

a herald of Christ's presence

THE DAWN



THE LORD IS GOOD,
A STRONGHOLD
IN THE DAY OF TROUBLE

nahum 1:7

january • 1955

this month in the DAWN

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FAITHFUL UNTO DEATH

ON October 26 last, Brother James H. Cole finished his earthly course, at the age of seventy-two. He is survived by his wife, Sister Cole, of Buena Park, California, to whom we extend our heartfelt sympathy.

Brother Cole was well known among the brethren practically the world over because of his zealous activities in the colporteur and pilgrim work, beginning in 1901. He accepted the truth in 1898. He was very successful in the colporteur work, and was widely used to instruct others in this form of witnessing for the truth. The closing years of his earthly pilgrimage were spent in Southern California, where he continued to serve faithfully as opportunity afforded.

CHANGE OF ADDRESS IN CANADA

Beginning January 1, the Canadian Dawn office address will be, Post Office Box 217, Winnipeg, Manitoba, instead of Toronto. All orders for literature, donations, Dawn subscriptions, and renewals may be sent to the Winnipeg address.

"FRANK AND ERNEST"

West Coast Time Change

Effective Sunday, January 2, the official time for the "Frank and Ernest" broadcasts over Don Lee-Mutual Network will be 6:15 P. M., instead of 10:15 A. M., as it has been. It is believed that there will be a larger audience to hear the message at this early evening hour. Certainly we will have many new listeners.

Studies in the Scriptures

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

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DAWN PUBLICATIONS

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NEW JERSEY

This Collapsing World

"The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time."

—Nahum 1:5-9

THE beginning of 1955 sees the world still in chaos, and the people harassed with fear of worse conditions to come. During 1954 some festering sores of discontent were temporarily salved over while the physicians attending the dying social order turned their attention to other areas of pain and discontent. But these worldly-wise physicians—call them statesmen if you like—not understanding the basic cause of the malady they are attempting to treat, and having no cure for it even if they did understand, can do little else but apply temporary outward remedies, which frequently are repressive measures to prevent violent eruptions which would lead quickly to the death of the patient.

To use the language of the diplo-

mat and statesmen, these remedies have been "pacts" and "treaties," "partitions" and "divisions" of countries, "rearmament" and "defense" agreements, with an occasional mutual trade agreement. All of these minor and temporary arrangements are made under the duress of military might by which there is an attempt to force agreements through fear of what might happen if the other fellow is not agreeable.

Without attempting to spell out the details of what will happen during 1955, it is safe to predict that the same sort of piecework diplomacy will continue. At times it may seem to the diplomats that their patient is so much subdued that once more we will hear the cry of "peace and safety." But, if

so, students of the Bible's prophecies will know that this will be but the signal for further outbreaks of discontent in war and revolution which, through the years since 1914, have gradually caused the social order, as the people once knew it, to collapse—or, to use a scriptural term, to “melt” from the heat engendered by the “fire” of God's indignation against the entrenched sin and selfishness of this “present evil world.”—Gal. 1:4

World diplomats and statesmen are doing the best they can to prevent the complete collapse of civilization. They are doubtless sincere in their desire to have peace, security, and prosperity. After all, they have little or no faith in the promises of God to establish a better world—indeed, probably very few of them even know that God has made such promises. Civilization as they know it seems better to them than utter chaos—anarchy—so they continue to build up their military might, each side hoping that ultimately the other side will give in, yet fearing all the time that this won't happen and that the great military machines created by a divided world will sooner or later meet head-on in a destructive collision of global strife that will completely destroy what is now left of civilization.

The Prophetic Viewpoint

Students of the prophecies see the Lord's hand in what has been happening in the world, particularly since 1914—the end of the prophetic period of time described

by Jesus as “the times of the Gentiles.” (Luke 21:24) Many at one time thought that the prophecies pertaining to the “end of the world” referred to the literal burning up of the earth, but now we see that this is not the correct viewpoint. Now it is discerned that the Lord uses the earth as symbolic of a social order, that the “mountains” represent kingdoms and governments of the earth, and that the “fire,” the “earthquakes,” the “floods” which overthrow and “melt” the “mountains” are the various characteristics of the “great tribulation” which Jesus explained to his disciples would be among the signs of his presence and the end of the age.—Matt. 24:3, 21, 22

Nor are we to expect that the Lord will necessarily employ miraculous means to accomplish the things which he has foretold. For example, in Haggai 2:22 the Lord declares, “I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them [the military strength of the nations]; and the horses and their riders shall come down, every one by the sword of his brother.” Here the Lord is telling us that he will destroy “this present evil world” by pitting the selfish and warring factions of earth against one another.

A similar thought is presented in Isaiah 42:13, 14, where again the prophet declares, “The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war:

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he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travelling woman; I will destroy and devour at once." This destruction is brought about, as the prophet says, by the Lord stirring up jealousy among the selfish and opposing factions of earth.

"He shall cry, yea, roar; he shall prevail against his enemies," declares the prophet. In Psalm 46:6 we read, "The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted." The warring factions of earth do not recognize the actual "voice" that is keeping them in confusion and chaos and irresistibly bringing about their collapse. In times past it always seemed possible for the Gentile nations, the "heathen," to patch up their differences and enjoy a measure of peace for a while, but not now. Through the prophetic "increase of knowledge," "gathering of the nations," and "assembling of the kingdoms [governments]," the Lord has intervened; for the time has come for the establishment of Messiah's kingdom, and Satan's world must therefore be set aside.—Dan. 12:4; Zeph. 3:8

And think of what has already occurred along this line! The once strongly entrenched hereditary ruling houses of the old Roman world have, for the most part, been overthrown. Other forms of government have taken their place; and although weak and bankrupt,

they are preparing for another onslaught against one another.

The bankruptcy of the nations is reflected in the greatly inflated currency of every country. With nearly three hundred billion dollars of national debt, even the United States dollar is worth only about one-third of its original value.

The moral and religious standards of the world continue to collapse, so that there is no sure foundation upon which man can build a new world for himself. This is in partial fulfilment of Jesus' prophecy concerning our times, when he said that "the powers of the heavens shall be shaken"; that is, the powers of spiritual and religious control will lose their hold upon the people, resulting in moral anarchy.—Matt. 24:29

The pre-1914 world has been collapsing along every front, nationally, socially, religiously, and economically. These changes are occurring not only in what was formerly Christendom, but throughout heathendom as well. Look where we will, whether in Asia, Africa, South America, Australia, Europe, or America, there is an upsurging of the people against the restrictive social, moral, religious, and economic standards of the past.

The evidences of a collapsing world are being recognized by the people themselves, although they do not understand their prophetic meaning. We have before us an interesting observation by Robert Beverly Hale, of the Metropolitan Museum, of New York City, in

which he explains how the collapse of the old world is reflected in modern art. He says:

"Does our art seem violent, it is because we have perpetrated more violence than any other generation. ['A time of trouble such as never has since there was a nation.'] If it deals with weird dreams, it is because we have opened up the caverns of the mind and let such phantoms loose. If it is filled with broken shapes, it is because we have watched the order of our fathers break and fall to pieces at our feet.

"We have seen in our century, the development of fantastic scientific paraphernalia and much ill will. We live in the fear of some monstrous event which will bring, at the best, a curious and distorted future; at worst, annihilation. The artist is in part a prophet. We should not complain if the shadows that have lately haunted us have for some time been visible upon his canvass."

Sydney J. Harris, writing in the Chicago **Daily Mirror**, commenting on the above, said:

"The modern painter is no longer 'realistic' in the oldfashioned sense, because the universe has taken on a different aspect of reality. All the ancient gods have been questioned; some have been overthrown; and nothing has yet risen to take their place. The chaos in the frame is, in its own way, a realistic reflection of the chaos in the mind of modern man."

No, nothing has yet risen to take the place of the gods, the standards, the partial security, and the religious ethics of the world that is collapsing; but soon something will arise, and that something will be the promised kingdom of Christ. In one of the beautiful symbols of what this will mean for the fear-filled and suffering world, Malachi wrote, "The Sun of Righteousness

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

How glad we are to have the assurance of God's Word that this is so! Just as our text declares, "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." The "day of trouble" is upon the world, and has been these many years, but the Lord has been the stronghold of his people in that he has revealed to them through his word the true meaning of this time of "great tribulation."

David expressed a similar thought when he wrote, "God is our refuge and strength, a very present help in [the time of] trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Ps. 46:1-3

To the world, these trying times of fear and distress appear in a different light. To those who believe that there is a God, it appears that he is disinterested in human affairs, or lacks ability to change this distressing course of human events. This faithless viewpoint is recognized by the prophet when in our text he asks, "What do ye imagine against the Lord?" The prophet's reply is that the Lord "will make an utter end"; so that "affliction shall not rise up the second time."

How glad we are to know that this is the real objective of the "time of trouble"—that "affliction

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shall not rise up the second time." This rising up of affliction had its beginning in the Garden of Eden when our first parents transgressed God's law. They were condemned to death, and all their progeny have died as a result of their disobedience. But throughout the ages the Lord has not interfered further with the course of fallen man; he has allowed sin and selfishness to take their course.

In a text already quoted (Isa. 42:14), the Lord explains that to do this he had to "refrain," that is, restrain himself. (Isa. 63:15) But now, at the end of the "present evil world," when his due time has come to intervene, he is using the wrath of men to accomplish the downfall of the institutions of selfishness, not because he wishes to see the suffering of the people increased, but to guarantee that "affliction shall not rise up the second time."

This "affliction," the reign of sin and death, which began in Eden, has now culminated in a time of "great tribulation," or affliction, such as never was since there was a nation. Jesus added, "No, nor ever shall be." Thank God for this assurance! It signals the end of all affliction because it is a necessary

preparation for the full manifestation of the glorious kingdom of the Messiah, that kingdom through which the Lord's will is to be established throughout the earth, even as it is now in heaven.

This will mean not only that there will never be another "time of trouble" such as the one through which the present generation is passing, but also that the "affliction" that has plagued the human race throughout all the ages—the sickness, pain, and death resulting from original sin—will forever be put down, never to rise again. Christ must reign, Paul tells us, until all enemies are put under his feet, "the last enemy that shall be destroyed is death."—I Cor. 15: 25, 26

Let us rejoice in this glorious prospect! May we realize, also, the responsibility the knowledge of these truths imposes upon us. After graphically describing the passing away of this present social order, telling us that the elements shall melt with fervent heat, Peter admonished, "Seeing then that all these things shall be [are being] dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—II Pet. 3:11

Though round about him clouds and darkness
Obscure the beams of dawning day,
Above the clouds, upon the mountains,
The watcher sees the morning ray.

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DAWN PUBLICATIONS EAST RUTHERFORD NEW JERSEY

LESSON FOR JANUARY 2

The Bible, The Source of Christian Teaching

GOLDEN TEXT: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."
—John 20:31

ROMANS 15:4; II TIMOTHY 3:14-17
HEBREWS 4:12; II PETER 1:16-21

THE general subject matter of these lessons for the first quarter of 1955, and continuing through Easter Sunday, April 10, is Christian Doctrine. Properly enough the first of this series is concerned with the Bible itself, the written Word of God, the foundation of all Christian doctrine, or teaching, as the word doctrine means. The Golden Text explains that the written Word of God has been provided "that believing ye might have life through his name." However, the Golden Text refers, not to the entire Word of God, but to the recording of certain "signs" which Jesus gave to his disciples in proof of his resurrection. Thus we find the Lord showing to doubting Thomas his hands and feet containing nail prints, and the sword wound in his side. See John 20:26-30.

It is to this and "many other signs" that the expression, "these

are written," refers. However, in principle, the same thought applies to all that is written in the inspired Word of God. It was all provided to induce faith on the part of those whom the Lord is calling to follow in the footsteps of Jesus.

This is the thought expressed by Paul in Romans 15:4 which reads, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." While the Old Testament Scriptures were of value to the ancient people of God, the Israelites, even the prophets who wrote them understood but little of what they wrote. Just as Paul says, they were written that we of this age might have hope, their teachings being understood by Jesus and the apostles, and through them revealed to the church of the Gospel age.

In II Timothy 3:14-17 Paul admonishes Timothy to continue in the things which he had learned—

QUESTIONS

- What purpose of the Word of God is stated in our Golden Text?
- Does the Golden text refer to the entire Bible?
- For whose special benefit were the Old Testament Scriptures written?
- How does the word "is" added by the translators in II Timothy 3:16 change the meaning of the text?
- Is the Word of God intended merely as a basis for Christian philosophy?
- Why should we not consider the Scriptures lightly?

an important requisite for all Christians who would be faithful to their Lord. But the rest of verse 14 is also important—"knowing of whom thou hast learned." We should not continue in the traditions and false doctrines of men when we discover their error, but be willing to discard them, and accept the teachings of the Scriptures.

The Common Version translation of verse 16 says that all scripture "is" given by inspiration of God. But we find the word "is" in italics, indicating that it has been supplied by the translators. The word "scriptures" simply means writings, as in a "script." Obviously all writings, or scripts, are not inspired by God. Omitting the word "is" we get the correct thought—"All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." This emphasizes that the inspired Scriptures contain all the spiritual guidance and nourishment the Christian needs.

"The Word of God is quick, and powerful, and sharper than any twoedged sword," writes Paul. (Heb. 4:12) The Bible was not provided merely as a basis of Christian philosophy. It is designed to guide and correct. It is not a book simply to be read, but to be applied, and how well suited it is for this purpose; for not only is it quick and powerful and sharp, it is a "discerner of the thoughts and intents of the heart."

Peter refers to the Bible, particu-

larly the Old Testament Scriptures, as a "sure word of prophecy." (II Peter 1:16-21) He speaks of the marvelous vision which he had seen when he was with Jesus on the Mount of Transfiguration. It was very convincing, very enlightening, and very encouraging. But Peter adds, "We have a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

Peter then explains that the importance of the Old Testament Scriptures is in the fact that they were given by the inspiration of God. The statement, "no prophecy of the Scriptures is of private interpretation," seemingly fails to give the proper thought and apparently is not a good translation. The Greek text gives the thought that the Scriptures of the Old Testament, were not the private opinions of the writers, "but holy men of God spake as they were moved by the Holy Spirit." We may disagree with men, but we should not presume to disagree with God.

The Living God

GOLDEN TEXT: "God is a Spirit: and they that worship him must worship him in spirit and in truth."
—John 4:24

**PSALM 103:8-13; ISAIAH 40:25-29
MATTHEW 6:9; JOHN 10:30**

THE woman of Samaria suggested to Jesus that she considered the proper place to worship God was not at Jerusalem, but in that mountain of Samaria. His reply to her was that, in the words of our Golden Text, "God is a Spirit." This is a simple, yet comprehensive description of the great God of the universe—as comprehensive, that is, as it is possible for our finite minds to grasp. He is a spirit being, invisible and powerful. The heavens declare his glory, and the firmament sheweth his handiwork; but, as human beings, we can know only that he is a Spirit.

The implications of this great truth are many and varied. Jesus' lesson to the woman at the well is one of these great truths. Being a Spirit, God is not confined to locations. To the Athenians, when speaking on Mars' Hill, Paul expressed a similar thought—God "dwelleth not in temples made with hands." (Acts 17:24) Great cathedrals and temples cannot attract nor confine him. The splendor of such edifices may impress the human mind and make one feel that God is near, but actually he is just as near to those who worship him in the open field or in their

own humble homes, as he is to those who bow down before him surrounded with stained glass windows, gold trimmings and burning candles.

While we cannot visualize the form of God, as a being, through his Word he has revealed much concerning his character, his disposition. He is loving and kind; he is wise and just. These qualities we can understand to a limited extent. We see God's power displayed in all his works of creation, but such power is too great for our limited minds to understand except partially. We believe that divine power will operate to restore the dead to life, for God has said so. We can understand to some extent what that will mean in human experience, but cannot grasp how it will be accomplished.

