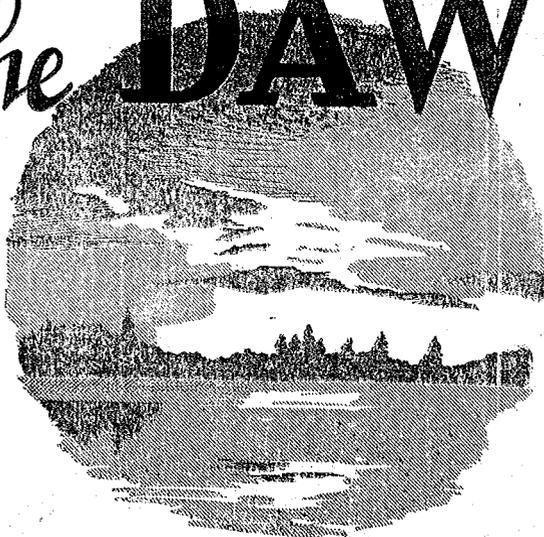


The DAWN



AUGUST

1944

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THE BRIGHTER DAWNING

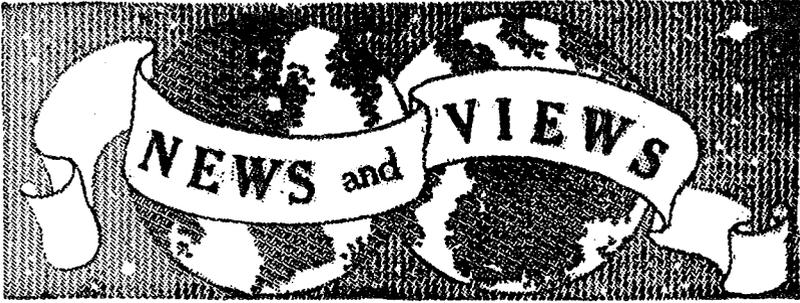
*A little while, earth's fightings shall be over;
A little while, her tears be wiped away;
A little while, the power of Jehovah
Shall turn this darkness to Millennial Day.*

*A little while, the ills that now o'erwhelm men
Shall to the memories of the past belong;
A little while, the love that once redeemed them
Shall change their weeping into grateful song.*

*A little while! 'Tis drawing nearer—
The brighter dawning of that glorious day,
Praise God, the light is hourly growing clearer,
Shining more and more unto the perfect day.*

**"The path of the just is as the shining light,
that shineth more and more unto
the perfect day." Proverbs 4:18.**

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GOD'S HAND IN THE AFFAIRS OF MEN

Believing that the outworking of God's plan overshadows the chaos wrought by man, we are pleased to present as our *News and Views* article for this month the following full report of a lecture broadcast over a chain of California radio stations on July 2. This lecture was broadcast from the convention platform of the annual gathering of Bible Students in Los Angeles, July 1-4.

THERE are times in the experiences of men and nations when a realization of their utter helplessness in the face of possible disaster is brought home to them in such a telling manner that they instinctively turn to God to seek wisdom and strength in their time of need. The United Nations' invasion of Europe has been just such an occasion to countless millions of the human family. Those who ordinarily give little thought to God have, by the sheer awfulness of the assault and the possible tragic consequences, turned to God for help. I think we may safely say that there has been more praying during recent weeks, by people who never prayed before, than at any time in the history of the human race.

The editor of one the nation's

largest daily papers felt incapable of saying anything editorially that would be adequately appropriate to the seriousness of the times, so he devoted the editorial space of his paper to the publishing of our Lord's prayer. This editor ordinarily bold and outspoken when expressing his viewpoint of local, national and international affairs, found himself without words to say what ought to be said upon such an occasion.

And what better choice of a petition to the High God and Creator of the universe could any man make than that of our Lord's prayer! This prayer was given to Christians by Jesus Himself. In that part of it which has to do with God's purposes toward the human race, there is a request for His Kingdom to come and His will to

be done on earth even as it is now done in heaven. It should be obvious to all that the answer to such a petition would be the solution of every baffling problem that now confronts a war-weary and suffering world. Furthermore, all will agree, I believe, that if God's will had been done on earth down through the ages, there would be no invasion news to stagger the world today, nor would any of the wars of the past now be recorded on the bloody pages of history.

