of, or the exercise of power by "Michael." Jesus' quotation of this prophecy, and his application of it to the time of his own second presence, indicates that he is the "Michael" to whom Daniel referred.

The "time of trouble," or "tribu-

lation," Jesus said, would be so severe, that unless it was halted no flesh would survive. We are already in this prophetic tribulation, and the world's scientists, law-makers, statesmen, and militarists, are all warning that unless something is done to prevent the outbreak of another global war, "all flesh" will be destroyed. Since this situation was to be one of the signs of the Master's second presence, we are fully warranted in concluding that he has already returned.

In Luke's account of the signs which Jesus gave of his second presence, he quotes the Master as saying that there would be upon the earth "distress of nations with perplexity," and that men's hearts would be failing them for fear as they looked ahead to the things coming upon the earth. (Luke 21: 25-27) This foretold "distress of nations, with perplexity" is simply a description of the "great tribulation." And how true it is today, that as a result of this trouble which is already upon the world, men's hearts are failing them for fear, just as Jesus foretold. Here, then, is another indisputable sign that Christ has already returned, and as a powerful divine being is shaping world events in preparation for his kingdom.

"Powers of the Heavens"

Jesus also foretold that in this day a sign of his presence would appear in "heaven," or the "heavens." He described this sign as the "powers of heaven" being shaken.

In II Peter 3:10 this foretold "shaking" of the heavens is described as the heavens passing away "with a great noise," and the elements melting with "fervent heat." We know that this is not a reference to the shaking and passing away of the literal sun, moon, and stars; for Peter informs us that a "heavens" was destroyed at the time of the Flood, yet the physical heavens remained.

In the prophecies the "heavens" and "earth" are used to symbolize the spiritual and material aspects of the present social order. Just as the literal heavens exert a powerful influence over life on the earth, the symbolic heavens exercise much power in the material associations of the human race. This influence is manifested largely through religious concepts and institutions. How manifest it is today that these powers of the symbolic heavens are being shaken—losing their hold, that is, upon the people.

Practically all that part of the world behind the Iron Curtain has broken away from religious restraints. And one needs only to travel through the free sections of the old world, and talk with the people, to realize the extent to which religious influences are also deteriorating in those countries. Even in those parts of the world considered most religious, the people "are lovers of pleasures more than lovers of God," as Paul prophesied would be the case in the "last days."—II Tim. 3:1-5

The phenomenal increase of

crime, and of juvenile delinquency, are further evidences of this. Humanly conceived psychology is rapidly replacing religious standards and discipline even in the council chambers of many of the great churches. It is this discarding of spiritual and religious concepts of daily living that is contributing much to the fear that is now filling the hearts of the thoughtful, particularly those in positions of influence.

In order to offset this "shaking" of the "heavens" from their position of influence in the affairs of men, tremendous efforts are being made to revive religious enthusiasm in the hearts of the general public. This, together with the uncertainty of the world's future, has resulted in outstanding sales of the Bible and other religious books. Religious motion pictures and dramas are now enjoying great popularity. But there is little evidence that this sudden interest in religion is deep-seated.

With the human race threatened with destruction by hydrogen bombs, millions evidently find some solace in a religious book, or in being entertained by a religious drama, but they are more and more rebelling against the old-time restraints of religion. Religion, they think, hampers freedom, and in the present great hue and cry for freedom, religion finds little place. Thus, as Jesus said, the controlling "powers of heaven" are being shaken—another sign of his presence.

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"They Shall See Him"

Immediately following Jesus' prophecy that in the time of his presence the "powers of heaven" would be shaken, he said, "Then shall they see the Son of Man coming a cloud with power and great glory." The reference here is to the fact that in due time the world will "see" or recognize the Master's presence. Even those who at first say, "Peace and safety," will ultimately realize the significance of transpiring events.

This is in keeping with Revelation 1:7, which reads, "He cometh with clouds; and every eye shall see him." The "cloud" of heaven, and the "clouds," in which the second presence of the Master will be recognized by the world, are symbolic of the "great tribulation" which already is helping to reveal him to those who are watching the fulfilment of prophecy.

These prophetic storm clouds of trouble are even now hovering low over the human horizon. The hearts of the people are filled with fear. Many of them already recognize that from the human standpoint there is no way out of their distresses; but they do not yet see the real significance of what is taking place. Only those referred to by Paul as "ye brethren," who are spiritually alert and "watching" see in the prophetic storm clouds the presence of earth's new King. Only they recognize that he is present, and trampling out the winepress where the grapes of wrath are stored.

But finally the world will see!

As a result of the "great tribulation," they will discern the fact that the power and glory of his kingdom are being exercised throughout the earth in the overthrow of all its institutions of selfishness, in order that righteousness might be established through the agencies of his long-promised kingdom.

As we have noted, Christ is no longer a human being, and this must be kept in mind in order properly to understand the prophecies pertaining to his second presence. Over and over again the Bible speaks of our seeing God. Job said concerning God, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee," yet we know that Job did not literally see God, for no man can look upon him and live. (Job 42:5) Jesus is now the express image of the Heavenly Father, so when the Bible speaks of human beings seeing him we are to understand it to mean a discerning of him through circumstances and events which reveal his presence.

Jesus gave us an excellent illustration of this in outlining another sign of his presence. We quote: "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming [Greek, "presence"] of the Son of Man be." Matt. 24:26, 27) In this explanation of the manner in which his presence would be revealed, Jesus

is warning against any possibility of his being secretly present as a man, hiding in the desert, or in a "secret chamber." That would be a way in which a human being could be secretly present; but Jesus knew that when he returned he would not be a human being, but a divine being, upon whom no human eye could gaze. So, instead, he gave his disciples an illustration of how they could "see" him in the world changes which would result from his presence.

Jesus said that his presence would be like the lightning (Greek, **astrape**, "brightshining") which comes out of the east and shineth even unto the west—a world-wide enlightenment. An Old Testament prophecy concerning this reads, "His lightnings enlightened the world: the earth saw, and trembled." (Ps. 97:4) From this it is evident that one of the convincing "signs" of the Master's second presence was to be a general enlightenment of the people, which at first would result in world disturbances—"The earth saw, and trembled."

The Prophet Daniel foretold that in the "time of the end" (of the present social order, not of the earth nor of the human race) there would be an "increase of knowledge," resulting in much running "to and fro." It was this increase of knowledge which Jesus illustrated as being like a brightshining that comes out of the east and reaches even to the west. Today, this "sign" of the Master's second presence is unmistakable.

The enlightenment of mankind has come not from literal lightning flashes, but what still appears to the world to be in a natural way. In preparation for it, and by divine providence, came the invention of the printing press. In due course this led to a veritable flood of information along all lines being made available, not to a favored few, but to all. This augmented the inventive genius of other minds, resulting, in a remarkably short time, in the advent of steamships, railroads, automobiles, airplanes, the telegraph, the telephone, the radio, and television.

The increase of knowledge has not been only along inventive lines. Education has become almost universal, penetrating into the hitherto dark corners of the earth and stirring up the backward countries and nations to a sense of their rights, and implanting in them the determination to enjoy their proper share of earth's bounties. Thus the foretold increase of knowledge is producing an irresistible revolution of thought, causing unrest and discontent on continents where throughout the centuries the people, in their ignorance, accepted serfdom as a natural part of their existence. Today, half the world is in rebellion against the other half.

The increase of knowledge which has resulted in so many blessings in communication, travel, home conveniences, and general education, has also brought the bombing plane and the hydrogen bomb. It has equipped the backward nations

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now stirred up to demand their real and fancied rights, with all the modern and horrible instruments of destruction which have become a part and parcel of twentieth century warfare.

The fact that millions of those who hitherto have been called "heathen" are being misdirected by godless ideologies and by unscrupulous seekers after world power, does not lessen the potential threat to world society which the prophetic increase of knowledge has thus posed. No wonder the prophet David wrote that when the Lord's "lightnings" would "enlighten the world," the earth would "tremble."

The "distress of nations, with perplexity," and the "fear" with which the world is now viewing the future, are the result of the prophetic increase of knowledge, the brightshining of the Master's presence. This is why Jesus mentioned them as among the "signs" which would result from his return. These signs are as yet understood only by the "watchers," those mentioned by the Apostle Paul as "ye brethren," who "are not in darkness, that that day should overtake you as a thief." (I Thess. 5:4) These are the only ones who, as yet, "see" that Christ has returned.

Nor has the brightshining of the Master's presence as yet reached its full brilliance, nor brought to mankind the blessings which the Lord has designed that it ultimately will. The knowledge itself is not evil, but good. The Lord knew,

however, that in the hands of selfish man it would contribute mightily to the destruction of "this present evil world," so he permitted it to reach the people just when it would coincide with his "due time" for the return of Christ and the establishment of the messianic kingdom.

This brightshining, having already begun to pierce the darkness of human minds, is now producing chaos everywhere; but the Lord will intervene before this "great tribulation" destroys all flesh, and, through his kingdom agencies, will restore order and peace. Meanwhile the brightshining of his presence will continue and increase, and the whole world will recognize its significance.

Concerning the future and more brilliant shining of the Master's presence, the Prophet Malachi wrote, "The Sun of Righteousness shall arise, with healing in his wings." (Mal. 4:2) The brightshining of the Master's presence thus far has led to "distress of nations with perplexity"; but when controlled, and its brilliancy increased through the agencies of Christ's kingdom, it will warm and bless and heal the people.

Today the increase of knowledge tends to lead away from God because the general concept of him has been that pictured by the creeds of the Dark Ages. The enlightened mind is not able to believe in a god of torment. Renouncing faith in a god not worthy of being worshipped, the tendency is to conclude that there is no God.

But when the power of Christ's kingdom is in control, and the brightshining of his presence increases, the earth will become filled with "the knowledge of the glory of God," a true knowledge which will draw people to him and implant in them the desire to worship and serve him.

The combined testimony of God's promises reveals that the healing rays of the "Sun of Righteousness" will ultimately result in the destruction of all disease, and even in the awakening of those who have fallen asleep in death. In the glorious new day, the early morning hours of which are even now upon us, death will be "swallowed

up in victory," and tears will be wiped from all faces. Then the people will say, "Lo, this is our God; . . . we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:6-9

Jesus is referred to by the Prophet Isaiah as Jehovah's "holy arm," and concerning the time of his second presence, when exercising kingdom authority and power, the prophet writes, "The Lord [Jehovah] hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isa. 52:10) What a glorious prospect! Truly, Christ is the hope of the world!

OUR LORD'S RETURN

The foregoing article discusses only a few of the prophecies relating to Christ's second presence. The booklet, "Our Lord's Return," is a more complete treatise on the subject. The destruction of the Antichrist, the re-establishment of Israel in the Holy Land, are among other signs of his presence.

Send for a copy. The price is ten cents.

DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

LESSON FOR AUGUST 1

Christian Worship and Fellowship

GOLDEN TEXT: "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."
—Hebrews 10:24, 25

ACTS 2:46, 47; COLOSSIANS 3:12-17; HEBREWS 10:23-25

THE Greek word which is translated fellowship in the New Testament literally means partnership. Christian fellowship, therefore, is more than just meeting together to discuss a common belief, for, prompting the desire to meet with those of "like precious faith" is the realization of having been called by God to be co-workers with him in his great plan for the enlightenment and salvation of the sin-cursed world of mankind.—II Cor. 5:17—6:1

The Apostle John also explains that our fellowship, or partnership, is with the Father and with the Son. (I John 1:3) That imperfect human beings should be taken into partnership with the Creator of the universe is a marvelous manifestation of divine grace. It is possible only through Christ. Through him we have "peace with God," and through him also we have "access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."—Rom. 5:1, 2

Paul mentions the work in which

we have been invited to share, saying, "God was in Christ, reconciling the world unto himself," then adds, "and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ." (II Cor. 5:19, 20) Putting this thought in our own words it simply means that we represent Christ in the great work of reconciling a lost world to God.

This is the common cause in which every footstep follower of the Master is a partner. To discuss this divine plan, and to encourage one another to faithfulness in connection with it, is our incentive for meeting together, that the "word of Christ"—the "word of reconciliation"—might dwell in us "richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs."—Col. 3:16

Those into whose hearts the Lord has shined with this glorious Gospel delight to meet with those who have similarly been blessed. The large group who heard Peter's pentecostal sermon and accepted the truth which he presented, just

naturally wanted to keep in touch with one another. There were such a large number to start with that they assembled in the temple—until the opposition of Israel's religious leaders began to manifest itself.

But the use of the temple, or any other edifice designed for worship, was not essential to believers in the Early Church. The record is that they mingled with one another and broke bread "from house to house." The New Testament reveals that many of the congregations of disciples in those early days of the Christian era held their meetings in homes—among these being the church at Antioch, at Philippi, at Rome, etc.

Assembling for mutual encouragement and edification is essential to vital Christian growth. When a Christian is isolated, or for other reasons finds it impossible to meet with those of like precious faith, the Lord makes it up to him in other ways. But if there is an opportunity to assemble with fellow Christians, and that opportunity is not used, one is sure to suffer spiritual loss. This is why Paul urged the Hebrew brethren not to "forsake" the assembling of themselves together, "but exhorting one another, and so much the more as ye see the day approaching." It is by doing this that we "consider one another to provoke unto love and good works."

It is love that prompts the Lord's people to seek one another's company and encouragement in meetings, and otherwise. By assembling, that love is increased, not only to-

QUESTIONS

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- What is the full meaning of the word fellowship?
 - What is the work of God to which Christians have been called?
 - What divine purpose is served by Christians meeting together?
 - Is it necessary to have a building in which to meet which is specially constructed for the purpose?
 - Does the Bible authorize a distinction in the church such as is indicated by the terms "clergy" and "laity"?
-

ward fellow Christians, but toward the outside world as well. Properly motivated by love, the Christian delights in those "good works" in which he is engaged as a partner with the Heavenly Father, and an ambassador of Christ—the work of reconciliation.