David wrote, "The Lord is merciful and gracious, slow to anger and plenteous in mercy." But how "gracious," how "merciful"? David uses an illustration to help us understand—"As the heavens are higher than the earth, so great is his mercy toward them that fear him." And again, "As far as the east is from the west, so far hath he removed our transgressions from us." And still another illustration, "Like as a father pitieth

his children, so the Lord pitieth them that fear [reverence] him."—Ps. 103:8-13

Through the Prophet Isaiah the Lord asks, "To whom then will ye liken me, or [to whom] shall I be equal?" (ch. 40:25) The obvious answer is, none. Then the Lord asks us to consider the stars which he created and controls. He "bringeth out their host by number: he calleth them all by names by the greatness of his might." Surely such power and wisdom are beyond our comprehension.

The Lord warns his people not to think that they can hide their way from him. "Hast thou not known?" he asks, "hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." Here again, by comparison, we are helped to appreciate at least to some extent the marvelous qualities of God.

God is a Spirit. He is abundant in mercy and all-powerful, and with it all he is our Heavenly Father, so interested in us, his children, that he wants us to go to him in prayer. Jesus said, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9) Although as consecrated followers of Jesus, we are God's children, we should not assume to become familiar with him. Ever and always we must recognize the sacredness of his name.

God's interest in all his human creatures is revealed in his plan, through Christ, to establish a

QUESTIONS

- What do you understand by the statement, "God is a Spirit"?
- Do we need a special building in which to worship God?
- What illustrations did David use of God's mercy and grace?
- What illustrations did God use, speaking through Isaiah, to help us understand his power?
- Who has the privilege of addressing God as "Our Father which art in heaven"?
- What did Jesus mean when he said, "I and my Father are one"?

"kingdom" on earth, through which his will is to be done. So we pray, "Thy kingdom come; thy will be done in earth, as it is in heaven." (Matt. 6:10) The more we learn about God and the glorious attributes of his character, the better we understand what it will mean for all mankind to have his holy will the supreme law in the earth.

Another means of knowing God is to look at Jesus. "I and my Father are one," the Master said. (John 10:30) This does not mean that Jesus and God are the same person. Speaking with reference to God as a person, Jesus said, "My Father is greater than I." (John 14:28) His oneness with the Father was a harmony of purpose.

The night before Jesus was crucified he prayed that his followers might be "one" with him and with his Father in the same way that he was one with the Father—"that they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." (John 17:21) Thus Jesus himself explains what he meant when he said, "I and my Father are one."

Christ, the Son of the Living God

GOLDEN TEXT: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."
—John 14:6

MATTHEW 16:13-17; JOHN 14:8-14

WHEN Peter said to his Master, "Thou art the Christ, the Son of the living God," he identified Jesus as the One whom the Heavenly Father had sent to fulfil all the messianic promises recorded in the Old Testament. The word Christ is more than a name. It is a title, the title of the One through whom God will bless all the families of the earth in keeping with one of the first messianic promises, the promise that was made to Abraham.—Gen. 12:3

God's Messiah was not to be a member of the fallen and dying human race, but his own beloved and only begotten Son, "whose goings forth have been from of old." (Micah 5:2) John refers to him as the "Logos," meaning mouthpiece, or representative. The Logos, or "Word," he explains, was "made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."*
—John 1:14

Millions have called Jesus "Christ," but only those to whom

the Heavenly Father reveals the truth as he did to Peter, see in him the One who will actually do for mankind all the wonderful things which God has promised. Only these know and believe that he will establish a world-wide government of peace and righteousness; that through the agencies of this kingdom he will heal the sick and raise the dead, and give to all an opportunity to live on the earth forever as human beings restored to the perfection that was, through sin, lost in the Garden of Eden.

Jesus' words to Philip, recorded in John 14:8-14, are sometimes erroneously used in an attempt to prove that the Father and the Son are one in person. Philip asked, "Show us the Father, and it sufficeth." To this Jesus replied, "He that hath seen me hath seen the Father." Adding to this, Jesus said, "Believest thou not that I am in the Father, and the Father in me?" Later the same evening, in praying for his disciples, Jesus said, "As thou, Father, art in me, and I in thee, [I pray] that they also may be one in us: that the world may believe that thou hast sent me."—John 17:21

Since Jesus asked that his followers be "in" the Father in the

*NOTE: See the booklet, "Father, Son, and Holy Spirit." Price five cents. Dawn Publications, East Rutherford, New Jersey.

QUESTIONS

What is implied by the title "Christ"?

Does Jesus' statement, "He that hath seen me hath seen the Father," mean that the Father and the Son are the same person?

How was Jesus "in" the Father, and the Father "in" him? and does this also apply to his faithful followers?

Explain the meaning of the Golden Text.

sense as he was, it is evident that being "in" the Father could not mean that the Father and the Son are one person. Jesus explained the manner in which he was in the Father and the Father in him. He said, "The words that I speak unto you I speak not of myself [not by my own authority]: but the Father that dwelleth in me, he doeth the works."—vs. 10

Jesus continued, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." (vs. 11) Then he pointed out the importance of such a belief, saying, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Jesus was "in" the Father and the "Father" was "in" him because he was doing the work of the Father. He prayed that his followers might ultimately be "in" him and together with him be "in" the Father. With this prayer answered, as Jesus explains, these believers will do the same works as he was doing, the Father's works—and even "greater works, . . . because I go unto my Father."

Paul wrote, "God was in Christ, reconciling the world unto himself, . . . and hath committed unto us [margin 'put in us'] the word of reconciliation." (II Cor. 5:19) This ministry of reconciliation is made possible through the redemptive work of Christ. When complete, it will see the willing and obedient of the entire human race

in harmony with God, and restored to health and life.

Jesus healed a few of the sick, and awakened a few from death as illustrations of his Father's ultimate purpose of being "in" him, and working through him. Because he returned to the Father to present the merit of his shed blood on the antitypical mercy seat, to make possible our own reconciliation, we may share in the Father's work—now by ministering the "word of reconciliation," and later in participating in the work of restoring all mankind to life, and enabling the obedient to live forever. Jesus will lead in this work, and it will be greater than what he did while here in the flesh—and made possible because he returned to the Father.

In our Golden Text we are reminded that Jesus is the "way," the "truth," and the "life." It is through him that we are reconciled to God. He is the living Word of truth, who, by revealing the meaning of the written Word, shows us the "way." It is through him that we also receive life. He is the propitiation for death-dealing sin—not for ours only, but also for the sin of the whole world. —I John 2:2

The Power of the Holy Spirit

GOLDEN TEXT: "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

JOHN 16:7-11; ACTS 2:1-4; 4:8-12

THE title assigned to this lesson, "The Power of the Holy Spirit," is somewhat redundant, for the Holy Spirit IS the holy power of God, the word "spirit" being a translation of a Greek word which conveys the thought of invisible power. The translators' use of the personal pronouns "him" and "he" as applied to the Holy Spirit is also misleading, for the Holy Spirit is not a person. When Jesus' promise to send the Holy Spirit was fulfilled, Peter described what occurred by saying, "He hath shed forth this, which ye now see and hear."—Acts 2:33

The holy power of God was "shed forth," and the evidence of this is what the disciples saw and heard at Pentecost. They heard a mighty rushing wind, they saw tongues of fire, and they heard one another speaking in unknown tongues. Besides, the apostles suddenly received an illumination of mind enabling them to understand the meaning of Jesus' death and resurrection, and to know that the prophecies of the Old Testament had foretold these things.

With this illumination they were equipped to go forth as witnesses

for Jesus; and in the strength of the Spirit they were bold and courageous in their espousal of the cause which shortly before they almost thought was lost.

Just before he last left them, Jesus told his disciples that after they received the Holy Spirit they were to be his witnesses, beginning at Jerusalem, and continuing throughout the whole world. It is through this ministry of Jesus' followers that the work of the Holy Spirit outlined in John 16:8-11 is accomplished—reproving (margin—"convince") "the world of sin, and of righteousness, and of judgment."

"Of sin," Jesus explained, "because they believe not on me." For centuries the Israelites—the devout among them—had been endeavoring to rise above sin through the works of the Law, and they received a blessing from the Lord in proportion to the sincerity of their efforts. But from the time of Jesus' death, their efforts under the Law were not to be recognized, even in a typical sense. Under the direction and power of the Holy Spirit, the testimony of Jesus' witnesses was to be that all who did not believe on Jesus as their Savior would remain under condemnation to sin.

"Of righteousness," Jesus further explained, "because I go to my Father." When Jesus returned to his Father, he appeared in his presence for "us," that is, for all believers. This was typified by Israel's high priest sprinkling the blood of the atonement day bullock on the mercy seat in the most holy of the tabernacle, where, antitypically, Paul explains, "the Forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." (Heb. 6:20) It is because Jesus thus returned to his Father, presenting the merit of his sacrifice, that there is now a basis for righteousness through faith in him.

"Of judgment," Jesus continued, "because the prince of this world is judged." Satan is the "prince of this world." In John 12:31 we read, "Now is the judgment of this world: now shall the prince of this world be cast out." Prior to this Satan was the unchallenged ruler of the world, except in the case of the one little nation of Israel, which had God's protection under the Law. But with the coming and sacrificial work of Jesus, Satan's dominion began to be threatened. Satan has had the power of death, but the ransoming work of Jesus prepared the way for the overthrow of this power.

No member of the fallen race could redeem his brother, and thus save him from death. Only Jesus, the holy, harmless, undefiled One, could do this, and he did. So his death and resurrection marked a turning point in the divine plan of salvation. Prior to this, Paul

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- What is the Holy Spirit, and when was Jesus' promise to send the Holy Spirit fulfilled?
- What is the channel through which the testimony of the Holy Spirit is given?
- How is the world convinced of sin by the Holy Spirit?
- What is the basis of righteousness for believers?
- What is the coming judgment to which the Holy Spirit testifies?

explained, God had "winked at" the ignorant sins of the people, but now "commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30, 31

The world's first judgment day was in Eden, when, representatively through Adam, all lost life. Then Satan usurped his rulership over the dying race. But the death of Jesus provides another judgment, or trial day, when Satan will be bound. So the message of the Holy Spirit through the church has been to assure the world of this coming opportunity. It calls upon the people to repent and believe. This command to repent is applicable to all men; there will be no exceptions. It has as yet reached only a few, but in due time the provision of the ransom and the call to repentance will be "testified to all." There is no other way of salvation than through Christ, the Redeemer. Compare I Timothy 2:3-6.

Man's Nature and Need

GOLDEN TEXT: "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."
—Psalm 8:4, 5

**GENESIS 1:26-31; ROMANS 3:23
HEBREWS 2:6-9**

MAN was created in the image of God, but he was not endowed with spirit nature. Paul says, "The first man is of the earth, earthy." (I Cor. 15:47) Adam was created in the image of God in the sense that he was able to discern between good and evil. He knew right from wrong. Also, he was able to reason, even with his Creator. And although now fallen, the Creator invites us to reason with him, saying, "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18

It is interesting to observe that God's invitation to reason with him is associated with human sin. It emphasizes human ability to recognize sin, and to know of its consequences. Adam knew that it was wrong to partake of the forbidden fruit. He was not deceived. But in reasoning with the Creator, through his Word, we learn that although our sins may be as "scarlet," through the provision he has made in Christ they can be as "white as snow."

Man was also in the image of God in that he was given a dominion—an earthly dominion, to be sure—but having a dominion, he was like his Creator, who is the Ruler of the whole universe. Man's dominion was limited to the earth. No hint is given in the account of creation that man would ever be anything else than an earthly being.

Man "became a living soul," the record states. (Gen. 2:7) This simply means that when his organism, created from the elements of the earth, was united with the breath of life, he became a living being. It was the same with the lower forms of earthly creatures. In verse 30 of Genesis 1 the Lord speaks of "every beast of the earth" and "every fowl of the air," "wherein there is life," and here the marginal translation is properly corrected to read "a living soul."

On account of sin man lost his dominion, and lost life as well. Hereby was his great need brought about, and in the 8th Psalm David indicates God's design to meet this need. David reminds us that man was made a "little lower than the angels," and given a dominion, and that God purposed to "visit" him—the thought of the "visit" being to supply the need arising from the

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result of his sin. The Scriptures reveal that this "visit" is a reference to the coming of Jesus to be the Redeemer; and later, the restorer to man of his lost dominion.

Micah 4:8 mentions Jesus, the Messiah, as the "tower of the flock," and says, "unto thee shall it come, even the first dominion." Jesus himself said that he came to seek and to "save" that which was lost. (Matt. 18:11) He sought it through death as the Redeemer. Thus the "first dominion" became his rightful possession. But Jesus did not acquire this lost dominion for himself, but to restore it to its original owners—Adam and his race. Thus he saves it for them, in much the same sense as one might save another's home by paying off the mortgage which the owner was unable to meet.

In order that Jesus might make the necessary payment to save man's home and dominion it was essential that he be made flesh. It was a human life which was forfeited by sin, and a perfect human life had to be given up as a substitute, or corresponding price, so Jesus gave himself a ransom for all.

Paul brings this thought into clear focus for us. He quotes David's description of man's nature—a little lower than the angels—and of his dominion. Then he adds, "But now we see not yet all things put under him"—that is, David's description of man as originally created, and in possession of the dominion which God gave to him, is not now true. Paul adds, however, that we see the plan of God progressing to restore the

In what sense was man created in the image of God? Does it mean that he was given a spirit nature?

What did man lose as a result of sin?

What assurance does David give us in the 8th Psalm as to the manner in which God proposed to meet human need?

What did Paul mean when he said, "We see not yet all things put under him [man]; but we see Jesus, who was made a little lower than the angels for the suffering of death"?

When will man's lost dominion be restored to him; and what reference does Jesus make to this in The Parable of the Sheep and the Goats?

lost dominion, that we "see Jesus" who was made a little lower than the angels, "for the suffering of death, crowned with glory and honor [just as Adam was when created]; that he by the grace of God should taste death for every man."—Heb. 2:6-9

In seeing Jesus from this standpoint, we recognize the grace of God moving to restore fallen man to life, and to his lost dominion. The promised "visit" which was to accomplish this is in two parts. First Jesus came to die—"for the suffering of death." That need for the visit has been accomplished. He comes the second time to save, or restore, that which he acquired by his death at his first advent. This work of fully restoring man to life, and restoring his dominion to him, will require the thousand years of his kingdom. Then he will say to the worthy ones of earth, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34

Our First Parents and Their Family

THE Bible contains a revelation of God's plan of redemption from sin for fallen man and his ultimate recovery from death at the close of the divinely promised messianic kingdom. The many personalities portrayed in the Bible are vitally associated with the revelation of that plan. From one standpoint we might think of the divine plan of the ages as a great drama, of many parts, with the personalities of the Bible—both the righteous and the wicked—as actors therein. They are not actors, however, who played their roles without moral responsibility for what they did.

While our Creator and Heavenly Father has the ability to know in advance just what course his creatures will take, he has never interfered with their free moral agency. A proper understanding of the divine plan depends upon our faith in the fact that the Creator does possess such ability, and therefore is capable of causing all the actions of his creatures to work together for the accomplishment of his loving designs toward them, without the necessity of interfering with their freedom to follow the course of their own choosing.

With this proper appraisal of the superiority of God's ability over our own, we open the first pages of the Bible with the view of be-

coming better acquainted with its personalities, and the first name we come to is Adam, and soon after, Eve, his wife. These two have become familiarly known to students of the Bible as "our first parents." The first reference to them is in Genesis 1:26-28, although in this passage their names are not mentioned. In verse 26 the Lord is quoted as saying, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

The creation of man occurred toward the close of the sixth creative day.* The carboniferous qualities of the water and the atmosphere which existed before this, having been absorbed into the cretaceous organisms of the sea which formed beds of limestone, and into the rank vegetation which went to form the coal beds, the atmosphere of earth began to be sufficiently pure to permit breathing animals to live. As the carbon laden atmosphere became more pure, vegetation became less rank. The

*NOTE: See the 112-page booklet, "Creation." Obtainable for ten cents from Dawn Publications, East Rutherford, New Jersey.

animals changed correspondingly. The heavy-boned sloth and mammal gave place to less bony varieties of animals common today.