WORLD'S FAITH TESTED

The Lord's prayer, to be sure, has ascended to God from the hearts of His people for more than nineteen centuries. Thus far there has been little or no evidence that the Creator has heard the prayer, or, at least, that He has made a move to answer it. Hence, the vast majority of those who still offer this divinely-inspired petition do so with little faith that it will ever mean anything more than empty words. When all the nations of the earth have come to grips in a life-and-death struggle which threatens to destroy the very foundations of civilization, it is a most opportune time to re-examine the claims of Christianity in the light of our Lord's prayer. In view of a world-wide shedding of blood, with all of the human misery and woe that follow in the wake of a global war, what reason is there to believe that the God of heaven pays any attention whatever to His human creatures?

Because the tragedies of today so vitally affect our lives, they

seem more horrible than those of yesterday. Yet we cannot scan the pages of human history without realizing that each and every generation of man from the very dawn of his existence has likewise received its baptism of tears and blood. Hence, when we inquire concerning God's interest in the affairs of men in this, our day of sorrow and woe, we should realize that all past generations of the human family might as properly, and no doubt did, ask the same question.

GOD LOVES THE WORLD

The Bible tells us of God's love for the entire race, and certainly this love is one that includes those who lived yesterday as well as those who live today, and are yet to live tomorrow. When we find the answer from God's Word which will enable us to understand God's love for the people in the light of present human suffering, we will also then discover why He has permitted such conditions at any time. What, then, do the Scriptures say concerning God's hand in the affairs of men? What has been His interest in human welfare? What has He been doing, and what does He intend yet to do for the people, in order that they may be adequately repaid for the suffering they have endured?

Our President is reported as having said that, in his opinion, nothing could really compensate the world for its present suffering except a world-wide establishment of the Kingdom of Christ. Is there reason to believe that at long last, God will answer the prayer

of His people, and establish that Kingdom? Is there Scriptural and historical evidence that God's hand has been in the affairs of men and nations throughout the ages, with the object of so overruling in human experience that His long-promised Kingdom might ultimately hold sway upon this sin-cursed earth?

This question has to do with the entire problem of human suffering and woe. We cannot hope, therefore, to find the answer unless we go back to the very beginning of human experience, and find out from the Scriptures what has plunged mankind into this seemingly endless blackout of human happiness. But if the Scriptural answer to our inquiry concerning God's interest in man is to give us assurance, we must accept Christianity's textbook for what it claims to be—a divine revelation of the Creator's purpose toward His human creatures. The Bible can mean nothing to us unless we accept literally its account of the creation of man, and God's purpose toward him.

THE CREATION OF MAN

The Bible tells us that God created man in His own image, and gave him dominion over the lower creatures of earth. Our first parents were commissioned to multiply and fill the earth with their offspring. They understood, also, from the commission given them, that as their family increased the borders of the Garden of Eden were to be enlarged until the entire planet became one vast paradise of God, occupied and enjoyed by a perfect

race of His human beings enjoying peace and happiness and life everlasting. There was one condition, however, upon which this happy purpose of the Creator could be realized by His perfect creatures, and that was their obedience to His laws. They were told plainly that disobedience would result in death.—Gen. 1:27, 28; 2:16, 17.

At this point tragedy entered. The Bible outlines briefly the nature of what occurred. Prior to the creation of man, angelic sons of God had been created. Among them, and very high in rank, was Lucifer the Son of the Morning. He was also perfect, the Scriptures tell us, until the day that iniquity was found in him. God then changed his name to Satan. The fallen Lucifer was ambitious to become a ruler in the earth and used the secret weapon of deceit to gain control of the human race. Through the serpent, he approached Mother Eve and challenged the truthfulness of God, who had informed our first parents that they would die if they disobeyed His law.

Satan, in the blackest lie that was ever told, said to Eve, "Ye shall not surely die." This lie of Satan became the foundation of all false religions, and is the origin of the erroneous belief that man does not actually die—that he only seems to die. (Gen. 3:4) Building upon this first and greatest of all lies, the devil has advanced myriad and hideous theories concerning the Creator which have distorted humanity's conception of the true God of love.