"And so much the more as ye see the day approaching," Paul added. The "day" he refers to is the period of Christ's kingdom. It was approaching in Paul's day, but still nineteen centuries in the future. We are now living in the early dawn of that "day," although it is yet dark. To us who are watching for the morning to dawn, the day star has appeared.

The scriptural arrangement for groups of Christians when meeting together is that they elect their own servants—such as elders, or teachers, deacons, etc. But there is no scriptural authority for a distinction in the church as indicated by the terms "clergy" and "laity." "All ye are brethren, and one is your Master, even Christ," was our Lord's way of expressing the proper relationship among brethren.

Choosing the Best

GOLDEN TEXT: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ."

—Philippians 1:9, 10

MATTHEW 6:19-34
PHILIPPIANS 1:9-11; 4:8

JESUS' admonition, "Seek ye first the kingdom of God, and his righteousness," sums up, as it were, all those "best" things which every true Christian endeavors to choose. In the Master's discourse it comes as a conclusion, and is in contrast with his words of caution not to be overanxious about our physical needs—"what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."

The King James Version reads, "take no thought," but the Greek text conveys more the idea of taking no "anxious thought." The New Standard Version reads, "Do not be anxious about your life." While in the flesh consideration has to be given to the needs of the body, but these physical needs should not be the first consideration of life, nor need we be overly anxious about them; for we can rest contentedly in Jesus' assurance that our Heavenly Father knows our needs, and is just as able to care for us as he is for the sparrows and the lilies.

To seek the kingdom means

striving to do God's will now in order that we might live and reign with Christ later for the blessing of all the families of the earth. This is a glorious hope, which should inspire us to diligence and zeal in applying ourselves to the study of the Word, and in faithfully performing all its directives, that ultimately we might hear those welcome words of commendation, "Thou has been faithful over a few things, I will make thee ruler over many things."—Matt. 25:21

These "few things" in which we are to be faithful include the separation of ourselves from the world and its spirit, and the renewing of our minds through study of the divine Word and meditation upon its promises and precepts. (Rom. 12:2) Paul's formula for effectively accomplishing this is given in Philippians 4:8, where he presents a list of things upon which our minds as Christians can profitably dwell—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there

be any virtue, and if there be any praise, think on these things."

Happy is the Christian who chooses these "best" thoughts upon which his mind may feed. To "think on these things" means to have our minds occupied with the thoughts of God, thoughts which are recorded in his Word by the power of his Holy Spirit. Habitual thinking on "these things" will bring forth in our lives what the Scriptures speak of as the "fruit of the spirit"—love, joy, peace, long-suffering, patience, etc.

It has been well said that the sum of all these graces, or fruits of the Spirit, is love. So when Paul speaks of abounding "yet more and more in love" he includes every development of the Christian life. But love means much more than a benign attitude toward others. It is the principle of unselfishness, guided in its manifestations by the instructions of God's Word. Paul wrote, "I pray that your love may abound . . . in knowledge and in all judgment; that ye may approve things that are excellent."

Love is a godlike principle, and the Lord's love discriminates between right and wrong. Peter wrote that "love shall cover the multitude of sins," but it doesn't cover all sin, and Peter's statement is intended merely to encourage an attitude of forgiveness toward the unintentional weaknesses of the brethren in Christ.—I Pet. 4:8

If we abound in a discriminating love, a love that discerns between

QUESTIONS

How do Christians seek the kingdom of God?

Do Christians need to worry about their temporal needs?

What are some of the things which should occupy the thoughts of Christians?

What is love, and how is it manifested?

right and wrong, it means that we will be "filled with the fruits of righteousness"—the "fruit of the Spirit." After presenting a list of the evidences of this fruit, the Apostle Peter adds, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—I Pet. 1:8-11

Thus it is that if we choose to think on these "best" things, treasuring them up in our hearts that they might produce the fruitage of the Spirit in our lives, we will be "seeking first" the kingdom of God, and in God's due time will gain an abundant entrance into that kingdom.

Self-discipline for Growth

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

—Matthew 16:24

MATTHEW 16:24, 25; 1 CORINTHIANS 9:24-27; HEBREWS 12:1-4

GROWTH as new creatures in Christ Jesus is undoubtedly greatly augmented by self-discipline. Solomon wrote, "He that ruleth his spirit is better than he that taketh a city." (Prov. 16:32) If the desires and inclinations of the flesh are not kept in check, Christian growth is seriously impaired.

However, the Scripture passages cited for today's lesson call for much more than self-discipline. Our Golden Text, for example, is an invitation to sacrifice self completely, even unto death. To deny self means much more than to give up some trivial luxury which might be especially enjoyed by the flesh. It is, rather, a complete renouncing of self. It is the same word in the Greek text as used to describe Peter's denial of the Lord.

Peter disclaimed all knowledge of, or friendship with Jesus. So our denial of self implies a turning of our backs upon self and a repudiation of all claims of friendship with the flesh. This, in turn, means that we accept a new headship over our lives, which is the

will of God as expressed through Christ.

One of the principal laws governing human behavior is self-preservation; but when we deny self and take up our cross to follow Christ, we enter upon a course that leads to death. This is made clear by Jesus in the verse following our Golden Text, in which he says, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

Jesus gave this lesson on the occasion when Peter endeavored to dissuade him from going to Jerusalem where his enemies were lying in wait to arrest him and put him to death. He said to Peter, "Thou savorest not the things which be of God, but those that be of men." In other words, Peter had expressed a human viewpoint as to what should be done under the circumstances, and that was for Jesus to pursue a course that would not endanger his life.

But Jesus was being directed by the will of God, who had sent him into the world to die for the people. He knew that he was to give his flesh for the life of the world, and that any turning back from

THE DAWN

this covenant of sacrifice would mean unfaithfulness to his Heavenly Father, and the loss of his approval; and Jesus knew that only "in God's favor is life."—Ps. 30:5

Not only did Jesus' eternal existence depend upon faithfully laying down his human life in sacrifice, but, as he explained, this is the only condition upon which anyone can be his disciple; that is, that he be willing also to deny self and lay down his life. It is concerning those who, through full consecration to do God's will, embark upon this narrow way of sacrifice, that Jesus says, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

The Apostle Paul realized the seriousness of Christian discipleship, and the possibility of losing all through unfaithfulness. That is why he expressed his determination to keep his body under, or to "browbeat" it, as one translation suggests, lest, after preaching to others he might become a "castaway."

But there is a wonderful compensating joy for those who sacrifice earthly ease and pleasure as they lay down their lives in the Master's service. Jesus had this same joy "set before him," and it was the inspiration afforded by this glorious hope that gave him strength to "endure the cross and despise the shame" associated with his death.

We are to "look unto Jesus" as our exemplar in faithfulness, as

QUESTIONS

What does it mean to deny self?

How can a Christian save his life by losing it?

How did Paul suggest the possibility of losing his life?

What is meant by "resisting unto blood"?

we lay aside "every weight, . . . and run with patience the race that is set before us." Lest we become discouraged and "faint" while following in his steps, we should "consider him who endured such contradiction of sinners against himself."

The Greek text translated, "Consider him," could be more accurately translated, "Compare yourself with him." This is brought out in verse 4, which reads, "Ye have not yet resisted unto blood, striving against sin." Shed blood is symbolic of death, so Paul was telling the Hebrew brethren that while they may have suffered a great deal in the name of Christ, they had not yet laid down their lives. They had not yet gone all the way into death as Jesus had done.

It is well for every sacrificing Christian to bear this in mind. The way becomes difficult at times for all the Lord's people, but it is always a great encouragement to "look unto Jesus," and to compare our experience with his. Realizing that the Heavenly Father gave him strength in his times of greatest need, we can be assured that the same will be true of us. So may we continue on!

Christian Giving

GOLDEN TEXT: "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of our Lord Jesus, how he said, It is more blessed to give than to receive." —Acts 20:35

I CORINTHIANS 16:1, 2

II CORINTHIANS 8:1-9

NITHER Matthew, Mark, Luke, or John, in their accounts of the life and teachings of Jesus, quote him as saying, "It is more blessed to give than to receive." That Jesus did make such a statement, however, is certain, else the Apostle Paul would not have credited it to him, as he did in closing his discourse to the elders at Ephesus, as we read in our Golden Text. We do not know the circumstances under which Jesus made this statement, but the association in which Paul uses it indicates that it was not intended to be a solicitation for money, as it is so frequently used today.

Fundamentally, both the teachings of Jesus and his example of self-sacrifice highlight the principle of giving as the way of the Christian life. Indeed, this great lesson of the Gospel begins with the example set before us by our Heavenly Father, who so loved the world that he gave his beloved Son to be our Redeemer and Savior. It was this example of giving that was followed by Jesus, who gave

his life that the church and the world might live.

Jesus said, "My flesh . . . I give for the life of the world." (John 6:51) This giving of his flesh was not a momentary sacrifice, although it was consummated in the cruel agony of the cross. But for three and one-half years previous to this he had constantly given of his time and strength in teaching the multitudes, and his disciples. Besides, virtue had gone out of him to heal the sick. His was a daily laying down and giving up of life.

But during that three and one-half years of weary yet happy giving, Jesus received some things which he greatly appreciated. Among these blessings were the love and affection of the little family in Bethany—Lazarus, Martha, and Mary. His heart was filled with gratitude when he was anointed with the precious ointment. This was a blessed moment in his life of sacrifice. And, of course, he was always cognizant of his Heavenly Father's watchcare and support. These he received with thankfulness.

But withal, there was that constant blessedness which was even

more meaningful to him, that joy which he experienced in giving his life, his all, that a sin-cursed and dying race might be reconciled to God and have an opportunity to enjoy everlasting life. We are inclined to think that it was this large aspect of giving that Jesus had in mind when, speaking from the depths of his heart's rejoicing, he said, "It is more blessed to give than to receive."

We reach this conclusion because it is evidently with thoughts of this nature in mind that Paul quotes these words of Jesus. He was speaking to the elders of the church at Ephesus. It was a farewell message to these brethren in which Paul admonishes them, and assures them of his continued love. At the same time, he let them know that they would see his face no more, that he was going to Jerusalem with the certain knowledge that imprisonment and perhaps death awaited him.

That this would be the last time he spoke to these elders was all the more reason Paul desired that they take heed to what he said. To this end he wanted them to be assured that his interest in them was not a selfish one, the proof being that he had not only served them in spiritual matters, but made provision for his own temporal needs and the needs of those who labored with him, by working with his own hands.

In doing this he also showed

QUESTIONS

What is the greatest of all examples of giving?

How much did Jesus give?

What is the context in which our Golden Text is found?

Do Christians have any responsibility toward the temporal needs of their brethren?

them a true example of unselfishness, and of genuine Christian giving. By his example and teachings he had pointed the way for them, that they might also be on the alert to support the weak, and by giving their all, as he was doing, might experience the truthfulness of Jesus' words, "It is more blessed to give than to receive." In going to Jerusalem where he was imprisoned and later taken to Rome and finally executed, Paul continued to give his all, even as Jesus did.

Everything which a Christian possesses is dedicated to the Lord—time, money, talents, and strength, all of which are to be used as God indicates to be his will. As the other portions of our lesson indicate, Christians have a responsibility toward their needy brethren. Paul commended the Corinthian brethren for their liberality in this connection, and we may be sure that the Lord will be pleased to see a similar display of love for the brethren on the part of his people at the present time.

Growth Through Christian Service

GOLDEN TEXT: "Bear ye one another's burdens, and so fulfil the law of Christ."
—Galatians 6:2

GALATIANS 6:1, 2; JAMES 1:22, 26,
27; 2:14-17; 1 JOHN 3:16-18

THE marginal reading of Galatians 6:1 is, "Brethren, although a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." The word "although" in this admonition implies that the brethren might be inclined to ignore, or set aside, those who are overtaken in a fault, thinking of them as not being worthy of further attention or care.

But these need the help of the stronger brethren more than do others. To care for these is what is involved in bearing one another's burdens. Sometimes the burdens and cares of life weigh one down to the point that he stumbles, or is overtaken in a fault. It is then that he needs our help. Such need our prayers, our sympathy, words of admonition and encouragement. Or it may be that he needs a helping hand along temporal lines.

James writes that "the prayer of faith shall save the sick." (James 5:15) Here the word "sick" translates a Greek word meaning faint, or weary. It is the same word as used by Paul when he wrote that

we should consider Jesus lest we be "wearied" and faint in our minds. (Heb. 12:3) It is a discouragement, or temporary illness of the new creature, the best cure for which is our prayers and our sympathetic fellowship. Thus we bear one another's burdens.

In verse 5 of Galatians, 6th chapter, Paul writes, "Every man shall bear his own burden." It is a different Greek word here that is translated "burden," one which means "task," or "service." The thought is that every Christian has a task, or service to perform, and it is his responsibility to see that it is done. We should not expect others to do our work for us.

But in our Golden Text the word "burdens" translates a Greek word meaning "weight," literally a burden which weighs down and crushes. These "burdens" we are to help others to bear, for often when they are crushed by them, they lose the will and strength to rise up alone.

We are to be doers of the Word, and not merely hearers, James writes. This applies to every admonition of the Scriptures—those which apply to our lives personally, and also those which admonish us to serve others. The bridling of

our tongues comes within the first category; so does keeping ourselves unspotted from the world.

But there is more to "pure religion" than this. We are also to "visit the fatherless and the widows." This does not mean that the only thing a Christian should do is to seek out all the orphans and widows in his community and visit them whenever he can. It is the same word in the Greek language which James used when he said that God at the first did "visit" the Gentiles to take out of them a people for his name. (Acts 15:14) In this case, the visiting is done through the proclamation of the Gospel message. Orphans and widows are those who are in need of guidance and help. They are symbolic of all those who are "poor in spirit," and who are in need and ready to accept the Gospel when we visit them with it.