The specialization in the case of man's creation is shown in his vast superiority over the lower animals. He was created in the image of God—the highest type of animal being. The image of his Creator consisted in his moral and intellectual likeness. It is difficult to judge from present human conditions all that is meant by God's "image," because we have no examples of perfect humanity for comparison. "All have sinned, and come short of the glory of God" in which Adam was created. (Ps. 8: 5-8; Rom. 3:23) Sin and death have reigned, and the godlikeness has been lost.

We know, of course, that the image of the Creator in which man was created is not physical. In Isaiah 1:18 the Lord asks us to reason with him. This indicates that one aspect of the divine image in man is his ability to reason. The particular subject upon which the Lord invites us to reason is sin, and its opposite, righteousness. "Though your sins be as scarlet, they shall be as white as snow." This suggests the ability to know the difference between right and wrong, and to appreciate the advantage of being right, or morally pure, in the sight of the Creator.

None other of God's earthly creatures has a sense of moral uprightness and responsibility. All are, as the poet has expressed it, merely "dumb driven cattle." This quality

in man we call conscience, and rarely, if ever, except in the case of the morally degenerate and insane, do we find an individual who is not to some extent checked by his conscience from doing things which his physical desires might urge. This desire to do right, and to be right, is, we believe, another aspect of the divine image in which man was created.

An appreciation of the fine and beautiful things of nature indicates another sense in which man was created in the image of God. The eyes of man feast upon a beautiful landscape, upon the beauties of mountains, rivers and lakes, while a beast pays no attention to these beautiful surroundings. Nor do the lower animals have any love for music, as is the case with man.

When man, through the exercise of his senses, realizes to some extent the grandeur of the universe in which he lives, his heart instinctively goes out to his Creator in praise and adoration. He delights to bow down before him to thank him for his wisdom, power, and love, and to seek his guidance and blessing. Thus man is a worshipping creature, which we think is also a manifestation of the divine image in which he was created.

Given a Dominion

God commanded our first parents to multiply and fill the earth. Some English translations say to "replenish" the earth, but this is incorrect, the original Hebrew word here used means "fill." There were no human beings before this, so

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the earth could not be "replenished." The human family, under the headship of Adam, was given dominion of the earth, and over all the lower animals. The earth, then, was man's domain, and in this domain he was to be king.

It is important, we think, that this point should be emphasized. So many mistakenly have the thought that the Creator's intention for man was that the earth should be but a temporary abiding place, that in some mysterious way he was a spiritual being, limited temporarily to physical and earthly conditions, but destined ultimately to be freed from these fleshly shackles to spend eternity in a happier, spiritual world. This theory, like so many others which have been attached to the Bible, is but a figment of the imagination, for there is no hint of it in the Book of Genesis, nor, in fact, in any other part of the Bible.

Throughout the Bible every reference we find to man's creation, and to the divine purpose in his creation, emphasizes the truth that his domain and eternal home was to be the earth. In a prayer to God, David wrote, "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 thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of

the sea, and whatsoever passeth through the paths of the sea."—Ps. 8:4-8

It should be noted that the "all things" which were put under man, and thus made a part of his dominion, did not include the angels, but only those things which belong to the earth and are a part of God's earthly creation. If we ignore this fundamental truth of the Bible, it will be impossible for us to understand the divine plan of redemption through Christ which provides for the recovery of the dominion which man lost because of disobedience to divine law. To those of the human race which will be restored to man's original possession, Jesus tells us he will say, "Come, ye blessed of my Father, inherit the kingdom [or dominion] prepared for you from the foundation of the world."—Matt. 25:34

When we turn from the first chapter of Genesis to the second, we find the details concerning the creation of our first parents. Some have misunderstood this, and have supposed those whose creation in the image of God is mentioned in the first chapter are not the same as the Adam and Eve of the second chapter. The Apostle Paul removes all doubt on this matter by referring to Adam as being the "first man." (I Cor. 15:45, 47) Moreover, Paul affirms the fact that the "first man" was of the earth, "earthly," not a spiritual man, in contrast with the earthly man, Adam, as some have theorized.

The Creator, in the Book which reveals his purpose in the creation

of man, properly sets forth in its opening chapter a brief summary of his creative work as it pertained to the earth, and shows that this planet was prepared to be the home of his human creation. It shows that they were commanded to multiply and fill the earth, and subdue it. Thus, in a few words, is shown the divine purpose concerning man. The next chapter begins the Bible's detailed unfolding of the manner in which that purpose is accomplished.

A Living Soul

In order that we might have an important basic understanding of the nature of man, the second chapter of Genesis furnishes us with considerable detail concerning the manner in which Adam was created. Genesis 1:27 simply tells us that he was created, while Genesis 2:7 reveals how. The record is, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

This is the first time the word "soul" appears in the Bible. And how simple is the Lord's definition of what a human soul really is! It consists of two component parts—the body, and the breath of life. The body itself is not the soul, neither is the breath of life the soul. It was not until the two were united by divine power that "man became a living soul."

First the body was created. All its organs were perfect. It had a perfect heart but it did not beat, and lungs which did not move. The

eyes in that body were perfect, but they could not see, nor could its ears hear. Its legs were motionless and its arms lay limp at its sides. Its brain and nerves were perfectly co-ordinated, but not a single impulse was communicated to that brain, nor was the brain itself capable of receiving or registering a single thought.

Not until God breathed into that body the "breath of life," forcing the lungs into action, the heart to beating, and the blood circulating, did its nerves wake up and the brain function. That which, although perfect, was dead, began to live—"Man became a living soul." In the marginal translation of chapter 1, verse 30, the expression, "living soul," is applied to the lower forms of earthly creatures. The expression does not mean an "immortal soul" but simply a living creature—a creature made alive by the wisdom and power of the Creator who knew just how to combine a fleshly organism with the "breath of life" to make it live.

Science has never been able, nor will it ever be able, to discover this secret of life. God's power manifests itself in all earthly creation, animate and inanimate. Scientists can formulate the equivalent of a grain of wheat, but it will not germinate and grow. In a cave in southern England, which a thousand or more years ago was an underground river bed, delicately beautiful ferns are now growing from seeds deposited in the crevices of the rocks when the river was flowing through the cavern.

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After being there centuries in the darkness, these seeds germinated when the beams of ultra-violet ray lamps were focused upon them.

In breathing creatures—whether it be man, or the lower animals—the life principle is conveyed to the blood stream through their lungs. Hence it is called the breath of life, and when the breath of life was forced into Adam's lungs and they began to function, he became a living soul. At once, all his five senses began to function, and by sight, hearing, smelling, tasting, and feeling, ideas began to be formulated in his perfect brain which, in turn, began to direct the activities of his body.

A Perfect Home

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." (Gen. 2:8) What a wonderful home this was for Adam! In the garden was everything "that is pleasant to the sight, and good for food." (vs. 9) It was not a provision merely to keep the first man alive. In addition, the Creator wanted him to enjoy life, for Adam was created with a capacity for appreciating the beautiful things with which he was surrounded.

In the "midst of the garden" there was the "tree of life." Here the Hebrew word translated "tree" literally means "wood," and need not be limited to a single tree. All the fruit and nut-bearing trees of the garden were in reality trees of life—trees, that is, which provided the necessary nourishment to sus-

tain life. The "tree of life" specially mentioned possibly bore a fruit which was a necessary complement to the other food of the garden to provide a balanced diet which, so long as it was available, would sustain life indefinitely.

Then there was "the tree of the knowledge of good and evil." God "commanded" that Adam might eat of every tree of the garden except this one; and he attached a severe penalty for disobedience to this command—"In the day that thou eatest thereof, thou shalt surely die." (vss. 16, 17) It is unimportant that we know just what variety of fruit grew on the "tree of the knowledge of good and evil." It was merely that God chose this method of placing a test of obedience upon our first parents.

Eve Created

The Lord knew that it was "not good that the man should be alone." (vs. 18) But, in order that Adam might also be brought to a realization of this, the Lord arranged that he should familiarize himself with all the animals previously created, and give them names. In this way he learned that none of them was suitable as a "helpmeet for him."—vs. 20

Then it was that Eve was created. God's method of accomplishing this was unique. A portion of Adam's own body was used, so that in reality Eve was merely a part of Adam separated from him for a special purpose—for the propagation of the human race. Adam possessed originally in his

own person the masculine and feminine qualities which subsequently were divided between him and his wife, when she was taken from his side.—Gen. 2:21-23; I Cor. 11:8

Adam, who found no congenial companionship among the beasts and the birds, now had Eve as his mate—bone of his bone, and flesh of his flesh. Their very difference of quality made them the more companionable to each other, because each found in the other the desired complement. They twain were one, and neither was complete without the other.

Some time after mother Eve was created, Satan used the serpent to deceive her asking if it were true that God had told Adam they would die if they partook of the tree of the knowledge of good and evil. She affirmed that this was true, then Satan said to her, "Ye shall not surely die." (Gen. 3:4) This, doubtless, cast a doubt in her mind as to the integrity of God, and opened the way for her disobedience.

Satan continued to cast doubt in her mind concerning God, implying that he had a selfish motive in not wanting them to partake of the forbidden fruit. "For God doth know," he said, "that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. 3:5) The word "gods" is here a translation of a Hebrew word which simply means mighty ones, and the reference evidently is to the spirit-

ual creatures of the universe, of which Satan himself was one.

It eventuated that in this statement Satan told the truth, and thus is demonstrated his great deceptive powers through the use of part truth and part error. After Adam and Eve had both partaken of the forbidden fruit, "the Lord said, Behold, the man is become as one of us, to know good and evil." (Gen. 3:22) Those in the various orders of angelic creation had doubtless already observed Lucifer's deflection from righteousness, so from observation would now know something of the operation of the principle of evil; and from the time of their creation they had been blessed through the operation of the principle of good, of righteousness.

Satan, of course, was one of the "gods" in the spirit world, and he had already become a sinner, and would know good and evil by experience. It is possible that the statement, "one of us," is a reference to him in particular. It was because our first parents had become "like one of us" that the divine penalty of death was enforced upon them.

In the New Testament we are informed that Adam was not deceived. (I Tim. 2:14) But Eve was. Her disobedience therefore was not wholly wilful. Under the influence of Satan's reasoning, she evidently concluded that God had forbidden the use of the very best tree in Eden. Her conclusion may have been that God had a selfish motive in forbidding the use of this

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fruit, that he feared his creatures would become as wise as he.

Eve did not mention these thoughts to her husband. She decided to partake of the forbidden fruit, acquire the knowledge God was withholding, and then influence Adam to partake with her. He realized the seriousness of his wife's disobedience, and probably thought of the long days before he had her companionship. Now, he concluded, he would be lonely again. Seemingly, it was in desperation that Adam joined Eve in the transgression, fully aware of the penalty.

The decrees of God must stand, whether it be his promise of eternal life or his sentence of death. He had given warning that partaking of the forbidden fruit would lead to the death penalty, and it did. A more correct translation of the penalty as God pronounced it upon Adam, would read, "Dying thou shalt die." (Gen. 2:17, margin) This suggests a long period of dying, which actually was the case. Adam did not die instantly, but, as the record shows, lived 930 years. This length of life seems incredible to us today, but we must remember that Adam was created perfect, whereas today his descendants have been on the downhill road of sin, sickness, and death for more than six thousand years. Members of the human race now can offer little resistance to the seeds of death which are constantly working in them, so that those

who live as long as a hundred years are exceptions to the rule.

It would seem that almost immediately upon partaking of the forbidden fruit Adam and Eve began to suffer serious consequences. They hid themselves, and acknowledged to God that they were "afraid." Fear is one of the manifestations of sin. It has haunted the lives of countless millions throughout the centuries. Our first parents were afraid of God because they had discovered their nakedness. They knew before that they were naked, but in their innocence and purity it had seemed all right.

First, they provided coverings for themselves with leaves. Later, the Lord provided them with coverings made from skins of animals. Bible students see in this, first a symbol of man's own need of a covering for sin, and then the provision which God has made through Christ to cover his people with the "robe of righteousness," a covering which was provided through the shedding of blood, as typified by the necessary slaying of animals to furnish our first parents with adequate covering.—Gen. 3:7, 21

The Penalty Falls

When questioned, Adam explained, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The woman, in turn, said, "The serpent beguiled me, and I did eat." Adam could not escape the responsibility of his own sin. Eve was also blameworthy, so they both came

under the penalty which led to death.*

"Unto the woman he [God] said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." The penalty upon Adam was, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3: 16-19

In order that this penalty might be carried out, God expelled our first parents from the garden home he provided for them. They were driven into the unprepared earth to die. Verse 22 indicates that had they been allowed to remain in the garden and to have had access to the tree, or trees of life, they would have remained alive. We are not to suppose that to partake of the tree of life just once would have had such a magic effect upon their organisms that they would not have died. The thought is, rather, that to have daily access to the life-giving trees of the garden would have continued to sustain their lives.

*NOTE: For a detailed discussion of Satan's part in what occurred in Eden, the penalty which came upon him, his activities throughout the ages, and his final end, see the booklet, "Your Adversary the Devil." Price 5 cents. Dawn Publications, East Rutherford, New Jersey.

Deliverance Promised

In pronouncing sentence upon the "serpent," the Lord spoke of a "seed," the seed of the woman, which, he said, would one day "bruise" the "serpent's" head, and that the "seed" of the serpent would bruise the "heel" of the seed of the woman. God also said that he would place enmity between these two "seeds." Doubtless our first parents heard this statement, or would know about it, and it constituted for them their only ray of hope that the great tragedy to which their sin had led would, in God's due time, in some way be rectified.

As the plan of God unfolds from book to book of the Bible, we learn the manner in which the divine sentence of death is set aside and, as a result, Adam and his race given an opportunity to gain eternal life and have their lost home and dominion restored to them. This wonderful plan of God calls for a resurrection of the dead. Paul explains, "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15: 21, 22

And, as hinted by the Lord in Eden, this plan of salvation will be carried out through a "seed." This thought is enlarged upon in a promise God later made to Abraham that through his "seed" all the families of the earth will be blessed. (Gen. 12:3; 22:18) In Galatians 3:16 Paul explains that the "seed" promised to Abraham was in

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reality Christ, the Messiah, and in verses 27-29 of the same chapter he gives the additional information that the true followers of Jesus, those who suffer and die with him, are also considered a part of that promised "seed," "and heirs according to the promise."

Jesus said to the scribes and Pharisees of his day who were opposing him, and who plotted against his life, that they were of their "father the Devil." (John 8:44) This indicates that the "seed" of the "serpent" mentioned by the Lord comprises those who, throughout the ages, have persecuted the true people of God. This spirit of persecution on the part of the Adversary's agents has furnished an opportunity for God's true people to prove their fidelity to him at the cost of suffering. The prophecies of the Bible refer to this suffering and the glory to which it leads, describing it as the "sufferings of Christ." (I Pet. 1:11) Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." —II Tim. 2:11, 12

The purpose of the kingdom in which Christ and his true followers will reign together is the restoration of the human race to life on the earth, and the crushing out of all sin, and finally the destruction of the Devil himself. Paul wrote that the "God of peace" would "bruise" Satan under the feet of the Christ "shortly"; that is, in his due time. (Rom. 16:20) Paul also wrote that Christ will reign "till

he hath put all enemies under his feet; the last enemy that shall be destroyed is death."—I Cor. 15:25, 26

Cain and Abel

It was after Adam and Eve were driven out of Eden to die that their first children were born to them. Perhaps it was because of the Lord's statement pertaining to a "seed" that when Cain was born Eve said, "I have gotten a man from the Lord." (Gen. 4:1) Soon after this, apparently, Abel was born. These two are among the best known characters of the Bible, but there is a great deal of misunderstanding concerning them.