Thus, the archenemy of God and of the human race invaded the

minds of the people and by means of deceit, backed up by the powerful influence of selfishness, seized control of God's human creation. Satan's strangle-hold upon mankind continued to be tightened until finally he became, as the Scriptures show, the prince of this world. Jesus so referred to him, and the Apostle Paul in 2 Corinthians 4:4 describes the devil as the God of this world, the one who has blinded the minds of men to prevent them from understanding and serving the true God.

SATAN'S EMPIRE

Satan's rulership has been characterized by selfishness, disease and death. All the things that men and women hate, and against which they struggle, are part and parcel of his empire. They are the trap-pings of a misrule of selfishness and sin which has been directed, or misdirected, by Satan's master mind of intrigue and deceit. The ultimate end for every one of his subjects has been death. On the casualty list which has resulted from his invasion of the minds of men are the countless millions in all ages who died because of sin.

The Apostle Paul informs us that the devil has had the power over death. (Heb. 2:14) This statement simply means that his rulership over the minds of men has always and inevitably resulted in death. This is wholly in keeping with divine revelation by which is made known to us that the wages of sin is death. (Rom. 6:23) Satan's influence has always been contrary to the laws of God. It has always led away from love and

justice and mercy, in the direction of selfishness, injustice and cruelty. In other words, Satan has induced the human race to become a race of sinners. He captured the minds of our first parents and enslaved them through disobedience and their children, the entire human race born in sin and misshapen in iniquity, have been helpless to extricate themselves from the slavery of sin and death into which they were born.

SATAN'S VICTORY TEMPORARY

However, the seemingly victorious outcome of this Satanic invasion of the precincts of man, is not the final chapter of human experience. In the background of human suffering and death under the rulership of Satan, the Word of God traces for us an outline of divine accomplishments which eventually lead to the complete overthrow of Satanic rule, and the destruction of all those hated elements of his reign of sin and death which have plagued the human race since the day that Adam and Eve succumbed to his deceit and aggression.

This outline, which reveals God's hand in the affairs of men, comes to us largely through the brilliant array of promises that are recorded for our information and comfort. (Rom. 15:4) While it may have appeared—and, indeed, to the un-enlightened still appears—that the promises of God represent merely the wishful thinking of ancient ideologists, yet in them we can recognize the pattern of the divine purpose. And when we see that pattern and the tremendous pre-

parations that the Creator has been making to deliver the human race from its slavery to Satan, we realize, with rejoicing, that there has been no miscarriage of the divine plan, no instance whatsoever in which there has been too little of divine power or when the use of that power has been too late for the accomplishment of His grand designs. If circumstances tend to indicate a lack of interest in humankind by our loving Creator, it is due to our misunderstanding of divine strategy in the accomplishment of His plan.

THE FIRST RAY OF HOPE

The first indication given us by the Creator that despite the entrance of sin He had not deserted His human creation, is found in a statement by which He served notice on Satan that his empire was to be overthrown. To the serpent, the agency of Satan, God said, "The seed of the woman shall bruise your head."—Gen. 3:15.

Had God said nothing more than this, were there no further revelation of His purposes, had He not, through His holy prophets, signified His intentions toward mankind more in detail we could not now know what that vague statement to the serpent really meant. But in order that those who serve Him may have the comfort of His promises and be enlightened concerning their privileges of co-operation in His plan, the Creator continued to unfold His loving designs. We learn, therefore, that God's declaration to the serpent implied the answer to the Christian's prayer, "Thy Kingdom come, Thy will be

done in earth as it is in heaven." In the 20th chapter of Revelation we are given a thumbnail sketch of the method by which the seed of the woman is to bruise the serpent's head. In this wonderful chapter we are told that a mighty angel comes down from heaven and that He lays hold upon that old serpent, the Devil, and Satan, and binds him for a thousand years.

The mighty angel, or messenger of God, here referred to, is none other than the seed of promise—the seed which was to bruise the serpent's head. Following this is a brief description of the establishment of the Kingdom of Christ and of the fact that He reigns for a thousand years, and that during this thousand years, the dead, small and great, are restored and given an opportunity to live upon a perfect earth.

BLESSINGS PROMISED TO ALL

Long centuries after the tragedy in Eden, God again evinced His interest in the dying race by making a promise to His faithful servant Abraham. He said to this father of Israel that He intended to bless all the nations of the earth. In making this promise, God once more referred to a seed, an offspring, whose birth would be directed by divine providence. This promise of a coming seed was confirmed to Abraham by God's oath, and it constituted the basis of Israel's hope in a coming Messiah to rule over them, and through them to bless all nations.