Visiting the "fatherless" and the "widows," then, is fulfilling our commission to proclaim glad tidings to the meek, and to "bind up the brokenhearted." (Isa. 61:1) If we fail to appreciate our privilege of doing this, it means that we are "hearers of the Word" only, and not "doers."

Another important aspect of the Christian life is our service to the brethren. Following the example of Christ, we should be laying down our lives for the brethren. Willingness to do this is the true evidence of our love for them. We may be kindly disposed toward our brethren, soft spoken when in their company, and able to control

QUESTIONS

What is to be our attitude toward those who are "overtaken in a fault"?

Harmonize the two statements, "Bear ye one another's burdens," and "Let every man bear his own burden."

What does it mean to "visit the fatherless and the widows"?

How are we to demonstrate our love for the brethren?

our emotions in a way to give the impression of great friendliness, but if our love does not manifest itself in self-sacrifice on their behalf, it is but as sounding brass and a tinkling cymbal.

Verse 16 of I John 3 is misleading as it appears in the King James Version because of the added italicized words "of God." The fact that they are in italics means that they are not found in the original Greek text. Their use gives the erroneous impression that God laid down his life. It is true that God gave his Son to be the Redeemer of the church and the world, but it was Jesus who died. It is the Son of God that is discussed in this chapter. He was manifested to take away sin, and this he accomplished by his death as man's Redeemer.—vs. 8

The death of Jesus was, of course, a manifestation of divine love—that same principle of unselfishness that prompted the Creator to give his Son for the life of the world. And it is this example that we are to follow in laying down our lives for the brethren.

A City Comes Down from Heaven

**"I John saw the holy city, new Jerusalem, coming down from
God out of heaven, prepared as a bride adorned for
her husband."
—Revelation 21:2**

IN THE symbology of the Bible a "city" is often used to represent a government. That the "new Jerusalem" of our text is not a literal city is apparent, we think, from the measurements ascribed to it in verse 16, where we read, "He measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." We understand "twelve thousand furlongs" is the equivalent of approximately fifteen hundred miles. A literal city fifteen hundred miles square would be most unusual, but when we are informed that this city is also as high as it is square, it becomes obvious that it is not a literal city; for such a height would extend far beyond the outer atmosphere of the earth.

A hint as to the particular symbolism of this "city" is given in the description which says that it is "prepared as a bride adorned for her husband." A "bride," or "wife," is mentioned for the first time in the Book of Revelation in the seventh verse of the nineteenth chapter. In this text, a "great multitude" is represented as saying, "Let us be glad and rejoice, and give honor to him: for the mar-

riage of the Lamb is come, and his wife hath made herself ready."—Rev. 19:6, 7

The "bride, the Lamb's wife," is identified for us in Revelation 21: 9, 10, where we read, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the Bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." The "holy city," then, is the "bride, the Lamb's wife."

The Lamb

Here we have one symbolism explained by the use of further pictorial language, so in order to understand fully just what constituted the "city" which comes down from God out of heaven it is necessary to identify both the "Lamb," and "the bride, the Lamb's wife." This is not difficult, particularly with respect to the Lamb, for this symbolism is introduced early in the Bible, and clearly refers to Jesus, to whom John the Baptist referred as the "Lamb of God, which

THE DAWN

taketh away the sin of the world."
—John 1:29

The thought conveyed by this symbolism is first brought to our attention in the story of the offering which righteous Abel brought to the Lord, which was from the "firstlings of his flock." (Gen. 4:4) God was pleased with this offering and accepted it, the evident reason being that it pointed forward to the sacrifice of Jesus, who would offer his own flesh and blood for the sins of the world.—Heb. 11:4

Not long before Abel made this offering to the Lord, the human race had come under condemnation to death because of sin. When pronouncing sentence upon our first parents the Lord said to "that old serpent, . . . the Devil, and Satan," that the "seed" of the woman would "bruise" its head. (Gen. 3:15; Rev. 20:2) In the light of the subsequent unfoldings of the divine plan of salvation from sin and death, this rather vague statement is seen to imply that the reign of sin and death, in which Satan has had the power over death, would one day be overthrown, and that the results of that great tragedy in Eden would one day be set aside.

Having given this indication of his purpose, the Lord began to illustrate the manner in which it would be accomplished. Sin had brought death, and if death was to be destroyed, provision must be made for the remission of sin, so in Abel's offering the Lord began to illustrate what is clearly stated

in the New Testament, that "without shedding of blood" there can be "no remission" of sin.—Heb. 9:22

The Plan Unfolds

Nearly two thousand years later God spoke to Abram, whose name was later changed to Abraham, and promised that through his "seed" all the families of the earth would be blessed. (Gen. 12:3; 22:18) Here again mention of the "seed" is associated with a definite promise of blessings for all mankind. In Galatians 3:16 Christ is identified as this promised "seed," but Abraham probably thought that his son Isaac was to be the "seed," and he was indeed a type of the real seed of promise. When Isaac became a man, God requested Abraham to offer him in sacrifice. Abraham demonstrated his willingness to obey, and raised his knife to slay his son when an angel of the Lord intervened, and a lamb was used as a substitute for Isaac.

In this we have another beautiful picture of God's wonderful provision for the blessing of all the families of the earth. By it we are reminded that before this promised blessing could reach the people a loving father must give up in sacrifice his beloved son. As the plan of God unfolds we learn that the "father" who actually does this is our loving Heavenly Father, and that he gave his own dear Son in sacrifice. The lamb which was used as a substitute for Isaac would therefore picture Jesus as the "Lamb of God."

Deliverance

The lamb symbolism is again brought to our attention in connection with Israel's deliverance from the land of Egypt. It was the blood of the passover lamb which afforded protection against death for the firstborn of Israel, and the next morning after they were passed over, all Israel was delivered from bondage. Paul speaks of Christ as our "passover" Lamb, and also of the church of the "firstborn." It is during the Gospel age that the antitypical firstborn class is protected under the blood of the Lamb of God; and, in the morning of the new age, will come the deliverance of all mankind from their bondage to sin and death.

"As a Lamb to the Slaughter"

In Isaiah 53:3-6 the suffering and death of Jesus is prophesied, and here he is likened to a lamb which is led to the slaughter. In verse 10 we are informed that Jesus made "his soul," his being, "an offering for sin," and that "the pleasure of the Lord shall prosper in his hand." The "pleasure" of the Lord is his designed blessing of all the families of the earth. It will prosper in the hands of Jesus because he was faithful in laying down his life in sacrifice, voluntarily giving himself up to die as the "Lamb of God."

As we have seen, John the Baptist identified Jesus as the One who had come to fulfil the prophecies and pictures of the Old Testament pertaining to the "lamb." This beautiful symbolism is carried over into the Book of Revela-

tion, where it is mentioned for the first time in chapter 5, verse 6, which reads, "I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."

From this chapter on, through the remainder of Revelation, the "Lamb" is prominent in many of the principal events which are shown to occur. In chapter 14, verse 1, we read, "I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." These shown with the Lamb on mount Sion are the ones who collectively become his "bride." It is in keeping with this that they are shown with him on mount Sion.

Old Jerusalem was the capital city of Israel, and mount Sion was, as it were, "Capital Hill" in that city. That the Lamb and those who are with him should be on mount Sion, suggests their exaltation to kingdom, or governmental authority. It is a picture leading up to the one in which John sees the "new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

"His Father's Name"

This "hundred and forty and four thousand" are identified by John as those who have the name of the Lamb's Father written in their foreheads. They are, that is, members of the family of God. Throughout the Gospel age they

are called out of the world to be a "people for his name." In the beginning of the age the majority of those called were of Jewish descent, but not enough of these responded to make up the foreordained number, so the Lord "visited" the Gentiles to find the remainder.—Acts 15:14

They partake of the family name of God from two standpoints. Through the Holy Spirit they become the sons of God, and through the "marriage of the Lamb" they become his daughters, as it were. (Ps. 45:9-11) As the "bride" of the "King's Son" they become a queen. This language conveys the thought of rulership, and indeed it is for this purpose that they become "the bride, the Lamb's wife."

Verse 4 of Revelation, chapter 14, reveals the manner in which the hundred forty and four thousand attain to their exalted position with the Lamb on mount Zion. The text reads, "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."

In the expression, "not defiled with women," the Greek word translated "women" is just as properly translated in the singular, and is so translated six times in the 17th chapter of Revelation in references to a certain unholy woman. Verse 18 reads, "The woman which thou sawest is that great city, which reigneth over the kings of

the earth." Concerning this same "woman," verses 5 and 6 of the same chapter read, "Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

In a further description of the unchaste characteristics of this harlot "woman," verse 2 of this chapter declares of her, "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Every reference made to this "woman" reveals that those who associate with her are defiled. But, as the Revelator informs us, those on mount Zion with the Lamb are "not defiled" by this woman. They maintain their virginity and follow the Lamb whithersoever he goeth.

The "Unholy" City

Just as the "bride, the Lamb's wife" is likened to a "city," the "holy city" which comes down from God out of heaven, the "harlot" woman of Revelation is also said to be a "city," that great city "Babylon." Just as the "holy city" comes down from God to rule over the people of the earth, "great Babylon" for centuries maintained control over the "kings of the earth," and through them, over the

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people generally. She was not properly married to them. She was not the bride of kings, therefore her rulership from God's standpoint was unauthorized and unholy.

This highly figurative language is quite understandable in the light of what we know is represented by the Bride, the Lamb's wife, seen by John as the "holy city." These are the true followers of the Lamb, of Jesus. Concerning some of these—and the symbolism is true of all of them—Paul wrote, "I have espoused you that I may present you to one husband as a chaste virgin to Christ." (II Cor. 11:2) All the true followers of the Lamb have gladly suffered and died with him while waiting for his return to be united with him in marriage that, together with him, they might live and reign on the earth for a thousand years.

But throughout the age there came into being a large group of professed followers of the Lamb who did not wait for his return to be united with him in his kingdom. Instead, these united themselves with the kings of the earth and set up a kingdom of their own. This was an unholy union. Wine is used in the Scriptures as a symbol of doctrine, or teaching. As we have seen, the Revelator informs us that the people were made drunk by the "wine of her fornication," the doctrine, that is, of the union of church and state.

The "Beast" and the "Lamb"

There is still another contrasting picture presented to us in the

Book of Revelation; namely, the "beast" and the "Lamb." There is, of course, a leopard-like beast, a two-horned beast, an "image" of the beast, and, in chapter 17, a "scarlet colored beast." (ch. 13:1, 2, 11, 14; 17:3) The harlot woman is shown riding on the scarlet colored beast. Later, she is destroyed by the "horns" of the beast.

Since the "bride" becomes a reigning "queen" through union with the Lamb, so the harlot woman professes to be a "queen" through her unholy union with the "kings of the earth." In this unchaste exaltation of rulership, the professed kingdom of Christ has persecuted—frequently even unto death—those who faithfully have followed the Lamb whithersoever he goeth. Concerning the beastly system with which the "woman" was associated, we read, "It was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."—Rev. 13:7

But this power to "make war with the saints, and to overcome them," was not to last indefinitely. In chapter 17:14 we are informed that ultimately, when these beastly arrangements "make war with the Lamb, the Lamb shall overcome them: for he is the Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

Here, in a few words, is described the great victory scene when the "Lamb," and those previously

shown with him on mount Sion, overcome the forces of unrighteousness which, throughout the age, have opposed God, and, under the leadership of Satan, have endeavored to destroy the "seed of promise." Following this scene of triumph the symbolic narratives in the closing chapters of Revelation show the overthrow of all institutions of unrighteousness, and the way thus cleared for the establishment of Christ's kingdom.

Each of the three closing chapters of the book presents a different picture of the kingdom and the blessing it will shower upon the sin-cursed and dying race. Chapter 20 opens by saying that an "angel"—a powerful messenger which is none other than our Lord Jesus Christ himself, the "Lamb"—comes down from heaven, and lays hold on "that old serpent, which is the Devil, and Satan," and binds him a thousand years. Later in the chapter we learn that at the close of the thousand years Satan is destroyed.

Verse 4 portrays those who, throughout the Gospel age, have suffered and died with Christ. These are the ones who have followed the Lamb, walking in his footsteps faithfully even unto death. They are not defiled by that "woman," and it is because of this that they are shown in chapter 14:1 to be with the Lamb on mount Sion, having the Father's name written in their foreheads. In the 20th chapter and 4th verse, we are told that they did not worship the "beast, neither his image, neither

had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

The spurious words of verse 5—"But the rest of the dead lived not again until the thousand years were finished"—have hindered many from seeing the beautiful sequence of the divine plan as revealed in this chapter. Actually, however, following the "first resurrection" of those who live and reign with Christ, and as the divinely designed work of the kingdom reign, we see "the dead, small and great, stand before God"; and we see "death and hell" giving up their dead. (vss. 11-13) Finally, we see death itself destroyed in the symbolic "lake of fire."—vs. 14

In his Word, God had promised that the "Seed," the Messiah, would ultimately "bruise" the "serpent's" head; that the dead would be raised, some to be associated with Christ in his kingdom as its rulers, and the remainder to enjoy the blessings of that kingdom. He had also promised that death and hell (*sheol*) would be destroyed. (Hos. 13:14) The 20th chapter of Revelation assures us of the fulfilment of these promises.

The 21st chapter emphasizes the fulfilment of other kingdom promises. In Isaiah 65:17-25 there is a prophecy saying that God would create a "new heavens and a new earth," and that he would create "Jerusalem a rejoicing, and her people a joy." This prophecy mentions the fact that then there would be "no more thence an in-

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fant of days, nor an old man that hath not filled his days." This language suggests a greatly increased life span, especially when taken into consideration with the verse which follows, and which states that the Lord's people will "long enjoy the work of their hands."