It has been erroneously supposed that Cain and Abel, and later Seth, were Adam and Eve's only children, hence the question which is so often asked, "Where did Cain get his wife?" From Genesis 5:4 we learn that throughout the hundreds of years of his life sons and daughters continued to be born to Adam. Some of these daughters were probably born either before or soon after Cain and Abel. Indeed Eve's remark when Cain was born—"I have gotten a man from the Lord," in addition to reflecting confidence in the Lord's promise concerning a "seed," might also indicate joy over the birth of a son, rather than daughters as her previous children may have been.

In the Genesis record of the pre-Flood era of human experience, few women are mentioned by name. Nor are we to assume that all the men of that period are men-

tioned in the biblical record, but rather, only those related directly or indirectly to the unfolding of one or another aspect of God's plan of redemption and recovery from the curse of sin and death.

It is for this reason that the two names, Cain and Abel, appear in the narrative. Our first parents had sinned, bringing upon themselves and upon their offspring the penalty of death. But God's statement concerning the "seed" which was to "bruise" the "serpent's" head implied that something was to be done about this penalty. Yet this could not be unless the sin which led to their sentence was in some way remitted. So, having vaguely indicated his loving intentions toward his human but fallen creatures, God began to illustrate the manner in which they would be carried out, that it would be through the remission of sin based upon the shedding of blood. In both the Old and New Testaments this is clearly stated.—Lev. 17:11; Heb. 9:22

We are informed that "Abel was a keeper of sheep, but Cain was a tiller of the ground." (Gen. 4:2) These two offered sacrifices to the Lord. "Cain brought of the fruit of the ground," while Abel "brought of the firstlings of his flock." (vss. 3, 4) The Lord accepted Abel's offering but did not accept Cain's. In the New Testament we read that "by faith Abel offered unto God a more excellent sacrifice than Cain." (Heb. 11:4) It was more "excellent" because it was a flesh and blood sacrifice

which pointed forward to the shed blood of Jesus by means of which reconciliation is provided for Adam and all who were condemned in him. John the Baptist said concerning Jesus, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) In Revelation 5:6, 13 Jesus is referred to as the "Lamb as it had been slain."

Thus, having indicated in his statement concerning the "seed" which would "bruise" the serpent's head that the penalty of death would in some way be set aside, God began to illustrate the manner in which it would be done—that it would be through the shedding of blood, or the sacrifice of life. And it was God's own dear Son who sacrificed his life for this purpose. It was Jesus who became the "propitiation [satisfaction] for our sins: and not for ours only, but also for the sins of the whole world."—I John 2:2

The First Murderer

Cain resented the fact that his offering was rejected by the Lord, while his brother Abel's was accepted. Instead of inquiring as to the reason for this in order that he might himself offer an acceptable sacrifice he allowed anger, malice, and hatred to burn in his heart; and when the opportunity offered, he slew his brother. God said to Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him."—Gen. 4:7

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When Eve said at the birth of Cain, "I have gotten a man from the Lord," it may have indicated her belief that Cain was the promised "seed" which would "bruise" the serpent's head. If so, she doubtless had communicated this belief to Cain, and this could well have been the cause of his jealousy when Abel's sacrifice was accepted instead of his own. Actually, of course, neither Cain nor Abel was to be the promised "seed," for this promise was to be fulfilled through Christ. God explained to Cain that if he offered the proper sacrifice it would also be accepted. But the Lord added, "If thou doest not well, sin lieth at the door." This indicates the nearness of temptation to assert his own will in the matter. Perhaps he was determined that he would be the "man from the Lord," the ruler, even if it were necessary to murder his rival, which he did.

After this crime had been committed, the Lord spoke to Cain again and asked, "Where is Abel thy brother?" to which Cain replied, "I know not," adding those well-known words, "Am I my brother's keeper?" God knew, of course, what had happened and said to Cain, "The voice of thy brother's blood crieth unto me from the ground." (Gen. 4:9, 10) Every injustice cries to God for justice, and in the outworking of the divine plan for the recovery of mankind from sin and death there will be a full balancing of the scales. All the guilty will be justly punished, and those who have un-

justly suffered will receive adequate compensation.

The record states that God placed a "mark" upon Cain, so that despite his wrongdoing those who found him would not slay him. There has been much speculation as to what this "mark" may have been. Seemingly there is no way of knowing, as yet at least, just what it might have been, and it is wise not to speculate concerning the things we do not know with some degree of certainty.

The record speaks of Cain's wife, and their children, and of the fact that he built a city in the land of Nod. His wife could have been none other than one of his many sisters. The marriage of brother and sister, when both were so near to the original perfection in which Adam and Eve were created, would result in no serious consequences to their offspring as such a marriage would today.

Among the descendants of Cain was Jubal, "the father of all such as handle the harp and organ." (Gen. 4:21) This indicates that from the beginning the human family has had an appreciation of music, and the ability even to make musical instruments. This, we think, reflects one aspect of the image of God in which man was created.

Another descendant of Cain was Tubal-cain, "an instructor of every artificer in brass and iron." Here, then, was the first metalurgist. The people of that early time were not dull and brutish, but intelligent and refined, enjoying the basic arts

which have been the foundations of civilizations from the very beginning.

Besides, while apparently no formal code of laws had been developed, being created in the image of God, the people were guided by their conscience and knew the difference between right and wrong. Lamech, the father of Jubal and Tubal-cain, said to his wives, "I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." (Gen. 4:23, 24) Lamech's conscience accused him of the sin he had committed.

The First Martyr

Abel has the distinction of being the first martyr, the first to suffer because of the "enmity" between the "seed" of the woman and the "seed" of the serpent. Satan did not then know that the real seed of promise would be Jesus, so he set upon the task to persecute and destroy all those upon whom he saw the favor of God manifested; and we may safely assume that he played a major part in stirring up Cain's jealousy to the point where he would murder his brother.

Jesus and the apostles received their persecution chiefly from their Jewish brethren. Similarly, during the entire age since, Christians have suffered martyrdom at the hands of so-called fellow Christians. Thus the Scriptures foretold, saying, "Your brethren that hated you, that cast you out for my name's sake said, Let the Lord be glorified: but he shall appear to

your joy, and they shall be ashamed."—Isa. 66:5

The first death in Adam's family must have cast a great shadow. The hope centered in the divine promise that the "seed" of the woman would "bruise" the "serpent's head" was temporarily snuffed out. Somewhat later on, Seth was born. His name indicates that his parents hoped that he would be the man promised by the Lord. They did not know that the promised One would be the Messiah, who would come long afterward, and for whose work the world still waits.

It is undoubtedly fortunate for the human race that we cannot enter deeply into the sorrows and difficulties of others, except the few who are near and dear to us. Each individual, each family, has as large a measure of sorrow as it can bear. The poet, realizing the folly of unrestrained grief, has well said:

"Go bury thy sorrow,
The world has its share;
Go bury it deeply,
Go hide it with care."

However, our experience with sin and its penalty, death, should make us all sympathetic. We should do nothing to add to the sorrows of others, but everything we can to comfort them. The very best thing we can do is to point to the promises of God concerning the time coming when there shall be no more sorrow, no more dying, no more pain; when, as we read in Revelation 21:4, 5, the "former things" shall have passed away,

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and when "all things" shall be made new.

Length of the First World

Many do not realize what an accurate record of time is given to us in the Bible. Through the descendants of Seth, the third mentioned son of Adam, we are furnished with the exact number of years from Adam's creation to the Flood. Nearly all this information is contained in the fifth chapter of Genesis, and may be set forth simply as follows:

"Adam lived 130 years, and begat a son . . . and called his name Seth."—vs. 3 . . .	130 years
"Seth lived 105 years, and begat Enos."—vs. 6	105 "
"Enos lived 90 years, and begat Cainan."—vs. 9	90 "
"Cainan lived 70 years, and begat Mahalaleel."—vs. 12 . .	70 "
"Mahalaleel lived 65 years, and begat Jared."—vs. 15 . . .	65 "
"Jared lived 162 years, and begat Enoch."—vs. 18	162 "
"Enoch lived 65 years, and begat Methuselah."—vs. 21 . .	65 "
"Methuselah lived 187 years, and begat Lamech."—vs. 25 . .	187 "
"Lamech lived 182 years, and begat a son, and he called his name Noah."—vss. 28, 29 .	182 "
"Noah was 600 years old when the flood of waters was upon the earth."—Gen. 7:6	600 "
Total from the creation of Adam to the day the waters of the Flood were dried up.—Gen. 8:13	1,656 "

Among these names, Methuselah is well known to many as being the man who lived longer than any other. He died at the age of 969 years, which, according to the above chronology of that period, meant that he died in the year that the Flood came, possibly being destroyed in the Flood. (Gen. 5:27)

A careful study of the fifth chapter of Genesis reveals that Adam lived more than 200 years after Methuselah was born, and 56 years after the birth of Lamech, the father of Noah.

Since the entire population of the pre-Flood world doubtless also lived extraordinarily long lives, and since the population was small, they must have been well acquainted with one another, and all doubtless knew the facts concerning creation as related to them by Adam. Without doubt they all spoke the same language, which would be the language Adam received from his Creator.

Enoch, "the seventh from Adam" is one of the few between Adam and Noah concerning whom we have information, and that is scanty. The Apostle Jude tells us that Enoch was a prophet, quoting him as saying, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 14, 15

The expression, "ten thousands of his saints," would be more correctly translated to read, "myriads of his saints." Enoch's prophecy refers to the great judgment and kingdom work of Christ and his church. Jude said that then the ungodly would be convinced of their ungodly deeds, while the Prophet Isaiah says that when the judgments of the Lord are in the

earth "the inhabitants of the world will learn righteousness." (Isa. 26:9) Those who then obey the righteous laws of God which they learn will be restored to perfection as human beings, and live forever.

In Hebrews 11:5, 6 the apostle informs us that Enoch "had this testimony, that he pleased God." He also explains that "Enoch was translated that he should not see death; and was not found, because God had translated him." According to Prof. Strong, the Greek word here rendered "translated" literally means to "transfer," or to "transport." In other texts it is rendered "carry over," "change," "removed," and "turn." It will be seen from these various uses of the word that it does not, in itself, indicate that Enoch did not die.

The Old Testament record simply is that "Enoch walked with God; and he was not; for God took him." (Gen. 5:24) In Jeremiah 31:15 we read concerning certain children who had died, that "they were not." Concerning the Sodomites, we read that God "took them away as he saw good." (Ezek. 16:50) Both of the expressions used in Genesis 5:24, therefore, are used in the Bible to denote death.

Paul says that Enoch was "translated," or "removed," that he should not "see" death. This does not necessarily imply that he did not experience death. The population of the earth was small in those days, with everyone living for hundreds of years. It is quite possible that God's reward to Enoch for his faithful devotion was in allowing him to die suddenly, per-

haps in his sleep, and perhaps also before he had seen the horrors of death as experienced by others.

This seems a logical explanation of what happened to Enoch, although we do not doubt God's power to keep him alive in some unknown place. Jesus said that no man had ascended into heaven, so we know that Enoch was not taken there. In any case, the language used concerning him does not prove that all who have served the Lord throughout the ages have been taken to heaven when they died; nor does it prove that "there is no death," as Satan implied to Eve when he said, "Ye shall not surely die."—Gen. 3:4

Abel and Enoch are mentioned by the Apostle Paul in his list of the ancient worthies who will receive a "better resurrection." They "all died in faith," he explains, not having received the things which had been promised to them—"God having provided some better thing for us [the followers of Jesus], that they without us should not be made perfect." (Heb. 11:35, 40) Abel and Enoch will both be restored to life on the earth, and will take their place among the human representatives of the kingdom.

Then, also, Adam and all his descendants will be awakened from the sleep of death and given an opportunity to accept the offer of life provided through the redemptive work of Christ Jesus, the Head of the "seed" class, which is to "bruise," or destroy, Satan, and bless all the families of the earth.

Our next article will deal with Noah and his family.

Graces of Character

**"Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart."
—Proverbs 3:3**

GOD'S law is the law of truth and mercy. Truth would include everything righteous, toward God and toward man. Mercy includes all the graces of character. The Millennium will be the time for the re-writing of these qualities in the character. This work of re-writing the divine character in the heart, which will progress in the world by and by, for a thousand years, is already begun in the church. We write these qualities within our own hearts. The entering of the school of Christ is voluntary, not compulsory. In the next age mankind must write these qualities in their hearts, through the assistance of the Mediator. But now obedience is a voluntary matter. We declare that we desire to have these lessons written in our hearts; and to attain this end we enter the school and submit ourselves to the Great Teacher. Then, by the various providences of our lives, he shows us where we have not yet engraved these qualities within our hearts. We must attain to that condition of heart where we shall love truth and righteousness, and where we shall hate iniquity and unrighteousness. As the people of

God, we have the first opportunity now to develop these traits. And the Lord tells us that if we prove faithful in learning our lessons, it is his intention to use us during the millennial reign, his intention to make us judges of the world—its rulers, teachers.

Philosophy of Prayer

**"Men ought always to pray, and not to faint."
—Luke 18:1**

WILL God forget us if we do not ask him for things, and neglect to do the part of a father? The answer of the Scriptures is, that this is not so. God has made abundant provision for his children. But we are so constituted that reverence for God and desire for prayer are among the highest qualities of our nature. The organs of veneration and spirituality lie at the top of our head. And those who are not enjoying the exercise of these highest qualities are not getting the proper blessing out of life. Instead of living in the parlor of their brains, so to speak, some people live in the basement. Our true enjoyment comes from the exercise of the highest faculties of the head. Here we can commune with God respecting the highest things, the best things. The natural tendency of some is toward the baser qualities of the human mind, rather than the higher ones; that of others is

toward the nobler sentiments. But all are imperfect. Therefore when any have turned from sin and come into the school of Christ, they are instructed to pray, because this will enable them to get the best results from their own natural combination of faculties. By coming to the Lord with regularity in prayer they are enlisting the best qualities of their own minds.

Courage for Overcoming

"Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." —Psalm 31:24

WE ARE exhorted to put our trust in the Lord, and assured that we "can do all things through Christ, who strengtheneth us." His is a power sufficient for us. It requires all our courage, all our hope—every helpful element that we can put into the fight—in order to bring about the most successful issue. But the Lord supplies sufficient grace so that we may be overcomers. This does not mean that anyone will lead a perfect life; and he may not fully exercise this good courage. He may make partial failures from time to time. But the Lord is leading us on, and we learn valuable lessons from our failures. Some, having stronger faith and hope, having their minds fully centered on the Lord, have gone forward courageously. A courage from right principles, based on faith in the Lord, is not one of braggadocio, but a courage that is noble and pleasing to God. It has its source in a realization that God has promised, and that God is

watching, and desires us to be joint-heirs with his Son in his kingdom. He is merely testing us to see whether we will prove faithful. And this courage with us must be to do things in the right way.

Dawning of the Morning

"The night is far spent, the day is at hand; let us therefore put off the works of darkness, and let us put on the armor of light."

—Romans 13:12

IN VIEW of this knowledge of the wonderful day about to dawn, how shall we who are hoping to be of the kingdom class of that day deport ourselves now? How shall we live? Ah, says the apostle, if we are "children of the day," we are to show it. We are God's representatives and ambassadors. We are to tell the people about the light and knowledge and glory of God that is to come so soon, that will fill the whole earth by and by. We are to help them to contrast the present with the glorious conditions that will then exist, so that all who love the light may take heed to the Word of God and get ready to be members of that kingdom class. What must we do? We must put off the works of darkness, everything that is selfish and sinful. We are to put these off because we belong to the new order of things. The works of darkness would be any works whatsoever that would not stand the fullest investigation; that would not stand approval in the light of the new dispensation, if it were fully ushered in.