The promise was reiterated in various forms by all God's holy prophets. Through the Prophet

Isaiah, the Lord, in foretelling the birth of the promised seed, explained that the Kingdom to be established by this representative of heaven would increase the sphere of its influence until the whole earth came under its protectorate of love. Isaiah's prophecy reads as follows:

"Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isaiah 9:6, 7.

Outstanding in this promise of a coming government of righteousness is the fact that its victory over the forces of evil is guaranteed by divine, miracle-working power. The Son of promise mentioned is Christ, and the prophet declares that the government shall be upon His shoulder. This means that the divine Christ shoulders the responsibility for the outworking of God's loving purpose to put down evil in the earth, and to exalt righteousness. And how reassuring this is! It means the unlimited ability of God which enabled Him to create millions of worlds; which made man, and gave him life; which continues to give life to all living things, will power the attack of Christ against the forces of sin and death which

form the bulwark of Satan's mighty fortress of iniquity. The prophet declares that "The zeal of the Lord of hosts will perform this."

THE SAVIOR BORN

This prophecy of Isaiah began to have its fulfilment with the birth of Jesus. He was the child born into the world by divine providence, and given to mankind by God as a manifestation of His love, and as a surety that all His loving promises would yet be fulfilled, to the everlasting joy of all mankind. And how significant are those words of comfort addressed to Jewish shepherds on the night that the Savior of the world was born! "Fear not," the heavenly spokesman said, ". . . for unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10, 11) Suddenly a whole host of angelic creatures joined in the prophetic anthem singing, "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

In this message of the angels is the assurance that throughout the four thousand years of the past there had been no change in God's expressed purpose to shower His blessings upon all people. He had promised to Abraham that all the families of the earth were to be blessed through a seed, and now, when Jesus was born, the angels' message gave assurance that all the nations of the earth were still remembered by God, and that He was proceeding with His plan to bless them. The birth of Jesus marked a definite act of God in the fulfilment of His promises, promises that had been recorded by all

of His holy prophets. Now those promises of a coming Messiah were being translated into reality—unto you, the angels announced to the shepherds, the Christ of promise is born.

JESUS' MINISTRY BEGINS

At the age of thirty, Jesus, the foretold Messiah, entered upon His ministry, a ministry which was a constant reminder that He had come as a messenger from heaven, to fulfil the promises of the Creator concerning the establishment of a world-wide government of peace and life. The Old Testament promises of the Kingdom of God, in describing its blessings, foretold the opening of blind eyes, the unstop- ping of deaf ears, the giving of soundness of limb to the crippled, and the raising of the dead. As Jesus went about proclaiming the coming Kingdom of God, He handed out samples of the foretold King- dom blessings. He opened a few blind eyes, He unstopped a few deaf ears, He healed some who were lame, He raised a few of the dead, and thus verified to the people that the God who had made promise of these good things to come was abundantly able to fulfil those promises.

Jesus' earthly ministry was a very brief one, lasting only for three and a half years. Upon His shoulder had been imposed the tremendous responsibility of estab- lishing the Kingdom of God on earth, yet a few of His enemies were permitted to crucify Him. What a strange turn of events this appeared to be in the minds of those who had accepted Jesus as

earth's coming King. And even more strange, no doubt, was the Master's philosophy of love, so rig- idly practiced by Him that He refused to offer any resistance whatsoever to those who seized upon and killed Him!

All the great rulers of the past, and all outstanding rulers since, have ascended to their thrones and maintained their power by giving courageous battle to all opposers. But Jesus did not even attempt to defend Himself, nor would He per- mit His disciples to do so. Upon His defenseless head there came down the wrath of His jealous enemies until He was laid low in death.

But God's plan had not failed! The Apostle Paul tells us that love never fails, and Jesus willingly laid down His life because He loved even His enemies.—1 Corinthians 13:8.