Revelation 21:1 reads, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." John, in vision thus saw the fulfilment of Isaiah's prophecy. And, just as Isaiah foretold the creation of a new Jerusalem in conjunction with his prophecy of the "new heavens and a new earth," so John sees this "new Jerusalem" coming down from God out of heaven.

Isaiah's prophecy indicates a phenomenal lengthening of life as a result of these new kingdom arrangements, and so did John see this in his vision. Indeed, as John saw this feature of the prophecy fulfilled, he said, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—vs. 4

In verse 3 John writes, "I heard a great voice out of heaven, saying, 'Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.'" There are so many precious promises of God scattered throughout his Word,

assuring us of his love for mankind and the wonderful provisions he has made to restore the human race to his favor and give all an opportunity to live forever, that no one symbolism is adequate to depict all that is involved; so here another one is utilized to help us grasp the full meaning—"The tabernacle of God is with men."

God's tabernacle which he instructed Moses to build represented his presence with the nation of Israel. Through the various services of the tabernacle the Israelites received the blessings of God. So this fact is used to convey to our minds that the creation of the symbolic "new heavens and new earth," the coming down from God of the "holy city," resulting in the end of sickness, pain, tears, and death, also means that God's favor will be with the people, that he will dwell with them, will be their God and they will be his people.

By the Power of God

That the "angel" which binds Satan comes "down from heaven," and the "holy city, the New Jerusalem" comes down from God out of heaven, emphasizes the fact that the glorious kingdom solution of all the problems posed by sin and selfishness is of divine origin, and accomplished by divine power. This language portrays the fact of divine intervention, and nothing apart from such intervention can save mankind from ultimate complete destruction.

All the various symbolisms employed in Revelation to portray

the establishment of the kingdom are designed to help us understand more fully all the rich blessings which are in store for a sin-sick and war-weary world. And how glad we should be that the fulfillment of God's promises does not depend upon man! Jesus said to Pilate, "My kingdom is not of this world." Certainly it has not been functioning throughout the present age, nor will it be the outgrowth of human efforts.

In a prophecy referring to the "increase" of Christ's kingdom, showing that it would become all-embracing, we read, "The zeal of the Lord of hosts will perform this." (Isa. 9:6, 7) Daniel 2:44 informs us that "in the days of these kings shall the God of heaven set up a kingdom." All the prophecies pertaining to the kingdom assure us that its triumphant establishment and victorious reign in no way depend upon the frail arm of flesh.

The River of Life

The last chapter of Revelation presents still another view of the kingdom and its blessings, but harmonizing beautifully with those shown in the two preceding chapters. In the first verse John says, "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Here the "throne" symbolizes the governmental authority and power of the divine kingdom. The association of the "Lamb" symbolisms emphasizes that the blessings of the kingdom are made available through

the blood of the Redeemer—the "Lamb of God that taketh away the sin of the world."

These foretold kingdom blessings are here pictured as "a pure river of water of life." The second verse reads, "In the midst of the street of it [the river], . . . was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." The next verse reads, "There shall be no more curse [the curse of sin and death]: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."

Concerning the "Lamb's wife" the 17th verse reads, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Thus we see that the "bride, the Lamb's wife," who, because united with the Lamb, is shown to be the "holy city," will extend to "whosoever will" the glorious opportunity of receiving the life-giving blessings of the kingdom, provided by the death of the Lamb.

What a glorious prospect! And what an incentive to now "follow the Lamb whithersoever he goeth," that we might be with him on mount Sion of the New Jerusalem, having proved worthy to be a member of the "bride" class, when the "marriage of the Lamb" takes place, and "his wife hath made herself ready."

Contentment

"Be content with such things as ye have: for He hath said, I will never leave thee nor forsake thee."

—Hebrews 13:5

THIS is the true ground of contentment—the realization that the Lord's wisdom and grace are being exercised toward us—and that such things as he grants are the things which are best for us, and which we would choose for ourselves if we had sufficient wisdom and insight into all the circumstances of the case. The apostle adds, "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." The whole world has wondered at the intelligent courage of the humble ones of the Lord's people. The secret of their courage and of their strength is in their confidence that the Lord is their helper; that he, with wisdom and love which are infinite, is both able and willing to make all things work together for their good.

True Spiritual Joy

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

—Mark 10:45

OF OUR Lord it is written that "he pleased not himself." He did not come into the world on a mis-

sion of self-gratification and pleasure, but to render service. We are to have his spirit, and the thought with us is not to be our own pleasure or convenience, but on the contrary, the necessities of those whom the Lord would have us serve; namely, those of his household most in need of our aid. We may have less pleasure, according to the flesh, in serving such than we would have in serving others, but it is not fleshly pleasure that we are seeking. We can have as much or more spiritual pleasure serving those who are the most needy members of the body of Christ, because we realize that this is the will of our Master. It is to him that we really render the service, and our highest spiritual pleasure must be in doing those things which are pleasing in his sight. And it is because our Master has so ordered that the household of faith is to be served in preference to any other class; consequently we are to ignore the opinions of the worldly and of the nominal church, and not to seek out the most degraded people of the world and spend our energies upon them, but we are to seek the most needy members of the body of Christ, that we may be most helpful to them. The Lord will attend to the poor world in due time, and the time is now nigh at hand.

River of Salvation

"Whosoever will, let him take the water of life freely."

—Revelation 22:17

THOSE whom the Lord our God has called, and who in obedience to that call have come to Jesus, the Fountain of life, and through him have tasted that the Lord is gracious, should let the Word and grace of God dwell in them richly and abound, making them neither barren nor unfruitful in the knowledge of the Lord and in his service. It is for these to seek enlargement in the grace of God, that as well-springs they may be deeper and wider and more and more filled to overflowing with that grace and truth which came by Jesus Christ. It is for these to see to it, each for himself, that he has not received the grace of God in vain, and that this well-spring does not become choked with the rubbish of this present evil world, its aims, its hopes, its ambitions, its pride, its desires of the flesh; that thus, under divine providence and supervision, we may be made meet for the inheritance of the saints in light.

The True Gospel

"I am not ashamed of the Gospel of Christ."

—Romans 1:16

OF THIS Gospel we are not ashamed, "for it is the power of God unto salvation to everyone that believeth." It has in our hearts a transforming and renew-

ing power, a sanctifying power which no error could possibly have, and which all the theories of eternal torment have never equaled, and never will. Let us more and more "show forth the praises of our God who hath called us out of darkness into his marvelous light," by renouncing all God-dishonoring creeds and theories, and instead hold forth the Word of life, and witness the good confession—"the good tidings of great joy which shall be to all people." All who will declare the true Gospel will need to be well shod with the preparation of the Gospel of peace (gentleness, patience, meekness), for, strange to say, they will find bitter opposition from professed servants of the Lord who have been blinded and prejudiced by Satan's misrepresentations of the Gospel, by which he seeks to drive from the Lord all who have a remnant of reason in their religious thinking. All who have ears to hear, and who do hear the true Gospel will quickly distinguish it from the miserable counterfeits which for so long have passed current among God's people. Let all such remember that ability to hear is an evidence of divine favor, and let them not be ashamed, but glorify God on this behalf. The Lord puts his plan, his Word, as his representative, saying, "Whosoever therefore shall be ashamed of me and of my words, . . . of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mark 8:38

The Heritage of the Sons of God

**"I have said, Ye are gods; and all of you are children of the most High, but ye shall die like men, and fall like one of the princes."
—Psalm 82:6, 7**

THROUGHOUT most of the non-communist world of today the idea of the universal fatherhood of God and brotherhood of man is being stressed. If this viewpoint were true it would mean that all human beings are children of God. In Luke 3:38 Adam is declared to be the "son of God," but because he transgressed divine law he forfeited his inheritance as a son, was rejected by God, and sentenced to death. Legally, his children also were born outside of the Creator's parental jurisdiction, not being considered by God to be his children.

But God continued to love his erstwhile and disinherited children. Through the redemptive work of Christ he made provision for them to return to his family and again share in the joys of the restored relationship as human sons. This restoration to the family fold, so far as the world in general is concerned, will be fully realized at the end of the Millennium, when to those who qualify for eternal life under the judgment and kingdom regulations of the thousand years of restitution, Jesus will say, "Come, ye blessed of my Father,

inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34

Meanwhile the world in general, alienated from God through wicked works, are not the children of God in the truest sense, much as nominal churchianity would like to have it so. However, man was originally created in the image of God, and varying traces of that image still remain in the hearts of the people. It manifests itself in conscience, and in all the noble traits of justice and benevolence which we so often see unselfishly displayed by those with whom we are surrounded. These remaining remnants of the divine image which still exercise such a power of good in an otherwise evil and selfish world are but reminders of the grandeur and nobility of character which Adam must have possessed before he sinned and thereby began his journey over the "broad road" which leads to destruction. It helps us to realize, also, to some extent, the superb qualities that will be possessed by the human race when restored to perfection and reinstated as human sons of God at the end of the Millennium.

The broad view entertained today that all human beings are the sons of God was not held by the people in Jesus' day, especially by those of the Jewish nation. Divine sonship was considered very sacred and beyond the reach of any member of the fallen race. To claim the status of sonship with Jehovah was construed within the religious circles of Israel to be blasphemy, and according to the Law, made one worthy of death. It was this viewpoint which helped to bring about Jesus' crucifixion.

Ignorant of the Prophecies

Had the religious leaders of Jesus' day not been so ignorant of the prophecies they would have known that in the divine plan for human salvation Jehovah had made provision for some to become his sons, his children. Our text is one of these prophecies. In it Jehovah addresses those whom he calls "children of the most High," referring to them as "gods." True, the scribes and Pharisees, even if they knew of this prophecy, would have no idea to whom it might apply.

But Jesus gives us this information. It was on one of the occasions when his own sonship was called in question and he was being charged with blasphemy. In his reply to his accusers, Jesus quoted this prophecy and explained that it applied to those to whom the Word of God came, meaning, of course, his disciples, and those who believed on him through their teachings. (John 10:34-36) There are many texts of Scripture to

show that the "Word of God" was designed for, and came to, the church of the Gospel age. Jesus said to his Father concerning his disciples, "I have given them thy Word." (John 17:14) Peter explains that the Old Testament Scriptures were written, not particularly for the benefit of the people during the Jewish age, but "unto us."—I Pet. 1:12

It is, then, to the followers of Christ during the present age that our text applies. It is these who, through the ministry of the Holy Spirit, are made spiritual children of God. John, who reported Jesus' application of our text, seemed particularly impressed with this sonship viewpoint. In his first epistle he writes, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:1-3

Just as the truth of his sonship helped to lead Jesus to his death, those who then espoused his cause and, like him, professed to be sons of the Creator, thereby placed themselves in jeopardy, especially among the people of Israel. But sacrifice and suffering are one of the present heritages of the sons of God. This is indicated in the verse following our text, in which the Lord says, "Ye shall die like men, and fall like one of the princes."—Ps. 82:7

This does not mean that the great Jehovah God, Creator of the universe, is incapable of protect-

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ing his children from harm. It is unthinkable to suppose that they "die like men" because he is disinterested in them or is unable to prevent them from being overwhelmed by their enemies. The only conclusion to be reached is that these sons of God, these children of the most High, "die like men" because it is the divine will for them to die.

The full meaning of the text is more readily understood when we consider the further expression explaining that these "fall [in death] like one of the princes." The word "princes" is translated from a Hebrew word meaning a tribal or family head. Since the divine plan of salvation pertains to the human race, we can properly think of one of the princes referred to in this text as Adam, the head of the entire human family.

Adam, the perfect human son of God, was created not to die, but to live. He went into death because he transgressed divine law. He died as a sinner, condemned to death, losing both his sonship and his right to live. His children, likewise born in sin, have continued to die as condemned sinners.

But surely the "children of the most High" do not die as sinners under condemnation to death! No, these to whom the Word of God has come during the Gospel age, and who have accepted that Word, are given eternal life. (John 5:24) They are no longer under condemnation, but have passed from death unto life. Yet they die, as the Psalmist says, "like men."

How true this is! All the faithful followers of the Master from Pentecost on have died "like men." From the human standpoint there has seemed to be no difference between the death of a saint and the death of a sinner. The vast majority of both classes die of sickness or of old age. Some sinners die by accident and, likewise some saints. Many true Christians earlier in the age died as martyrs for the cause of Christ, and many non-Christians also die as martyrs for one cause or another.

Like "One" of the Princes

But God has a different viewpoint. While seemingly, and to all outward appearance, these "children of the most High" "die like men," actually they "fall" in death "like one of the princes." We have seen that one of the princes referred to in this statement is Adam. He died because condemned to death. But the "children of the most High" have, through faith, been released from the condemnation of sin and death that is upon the human race through its princely head, Adam. They do not, therefore, die as he died.

But there is another "Prince," that is, Prince Jesus. As the "last Adam" he is the new Head of the human race. (I Cor. 15:45) Through "regeneration" he will become the Father who will give everlasting life to those who lost life through Prince Adam. In order to accomplish this divine plan for the restoration of Adam's children to life, Jesus also died. But unlike Prince

A Type of Christian Dying

Adam, he did not die as a condemned sinner, but as a sacrifice for sinners.

Jesus did not forfeit his life through disobedience to divine law, as did Prince Adam, but voluntarily gave up his life in order to take the sinner's place in death. Thus his was a sacrificial death. Writing to the church at Rome, to the "children of the most High" in that congregation, and to us as well, Paul spoke of being "planted together in the likeness" of Jesus' death. (Rom. 6:5) So it is that we die like "one" of the princes, that is, like Prince Jesus, who voluntarily poured out his soul unto death that the world might have an opportunity to live.