The Power of Praise

ISAIAH 61:1-3 outlines the commission of the Holy Spirit upon all the Gospel-age sons of God. In applying this prophecy to himself, Jesus omitted the expression referring to a declaration of the "day of vengeance," knowing that personally he would not then participate in this, since the "day of vengeance" would not come upon the world until this end of the age. Another expression in this commission of the Holy Spirit speaks of giving the "garment of praise" for "the spirit of heaviness," and this is the privilege of all the Lord's people as they have and can make opportunities.

We might speak of the "garment of praise" as being the adornment of thanksgiving. It is in contrast with this beautiful adornment that the text speaks of the "spirit of heaviness." This is a wonderfully expressive way of describing a state of mind that is perfectly familiar to every one of us. It is a lack of buoyancy—a fear of something impending, a weight, as it were, upon our spirits.

It was this sort of feeling that the Psalmist had when he said, "Why art thou cast down, O my soul? and why art thou disquieted within me?" (Ps. 42:11) It was the way

Elijah felt when he lay down under the juniper tree after his victory at Mount Carmel, and he said, "Lord, take away my life; for I am not better than my fathers." (I Kings 19:4) Jacob had the same feeling the night before he was to meet Esau, after their separation of many years. (Gen. 32:7) The two disciples walking to Emmaus experienced the same sense of frustration over the fact that their Lord, the One whom they believed was the Messiah, had been taken from them and crucified. To the resurrected Jesus they said, "We trusted that it had been he which should have redeemed Israel." (Luke 24:21) Epaphroditus, Job, Jeremiah, and Ezekiel all experienced the "spirit of heaviness."

It is a similar sort of feeling that business men get today when they see business dwindling and difficulties multiplying. Indeed all mankind to some extent are afflicted with the "spirit of heaviness" when they contemplate world conditions with any seriousness. Jesus explained this, saying that men's hearts would fail them for fear as they look ahead to the things which are coming upon the earth. (Luke 21:26) It is that depressed attitude of mind which

results from fear of the unknown future.

There is no need to labor this point further, for we all know something of the "spirit of heaviness" and how it distresses us. Yes, we know it only too well. It is those who feel this burden of spirit, yet trust in the Lord, that are promised deliverance from it by putting on the "garment of praise." In this suggestion from the Lord as to the antidote for the "spirit of heaviness" he reveals one of the mightiest powers in the universe—the power of praise.

The Lord's people know much of the power of prayer, and certainly in prayer there are reservoirs of power beyond our capacity of imagining. James wrote that the "effectual fervent prayer of a righteous man availeth much." (James 5:16) Prayer is the means by which our hearts and minds make contact with our God. Prayer is the expression of our soul, our spirit, our very being. Paul wrote, "He that searcheth the hearts knoweth what is the mind of the Spirit." (Rom. 8:7) Through prayer we claim the promises of God, and they become veritable realities in our lives.

The power of prayer is certainly deep and strong, but the power of praise is also great. In our prayers we sometimes petition God for things which are not in harmony with his will, so our prayers are not answered. But when we praise God, we give evidence that we are in harmony with his will, that we are content with what he

appoints, that the assaults of the enemy upon our peace have failed, and that we are in the condition of heart and mind that God can use. Paul wrote that through Christ we should offer "the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name."—Heb. 13:15

The spirit of heaviness is like a chain binding us, but the spirit of praise breaks the chain and sets the spirit free. An impressive illustration of this is seen in God's gracious response to Jehoshaphat, as recorded in II Chronicles, chapter 20. Jehoshaphat the king and the people of Judah were in great straits. The Ammonites and Moabites had, with others, formed a coalition to crush them. The king was afraid, as well he might be. There is nothing wrong in being afraid. At times it is impossible not to be.

But let us see what Jehoshaphat did with his fear. We read in the 3rd verse of the chapter that he set himself to seek the Lord. He proclaimed a fast throughout all Judah. The people gathered in a great prayer meeting led by the king. In verse 6 we have the king's prayer. First he acclaimed the glorious characteristics of God—a prayer of praise to Jehovah—"O Lord God of our Fathers, art thou not God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?"

Here was an acknowledgment

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of God's majesty and power—by implication a prayer of praise. In verse 7 the prayer continues in an acknowledgment of what God had been to Israel and Judah—"Art not thou our God, who didst drive out the inhabitants of this land, . . . and gavest it to the seed of Abraham thy friend forever?"

Then the king, continuing his prayer, recalled what God had promised on behalf of his people. Having praised God for what he had done for Israel, with thankfulness he anticipated the fulfilment of his promises to continue caring for his own. He said, "If, when evil cometh upon us, the sword, judgment, pestilence, or famine, we stand before this house, and in thy presence, . . . and cry unto thee in our affliction, then thou wilt hear and help." (vs. 9) What a beautiful expression of confidence in God's ability and willingness to help!

Then follows the king's plea for the help which Israel so much needed: "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." (vs. 12) Here is an expression of submission and expectation. What a wonderful prayer from a king!

How meaningful the words, "Our eyes are upon thee." They denote humility before the Lord, a full submission to his will, and an earnest watchfulness to see what he would have us do; thankful for the assurance that he is abun-

dantly able to care for all our needs, and to conquer all our enemies. David wrote, "Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden look unto the hand of her mistress; so our eyes wait upon the Lord our God"—prompt to obey, ready to serve.—Ps. 123:1, 2

We so often hesitate to take our Heavenly Father and Christ Jesus our Lord at their word. Jesus endeavored to encourage in his disciples and in ourselves implicit trust and confidence, faith in the promises. Did not Jesus assure us, "Whatsoever ye shall ask the Father in my name, he will give it you"? (John 16:23) He also said, "If ye shall ask any thing in my name, I will do it."—John 14:14

But, you say, we have prayed and the answer does not come. The reason may be that we have not gone far enough. Prayer must include the full committal of oneself to God's will. It was only when, through their king, the people of Judah acknowledged their need, and turned their eyes to the Lord, that they were assured of victory. Through one of his servants, a Levite, the Lord said unto them, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. Tomorrow go ye down against them. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the

salvation of the Lord with you.”—vss. 15-17

Judah trusted in what God had said, and the people arose early in the morning and went forth to meet the enemy. The king exhorted them to believe their God; and to help strengthen their faith he prepared a band of “singers unto the Lord, . . . that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, . . . every one helped to destroy another.”—vss. 21-23

Yes, when they began to sing God’s praises, he began to deliver. God had no problem as to how to deliver his people from their enemies. Peter wrote, “The Lord knoweth how to deliver the godly out of temptations,” or trial. (II Pet. 2:9) God was merely teaching the people of Judah to exercise a stronger faith in him, to trust him fully. “Blessed is the man that maketh the Lord his trust.” (Ps. 40:4) When they entered fully into partnership with the Lord in their trouble, and were willing to obey him, trusting him regarding his own part in their deliverance, and did all they could do by praising him for his promises, then deliverance came. His purpose in permitting the trouble was fulfilled.

Paul and Silas

The attitude of Paul and Silas in prison in Philippi gives an impres-

sive illustration of the wonderful power of praise. (Acts 16) They were unjustly imprisoned, ill-treated for doing good. Their feet were made fast in the stocks, and their backs were bleeding. What could they do? What they did do was to put on the “garment of praise.”

We read that “at midnight Paul and Silas prayed, and sang praises unto God.” The prisoners heard them—prisoners who no doubt were curious about these newcomers. The remark of Paul, “We are all here,” suggests that there others in the same dungeon with them. No doubt these—criminals, as they probably were—were puzzled because they heard prayers, and heard Paul and Silas sing a duet.

The hymn they sang was not, of course, “Count Your many Blessings,” but it was undoubtedly a similar theme, and certainly it was a “song in the night.” It was a song of praise to God, and the prisoners heard it. The jailer also heard it. And God surely heard, and his answer was swift and complete.

Doubtless Satan also heard this song of praise to Jehovah. He may have been congratulating himself on having stopped the work of these two ardent ambassadors of Christ, silencing them from continuing their witness of the resurrection of the One whom he had seen die on the cross. But when he heard them pray, he would not be so sure of final victory. When he heard them sing praises to their

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God, perhaps it occurred to him that he would be defeated. When these two disciples put on the garment of praise, the earthquake came and delivered them, and the jailer got the truth; and out of that experience came the Church at Philippi.

"Praising God"

One of the impressive things about Peter and the other disciples at that time is recorded in Acts 2:46. Here we are told that they continued daily with one accord in the temple, breaking bread from house to house. We read that they "did eat their bread with gladness and singleness of heart, praising God."

On another occasion Peter and his companions were preaching Jesus, and were arrested and beaten. But in Acts 5:41 we read that "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Later Peter wrote, "Rejoice, inasmuch as ye are partakers of Christ's sufferings."—I Pet. 4:13

One of the things which impressed the people in the city of Jerusalem was that no matter what they did to these men, they still praised God. This made them unconquerable, and rendered all the efforts of the enemy against them powerless. They wore the "garment of praise." "Praise waiteth for thee, O God, in Sion."—Ps. 65:1

Jesus also wore the "garment of praise." "In the midst of the

church will I sing praise unto thee." (Heb. 2:12) Let us turn our thoughts back to Gethsemane and Calvary. We have stood with reverent awe as we have reflected upon our beloved Lord and Master and the faithfulness with which he carried on his ministry. From one standpoint he was fighting our battles, meeting our foes, and bearing our sorrows.

Indeed, as the prophet foretold, our iniquity was laid upon Jesus. He endured our punishment, he died for us, and we are touched by his every word. He said, "Now is my soul troubled." (John 12:21) "My soul is exceeding sorrowful," he said, yet we have been unable to enter into more than the merest fraction of any real understanding of that sorrow of heart and heaviness of spirit, when all God's billows, as it were, rolled over him. (Matt. 26:38) But even so, Jesus went to Gethsemane and to Calvary wearing the "garment of praise."

Consider again an account that is so familiar that we may easily miss its meaning. It was the night before the crucifixion, in the upper room where the memorial supper was instituted. We read that at the close of that supper, "when they had sung an hymn, they went out into the mount of Olives." The margin reads a "psalm." (Matt. 26:30) There is no definite statement as to what psalm, or psalms, Jesus and the disciples sang on that occasion. Authorities say that it was the custom for the Jews, at the beginning of the passover

feast, to sing Psalms 113 and 114. Psalm 113 commences with the word "Hallelujah," meaning, "Praise ye the Lord." Psalm 114 commemorates the deliverance of Israel from Egypt. Before the close of the feast, the Jewish ritual prescribes the singing of Psalms 115 to 118. We will not consider the whole of these Psalms, but let us in spirit go to that upper room and listen to some of the words of our Lord as he raises his voice in song. As we listen, let us remember that he was singing, as it were, with the cross before his eyes, knowing that it was only a few hours away:

"Ye that fear the Lord, trust in the Lord: he is their help and their shield. The Lord hath been mindful of us: he will bless us. . . . We will bless the Lord from this time forth and for evermore. Praise the Lord." (Ps. 115:11, 12, 18) "I love the Lord, because he hath heard my voice and my supplications. . . . The sorrows of death compassed me, and the pains of hell [*sheol*] gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. . . . Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. . . . What shall I render unto the Lord for all his benefits unto me? . . . I will offer to thee the sacrifice of thanksgiving, . . . and will pay my vows unto the Lord now in the presence of all his people. . . . Praise ye the Lord."—Ps. 116:1, 3, 4, 7, 12, 17-19

In these psalms we hear repeated the overtones of "praise ye the Lord." What a picture this gives us of the Lord going forth into the darkness of Gethsemane and Calvary with a song of praise upon his lips and in his heart—singing and giving thanks unto his Heavenly Father! If Jesus himself could face the most terrible experience that has ever touched a human soul, and meet it wearing the "garment of praise," should we not wear it ourselves, and thus be victorious as we follow in his steps?

If Paul and Silas could wear that same garment of praise, with bleeding backs, and feet fast in the stocks; if the early disciples, after suffering mockings and scourgings and threatenings from priests and rulers, could go out from their presence rejoicing; if an Old Testament saint, with no knowledge of God's revelation through Christ which has come to us, could rise to that level of faith and confidence in God that enabled him with all Judah to sing a song of praise while the enemy faced them, why is it that we are sometimes so slow to put on that "garment of praise"? Why, indeed, do we not wear it continually, and, in the strength it provides be truly victorious in the doing of our Father's will?

What joy to the heart of God it must be to see a company of his people so in harmony with his will that whatever trials he permits to touch them only make more evident, more vocal, more impressive, their spirit of trust and their spirit of praise! Throughout the Bible

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God reveals how much he values the praises of his people.

And the voice of praise from the people of God must mean something to the world—at least to individuals in the world. We look out on the world today with all its chaos, perplexity, unrest, anxiety, and discouragement, and everywhere there is the spirit of fear and heaviness. But what an antidote for this is the song of praise upon the lips of God's people—that song which finds expression and amplification through the divine kingdom plan for the blessing of all the families of the earth!

Jesus has said to us, "Ye are the light of the world," and this is what the truth is as it shines out into a world of darkness, chaos, and confusion. The consecrated people of the Lord who bear this light, who sing this song of praise, are often confronted with the same distressing circumstances as the world, and are perplexed by the same problems, yet they are always thankful to the Lord, and continue their song of praise to him.

What a witness this must be to observing ones in the world. "All thy works shall praise thee, O Lord; and thy saints shall bless thee." (Ps. 145:10) As the "saints" bless the Lord, giving praise for his goodness and his great kingdom plan to bring peace and joy to all mankind, it must and does make some want to know the secret of such a transformed outlook and life. Indeed, in the day of their "visitation" the whole world will praise God.

What better contribution can we make to the comfort and help of those about us than the spirit of praise? The great thing about it is that often the spirit of praise is contagious. Praise is faith and trust made vocal. To wear the garment of praise helps to give us a true perspective. It gives us the spirit of courage. It keeps us in better health, and makes us easier to live with. It multiplies our influence for good. It makes us helpful to others. Above all, it brings joy to the heart of God.

But one may ask, Is it possible to be in the attitude of praise when one does not feel like it? This is a problem! But let us remember that praise is not an effervescent feeling, so that one necessarily wants to sing. Neither is it lightness of spirit, nor a smiling face in sorrow. True praise is a sincere acknowledgment of all the perfections of God in all his ways, and regardless of how his ways may touch us. It involves loving submission and obedience to the will of God. In this connection, think of Jesus in Gethsemane.

Jesus was sorrowful, weighed down "with the iniquities of us all," yet in his heart he praised God. We praise God for what he is and what he has promised to do, not for how well we feel, how prosperous we are, or what we are able to accomplish. Nor is praise to God merely the singing of hymns, or repeating the words, "Praise the Lord." We praise God when we do the best we can to enlighten others with respect to his

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glorious character, revealed so resplendently through the divine plan of salvation.

We praise God not for any wisdom of our own that enabled us to see and know him, but for the fact that he opened the eyes of our understanding to see and appreciate the "mysteries of the kingdom of heaven." It is not, or should not be, subject to the whims and moods of the every day vicissitudes of life.

So we should wear the "garment of praise" every day, and throughout all the experiences of life as we meet our daily responsibilities, letting it become a witness, a testimony of our trust in the promises of God. We cannot always be singing, but we can reflect the praise of God in our quiet, restful acquiescence to the will of God. We all realize the value and power of prayer. Let us become more acquainted with the power of praise.

On Thy church, O Power divine,
Cause Thy glorious face to shine!
Till the nations from afar
Hail her as their guiding star;
Till her light, from zone to zone,
Makes Thy great salvation known!