JESUS' DEATH NECESSARY

Three days thereafter when di- vine power had intervened and raised Christ from the tomb, two of the Master's disciples while dis- cussing the tragic events by which their Lord, their King, their Mes- siah, the crown of their hopes, had been cruelly wrested from them and crucified, were joined by a stranger who inquired the cause of their sadness. Though unrecog- nized by them, this stranger was the risen Lord. After explaining to Him what had occurred and re- vealing thus the cause of their shattered hopes, Jesus expounded the meaning of the prophecies, which they had not, until then, fully comprehended.—Luke 24:13-32.

He pointed out to these discouraged disciples the prophetic fact that before the promised Christ could establish His Kingdom of glory, it was first of all necessary that He suffer and die as man's Redeemer. The blessings which God had promised were to be of an enduring character. The peace to be brought to mankind by Messiah's Kingdom was to be a lasting peace. It was to be not only peace among nations, and among individuals, but peace between God and men. There was no way possible to guarantee such permanent and far reaching blessings to the human race except first of all Jesus die.

CHRIST'S INVASION

As we have already seen, Satan's rulership over the earth was one which has led to death, and he was the one who had the power over death. The condition of death brought about by Satan's misrule is described by the Prophet Jeremiah as "the land of the enemy." (Jeremiah 31:15, 16) The Apostle Paul tells us that Christ died and arose that He might be the ruler both of the dead and the living. (Romans 14:9) Thus we see that by Jesus' voluntary sacrifice of His life, by His willingness to die for those who were dead, by His courage in apparently surrendering to the evil which slew Him, He actually invaded the land of the enemy for the purpose of bringing deliverance to the prisoners of death. Yes, Jesus tasted death for every man, (Hebrews 2:9) and will yet lead forth the captives of death into the glorious liberty of life and happi-

ness.—Romans 8:19-22.

The Prophet Hosea was used of the Lord to foretell the ultimate destruction of man's great enemy, death. Through this inspired prophet, the Lord says: "I will ransom them from the power of the grave." (Hosea 13:14) Here we have a promise of the coming Redeemer and His work of sacrifice on behalf of a dying race. Because of this work victoriously done, God assures us further, saying, "O death, I will be thy plagues; O grave, I will be thy destruction."

Centuries before this promise was made, God's typical people Israel were held captives in the land of Egypt. The time came when He purposed to deliver them. Pharaoh, the king of Egypt, was not disposed to let the Israelites go, so the Lord plagued Egypt. Ten times the Egyptians felt the hand of God heavily laid upon them, until as a result of the tenth plague, the Israelites were permitted to leave. Thus, when God tells us that He will plague death, it is His wonderful way of assuring us that all death's prisoners are to be brought out of that prison-house into the glorious liberty of life.

The Apostle Paul, in his wonderful outline of the resurrection, shows that the hope of life beyond the grave is centered in the Kingdom of Christ; that the purpose of Christ's reign upon the earth is that of raising the dead and destroying death. He says that Christ "must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."—1 Corinthians 15:25, 26.

Thus it is evident that Jesus'

voluntary surrender to His enemies to be crucified on Calvary's cross was not a miscarriage of the divine purpose. It did not spell defeat of God's plan; it did not indicate the triumph of selfishness over love. It was, rather, a necessary part of the divine arrangement whereby a sin-cursed and dying race could be restored to at-one-ment with the Creator and live forever. It marked the beginning of the triumph of divine love over selfishness.

HUMANITY STILL SUFFERS

However, nineteen centuries have passed since that eventful day when Jesus invaded the land of the enemy to liberate the prisoners of death, yet this great enemy of man still holds the sin-cursed race within its hateful clutches. While Jesus was hailed as the Prince of Peace, war has continued to blight the happiness of each succeeding generation since His time. Even now its horrors are spreading out over the globe like a hideous octopus clutching the nations in its dreadful grip. Jesus came to give life, but the people for whom He gave His life still die. Jesus taught and exemplified the way of love, and pointed out its advantages over selfishness, but selfishness is still the motivating power back of nearly all human activities. It is because nineteen centuries since the death of Christ, the world is still struggling in the quagmire of sin, selfishness and death, that millions are wondering whether or not it is worth while to continue praying, "Thy Kingdom come, Thy will be done in earth, as it is in heaven."