Jesus and the apostles had much to say about our privilege of dying with him and like him. Jesus asked two of his disciples who requested special places with him in his kingdom if they were able to be baptized with his baptism. (Mark 10:38) Paul referred to this as being "baptized" into Jesus' death.—Rom. 6:3

Peter wrote, "For even hereunto were ye called: because Christ also suffered for us as an example, that ye should follow his steps." (I Pet. 2:21) In Revelation 14:4 John identifies those on Mt. Zion with the Lamb as the ones who had followed the Lamb—followed Jesus, that is, into sacrificial death. In Revelation 20:4 they are described as those who are "beheaded for the witness of Jesus, and for the Word of God."

In Hebrews 13:13 Paul speaks of the "children of the most High" of this age as going forth unto Christ "without the camp," bearing his reproach. This is a reference to a part of the ceremony that occurred on Israel's typical day of atonement. On that day two animals were sacrificed, and their blood was taken into the "most holy" of the tabernacle and sprinkled on the mercy seat to make atonement for Israel's sins—first a bullock and then a goat. The goat was treated exactly like the bullock in every way.

These animals were slain by the high priest. Their fat and life-producing organs were burned on a brazen altar in the court surrounding the tabernacle proper. The carcasses of the animals were taken out of the court, "without the camp," and burned. The priest took coals of fire from the brazen altar in the court, together with his hands full of incense, went into the first "holy" of the tabernacle, put the coals of fire on a golden altar which was situated there, and sprinkled the incense upon the fire. The sweet odor of the burning incense penetrated into the "most holy," preparing the way for the priest's entry to sprinkle the blood upon the mercy seat.

Since Paul admonishes us to go to Jesus "without the camp" it is clear that in his mind the two animals sacrificed on the typical day of atonement represented first, Jesus (the bullock), and then the church (the goat). To go to Jesus

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"without the camp" means that we have the opportunity of suffering and dying with him, and under similar circumstances. We have the privilege of sharing in his ignominy and of being outcasts from the world and worldly churches.

But there is a more comprehensive picture for us in Israel's atonement day sacrifices than merely the opportunity it points out to us of sharing in the suffering and death of Jesus. As we have seen, three sacrificial fires burned on that day—one without the camp, another on the brazen altar in the court, and the third on the golden altar in the first "holy." These seem designed to picture three viewpoints of Jesus' life of sacrifice, and ours as his followers.

Obviously, the burning of the carcasses of the animals "without the camp" in view of all Israel pictured the manner in which the unbelieving world, including nominal churchianity, views the sacrifice of true believers. Their minds being blinded by the "god of this world," to them true Christian sacrifice is more or less obnoxious. They look upon zealous Christians as foolish, and wasting their time and effort. Because these sacrifices manifest themselves largely in bearing witness to the truth, and because the darkness of the world hateth the light of the Gospel, they become a stench in their nostrils, leading oftentimes to persecution.

But this is merely the viewpoint of the unbelieving world. The burning of the fat and life-producing organs on the brazen altar in

the court represents the viewpoint of fellow sacrificers, the household of faith. If we, as individuals, are "falling [in death] like one of the princes," that is, like Prince Jesus, we will appreciate the position of those who are likewise presenting their bodies a living sacrifice. Instead of hindering them, we will do all we can to help them. Instead of adding to their burdens, we will endeavor by kind words of encouragement to help them bear their trials.

Fat burns furiously, so the fire upon the brazen altar would also represent the consuming zeal of our Master, and of a like zeal on the part of his true followers. Of Jesus it was written that the zeal of God's house consumed him. (Ps. 69:9; John 2:17) His example of self-sacrificing devotion to the will of the Heavenly Father is a pattern for us; and, like him, we too will want to be consumed in serving our Heavenly Father's cause, co-operating zealously with him in whatever share of his work he gives us to do.

If we are not as zealous ourselves as we should be, we might be tempted to be critical of those who are laying down their lives faithfully in the service of the Lord, instead of our being inspired by their faithfulness to greater diligence and zeal. When Paul was in prison in Rome the church at Philippi sent a gift to him by Epaphroditus. (Phil. 4:18) It was a hazardous undertaking and Epaphroditus became "sick nigh unto death." (Phil. 2:25-30) Paul

then wrote to the Philippian brethren instructing them that they should hold this faithful servant "in reputation." Instead of suggesting that Epaphroditus did not have the spirit of a sound mind, Paul indicated that he greatly appreciated his self-sacrificing zeal. This is the viewpoint of all fellow sacrificers, as antitypically we note the burning "fat" of our brethren in Christ who, together with us, are "falling" in death like Prince Jesus.

But there is still another viewpoint of Christian sacrifice; namely, that which was represented by the burning incense on the golden altar in the "holy." This is primarily God's viewpoint, although as new creatures in the "holy" we should also be aware of and appreciate the sweet odor of praise pictured by the burning incense. Paul speaks of this as the "sacrifice of praise to God," which all who are faithful to their covenant of sacrifice offer to God "continually." (Heb. 13:15) This is not a different sacrifice from that which is pictured by the burning carcasses outside of the camp. It is merely another viewpoint of that sacrifice, and another viewpoint also of the same sacrifice pictured by the burning fat in the court. It indicates that what is misunderstood by the world, and obnoxious to them, is a sweet-smelling savor to God.

It is true, of course, that the Lord also sees the burning carcasses "without the camp." He is aware of the reproaches which this

brings upon his people. He knows of the shame and ignominy which is often heaped upon them, and it is only by his sustaining grace that the sacrificers are able to continue thus to lay down their lives as Jesus did. We can always rely upon him to encourage and strengthen us, and when the trials become too severe, to provide a way of escape.

The Lord also appreciates the zeal of his people, as pictured by the burning fat on the brazen altar in the court. Through Christ, he has called us to be a "peculiar people, zealous of good works." (Titus 2:14) In this text the Greek word translated "peculiar" means special, or extraordinary. Those who are truly zealous for the Lord and for the cause in which he has invited them to participate are a very special people to him. He loves them, treasures them, and protects them.

And, as pictured by the burning incense, their sacrifice is as a sweet odor to him which penetrates "beyond the veil," into heaven itself, as pictured by the "most holy" of the tabernacle. It was this odor of the burning incense penetrating "beyond the veil," which prepared the way for the priest to enter with blood to sprinkle upon the mercy seat. Had he not carried out every detail of the atonement day service exactly as he had been instructed by the Lord, including the burning of the incense on the golden altar, he would have died as he passed under the second veil.

This was true, antitypically, of

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Jesus, and it is also true of us who, like him, are "falling" sacrificially in death. Paul tells us that God has given assurance unto all men in that he has raised Jesus from the dead. (Acts 17:31) This "assurance" is in the fact that Jesus' resurrection by his Father proves that his sacrifice was acceptable, and that he has now entered into the "holiest of all," there to appear in the presence of God for us, and later, for all mankind.

In entering into the antitypical "most holy," Jesus was our "Fore-runner." This means that we follow him into death, and thus also pass under the antitypical second veil. This is one of the special privileges of the Gospel age sons of God. Paul explains that in "bringing many sons to glory" it was the Father's plan to make the "captain" of their salvation perfect through sufferings." (Heb. 2:10) This suffering was typified by the three fires which were used on the typical day of atonement in completely consuming those typical sacrifices, and it is our privilege, as part of the "many sons," to present our bodies "a living sacrifice" to be consumed by those fires.—Rom. 12:1

It is essential for us, as it was for Jesus, to be faithful to our covenant of sacrifice, faithful even unto death, if we are to hear the "well done" on the other side of the "veil." "Be thou faithful unto death," Jesus said, "and I will give thee a crown of life." (Rev. 2:10) If, in being planted together in the likeness of Jesus' death, we are

faithful until the sacrifice is wholly consumed, then we will share in his resurrection.

"Arise O Gods"

This glorious hope of resurrection to live and reign with Christ seems clearly shown in the verse following our text, although the thought is obscured by an inappropriate translation. The sequence of thought seems obvious. "I have said, Ye are gods," the Lord declares, "but ye shall die like men, and fall like one of the princes." This traces the experience of these "children of the most High" into sacrificial death with Prince Jesus.

Then comes the statement as found in the King James translation, "Arise, O God, judge the earth: for thou shalt inherit all nations." (Ps. 82:8) As this translation reads, it would seem to have no relationship at all to the preceding verses. The fact is, however, that the Hebrew word here translated "god" is the same one which is translated "gods" in the statement, "I have said, Ye are gods." It is the plural form of the Hebrew word meaning "mighty ones."

These whom the Lord himself declares to be "gods," and who are the "children of the most high God," go down into death sacrificially; they "fall" in death like Prince Jesus. Having fallen in death, in the next verse these same "gods" are bidden to "arise." It seems reasonable that this is a prophetic summons to the church to "arise" in the first resurrection, that they might live and reign with Christ a thousand years.

These "children of the most High" are promised that if they are faithful they will, together with Jesus, judge the world. (I Cor. 6:2, 3) They are also promised, upon the condition of faithfulness that, together with Jesus, they will "inherit all nations." How much in keeping with this glorious prospect is the statement, "Arise, O gods, judge the earth: for thou shalt inherit all nations."

In Revelation 2:26, 27 Jesus assures us that it is God's plan that his faithful followers shall enter into this inheritance with him. These verses read, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

It was this honored position in the divine plan that Jesus "received" of his Father in a wonderful promise recorded in the 2nd Psalm, and upon the basis of the fact that he was the faithful Son

of God. The promise reads, "I will declare the decree: the Lord said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Just as the Heavenly Father said to Jesus, "Thou art my Son," to us, his footstep followers, who are being planted together in the likeness of his death, he also affirms this precious relationship—"I have said, Ye are gods; and all of you are children of the most High." When we begin to realize the implications of this marvelous declaration, we can understand John's feelings when he wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3:1-3) May we ever keep in mind the conditions upon which this may be true of us—that we "fall like one of the princes."

WEEKLY PRAYER MEETING TEXTS

AUGUST 5—"We know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28 (Z. '00-22. Hymn 294)

AUGUST 12—"Cleanse thou me from secret faults. Keep back thy servant from presumptuous sins; let them not have dominion over me: . . . Let the

words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."—Psalm 19:12-14 (Z. '98-22. Hymn 145)

AUGUST 19—"Abstain from every form of evil."—(R. V.)—I Thessalonians 5:22 (Z. '03-26. Hymn 103)

AUGUST 26—"Love . . . is kind."—I Corinthians 13:4 (Z. '03-153. Hymn 218)

That Wife of Cain's

WHERE did Cain get his wife?" This question is asked by many people, and often goes unanswered, although the Scriptures leave no doubt with respect to the matter. The question is a natural one, however, since at the time Cain's wife is mentioned there is nothing in the Genesis record to indicate the existence of any woman on the earth except mother Eve.

Some have thought they found a solution to this problem by claiming the "male and female" created in the "image of God" referred to in Genesis 1:26-28 were not Adam and Eve but a human pair whom the Lord created prior to the time when Adam and Eve were made. The claim is that these had raised a family from which Cain could and did select a wife. But this view does not hold up under close scriptural scrutiny. In I Corinthians 15:45-47 the Apostle Paul speaks of the "first man Adam."

The first chapter of Genesis presents a brief account of the orderly arrangements of earth's affairs preparatory to human habitation, and fittingly includes a short statement of the creation of man. Then the second chapter begins to unfold the details of man's creation, revealing the laws by which he was to be governed, his fall into sin, the penalty for sin, etc. The remainder

of the Bible is concerned with the loving plan of the Creator for the recovery of his human creation from sin and death, through a Redeemer.

It is certain, then, that Adam and Eve were the first human pair. However, a point overlooked by many is that they raised a very large family of both boys and girls. In Genesis 5, verse 4, we read that "the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters."

Adam lived for nine hundred and thirty years, and seemingly during all that time children were born to him—sons and daughters. In the fourth chapter of Genesis where we are told about Cain and Abel, and of the fact that Cain murdered Abel, no mention is made of any daughters who might have been born to Adam and Eve up to this time. But this does not prove there were no girls. When Cain was born, Eve said, "I have gotten a man from the Lord," which indicates the probability that daughters had been born previously, and the fact that now a son had been given to her was worthy of special note. She took it as a special evidence of God's favor upon her.

Where, then, did Cain get his wife? The obvious answer is that he married one of his sisters. To-

day such a union would result in serious consequences to any children which might be born. But it was different at that time, because Adam and Eve were created perfect, and their children would be removed but a slight degree from perfection. The superior vitality of those first humans is reflected in the great ages to which they lived—most of them for hundreds of years.

It is more important to us at the present time to realize that God has a plan for the restoration of those ancients, and for giving them an opportunity to live on the earth forever; and not only them, but “all the families of the earth.” It was to make this possible that Jesus died, and it will be accomplished during the thousand years of his kingdom.

The Light of Love

Love will not discuss the weakness of another;
Love will raise the estimation of a brother,
Love will rest not on past labors of her hands;
Love anticipates the pleasure from commands.

Loving deeds to the unthankful count not loss;
Think how Jesus bore the burden of his cross;
Think how God disperses sunshine over all
And let your light so shine, beloved, though 'tis small.

God is Love. We shall be like him, Love divine!
What a high and holy calling, yours and mine!
God has called us to be copies of his Son;
So let us then in love and patience heavenward run.

Sin Removed

In John 1:29 John the Baptist says concerning Christ, "Behold the Lamb of God, which taketh away the sin of the world." Please tell me what is the "sin of the world"?