Then shall she, with lavish hand,
Scatter blessings o'er the land!
Earth shall yield her rich increase;
Every breeze shall whisper peace;
And the world's remotest bound
With the voice of praise resound!

WEEKLY PRAYER MEETING TEXTS

JANUARY 6—"So teach us to number our days, that we may apply our hearts unto wisdom."—Ps. 90:12 (Z. '01-333. Hymn 74)

JANUARY 13—"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."—I John 2:1 (Z. '01-233. Hymn 141)

JANUARY 20—"If ye endure chastening, God dealeth with you as sons; for what son is he whom the father chasteneth not?"—Heb. 12:7 (Z. '95-107. Hymn 184)

JANUARY 27—"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23 (Z. '99-140. Hymn 198)

Resurrection Prefigured

In Leviticus 23:11 we read, "And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." The Sabbath was the seventh day of the week; the "morrow after the Sabbath" would be, therefore, the first day of the week. Is this a type to show that Sunday would take the place of Saturday in Christian worship?

THE text which you have quoted is an interesting one; it is important too, for it is the only one we recall, which, in type, points to the time of our Lord's resurrection. It is also a strong confirmation that our Lord was only parts of three days in the tomb.

The 23rd chapter of Leviticus discusses the subject of the Passover. The Paschal Lamb was slain on the fourteenth day of the month Nisan; the first day of the feast of the Passover (or of unleavened bread) was the fifteenth day; the "sheaf of the firstfruits" spoken of in verses 10 and 11 of this chapter was offered on the sixteenth day which is termed "the morrow after the Sabbath." We believe all this was a type: the Passover Lamb pictured our Lord as "the Lamb of God, which taketh away the sin of the world," and the "sheaf of the

firstfruits" pictured the resurrection of our Lord as the "firstfruits of them that slept." (I Cor. 15:20) This picture is in harmony with the statement of the Apostle Paul as recorded in I Corinthians 15:4: "And he rose again the third day according to the scriptures."—Lev. 23:5, 6

The beginning of the month Nisan was determined by observation of the new moon after the spring equinox, hence the first day of Nisan, and therefore the fifteenth and the sixteenth, came on a different day of the week from year to year. For this reason it would appear that the waving of "the sheaf of the firstfruits" had reference to our Lord's resurrection rather than to changing the day for Christian worship from the seventh day Sabbath observed by the Jews to the first day of the week.

There is, however, much to be said in favor of Christians setting aside the first day of the week (Sunday) for worship, even though as children of God we should worship him with like sincerity every day. Our Lord was raised from the dead on the first day of the week; he first appeared to his disciples on that day, and certainly the early Corinthian brethren, and the church at Troas, met on the first day of the week, as, no doubt, did other churches which had been organized by the apostles.—I Cor. 16:2; Acts 20:7

Sons of God

The Dawn seems to make a distinction between those whom you call "the children of God" and the rest of us. Are not all men "God's children," even though some of us may appear to be "prodigals"?

IN A broad acceptance of the fact that God is the Creator, Father, Life-giver, all men may claim to be the children of God; but through our study of the Bible we learn that the privilege of "sonship" is restricted to those who are in covenant relationship with him. Certainly Jesus made a distinction—he did not consider the Pharisees children of God, for he said to them, "Ye are of your father the Devil." (John 8:44) In his explanation of the Parable of the Wheat and the Tares, Jesus made a definite separation between individuals by saying, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one."—Matt. 13:38

Through Adam's transgression of the divine law, mankind lost its relationship to God and is under the condemnation of sin. The reason Jesus came at his first advent was to provide a way back to fellowship with our Maker. Through his obedience to the divine purpose he "tasted death for every man" and thus provided "a ransom for all, to be testified in due time." (Heb. 2:9; I Tim. 2:6) Thus the way was opened for those who accept him as their personal Savior,

and who dedicate themselves to God, to come back into the relationship of "sons." In harmony with this plan for human redemption is the Bible record which says, "To them that believe on his name" he grants the "power [privilege] to become the sons of God."—John 1:12

The Apostle Paul also recognized that all men could not rightfully claim to be the children of God, and in Romans 8:14 he set down a principle which should appeal to all who have a sincere love for righteousness by saying, "For as many as are led by the Spirit of God, they are the sons of God."

During the next age, when the kingdom of God is established on the earth, those now separated from God because not in covenant relationship with him, if they accept Jesus Christ as their Redeemer and consecrate themselves to God, will be brought again into the relationship of children. They will obtain eternal life by virtue of the merit of Christ's ransom sacrifice and their obedience to the rules of the kingdom. Thus he will be their "Everlasting Father" as foretold in Isaiah 9:6.

Transgression

Please explain what is sin?

"ALL unrighteousness is sin." (I John 5:17) Transgression of any law of God is sin. A lust for that which God's law has forbidden is sin. I John 3:4 reads, "Whosoever committeth sin transgresseth also the law: for sin is the trans-

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gression of the law." James 1:15 reads, "Then when lust [inordinate desire] hath conceived, it bringeth forth sin: and sin, when it is finished [full grown], bringeth forth death." And again, Romans 3:23 reads, "For all have sinned, and come short of the glory of God."

But let us also remember Romans 6:23 which assures us, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," and Peter's corroboration, as recorded in I Peter 1:3, 4, which reads, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled [unstained by sin], and that fadeth not away, reserved in heaven for you."

Resisting Sin

What is the meaning of the text, "Sins of omission and sins of commission"?

THERE is no Bible text containing the words which you quote. This is an expression used to describe two difficult faults, and, of course, can apply to faults against which the children of God must strive. A sin of "omission" is to neglect or fail to do something which should be done; it denotes neglect or carelessness in fulfilling one's obligations. Failure to attend bible study, if such classes are available, could indeed be a sin of omission or neglect.

On the other hand, a sin of

"commission" is to perpetrate or do something wrong or sinful. The expression generally refers to the intentional following of a course which is known to be wrong, rather than unintentional misdeeds. We, as Christians, must be on guard always, for our desire is to do the will of God. Sin is a noxious weed, which grows without cultivation, and manifests itself in many forms.

Let us therefore be watchful, and uproot from our hearts any tendency toward carelessness, and any disposition toward that which would surely draw us away from the Lord and hinder us from enjoying the close fellowship with him, which is one of the rewards of faithfulness.

The Great Multitude

Revelation 7:9-17 speaks of a great multitude who come out of great tribulation and stand before the throne of God. How do these compare with the "little flock" of Luke 12:32?

IT IS our opinion that all who are called, consecrated to God, and begotten of the Holy Spirit, can claim the promise of Ephesians 1:18, which is, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Those called out of the world, who have chosen to walk the narrow way which, during this Gospel age, leads to life eternal, are exhorted to forget the world and the things of the world.

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Colossians 3:1-4 speaks to these, saying, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Being dead to this world, these consecrated ones are exhorted to faithfulness; for, having given up their earthly rights and privileges assured to them through the ransom sacrifice of our Lord, if unfaithful, the result would be disaster, death—the second death.—Heb. 6:4-6; 10:23-27

But there are degrees of faithfulness. Some are completely faithful and receive a full reward. To these, the promise of Revelation 2:10 applies, "Be thou faithful unto death, and I will give thee a crown of life." These faithful ones are spoken of as "a little flock," in number, 144,000.—Luke 12:32; Rev. 7:3, 4; 14:1

However, some who start in the way for the high calling of God in Christ Jesus lack the love and zeal necessary for sacrificing, or laying down their humanity, after having made a covenant with God to do so. (Ps. 50:5) This lack of complete faithfulness, represented by their robes being soiled, deprives them of a place in the throne; but, because of the goodness and mercy of God, they are given a place "before the throne of God." These are the great multitude spoken of in the text of our question.

The Revelator pictures both the bride (the little flock) and the

great company clothed in "fine linen clean and white," and tells us that "fine linen is the righteousness of saints." (Rev. 19:7, 8; 7:14) This is the imputed righteousness of Christ which is given to all who are begotten of the Spirit. (Isa. 61:10; Rev. 3:18) But the "great company" has permitted their robes to become spotted, contrary to the admonition of James 1:27, which reads, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Revelation 7:14, 15 reads: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." In verse 11 we also read, "And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God." All recognize that angels are a spiritual class, and with them the great company is "before the throne"; therefore it seems reasonable to conclude from this text alone that the great multitude is also a spiritual class. Also, this "great multitude," like the "little flock," are shown to be "called out" [Greek, *ekklesia*] from "all nations, and kindreds, and people, and tongues." (Rev. 7:9) Many other scriptures support this conviction.

The "Wages" of 1954

"He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."—JOHN 4: 36

THE "wages" received by the Lord's people in return for their labor in the "harvest" field are the present-day fruits and rewards of their efforts, the many evidences which they receive that the Lord's blessing is upon their loving sacrifices for him and for his people. Indeed, just to have the privilege of serving the Lord is in itself a rewarding experience, bringing joy to our hearts through the realization that we have the high honor of being "workers together with him."

If we have received the truth in the love of it, our first and continued impulse will be to pass on the glad tidings to others. The truth reveals the glorious character of God, and we see him as a God of love whose joy it is to bestow blessings upon his creatures. This vision of our God, in which we see him "high and lifted up," fills us with the desire to be like him, and therefore to do all we can to share our blessings with others. We realize, in fact, that the glorious vision of truth invites us to become messengers of the Most High God, and rejoicing in this great honor we respond, "Here am I; send me."—Isa. 6: 1, 8

This willingness, even determination, to spend and be spent in the Lord's service is in keeping with the Holy Spirit's commission as outlined in Isaiah 61: 1-3—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Jesus quoted part of this passage and applied it to himself, omitting the reference to the "day of vengeance." As his body members at this end of the age, when the prophetic "day of vengeance" is upon the

world, to bear witness to its meaning in relation to the divine plan is also a part of the purpose of our preaching the "good tidings."

Ours is indeed a full commission, and in response to the impelling power of the Spirit, through the truth, the Lord's people throughout the earth during 1954 were a happy band of messengers. They made faithful use of every opportunity to tell the whole world the blessed tidings that the kingdom of the Lord is at the door. They rejoiced to proclaim that all held captive by the chains of superstition and error will soon be enjoying the freedom of the truth, and that the prisoners of death will have the "gates" of hell opened and their release assured.

The united service of the brethren included their labors for one another, that spiritual assistance which the "feet" members of the body of Christ have the privilege of giving to their brethren who are walking in the same narrow way. The reaching and encouraging of the brethren is, in fact, or should be, our principal objective in proclaiming the glad tidings. We should never assume that all our brethren for whom we are commissioned to lay down our lives are already associated with us, attending our meetings and enjoying that "fellowship of kindred minds" which is so like to that above.

It has been a blessed experience to note the enthusiasm of the Lord's people everywhere for the service to which we all have been called. In every field of activity a loving spirit of self-sacrifice and devotion has been manifested—for the Lord first, for his truth, and for the brethren. It is seen at the local, district, and general conventions; at the class meetings; and by faithfulness in the distribution of literature, personal witness work, contributing to the financial needs of the ecclesias and the general work. Potent in its support of all that the brethren are doing to glorify the Lord is the continuous voice of prayer that ascends to the throne of heavenly grace from his consecrated saints in every land.

There is, perhaps, no greater joy for a new creature in Christ Jesus than to see evidence in the lives of others that the Lord has opened the eyes of their understanding and is revealing to them the mysteries of the kingdom of heaven. This is specially true of those whom the Lord uses, directly or indirectly, as the messengers of truth to those whom, through Christ, he is drawing to himself. Many, especially of the isolated, may not come into personal touch with any of these "newcomers," and therefore might conclude that

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the Lord is no longer giving the increase, but we are happy to report that he is still giving the increase to the united efforts of his people. From our observations, we can say that more people accepted the truth and made a full consecration to the Lord during 1954 than during many previous years.

This new and deep interest in the truth has not been merely in one section of the country. It has been general, and in every country where the brethren have been active in proclaiming the truth. Besides, every method of disseminating the truth has been blessed by the Lord to this end. The greater number of the newly interested first heard the truth over the radio. This is natural, because through the radio the truth is given a wider circulation than is possible by any other method. But some of the new ones were introduced to the truth at public meetings, some by reading a tract or a kingdom card, and others through personal witness work.

In any event, however, it is the united and general efforts of the brethren that the Lord is using to reach those to whom he wishes to reveal the mysteries of the kingdom. This means that the "wages" of joy belong to all. It is our common heritage. The radio programs are not the work of one or two, but of all the Lord's people, for without the co-operation of all they could not be on the air. The public meetings at which some heard the message were not just the efforts of those who lectured, but of all who helped to make the meetings possible. Even in personal witness work, which is so effective, the tract, or booklet, or book that is given to another to read, is provided by the self-sacrificing efforts of others.

So let us all rejoice together that during 1954 many the world over received the light of the knowledge of the glory of God, and are now with us in the truth, enjoying the blessed fellowship of kindred minds which means so much to those of "like precious faith." The new interest is not confined to any particular age bracket. Some are elderly, some are very young, and many between. What a joy it is to receive a letter which says, "I am sixteen years old, and have accepted the truth." One wrote, "I am fifteen years old." Equally inspiring are the letters which say, "I am eighty years old, and I thank God that I have at last found the truth, and I want to do all I can during my remaining years to help make it known to others."

And, as already indicated, this new interest has appeared in many countries, to some extent even in the Iron Curtain countries.

At a convention in Naples, Italy, twenty symbolized their consecration by water immersion. They were baptized in beautiful Naples Bay. In France, thirty newly and deeply interested radio listeners attended a one-day convention, rejoicing in their new-found fellowship. Twos and threes in various parts of France are asking for help in getting study meetings started. So we might go on and refer to the encouraging experiences of the brethren in many countries. In our February issue we hope to publish a number of reports from these brethren themselves, which, we are confident, will be very stimulating.

We have all had a share in this work of the Lord's vineyard, and can rejoice together that he has given us this opportunity to co-operate with him. In Revelation 19:7 we read of a time when the Lamb's "wife" has made "herself ready." No one follower of the Lamb, as an individual, becomes the bride of Christ. (Rev. 21:2) The "bride" consists of all, so the "bride" making "herself" ready describes the general and united work of the Lord's people as together they lay down their lives for one another through the service of the truth.

Free Literature

Our statistical "Good Hopes" report appears on page 54. A comparison with last year's report will indicate one hundred percent increase in tract pages of free literature distributed. This is accounted for in part by the enthusiasm of the brethren in the distribution of the monthly radio circulars. In the United States, Canada, and Great Britain, nearly one and one-half million of these were distributed. During the year we received many reports showing that in the districts where these circulars were distributed there was an increase in the number of radio responses. We think this is especially significant, for it reveals that despite the alluring competition of television, people will tune in their radios to programs of interest when they are called to their attention. Here, then, the Lord has given his people the opportunity to make this extra effort in order that the radio witness might be the more effective.

The distribution of tracts and cards for public meetings was also most encouraging. Free literature of every kind was widely used during the year. The sending out of consolation cards to relatives of the deceased received a fresh impetus through the provision of a new and attractive folder, especially designed for the purpose. This

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new folder is bringing a much more encouraging response than did the former cards. We suggest that any who may not now be engaged in this work, might look into its possibilities.

The number of free booklets mailed out is down a little from the previous year. This is due largely to a slight decrease in radio response, which, in turn, is the result of television competition. We are hopeful that this will be overcome to some extent in 1955 through the use of the new set of booklets which are being published under the general title, "The Book of Books." At the time this report is being prepared it is too early to know, although the responses during the first weeks of the new programs showed an encouraging increase.

But even though the mail response to the broadcasts is not so great as it was before the advent of television, the radio is still a most satisfactory and effective means of disseminating the truth, in foreign countries and in America as well. In former days, prior to the radio, the public meeting was considered one of the best means of making direct contact with the people. In those days it was not uncommon to have an attendance at a public meeting of from one to three thousand people—sometimes even more. But each of those large meetings cost as much as our present world-wide broadcasts. So now, through the radio, millions almost the world over are hearing the message at a cost no greater than was frequently spent on a single public meeting, which, of course, witnessed to the truth only in a single community.

Nor is the low dollar cost the only consideration in connection with the radio witness. In times past, there were a thousand colporteurs carrying the message into the homes of the people by the printed page. There were upwards of a hundred pilgrims giving public lectures. Today, by comparison, the number of those available to do this personal work is small. The radio is the only medium now available by which a general witness can be given. The marvelous zeal of the few workers now available to distribute literature results in putting the message into only a small fraction of the homes of the country, and there are almost numberless villages, towns, and cities where no literature at all is distributed. The radio reaches all of these places, and in them all there are interested listeners who look forward to the weekly broadcasts as their main source of spiritual enlightenment and comfort.

These are some of the reasons the brethren are enthusiastic in their desire to have the radio work continue. And we are confident that it will. During 1954 there was a slight decrease in radio donations. However, more was donated to the General Fund than during 1953. This, plus a small reserve from a legacy received during the previous year enabled us to finish the 1954 network contract, and to continue the foreign broadcasts as well. In the 1955 contract we have made a slight reduction in the number of stations to bring the cost in line with what we may reasonably expect the donations for the year to be. There are still more than three hundred stations broadcasting the message each week.

During 1954 we published a graph each month to indicate the relationship of radio donations to radio costs. Judging from expressions of appreciation, the brethren generally were glad to have this information, some wishing only that it might have been more in detail. However, for 1955 we have decided to discontinue publication of the graph. We believe, though, that the brethren want the radio work to continue, and if this should begin to seem impossible before the next yearly financial report is published, we will let you know.

Another reason we have made a slight curtailment of radio costs in this country is to assure the continuance of the foreign broadcasts. In fact, since the beginning of the present fiscal year, we have added the German-language broadcasts over Radio Luxembourg, and we are now preparing Spanish-language literature and programs to be broadcast over Radio Tangier. They will be heard throughout Spain, and in the Spanish-speaking sections of North Africa. When ready, these programs will also be available for use in Spanish-speaking districts of the Western Hemisphere.

Pilgrim Service

The Lord's blessing was upon the pilgrim service throughout the year. Classes served by the traveling brethren have reported the great encouragement they have received from the ministry of the pilgrim brethren. The number of meetings addressed, and the total attendance, are considerably above the figures for the previous year, and in this, of course, we rejoice. Additional brethren have also been available for full time, or nearly full time, in this branch of the work. There are prospects of still others being added to the list during the present year.

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Brethren serving as full time or nearly full time pilgrims during 1954 were: C. W. Zahnow; J. Y. MacAulay; Bertram Cooper; G. P. Ostrander, and Samuel Baker.

A number of the brethren who serve as elders in their local ecclesias are finding rich blessings from devoting their vacation periods to serving the classes, or holding extension meetings in territories where there are at present no classes. This constitutes a much appreciated auxiliary pilgrim service, and there is room in the field for many more who may wish to serve in this way. During the fiscal year ending September 30, 1954, the following brethren devoted at least three weeks, and many of them much more, to the pilgrim work:

Everett Murray; Jens Copeland; William A. Baker; G. R. Pollock; August Swanson; Ernest G. Wylam; Leon H. Norby; Michael A. Stamulas; E. Harry Herrscher; Daniel J. Morehouse; George M. Wilson; Adolph Obenland; Edward G. Lorenz; Chester A. Sundbom; George O. Jeuck; Ignazio Comparato (in Italy); Orlando D. Deifer; John A. Meggison; Arthur B. Newell (in Germany, Austria, and Great Britain); Peter Kolliman; J. H. Murray (in British Isles); William Pampling (in British Isles) and W. N. Woodworth.

As in previous years an additional number of brethren found it possible to serve on week-ends. A number of the larger classes conduct an excellent service in supplying speakers for nearby smaller classes, and for extension meetings. Among these are Los Angeles, Chicago, Detroit, Grand Rapids, and Pittsburgh. We list these appointments when requested. In the week-end service which the Pilgrim Department of The Dawn helped to arrange, the following brethren participated (many of those already listed also served considerably on week-ends, but their names are not repeated):

Henry E. Anderson; M. C. Mitchell; Felix S. Wassmann; Arthur H. Krumpolt; Fred A. Bright; Eugene Burns; Kenneth W. Rawson; David Dinwoodie; Raymond J. Krupa; Charles Janke; George B. Clark; Alfred E. Smith; J. H. L. Trautfelter; W. N. Poe; Victor E. Samuels; Claude R. Weida; C. A. Cornell; C. A. Dickenson; J. H. Humphrey; W. Clarke; P. Watts; A. Boyce; J. Leslie McKeown; R. J. Philip; W. F. Reader; W. Wallace; G. A. Ford; Russell Dean; George M. Jeuck; Stuart Livermore; Ludlow P. Loomis; S. E.

Ranger; Wilbur N. Poe; E. R. Wilcox; Edward Fay; R. E. Mitchell; and W. J. Hollister.

The statistical report on page 54 indicates the total number of meetings, class and public, served by all the brethren listed above. It has been a happy and blessed service in which all concerned have rejoiced. There have been encouraging developments in connection with the pilgrim service in overseas countries. These will be reported next month.

Recorded Lecture Service

The recorded lecture service is a sort of auxiliary to the personal visits of the brethren. More and more of the isolated and smaller classes are requesting this service, and many encouraging reports have been received by those who are using it. These recorded lectures are sent free, on loan. They are on tape, recorded at a speed of 3¾ inches per second. Full information will gladly be furnished upon request.

The Present Year

The general work for the present fiscal year thus far is very encouraging. The world situation is such that the Gospel of the kingdom can still be proclaimed in many countries, and the brethren generally are zealously desirous of making the best possible use of these favorable conditions, not knowing when the dark "night" might settle down upon the nations, in which "no man can work." Those of us at The Dawn share this viewpoint, and will do our best to co-operate to the full extent of our ability.

The Lord willing, the radio witness will be continued with approximately the same coverage as at present. We will also, if possible, continue to furnish free tracts and cards for general distribution, for advertising the radio witness, for public meetings, and for comforting the bereaved, in whatever quantities the brethren order. The pilgrim service will be continued, and perhaps augmented.

These are all efforts in which we "work together" with one another and with the Lord. Apart from the Lord we can do nothing, but with his help blessing our united spirit of zeal and sacrifice, we are confident that whatever he wants accomplished will be done. And, as we continue to labor together in the harvest field, may it be with an eye single to his glory, rejoicing in the "wages" of joy which will be our daily portion through the knowledge that we are in partnership with our Heavenly Father and with his beloved Son.

Statistical "Good Hopes" Report

October 1, 1953—September 30, 1954

	Received	Transferred	Expended
General Fund	\$ 39,888.78	-\$39,888.78	
Radio Fund	133,860.23	26,153.24	\$160,013.47
Traveling Speakers Fund	4,550.58	3,836.34	8,386.92
Free Literature Fund	985.60	10,586.70	11,572.30
Free Subscription Fund	115.00	400.00	515.00
Overseas Fund	1,991.30	9,018.15	11,009.45
Bequests	4,402.18	- 4,402.18	
Dawn Publications, Subscriptions, etc.	31,338.11	8,912.64	40,250.75
Total Receipts and Expenditures	<u>\$217,131.78</u>		<u>\$231,747.89</u>

GENERAL FUND: \$39,888.78 was contributed to this fund during the year, which was allocated to other funds as required.

RADIO FUND: \$160,013.47 was spent to cover the cost of "Frank and Ernest" broadcasts on the Mutual Network, and on other stations in the United States, Canada, Europe, India, and Africa; in the English, French, and Italian languages, totaling in excess of nineteen hundred individual broadcasts. This expenditure also includes the cost of preparing electrical transcriptions, tape recordings, and other items incidental to bearing witness to the truth over the radio.

TRAVELING SPEAKERS FUND: Pilgrim service was supplied to 2,219 class meetings, with a total attendance of 72,334; and to 217 public meetings, with a total attendance of 16,991. This service was at a total cost of \$8,386.92.

FREE LITERATURE FUND: Total charge against this fund is \$11,572.30. This charge includes the cost of publishing and shipping 10,535,024 tract pages of free literature, such as tracts, radio circulars, kingdom cards, etc., and also 73,778 free booklets.

OVERSEAS FUND: \$1,991.30 was donated to this fund during the year, while total expenditures for overseas work amounted to \$11,009.45. This figure includes financial assistance to the work in Italy and Germany, as well as the cost of publishing and shipping French, German, Danish, Swedish, Italian, and Greek literature, including an Italian Manna and Hymn book.

Expressions of "Good Hopes" may be sent as desired, to any of the Funds—General; Radio; Traveling Speakers; Free Literature; Overseas; and Free Subscriptions.

An Inheritance Incorruptible

THE common belief of mankind in general is that our natural birth made us sons of God, with an immortal soul, and that at death we all automatically become spirit beings, more alive than ever; but this is unscriptural and untrue. Actually we were born in sin, and shapen in iniquity. This made us, by nature, the children of wrath, subject to death, extinction.

The Scriptures clearly show that it was not until **after** the resurrection of Jesus Christ from the dead, and the outpouring of the Holy Spirit at Pentecost, that the consecrated followers of Jesus could be begotten to a living hope, to an inheritance incorruptible, immortal, reserved or preserved, in heaven, as stated by Peter: "Blessed be that God and Father of our Lord Jesus Christ, who according to his great mercy, has begotten us again (or anew) to a living hope, through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and unfading, preserved in the heavens for you."—I Pet. 1:3, 4 (Diaglott)

Preserved in Heaven

The word "inheritance," according the English dictionary, means

"that portion or blessing that is possessed, or is to be possessed by one, by reason of its being handed down without its having been purchased by the possessor." One does not purchase an inheritance.

The richer an earthly estate is the more it excites the malice and diligence of deceitful men to deprive the rightful heir of it. But the Apostle Peter comforts the heirs of this great salvation, assuring them that although our inheritance is excellent and precious, it is also certain and safe; "laid up," where it is beyond the reach of all adverse powers—reserved, or preserved, in heaven. Our enemies, including the Adversary himself, cannot possibly attack our inheritance. Nor can they overrun and destroy us even though we are in their midst, for he who is for us is more than all that can be against us.

New Creation

The whole groaning creation has been waiting for something—unconsciously perhaps—and is still waiting. For what? For "the manifestation of the sons of God"—waiting for these sons of God until their faithfulness unto death has been proved, and they are all actually in possession of that incorruptible inheritance—the divine nature.

This divine family of sons, consisting of our risen Lord and his

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glorified church, can rightly be termed a "new creation." The making or bringing into being of this new creation is a mighty and wonderful work. It is a work of surpassing strength and beauty, bringing into fullest action exhaustless resources of divine power, sounding the depths of unfathomable wisdom, and compassing eternity in the stupendous purpose of God. This is indeed a divine family, like unto our Heavenly Father's own glorious nature, immortal.

Through Suffering

Our inheritance is quite safe, "preserved in the heavens for you." But we remember our Lord's words: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:22) And the Apostle Paul explained: "Know ye not that so many of us as were baptized unto Jesus Christ were baptized into his death?" And, "if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:3, 5

This baptism into his death involves the full surrender of our will to him, consecrating our all to follow and obey him even unto death. With this burial or immersion of our will into the will of Christ, we are begotten by the Holy Spirit, and by the Word of truth, to the new nature. As new creatures in Christ Jesus we now walk in newness of life. As Jesus faithfully bore witness to the truth, and demonstrated his loyalty in

connection with it, so with us. And as Jesus was, during this process, completed (as a new creature) through sufferings, so with each member of the true church.

Worthy

Our training as footstep followers of Jesus is to the end that we become like him—conformed to his image—and we are to be proved worthy. At times we may find that growth in Christlikeness is slow and painful, especially when the flesh rebels against our Father's discipline. It is true that the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary, the one to the other.

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." And, "if we walk in the light, as he [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." It is our privilege also to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—I John 1:7; 2:1; Heb. 4:16

Jesus, through the Revelator, has promised, "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21) Thrones of earth cannot be compared with this glorious heavenly inheritance with Christ Jesus, our beloved Lord, beyond the veil.

Press Along the Line

The hope of being "with Christ" stood out prominently in the zealous Paul's mind. Looking forward with joyful anticipation to the first

resurrection, his earnest desire was to be with him. The prize of joint-heirship with his Lord, and the great privilege of being engaged with him in the future kingdom work, seemed to him worthy of every sacrifice and every effort which he could possibly put forth.

Here are some of Paul's words recorded in Philippians 3:7 and onward (**Diaglott**): "Whatever things were gain to me, these I have, on account of the Anointed One, esteemed as a loss. But then, indeed, I even esteem all things to be a loss, on account of the excellency of the knowledge of the Anointed Jesus my Lord; (on whose account I suffered the loss of all things, and consider them to be vile refuse, so that I may gain Christ, and may be found in Him. . . . One thing I do; even forgetting the things behind, and stretching forth towards the things before, I press along the line [to the goal, or aim, of my earnest desire] towards the prize of the high calling of God by Christ Jesus."

Thus Run

Like the apostle, we must have intensity of aim and purpose for this high calling, this incorruptible inheritance. We cannot drift into it. We, as with Paul, must give diligence to lay hold on that for which we have been laid hold on by Christ by growing in Christ-likeness, and being active in our Father's service. This calls for energy and zeal. Picturing athletes running on a race-course, it should be noted that just as the winner of the contest goes all-out,

earnestly, yet wisely, expending all available enthusiasm, energy, and zeal to gain the prizes, so to this same degree of earnestness and intensity of purpose we are exhorted to run.

"Do you not know that those running in a race-course, all indeed run, but one receives the prize? Thus run [you Christians thus run, just like the winner], that you may **obtain**." (I Cor. 9:24, **Diaglott**) The Greek word here translated "obtain" actually means to receive or obtain thoroughly or fully. We are, indeed, to obtain in the complete and final sense.

First Resurrection

We cannot now fully comprehend all that our glorious heavenly inheritance will be. "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him." (I John 3:2) Truly an incorruptible inheritance! All the wealth of this world could not buy, nor purchase, our inheritance. Indeed, none of the riches of this world could buy even the Holy Spirit by which we are begotten and sealed, and which is the earnest, or assurance, or pledge, of our inheritance. All this is granted to us by divine grace. "According to his abundant mercy" hath our Father begotten us, who, as stated in I Peter 1:5, "are kept [or guarded] by the power of God through faith."

Continued implicit faith and loyal obedience to God's Word and will are required. "Be thou faithful unto death, and I will give thee a crown of life." "Blessed and

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holy is he that hath part in the first resurrection . . . they shall be priests of God and of Christ and shall reign with him a thousand years." (Rev. 2:10; 20:6) This divine family is none other than the "new Jerusalem," the heavenly

city, spiritual Zion, God's dwelling place forever.

We obtain this inheritance through birth in the first resurrection. "And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her."—Ps. 87:5

Chosen Zion

"Jehovah hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it."—Psalm 132: 13, 14

And can it be, that God designs with you and me, for ever—
more to dwell?

Can his great might secure for us, the right to be his Israel?
A people chosen to proclaim his worth?
To sound the praises of his glory forth
And 'stablish his great kingdom in the earth?

This poor, weak clay, can he transform it in such a way that
it shall yield divinity?

This sin-stained mind so cleanse, that he in us shall find
affinity?

Th' abode of his eternal rest?
That habitation which he loveth best?
His chosen Zion? City ever blest?

If this be so, not all the wealth this world can know, will me
suffice;

Nor name, nor fame, nor power, nor pleasure here below,
my soul entice.