THE sin of the world was Adam's original disobedience to the law of God. It includes not only the original act by which sin took possession of the world, but also every sinful act which has since been committed and which is incident to that first transgression. Adam's sin has polluted the world, and the moral disorder introduced by his disobedience, and maintained by unrighteousness through the succeeding generations, has made possible the apostolic description of our existing order of society as "this present evil world."—Gal. 1:4

The righteousness of God's law makes it impossible to clear the guilty without a satisfaction of the claims of justice. In the instance under discussion, Adam, a perfect man, had sinned and been condemned to die, and therefore the sacrifice of a perfect man was necessary in atonement. Isaiah's prophecy concerning Christ reads, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was af-

flicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isa. 53: 6, 7

As the Lamb of God, our Master gave his life for Adam, in whom the whole world had been condemned. As all mankind had been included in the condemnation, likewise all are included in the redemption by Christ. Death is the wages of sin, and when sin is taken away by the Lamb of God, the wages of sin, death, in due time must cease; for our Heavenly Father is neither unfair nor unjust.

When John said that the Lamb of God would take away the "sin of the world," he was looking into the future where he saw the consummation of the work of atonement in the establishment of a kingdom. Then there will be no sin, and righteousness will rule in the hearts of all who diligently obey the laws of God and thus enjoy the great gift of eternal life.

The first advent of Jesus Christ, and his death as a ransom for all, was the first step in taking away the sin of the world. During the Gospel age, he has taken away the sins of those who have chosen to walk in his paths; and, during the one thousand years of his kingdom reign, he will remove forever, from the willing and obedient of mankind, all the effects of Adam's

transgression, which is "the sin of the world."—I Tim. 2:6; I John 3:5; Jer. 31:34

God's Law

Romans 7:14 reads, "For we know that the law is spiritual: but I am carnal, sold under sin." In what way was the law given to the Jews a "spiritual" law? Would it have given spiritual life to any who kept it perfectly?

THE law which is referred to in our text, according to the context, is the Law Covenant which God gave to the Jews at Sinai. The Law was spiritual because it came from God, not man. It represented the divine mind, and was an expression of the will of God concerning his dealings with the children of Israel, through the mediator Moses, who had received it on Mount Sinai through the operation of the Holy Spirit. It is because of its authorship that the Apostle Paul speaks of it as "spiritual."

The Law Covenant did not assure the Israelites that the reward for keeping its terms and provisions would result in the possession of spiritual life; nor did the Israelite expect that. The covenant did, however, promise him that if he kept the Law of God perfectly he would continue to live upon the earth. No Israelite ever kept the Law perfectly, for the obvious reason that the Law of God given at Sinai was perfect, and demanded perfection on the

part of those who attempted to obey its statutes. As no Jew was perfect, they all fell short of its demands.

The Law Covenant has accomplished a twofold work in the lives of many Jews, even as it did in the life of the Apostle Paul. According to the text of our question, the Law proved to the apostle that because of sin he was a man out of harmony with God. His inability to attain to the perfect standard demanded by the Law proved to him that he was imperfect and under a sentence of death. He says in verse 10, "The commandment, which was ordained to life, I found to be unto death." It was only through this realization that the truth came to him that the Law could not save him and that he needed a Savior. So in Galatians 3:24, 26 he wrote, "Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith. . . . For ye are all the children of God by faith in Christ Jesus."

We have all, both Jew and Gentile, been "sold under sin." Since Eden, we have been slaves to sin and death. But, thank God, there is a way in which our shackles of bondage can be broken; for, while the "wages of sin is death," the "gift of God is eternal life through Jesus Christ our Lord." Through Christ, the Gospel church receives her spiritual reward, and through him, under the terms of the New Covenant, the remainder of hu-

manity will have an opportunity to enter the earthly phase of the kingdom of God and forever enjoy his blessing of life eternal.—Rom. 6:23

The World's Viewpoint

Why is the preaching of the Gospel spoken of in I Corinthians 1:21 as foolishness?

PREACHING the truth of redemption through Jesus Christ is not foolishness. It is the message which our Master said should be preached to all nations. A study of the complete text of I Corinthians 1:18-25 will help us to understand the meaning of the 21st verse, which reads, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Here the apostle is declaring that what the world calls "foolishness," God is willing to use for our salvation. To worldly-minded people, the message that salvation is based upon faith in Christ's death and resurrection may appear absurd, especially is this so to those who believe that man is gradually saving himself through the processes of evolution.

How true are the apostle's words, "The world by wisdom knew not God." Today, through scientific research, man has accumulated much wisdom; many wise heads have united to learn how to release the

energy which God has placed in the atom, and how to release that energy in a manner to effect great destruction of life and material resources. But has this wisdom led to God? In many instances it has led in the opposite direction as men become wise in their own conceits and think that the cross of Christ is foolishness, just as the rabbinical hair-splitters and the Grecian sophistical reasoners did in apostolic times. That this is the meaning of our text is evident from the words of the 18th and 25th verses, which read as follows, "For the preaching of the cross is to them that perish [literally: are perishing] foolishness; but unto us that are saved [literally: being saved] it is the power of God. . . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

To those referred to in the words, "Professing themselves to be wise, they became fools" (Rom. 1:22), it is not the act of preaching, but the substance of our message: the "cross of Christ," that is to them foolishness. But, thank God, we have had the eyes of our understanding opened to learn the way of salvation; and through our understanding of what the cross of Christ means to all mankind, we have learned of the love of God which "constraineth us" to love his principles of righteousness, yes, even to love our enemies. How true are the words of the Psalmist, "The testimony of the Lord is sure, making wise the simple."—Ps. 19:7

Revealed to All

How do you harmonize your ideas of Christ's coming with the statement of Holy Writ that he will come suddenly, as lightning? Please read Matthew 24:27 and bring your radio message into line.

THE text referred to in our question reads, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [Greek, "parousia," meaning presence] of the Son of man be." We strongly believe that our message is in harmony with the truth of this text. The Greek word "**astrape**" from which the word "lightning" in the text is translated, has a far broader meaning than to refer always to the lightning which is accompanied by thunder. In Luke 11:36, it is translated, "bright shining." Lightning does not illuminate all the heavens at once, nor does it always appear in the east. But the "bright shining" according to our text is one that "cometh out of the east," and "shineth even unto the west." This is not a true description of lightning, but rather suggests the rising of the sun. Other scriptures also describe the day of his presence by reference to the sun. The sun comes quietly above the horizon to be seen first by the morning watchers and then gradually extends its rays of light to awaken the whole world. It is in prophetic reference to our Lord's presence that Malachi says that the

"Sun of righteousness shall arise with healing in his wings."—Mal. 4:2

It is not as lightning, but as the "bright shining" of the presence of the Son of Man that the benefits of his reign will first be known to those who "watch and pray." Later, it will be known from one end of the earth to the other, when God's will is done "in earth, as it is in heaven," as a result of the second presence of the Lord.—Matt. 6:10; Mark 13:33

In the Bible, "light" is symbolic of truth. Just as the sun dispels the darkness with its light, so the bright shining of his presence will dispel the darkness of ignorance and error which now covers the earth, and will extend the true light of understanding to all the families of the earth. Thus will the prophecy be fulfilled which says, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquities, and remember their sin no more."—Jer. 31:34

Yes, we believe our message is in harmony with these great truths, and because space does not permit of a complete answer here, we are sending you, under separate cover, the book, "Behold Your King," and direct you to chapter 7.

NOTE: Any who wish the book referred to here may have it by sending their request to The Dawn Magazine, enclosing fifty cents.

Think It Not Strange

"Beloved, 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."

—I Peter 4:12, 13

PERHAPS few have learned to value the discipline of the Lord as did the faithful apostle who wrote these words. While he as well as others realized that no affliction for the present seemeth joyous, but grievous, yet knowing the ministry of such discipline, and recognizing it as an additional evidence of sonship to God, he rejoiced in being a partaker of it.

We are not to worry about the trials which may be ahead, but to remember the apostle's words, when they do come: "Think it not strange." They come to prove us, to strengthen our character and to cause the principles of truth and righteousness to take deep root in our hearts.

They come like fiery darts from our great enemy, Satan, whose wrath against the children of light is permitted to manifest itself in

various ways. But his darts cannot injure those who securely buckle on the divinely provided armour of truth and righteousness. "Wherefore," says the apostle, "take unto you the whole armour of God, . . . above all, taking the shield of faith, wherewith ye shall be able to quench ALL the fiery darts [not merely some of them] of the wicked."—Eph. 6:13-16

Testings Come

The Apostle Paul, speaking concerning the church of the Gospel age, says: "All that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12) God allows his people to have these experiences and to suffer for right-doing. In the present time he is calling out a saintly company. This company will be the royal priesthood of the future, to bless all the world during Messiah's reign. And the Bible explains to us that these need trials to prove and test their characters.

God wishes to see how loyal we are to the principles of righteousness. In the church there are some who would endure a certain amount and then withdraw. Others will endure more. The Lord declares that he is seeking those who will give up everything in order to prove faithful to their covenant with him. This faithfulness means entire loyalty to God, to his laws,

which are the laws of righteousness.

Fiery Trials

These trials test the church and do a purifying work in their midst. It is an experience that must be endured by each one individually. Not only will the church as a whole have opposition against them, but each individual will be personally exposed to the fiery trials.

It is a different kind of trial from that which comes to any other body of people. The explanation of this difference can be briefly quoted in these words: "Inasmuch as ye are partakers of Christ's sufferings."—I Peter 4:13

When we know that each member of the body of Christ must be tried, we can rejoice when some of this fire touches us. We can say: "I am having a share in the sufferings of Christ; I am glad that in God's providence I have a share in these trials; for without them, how could I know that I am one of the body members?"

Primary Source of Trouble

So we all rejoice, knowing that these fiery trials are permitted by the Lord. Not that the Lord is the cause of them; for usually it is the Adversary. But we have put ourselves into the Lord's hands, and he has promised to supervise all that concerns us. Therefore, whatever comes to us, we may be sure that it is of the Father's purpose, or permission, for our good. If, therefore, we recognize that this is something that the Lord's providence has arranged for us, it is all

right, even though frequently we have to go to the throne of grace for help in time of need.

God has revealed to us that he purposes to give to The Christ (Jesus the Head, the Church his body) very great exaltation; great glory, honour and immortality. (Rom. 2:7) Therefore we are looking forward to the time when this body of Christ shall be completed, and we shall share in the glory of our Head.

Persecutions Today More Refined

Concerning the devilish disposition manifested toward our Lord, resulting in all his sufferings, we cannot think that mankind under any ordinary conditions could ever have had so malicious a spirit as that manifested against him. Evidently the Devil had to do with this, as also with all the wicked persecutions of the saints—the cutting out of tongues; the racking of their poor bodies, and the shooting out of bitter words against them.

Today, we are more used to this latter form of persecution. For the world now—the average man—would not permit the things done in the Dark Ages. But the wicked feelings are there—the animosity, the bitterness. As the Apostle James says, "The tongue is a fire, a world of iniquity: and setteth on fire the course of nature." (James 3:6) And so, in our day, the tongue and the pen are often used as weapons of evil.

Secondary Source of Trial

Not only from the Adversary do these trials come, but they come

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from the weaknesses and imperfections of others. And perhaps those that come from Christians are the most difficult to bear. If in any one of the Lord's professed people we find the persecuting spirit, we are the more discouraged and less likely to have the proper sympathy for them.

We are to remember, however, that nothing can happen to us unless the Father permits it. If we did not get the trials from certain ones, we would get them from somewhere else, in order to burn up our dross, and strengthen the elements of our character which need development. We are to take all these experiences patiently, knowing that they are working out for us a "far more exceeding and eternal weight of glory."—II Cor. 4:17

We are to look away from these difficulties, and recognize the grand purpose of God. We are to reflect that this is the way in which God is chiseling and polishing us to make us ready for the grand temple of glory. And when we think of this, we can look with fortitude and patience on these fiery trials, fully recognizing that we shall get rich blessings from them.

Glory in Tribulation

Thus we learn, as people of God, to glory. We may glory in all things which he has done for us, and in us. The things in which we would naturally be least likely to glory are our tribulations and persecutions. But we can glory also in these. We can rejoice in them—

not that we enjoy the tribulations, the persecutions, but we realize that these are working for us characters pleasing to God. The Lord will see to it that we get enough, and not too much, tribulation.

It is for us to recognize that in all these trials the Lord makes them work for our good. We can therefore rejoice in any persecution, especially if we are in no way blameworthy. "If any man suffer as a Christian, let him not be ashamed [feel disgraced]; but let him glorify God on this behalf."—I Pet. 4:16

Faithful Ambassadors

God has committed unto us the Word (message, good tidings) of reconciliation (at-one-ment); and we, each one, are to shine as lights in the world, holding forth this Word of life. Concerning the true Gospel, the world is a dark place. Sin and error abound. Is it any wonder, then, that as we continue to be faithful ambassadors for Christ, following closely in his footsteps, we have the privilege and honour of suffering "with him" for righteousness sake?

It is still true that whoever will faithfully exercise his ambassadorship, and not shun to declare the whole counsel of God, will soon know something of the sufferings of Christ, and can say truly: "The reproaches of them that reproached thee are fallen upon me."

About us, the powers of darkness and evil tend to deceive and discourage. These adverse influences if not resisted would lead us

to lukewarmness—a weariness in well-doing. They provide “bushels” under which the saints are tempted to hide the light of truth, so graciously entrusted to them by God.

Directly, or indirectly, Satan introduces bitter aggression, painful injustice, against the faithful followers of Jesus to beat their courage down. They, like their Master, are reviled (abused in language), but they “revile not” in return. And Jesus, through the Revelator, has said: “To him that overcometh will I grant to sit with me in my throne.” (Rev. 3:21) Suffer with him now, and we reign with him in the kingdom.

Blessings from Persecution

Should we say that we will not be reconciled to any certain experience? No! We have committed all to the Lord, and it is for us to bow in full submission, knowing by faith, and from the assurance of God’s Word, that all things are working together for our good.