How poor these transitory things of earth,
Beside this treasure of unending worth,
This heavenly fellowship, this royal birth!

Can we be subjects of our God's desire?
Doth he our loving fellowship require?
And to this height may such as we aspire?
How grand to know his never-failing Word proclaims it so!
Here Lord, I fully yield myself to thee,
Work out thy gracious purposes in me,
Until in heaven thy blessed face I see,
And dwell with thee, through all eternity.

THE BRITISH SECTION

J. H. MURRAY

SPEAKERS' APPOINTMENT

A. BOYCE

Leigh (Afternoon)	January	9
Letchford (Evening)		9

W. CLARKE

Anerley	January	30
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C. A. CORNELL

Ipswich	January	16
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J. LESLIE McKEOWN

Clonelly	January	2
Clonelly	February	6

Oxford	January	23
Leigh (Afternoon)	February	13
Letchford (Evening)		13
Luton		27

W. E. PAMPLING

Eastleigh	January	30
Guildford	February	6

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"Radio Luxembourg"

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

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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

LETTERS OF APPRECIATION

From South Africa

Dear Brothers in Christ: I have listened to your programme and I can assure you that I found it to be a great blessing and very instructive. I hope it is not too late to obtain a copy of the "Creation" book; in fact, I would like two copies if possible. My father is a Protestant minister, and he would also like to have one. Praying that God will richly bless the work you are doing, I am, Your brother in Christ.

Is Now Well

Dear Sirs: I would be lost without one of your booklets in my pocket. I am a shipping clerk, and any new envelope which is the right shape and size, in goes one of your booklets. I can never thank God enough for putting your books and The Dawn into my hands. I was sick at heart, but now I am well. Yours truly, D. W. C., Mich.

The Only Contact

Dear Brethren in Christ: I first heard the truth over six years ago on the "Frank and Ernest" radio program. I have continued to study and have gradually seen more and more of God's plan of redemption for the world and our blessed hope of joint-heirship with our Lord. And I am so thankful for The Dawn Magazine which you have been so kind to keep sending to me free. It is the only contact I have with truth people, and it

really means a lot to me. Yours in his service, Mrs. C. C., Mo.

Used in the Men's Club

Gentlemen: Please send me your booklets, "Destiny" and "Survival." Could I get a copy of your discussion on Survival? I would like to use this word for word at one of our Men's club meetings. Your discussions have impressed me very much and have helped me to see things in a better light. I will use your booklet, "Does God Answer Prayer?" at our next Men's Club meeting. May God bless you in your work. N. Y., N. J.

Recorded Lectures Appreciated

Dearly Beloved Brethren: Greetings of gratitude in the name of earth's new King! This is just to let you know how much we appreciate your labor of love on our behalf by sending us the tape recordings. I wish you could have seen the intent interest shown by our little class, and three new ones, while they listened to the lecture, "The World's Only Hope." You would have received big "wages" for the time and energy it required prepare and deliver it. One new sister who had borrowed my machine ran it twice through without stopping. Cordially, H. N. W., Calif.

Proved Helpful

Dear Brethren: Greetings in Jesus' dear name! We have re-

LETTERS OF APPRECIATION

turned to you by regular parcel post the lecture by Brother Lorenz, and will be happy to receive another of the recorded lectures. We find these very helpful. As some of our elders have been ill this year, the recorded lectures have proved very useful in taking care of some of the meetings. Sincerely yours, M. S., Secy., Wash.

Received in Italy

Dear Brethren of "Aurora": I have just listened to your program over Radio Monte Carlo, and would also like to receive any literature you may have which I can distribute to those whom the Lord causes me to meet and tell the good tidings of his love and blessed kingdom. May the peace of God be with you all. Your brother in Christ—S. G. M., Italy.

Received in Italy From Argentina

Dear Brethren: We are a group of Bible Students composed of Argentines, Rumanians, and Czechoslovakians. We desire very much to receive your Italian literature. May we ask you to send us a copy of "The Divine Plan of the Ages," "God and Reason," and other literature. Please also send us the "Aurora," [Dawn] Magazine. We salute you in the blessed hope of the kingdom of God.—L. I., Argentina

Italian Programs Enjoyed in Spain

Dear Sirs: Every week I listen to your very interesting program from Radio Monte Carlo. I can-

not speak or write Italian, yet I understand most all of it, and I know it will please you to realize that even in Spain we listen with much attention and great joy, because it is a marvelous thing to us to hear you explain the Word of God. It would be grand indeed if your programs could also be broadcast in the Spanish language. Here in Bilboa we can hear it very plainly. Best wishes, with love, In the name of Christ.—L. V., Spain

Awakened

Dear "Frank and Ernest": God bless you, and may he strengthen you to continue his good work, and help men to hope and pray for the kingdom which you are proclaiming through your radio programmes. I enclose a postal order, please accept for your work; I shall be forwarding you further sums of money in postal orders periodically, to help you in your work of spreading the Word of God. Thank you for awakening my mind, and bringing me new hope and interest through your radio discussions. They are a source of great comfort and hope. God bless you in helping thousands of people to see the light and mysteries of the Bible. Yours dutifully, C. McG., England.

Most Inspiring

Dear Sirs: Please send me your booklet "The Judgment Day" as offered from Radio Luxembourg. Your dialogues are most inspiring and helpful, and are greatly appreciated. They are of the utmost importance. Many thanks. Yours sincerely, L. G., Eire.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON			
Miami, Fla.	January	2	
SAMUEL BAKER			
Cleveland, Ohio	January	16	
Toledo, Ohio		17	
Piqua, Ohio		18, 19	
Muncie, Ind.		20-23	
Indianapolis, Ind.		24	
Columbus, Ind.		25	
Salem, Ind.		26	
New Albany, Ind.		27	
West Frankfort, Ill.		28	
Cape Girardeau, Mo.		30	
WILLIAM A. BAKER			
St. Albans, L. I., N. Y.	January	13	
Paterson, N. J.		16	
Pottstown, Pa.		20, 21	
Reading, Pa.		23	
Allentown, Pa.		24, 25	
Easton, Pa.		26	
Baltimore, Md.		30	
K. BARRETT			
Seattle, Wash.	January	5	
Tacoma, Wash.		6	
Portland, Ore.		7, 9	
The Dalles, Ore.		10	
Boise, Idaho		11	
Salt Lake, Utah		12	
Denver, Colo.		13	
Colorado Springs, Colo.		14	
Lamesa, Tex.		16	
Ft. Worth, Tex.		17	
Dallas, Tex.		18	
Shreveport, La.		19	
Waynesboro, Miss.		20, 21	
Birmingham, Ala.		23, 24	
Atlanta, Ga.		25, 26	
Knoxville, Tenn.		27, 28	
Hendersonville, N. C.		30, 31	
JULIUS BEDNARZ			
Covert, Mich.	January	16	
WALTER Blicharz			
Adrian, Mich.	January	16	
BURTON BROWN			
Phoenix, Ariz.	Dec. 31-Jan.	2	
CHARLES M. CHUPA			
London, Ont., Can.	January	9	
GEORGE B. CLARK			
Richmond, Va.	January	16	
RUSSELL DEAN			
Philadelphia, Pa.	January	1, 2	
Groton-New London, Conn.		15, 16	
ORLANDO D. DEIFER			
Easton, Pa.	January	16	
EDWARD FAY			
Phoenix, Ariz.	Dec. 31-Jan.	2	
Sacramento, Calif.		9	
THOMAS FAY			
Phoenix, Ariz.	Dec. 31-Jan.	2	
EARL FOWLER			
Phoenix, Ariz.	Dec. 31-Jan.	2	
WILLIAM J. HOLLISTER			
Phoenix, Ariz.	Dec. 31-Jan.	2	
JOHN G. HULL, JR.			
Riverside, Calif. (Morning) ..	January	16	
Pomona, Calif. (Afternoon) ..		16	
GEORGE M. JEUCK			
New Haven, Conn. (Morning) ..	January	16	
Waterbury, Conn. (Afternoon) ..		16	
PETER KOLLIMAN			
Washington, D. C.	January	23	
ARTHUR H. KRUMPOLT			
York, Pa. (Morning)	January	16	
Lancaster, Pa. (Afternoon) ..		16	
RAYMOND J. KRUPA			
Philadelphia, Pa.	January	1, 2	
Wallingford, Conn. (Morning) ..		16	
Bridgeport, Conn. (Afternoon) ..		16	
C. STUART LIVERMORE			
Allentown, Pa.	January	30	
LUDLOW P. LOOMIS			
Albany, N. Y.	January	9	
EDWARD LORENZ			
Phoenix, Ariz.	Dec. 31-Jan.	2	
JOHN Y. MAC AULAY			
Phoenix, Ariz.	Dec. 31-Jan.	2	
ADAM MISKAWITZ			
La Salle, Ill.	January	16	

SPEAKERS' APPOINTMENT

MARTIN C. MITCHELL		GEORGE P. RIPPER	
Philadelphia, Pa.	January 1, 2	Phoenix, Ariz.	Dec. 31-Jan. 2
Paterson, N. J.	30	BERT ROSE	
DANIEL J. MOREHOUSE		Flint, Mich.	January 2
New York, N. Y.	January 9	STEPHEN ROSKIEWICZ	
LEON H. NORBY		Chicago, Ill.	January 1, 2
Philadelphia, Pa.	January 1, 2	ALFRED L. SMITH	
Wilkes-Barre, Pa.	16	Wilmington, Del.	January 9
Boston, Mass.	23	MICHAEL A. STAMULAS	
ADOLPH OBENLAND		Pottstown, Pa.	January 30
St. Petersburg, Fla.	January 4	W. STROMBERG	
Cairo, Ga.	5	Gary, Ind.	January 16
Mobile, Ala.	6	CHESTER A. SUNDBOM	
Lake Charles, La.	7	Chicago, Ill.	January 1, 2
Galveston-Houston, Tex.	9	AUGUST SWANSON	
Taft, Tex.	10, 11	Scarsdale, N. Y.	December 27
San Antonio, Tex.	12, 13	Philadelphia, Pa.	January 1, 2
Weatherford, Tex.	14	Wilmington, Del.	3
Gustine, Tex.	15	Washington, D. C.	4
Dallas, Tex.	16	Richmond, Va.	5
Bowie, Tex.	17	Greensboro, N. C.	6, 7
Nocona, Tex.	18, 19	Augusta, Ga.	9
Durant, Okla.	20	Atlanta, Ga.	10, 11
Ada, Okla.	21	Eastman, Ga.	12, 13
Oklahoma City, Okla.	23	Jacksonville, Fla.	14, 16
Stigler, Okla.	24	Orlando, Fla.	17-19
Little Rock, Ark.	25	Miami, Fla.	20-23
Marianna, Ark.	26	St. Petersburg, Fla.	30
Birmingham, Ala.	28, 30	J. I. VAN HORNE	
Montgomery, Ala.	Jan. 31-Feb. 1	Duquesne, Pa.	January 2
HOWARD W. OSTRANDER		FELIX S. WASSMANN	
Phoenix, Ariz.	Dec. 31-Jan. 2	Philadelphia, Pa.	January 1, 2
HARRY PASSIOS		New Brunswick, N. J.	30
East Liverpool, Ohio	January 9	CLAUDE R. WEIDA	
WILBUR N. POE		Catawissa, Pa.	January 23
New York, N. Y.	January 9	GEORGE M. WILSON	
ROY E. POLAND		Philadelphia, Pa.	January 1, 2
Chicago, Ill.	January 1, 2	New York, N. Y.	9
G. RUSSELL POLLOCK		Monessen, Pa.	23
Philadelphia, Pa.	January 1, 2	Pittsburgh, Pa.	30
New York, N. Y.	9	W. NORMAN WOODWORTH	
Whittier, Calif.	16	Philadelphia, Pa.	January 1, 2
San Jose, Calif.	23	Pittsburgh, Pa.	30
LEO B. POST		ERNEST G. WYLAM	
Milwaukee, Wis.	January 9	Phoenix, Ariz.	Dec. 31-Jan. 2
KENNETH W. RAWSON		San Diego, Calif.	4
Phoenix, Ariz.	Dec. 31-Jan. 2	Riverside, Calif.	5
RAYMOND RAWSON		El Monte, Calif.	6
Chicago, Ill.	January 1, 2	Glendale, Calif.	7
FRED W. RICE		Los Angeles, Calif. (After. and Even.)	9
Phoenix, Ariz.	Dec. 31-Jan. 2	Albuquerque, New Mex.	12
San Diego, Calif.	9	Oklahoma City, Okla.	14
GILBERT E. RICE		Joplin, Mo.	16
Phoenix, Ariz.	Dec. 31-Jan. 2	CHRISTIAN W. ZAHNOW	
NORMAN F. RICE		Jackson, Mich.	January 18, 19
Phoenix, Ariz.	Dec. 31-Jan. 2	Adrian, Mich.	20
Santa Ana, Calif.	23	Toledo, Ohio	21

CONVENTIONS

PHOENIX, ARIZ., December 31-January 2—Convention details have been arranged and programs may be secured through the class secretary, Miss Esther Haldenwang, 1509 East Whitton Avenue, Phoenix. Make reservations as early as possible, owing to heavy tourist season.

CHICAGO, ILL., January 1, 2—Convention opens on Saturday at 10:00 a. m., in the regular hall, Masonic Temple, 912 N. LaSalle Street. Two meals will be served by the local class. For further information and reservations, write to the secretary, Mr. Edmund M. Jezuit, 4327 S. Christiana Avenue, Chicago 32, Ill.

PHILADELPHIA, PA., January 1, 2—Convention opens at 10:30 o'clock Saturday morning in the Y. W. C. A. Building, 2027 Chestnut Street. Requests for information or room reservations should be addressed to the class secretary, Mrs. Otis R. Barrall, 42 Fairfield Road, Havertown, Pa.

ALBANY, ORE., January 2—Home gathering to be held at 3596 Bernard Street.

ALBANY, N. Y., January 9—Y. W. C. A. Building, 5 Lodge Street.

COLUMBUS, OHIO, January 9—Convention opens 10:00 a. m. in the Women's Benefit Association, 53 E. Gay Street.

NEW YORK, N. Y., January 9—Convention will be held in regular meeting place, Y. M. C. A., Seventh Ave. and Twenty-third St.

SAGINAW, MICH., January 9—Convention opens 10:00 a. m., in the Woman's Club, 311 N. Jefferson Street.

CLEVELAND, OHIO, January 16—Convention opens 9:30 a. m., in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., January 16—Third Sunday in the month gathering starts at 11:00 a. m., 2339 State Street.

CHICAGO, ILL., January 23—Convention opens 10:00 a. m., in the Masonic Temple, 912 N. LaSalle Street.

SAN JOSE, CALIF., January 23—Y. M. C. A., E. Santa Clara and Third Sts. Opens 11 a. m.

DETROIT, MICH., January 30—Maccabees Building, Woodward Avenue at Putnam.

PITTSBURGH, PA., January 30—Fifth Sunday gathering to be held in regular meeting place (Old Bible House) 610 Arch Street, North Side.

VANCOUVER, B. C., CAN., January 30—Fifth Sunday gathering to be held at Norwil Hall, 156 East 7th Avenue.

ORLANDO, FLA., February 26, 27—For reservations, kindly write the secretary, Mrs. S. W. Jeuck, 1910 Hillcrest, Orlando.

MIAMI, FLA., March 4-6—For reservations, kindly write Miss Fay Wallace, 1785 N. W. 4th Street, Miami 35.

WILMINGTON, DEL., April 2, 3.

PATERSON, N. J., April 9, 10.

HEAR . . .

"FRANK AND ERNEST"

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 "Behold Your King"—144 pages, maroon cloth, 50 cents, twelve for \$5.00.
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GREEK: "Behold Your King," 25 cents; Hymns of Dawn, without music, 25 cents; God and Reason, 10 cents.

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to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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