No matter what the trouble may be, it will bring patience, if we are rightly exercised. Some of the Lord’s people may have patience well developed, and thus not need so many of these experiences. But whatever we truly need, we should desire.

It is recorded of a certain brother that he took account of his disposition, and decided that he was most lacking in patience. Then he prayed very earnestly to the Lord to give him more patience. He kept on praying; and the more he

prayed, the more difficulties he seemed to have, the greater trials of patience. Then it occurred to him that this was the answer to his prayer; for that was the way to get patience. And when he began to see the matter aright, it encouraged him and made a great change. He saw that the Lord was answering his prayer by granting him the very experiences he needed to develop in his character this grace of the Spirit.

Infirmities of Our Flesh

How blessed it is to know that when our hearts are loyal and true, our Father does not mark against us the unavoidable blemishes of our earthen vessel. If we come daily to him for cleansing, through the merits of our Redeemer, our failures are not imputed to us, but are freely forgiven.

Because God thus ignores the infirmities of our flesh, and fully receives us, and communes with us as his dear children, we should so regard one another. We should consider not and charge not against one another the infirmities of the flesh, which each humbly confesses, and which they, like us, are earnestly endeavoring to overcome by the grace of God, to the best of their ability.

The case is different, however, when the infirmities of the flesh are cultivated, indulged in without proper effort to correct them, and are justified, then they will continue. Then, indeed, they are charged against us; and if we do not speedily “judge ourselves,”

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and take decisive measures to correct them, the Lord himself will judge and chasten us.—I Cor. 11: 31, 32

Every faithful child of God remembers that "he knows, and loves and cares" and that his ministering angels are ever near us, and that no trial will be permitted to be too severe. The dear Master is standing by the crucible, and the furnace heat will never be permitted to grow so intense that the precious gold of our characters shall be destroyed, or even injured. He loves us too well to permit any needless sorrow or suffering.

The Reward of Patient Waiting

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Rest in the Lord, and wait patiently for him." (Ps. 37:5, 7) We must not be disappointed and allow our faith to falter when the test of patient endurance is applied, while the outward peace and quietness which we crave tarry long.

Outward peace and calm are not always the conditions best suited to our needs as "new creatures"; and we would not desire conditions in which the precious fruits of the Spirit would not grow and develop in us. Therefore, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice."

Our loving, tender God is wise and strong. His promises have never failed those who have put their trust in him. We may feel

that our efforts to be good, and to do good, are very unproductive; that the opposition from without and within is very strong. But it is when we are weak, when we realize our own helplessness and incompetency, that we may be strong in the Lord and in the power of his might. It is then that we may realize that his strength is made perfect in our weakness.

Fellowship with God

It is when continued trust in the Lord and his many responsive providences in our lives have ripened into precious personal acquaintance and intimacy that we learn to delight in him. Yes, it is: when heart answers to heart, when pleading prayer brings recognized answers of peace, when the divine love and care have been clearly seen in the guidance of our way, that we can recognize the abiding presence with us of the Father and the Son.

Then, however dark may be our way, however severe may be the storm that rages about us, the thought of divine protection is ever with us, so that, as the children of the Lord, we are never in despair; though cast down, we are not destroyed; though persecuted, we are never forsaken. We know our Father's hand is ever at the helm, that his love and care are sure and unfailing.

The present mission of the church is 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 mil-

lennial age. Then in glory, associated with our beloved sympathetic High Priest and King, to fully establish God's glorious kingdom in

the earth. The fiery trials this side of the veil, in which we are to rejoice, fit us for eternity in the heavenly kingdom.

Yes, in the furnace are God's children tried;
Thrice happy they who to the end endure!
But who the fiery trials may abide?

Who from the crucible comes forth so pure
That he whose eyes of flame look through the whole;
May see his image perfect in the soul?

Not with a faint momentary glimpse alone,
As in that mirror—the Refiner's face;
But, stamped with heaven's signet, there be shown
Immanuel's features, full of truth and grace;
And round that seal of love this motto be—
“Not for a moment, but eternity!”

Dear “Frank and Ernest”

Great Interest

I listened with great interest to your broadcast about “Creation” and how many things in Genesis tie up with modern science. Please could you send me your booklet on “Creation” as I wish to learn more about it; I am looking forward to your next broadcast. Yours in Him, D. B., England

Most Stimulating

I have listened to your programme for some time, and have found your discussions most stimulating, and I have learned so much. Could you please send me a copy of your “Creation” booklet, that I may study it, and learn more of God's Word. May God bless your good work. Sincerely yours, M. I., Scotland

Much Impressed

I am much impressed by your broadcast last evening, as we have had discussions with many lately who do not believe in the truth of the Bible. You make everything so very plain and I shall be grateful if you would send me

the booklet, “What Can a Man Believe?” Be very sure I shall make good use of it. Wishing you great blessing in your ministry for the Lord. Yours truly, M. L., England.

Thrilled

Would you kindly send me the “Creation” booklet. I shall be very pleased to receive it, because I was brought into conversation on the subject while travelling in a bus just over a week ago, and did not feel quite capable of giving a satisfactory answer. However, I was thrilled on the following night to hear you discussing this very subject, and then again a week later, and I am most interested. So will you please send me the booklet in question, so enabling me to try in my humble way to enlighten someone else. I pray God's blessing on your efforts, and will continue listening to you. Yours truly, L. J., England

Greatly Appreciated

Will you please send me your “Creation” booklet. I listened to your broadcast last night and thoroughly enjoyed, and greatly appreciated your views on this subject. I am looking forward to going more fully into it, as I will be able to, when I get your booklet, and can study your publication with the Bible by my side. Thanking you, S. C., Scotland

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE

Anerley	August	29
Eastleigh	September	19

C. A. CORNELL

Dewsbury	September	25/26
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C. E. DICKENSON

Leigh (Afternoon)	September	5
Latchford (Evening)		5
Dewsbury		25/26

J. LESLIE MC KEOWN

Clonelly	September	5
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J. H. MURRAY

Ipswich	September	5
Dewsbury		25/26

W. E. PAMPLING

Guildford	August	15
Londonderry		29

Belfast	September	5
Dublin		6
Clonelly		7
Londonderry		8
Dewsbury		25/26



CONVENTION: Dewsbury, September 25/26,
Central Liberal Club, Bond Street, Dewsbury.
For further information and accommodation,
write early to Mr. A. Boyce, 491, Wayside,
Leeds Road, Dewsbury.

"FRANK AND ERNEST" BROADCASTS

"Radio Luxembourg"

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

AVAILABLE IN GREAT BRITAIN

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

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

Volumes 4, 5, and 6—3/9 each

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

Free Literature

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

ONEPENNY BOOKLETS

God's Hand in the Affairs of Men; Divine In-
tervention Near; The Judgment Day; God's
Remedy for a World Gone Mad; God's Resti-
tution Project.

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

of the World; The Church; Born of the Spirit;
What Can a Man Believe?; The Blood of the
Atonement.

SIX PENNY BOOKLETS

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

MISCELLANEOUS PUBLICATIONS

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

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

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

Tabernacle Shadows (Cloth)—2/6 each

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

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/-

THE DAWN

98 Seel Street

Liverpool 1

The Value of Christian Fellowship

IN THE New Testament the word "fellowship" denotes a partnership, or common sharing in all the privileges and blessings which belong to the people of God. Indeed, it is a partnership with God himself, and with his beloved Son, in the outworking of the divine plan for the recovery of mankind from sin and death. John wrote, "Our fellowship is with the Father, and with his Son Jesus Christ." (I John 1:3) Paul wrote, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." (II Cor. 6:1) This common sharing of spiritual blessings includes the joys of the truth which mean so much to us at the present time, as well as our future inheritance of "glory, honor, and immortality." —Rom. 2:7

For new creatures in Christ Jesus there are no greater joys than those experienced through association with others of "like precious faith." The Prophet Malachi speaks of God's people in this present evil world, saying, "Then they that feared the Lord spake often one with the other; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—Mal. 3:16, 17

Those who love the Lord because he has revealed himself to them through his Word, just naturally "speak often one with the other." Not only is this an important aspect of their partnership with one another, but the Lord shares in this joy with us, for he "hearkens" and a "book of remembrance" is written for them, and they become his "jewels," his precious ones. This indicates how much the Lord appreciates it when those who love him tell one another about it, and upon the basis of his promises, come together for the purpose of building one another up in the truth.

This is in keeping with the admonition of Hebrews 10:24, 25.

THE DAWN

These verses read, "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Having taken us into partnership with himself, the Lord has revealed to us the glorious fact that the long-promised "day" in his great plan of salvation which was "approaching" at the time Paul wrote these words, is now actually "at hand," hence the greater need than ever before of our speaking often one with the other.

The early morning hours of the "day" of the Lord are "dark" and threatening so far as conditions in the world are concerned. (Joel 2:1, 2) This is now true in all parts of the earth, although the storms of the great "time of trouble" have thus far been more severe upon the people in the eastern hemisphere than elsewhere. Thus our brethren in Europe have been brought closer to the trouble than many of us, and consequently realize very keenly the great need of association with one another, that they might be encouraged to continue on toward mount Zion, to be there with the "Lamb," the new King of earth, when the kingdom is fully established and the "day" has dawned in all its glorious brightness for the blessing of all the families of the earth.

Recently in England, a brother and sister walked five miles in a heavy downpour of rain, and then travelled three hours by train, in order to meet a few hours with their brethren at a convention in London. We have heard of a brother who has only recently come to a knowledge of the truth, who travelled more than three hundred miles in order to attend a small gathering of his brethren for just one meeting. We could cite many other examples of effort and sacrifice on the part of the Lord's people in order that they might assemble with their brethren in this time of great need, when the "day is at hand." Surely the Lord rejoices to see this spirit among his people, the spirit of love for him and for his children, which impels them to seek out their brethren and assemble with them regardless of what the cost to themselves may be.

Many of the Lord's people, of course, are so situated that it is impossible for them to enjoy fellowship with their brethren. The Lord takes this into consideration, and makes up the lack to them in other ways. The circumstances of others are such that little effort is required for them to meet with those of like precious faith.

How serious it would be for any so situated to neglect, or "forsake," assembling with their brethren, or be indifferent to this great privilege which the Lord has given to them.

And, as we have noted, assembling with our brethren for the purpose of communing with them and with the Lord, is only one aspect of Christian fellowship. We are also "workers together with him." When we meet with our brethren our zeal for his service is increased, or should be. As we study the Lord's Word together, and testify to one another concerning the manner in which his love is manifested in the daily experiences of our lives, we become more and more impelled to tell others about his great and loving plan of the ages.

Thus our assemblies, whether at conventions—large or small—or in our local ecclesia meetings, are as spiritual feasts which nourish and strengthen us for divine service. Through our study of the truth, we become better acquainted with its divine Author, with the result that we want to show forth his praises, and we know that the best way to do this is to proclaim the wondrous harmony and beauty of the truth. If our study of God's Word, individually or collectively, does not so result, then we are not plumbing the real depth of divine truth which we should be finding, and we are in danger of becoming spiritually ill.

A genuine appreciation of the truth of God's plan leads to a burning desire to become better and better acquainted with its every detail. This causes us to seek association with others who likewise are rejoicing in the vision of present truth. Wholesome fellowship with them goes hand in hand with the great joy which is ours of bearing witness to the truth. All these glorious privileges are included in our fellowship with the Father, and with his Son, and with one another. If we say we have fellowship with the Father, and yet have no desire to sound forth the praises of his name, we are deceiving ourselves.

As new creatures in Christ Jesus we need to feed upon the whole Word of God—"every word which proceedeth out of the mouth of God." (Matt. 4:4) Every feature of the truth is important, and a necessary part of our spiritual diet. If we direct our attention exclusively along some particular line of truth, we will soon begin to lose our appreciation of the divine plan as a whole, and our fellowship with the brethren will not be so sweet

THE DAWN

and vital as it should be. Indeed, we might even reach the point where we would feel that the brethren have nothing for us, that we have advanced far beyond them in spiritual growth and understanding. Accompanying this symptom of spiritual illness would be a lack of zeal for announcing the glad tidings of the kingdom. Let us be alert and on guard against the encroachment of all tendencies to make a hobby out of any aspect of the truth.

It is an error in practice to overemphasize any doctrine of the truth, which in turn usually leads to an erroneous understanding of the doctrine of which we thus make a hobby. As partners with our Heavenly Father, he has given us all the glorious doctrines of the divine plan, and as we share the joys of the truth with our brethren, we are glorifying his name and being strengthened to lay down our lives in his service. As partners with our brethren, we share the common heritage of the truth. Let us never assume that the Lord has given us a private understanding of some special and "deep" truth which he has not shared with our brethren.

As "co-workers together with him," partners in the divine plan of the ages, we are members of the family of God. That he has taken us into his family and made us his children, is a marvelous display of his love. (I John 3:1) As sons of God we have responsibilities toward the other members of this divine family. We are to lay down our lives for the brethren; we are to be subject one to another; we are to mind the same things; we are to comfort and encourage one another; "together" we are to "lift up the voice" of praise to God by publishing the "good tidings" of the kingdom and its blessings now so near. With the love of God controlling us as his children, we will do nothing through strife or vainglory, but will endeavor to promote the spiritual prosperity of everyone in the family. Thus we will show our appreciation of being in the family, as sons of God, and brethren in Christ Jesus.

Are you enjoying The Dawn? Since it is more blessed to give than to receive, why not share its blessings with others? Gift subscription offer of six for \$5.00 still applies. Single subscriptions \$1.00.

An "Honoured" Listener

Messrs. "Frank and Ernest": Greetings! I had the honour of listening to your dialogue on God's plan. I am pleased to let you know that your talk over the radio has roused my interest on this vital question. Will you please mail to me the book, "God's Plan." I also wish to receive further publications from you in the future, should there be any. I am a young schoolmaster who is interested in missionary work. I lead devotions, and conduct Bible classes in the school, and occasionally give lectures to the student Christian Association. You will be pleased to know that any material sent to me will be shared with many needy souls who don't own the modern invention, radio. Hoping that I shall hear many more useful talks from you through my radio and your publications, I am, With all my love in Christ, Yours truly, K. D. T. M., So. Africa

A Great Consolation

Dear "Frank and Ernest": I listen to your program every Sunday, and have learned so much about the real meaning of the Bible. I have two of your books, and study them every chance I get. I lost my beloved husband twelve years ago, and have wondered and pondered where he is, shall I see him again, and many other perplexing questions. I am so interested in your last two talks on hope beyond the

grave and am anxious to receive your "Hope Book." I know from your talks on the radio that I will get great consolation from its pages. Faithfully yours, S. A. J., South Carolina

A Listening Group

Gentlemen: Will you please send me the "World Peace" book, which you mentioned on your program over Mutual Station KWIN this morning. We all like your programs. Yes, "we," patients at this nursing home—we need your programs, and thank you for them. Very sincerely, L. P. B., Oregon

Truth and Facts

Dear Sirs: Please send me your booklet on "World Peace." I have listened to your broadcasts over the Mutual Network for several years, and I find them the only ones that are truthful and factual. Most religious leaders today seem to be trying to scare the people to death with their "wishy-washy" preaching of the Scriptures. Please keep up your fine work! Fraternally, J. E. D., Minnesota

Has Deep Satisfaction

Dear "Frank and Ernest": We enjoy your enlightening broadcasts so much, and from them we have gained more knowledge of the Bible than heretofore in all our lives. We surely hope that you will be able to continue your good work. We would like to have a copy of the "Judgment Book" mentioned

THE DAWN

in last Sunday's broadcast. We have some of the other booklets, and have re-read them many times. We also enjoy very much "The Divine Plan of the Ages," and get so much satisfaction and knowledge from its concise reading. We also read our copies every month of The Dawn Magazine; they are so accurate of the times, and the reading is so very much to the point. We certainly do appreciate all this enlightenment at the present time, and have asked numerous of our friends to listen in to your broadcasts, and have loaned our books so that they might gain the same knowledge and comfort that we have from them. There never is a time when we have company that the subject of our Lord is not brought up in the conversation some time during the visit, and we always try to enlighten to the best of our ability with the knowledge we have gained through listening and reading the booklets and magazines that we have obtained from you. We can't begin to express our deep satisfaction and comfort, and how much we are indebted to your bringing the truth so clearly to us. Thank you again, and may God bless you all engaged in this wonderful work! Sincerely yours, C. W. P., Michigan

Class Discussions

Dear Sirs: Please send me your book entitled "The Church." I have received your hymn book and like it very much, and several of my friends are talking about ordering

some of them. Your books are very nice for studying in our class-work, and I like them because the subjects are so plainly discussed. The facts are not hidden. When I finish with them I pass them on to sick friends. Sincerely, K. T., W. Va.

Desires Assurance

Gentlemen: About three years ago when I was going through a terrifying experience, by accident I tuned in on one of your broadcasts, and sent for several of your books. They sustained me as nothing else has done. On April 16, following an illness of about two weeks, my wife passed away. Now life is again a hideous nightmare. If only I could be certain that the biblical promises are true, and that Christ will rule over us soon! Someone in the city here sent me a card of sympathy from The Dawn, and it gave me more comfort than anything that was said to me by the ministers of the churches. I am grateful. Just why I am writing this is not even clear to me. Perhaps I just want some assurance that the things you preach are true. To me they seem more reasonable than the expositions one hears in the regular churches. But the ministers with whom I have spoken say your interpretation is not true. However, that is of little importance. Please pardon my incoherence. I am troubled and confused. Perhaps when you read this you will pray for me, and maybe your prayers will bring me peace. Sincerely yours, G. D. T., N. Y.

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"God's Assurance of Survival"

WOR SUNDAY, AUGUST 15, 1954
710 kc.—8:45 A. M.

Do you know that divine intervention will save the human race from destruction? Send for a free copy of the

August Dawn Magazine

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
NEW YORK, N. Y.

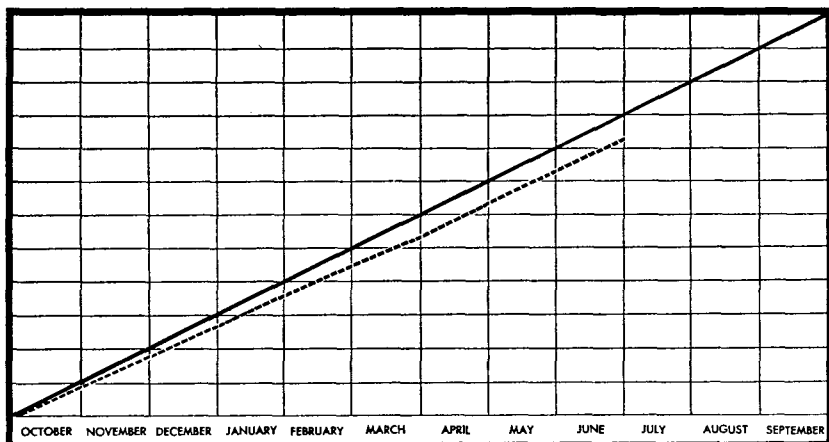
For Your Newspaper

A suggestion for a small advertisement your local newspaper is shown above. If your paper is published daily, the preferable time for the advertisement to appear is Saturday, August 14. The outline suggested is designed for two inches in one column. Any newspaper will be able to copy the style shown.

GOD'S REMEDY

FOR A SUFFERING WORLD

On Sunday, September 19, the "Frank and Ernest" topic will be, "God's Remedy for a Suffering World." Failure continues to mark the efforts of the world's statesmen to find a solution for the problems which confront the nations. But these problems will be solved—solved by the establishment of the kingdom of Christ. On September 19 "Frank and Ernest" will call attention to the many blessings the kingdom of Christ will provide for a suffering world. This will be a timely subject to advertise, and the usual monthly circulars will be available in any quantity you can use. Place your order as early as possible, through your class secretary, or direct, as you prefer.



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

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

SAMUEL BAKER

Bloomington, Ind.	July 31-August	6
St. Louis, Mo.		8
Kansas City, Mo.		9, 10
Topeka, Kans.		11
Colorado Springs, Colo.		13
Denver, Colo.		15
Glenwood Springs, Colo.		16
Los Angeles, Calif. (SW)		19
El Monte, Calif.		20
Santa Ana, Calif. (Morning)		22
Whittier, Calif. (Evening)		22
Huntington Park, Calif.		24
Alhambra, Calif.		25
San Fernando, Calif.		26
Los Angeles, Calif. (116th St.)		27
Los Angeles, Calif.		29
(Fifth Sunday Convention)		
Bell Gardens, Calif.		31
Glendale, Calif.	September	1
Pomona, Calif.		2
Riverside, Calif.		3
San Diego, Calif.		4-6

JULIUS BEDNARZ

Gary, Ind.	August	15
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EUGENE BURNS

Wallingford, Conn.	August	29
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GEORGE B. CLARK

Baltimore, Md.	August	15
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L. PAUL DAVIS

San Francisco, Calif.	August	1
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RUSSELL DEAN

Allentown, Pa.	August	22
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ORLANDO D. DEIFER

Hazleton, Pa.	August	29
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THOMAS FAY

Whittier, Calif.	August	15
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GEORGE JEUCK

New Brunswick, N. J.	August	22
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GEORGE O. JEUCK

Miami, Fla.	August	15
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EDMUND JEZUIT

La Salle, Ill.	August	15
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DANIEL KAZIAK

London, Ont. Can.	August	8
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PETER KOLLIMAN

Lancaster, Pa.	August	22
Piqua, Ohio	September	1
Gary, Ind.		2
Elkader, Iowa		3
Minneapolis, Minn.		4-6

ARTHUR H. KRUMPOLT

Catawissa, Pa.	August	22
Easton, Pa.		29

RAYMOND J. KRUPA

New Haven, Conn. (Morning)	August	15
Waterbury, Conn. (Afternoon)		15

C. STUART LIVERMORE

Wilkes-Barre, Pa.	August	15
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LUDLOW P. LOOMIS

Graton-New London, Conn.	August 14, 15	
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SPEAKERS' APPOINTMENTS

EDWARD G. LORENZ

San Diego, Calif. August 8

JOHN Y. MAC AULAY

Bloomington, Ind. .. July 31-August 6
 Indianapolis, Ind. 8
 Richmond, Ind. 9, 10
 Piqua, Ohio 11
 East Liverpool, Ohio 17
 Pittsburgh, Pa. 18
 Monessen, Pa. 19, 22
 West Newton, Pa. 20
 Duquesne, Pa. 23
 Connellsville, Pa. 24, 25
 Ebensburg, Pa. 26
 Altoona, Pa. 29
 Lewistown, Pa. 30
 Allentown, Pa. 31
 Brooklyn, N. Y. September 4-6

LEON H. NORBY

Wilmington, Del. (Morning) .. August 15
 Philadelphia, Pa. (Afternoon) 15

ADOLPH OBENLAND

Mobile, Ala. July 24, 25
 Waynesboro, Miss. 26
 Birmingham, Ala. 27
 New Albany, Ind. 29
 Bloomington, Ind. .. July 31-August 6

HARRY PASSIOS

Duquesne, Pa. August 8
 Monessen, Pa. 22

LEO POST

Milwaukee, Wis. August 8

S. E. RANGER

Milwaukee, Wis. August 7, 8
 Kenosha, Wis. 9
 Clinton, Iowa 10

KENNETH RAWSON

Mahanoy City, Pa. August 15

RAYMOND RAWSON

Adrian, Mich. August 22

NORMAN F. RICE

Fresno, Calif. August 8

W. W. RYBA

London, Ont. Can. August 22

ALFRED L. SMITH

Lynchburg, Va. August 22

MICHAEL A. STAMULAS

Paterson, N. J. August 15

FELIX S. WASSMANN

Paterson, N. J. August 29

CLAUDE R. WEIDA

Hazleton, Pa. August 29

GEORGE M. WILSON

East Liverpool, Ohio 8
 Monessen, Pa. 22

W. NORMAN WOODWORTH

Bloomington, Ind. .. July 31-August 6
 Seattle, Wash. September 4-6

ERNEST G. WYLAM

Toledo, Ohio 15
 Cleveland, Ohio 16
 Buffalo, N. Y. 17
 Agawam, Mass. 19
 North Brookfield, Mass. 20
 Boston, Mass. 22
 Lynn, Mass. 23, 24
 Westford, Mass. 25, 26
 Worcester, Mass. 27
 Providence, R. I. 29
 New Bedford, Mass. 30
 New London, Conn. 31

CHRISTIAN W. ZAHNOW

Bloomington, Ind. .. July 31-August 6
 Saginaw, Mich. September 4-6

CONVENTIONS

For Mutual Fellowship, Edification, and Service

BLOOMINGTON, IND., July 31-August 6—Annual General Convention.

ALBANY, ORE., August 1—Home gathering to be held at 3596 Bernard Street.

GUSTINE, TEX., August 6-8—All sessions will be held in the Siloam Schoolhouse. For reservations and other information, write the secretary, Mrs. C. R. Westmoreland, R. F. D. 1, Box 36, Gustine, Tex. One of the speakers will be Brother Ben Sammons, of Dayton, Ohio.

SAGINAW, MICH., August 8—Convention opens 10:20 a. m. in the Woman's Club, 311 N. Jefferson Street.

BOWIE, TEX., August 15—For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Tex.

CLEVELAND, OHIO, August 15—Convention opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., August 15—Third Sunday in the month gathering. Will open 11:00 a. m., 2339 State Street.

CHICAGO, ILL., August 22—All day gathering in the Masonic Temple, 912 N. LaSalle Street.

MONESSEN, PA., August 22—One day convention, opening at 9:30 o'clock, to be held in the Pythian Center, 580 Schoonmaker Avenue. Luncheon will be served.

DETROIT, MICH., August 29—Maccabees Building, Woodward Avenue at Putnam.

WEATHERFORD, TEX., August 29—Zion Hill Schoolhouse.

BROOKLYN, N. Y., September 4-6—Convention sessions will be held in the Church Auditorium, 104 Clark Street. For reservations and other details, write the secretary, Mr. Russell Dean, 68 Middagh Street, Brooklyn 2, N. Y.

MINNEAPOLIS, MINN., September 4-6—All sessions of the convention will be held in the I. O. G. T. Hall, 2922 Cedar Avenue, South. For reservations and other details write the secretary, Miss Dorothy Doland, 2316 Howard Street, N. E., Minneapolis 18, Minn.

SAGINAW, MICH., September 4-6—All sessions will be held in the Y. W. C. A. Building, 215 South Jefferson Avenue. For reservations and other details, write the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw.

SAN DIEGO, CALIF., September 4-6—Convention will be held in the Temple Beth Israel, 2512 Third Avenue, San Diego. It is necessary that room reservations be made in advance. For reservations, write the secretary, Mrs. Gilbert Rice, 8775 Troy Street, Spring Valley, Calif.

SEATTLE, WASH., September 4-6—This three-day convention will be held in the Norway Center, 300 Third Avenue, West, Seattle. Those desiring room reservations will please write the secretary, Miss Mary Stevens, 2317½ N. 45th Street, Apt. 12, Seattle 3, Wash.

NORTH BROOKFIELD, MASS., September 19.

BUFFALO, N. Y., October 2, 3.

ST. LOUIS, MO., October 2, 3.

GRAND RAPIDS, MICH., October 16, 17.

MILWAUKEE, WIS., November 13, 14.

BIBLE PROPHECY GROUP

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