But the sacred Word discloses the

reason for this apparent delay. In revealing further the hand of God in the affairs of men, it shows that during these nineteen centuries of seeming failure, God's plan to liberate the race has gone steadily forward. One of the foundation doctrines of the New Testament is that the true followers of the Master, described by the apostle as "good soldiers of Jesus Christ," are invited to follow His way of love by laying down their lives with Him.

In the Christian warfare of right against selfish might, of truth against error, of righteousness against sin, of love against hate, these soldiers of the cross continue to give battle to the enemy faithfully and aggressively, like Jesus, until they complete the supreme sacrifice, even unto death. Such has been the way of every true Christian. The Apostle Paul describes their partnership with Jesus in sacrifice as being "planted together in the likeness of His death."—Romans 6:3-5.

BAPTIZED FOR THE DEAD

The apostle, in explaining the purpose of Christian sacrifice, says that it is a baptism for the dead. (1 Corinthians 15: 29) A baptism of death, indeed, in which the followers of Jesus, like the Master Himself, lay down their lives faithfully and thus join with Him in the great work of sacrifice by which a dead world will finally be rescued from death, and restored to the complete perfection with which Adam and Eve were endowed by the hand of the Creator.

The sacrifice of Jesus was all-

sufficient to redeem the world, but God, in His infinite wisdom and boundless grace, planned an opportunity for some of the fallen race to become co-workers in the project of liberating mankind from death. Through His Word, He has offered these the great prize of immortality, and a position with Jesus as associate kings in His Kingdom. This crown of glory is theirs only upon condition that, like their Lord, they follow the way of love by willingly giving up their lives in sacrifice that others may be blessed.

Their experiences in sacrifice, and consequent suffering, prepare them for their future reign with Christ, and thus, in the providence of God, their part in the divine plan as vicegerents of God, will contribute to the everlasting blessing of all the families of the earth. For nineteen centuries, unnoticed and unknown by the world, these faithful saints of God, by following in the footsteps of the Redeemer, have continued to strengthen the bridgehead of righteousness and love from which ultimately will come deliverance of all the prisoners of death. Thus seen, the death of Jesus on Calvary's cross, fundamentally necessary to the successful liberation of the enslaved race, was indeed the assurance of victory over sin and death, the assurance that Satan and his empire would, in the further development of the great plan of God, finally be destroyed.

THE PROPHETIC TESTIMONY

God's hand in the affairs of men is further revealed by the prophecies of God's Word, which describe

the events of our day as those which would immediately precede the answer to the Christian's prayer, "Thy Kingdom come; Thy will be done in earth." The series of calamitous events beginning in 1914, which have toppled kings from their thrones; uprooted state churches; destroyed countless millions of mankind by war, famine and pestilence; are all pointed out in the sacred Word. The infinite wisdom of God, conveyed to the prophets through the medium of the Holy Spirit, enabled them to present a preview of our day which is startlingly accurate.

Jesus, the greatest Teacher and Prophet of all time, tells us that when we see these things come to pass we should lift up our heads with confidence and hope knowing that our deliverance draweth nigh. (Luke 21:28) When Jesus thus spoke of "our" deliverance, He referred to His footstep followers who were to die with Him, and the deliverance which He promised was their deliverance in the first resurrection that they might live and reign with Him. At the same time however, the Scriptures make it plain that the deliverance of the church in the first resurrection signals the near approach of the deliverance of all mankind.

If anything could be more comforting than the divine assurance that our beloved dead are to return home to us, it is the fact that such a glorious homecoming is near at hand. When Jesus described the signs of the times which are parading before us in the news events of our day, He said that the generation which would witness these de-

velopments would not pass away until all should be fulfilled. (Luke 21:32) Truly then, it is given to this generation to hold a rendezvous with divine destiny! The great timeclock of the ages is even now striking the zero hour for Satan's hold upon the masses of mankind.

Today, when we lift up our hearts to God and pray, "Thy Kingdom come, Thy will be done," we can do so in the belief that before the turn of the century, yes, even within the lifetime of the present generation, the human race will experience the result of the Kingdom of Christ enthroned and ruling in the affairs of men. For a thousand years that Kingdom will reign. Its influence of joy and love and life will be extended into every nook and corner of the globe. Its healing influence will empty every hospital bed. Its life-giving power will reach down into every tomb. All the blind eyes will be opened; all the deaf ears will be unstopped. This will be true both of those who are spiritually blind and deaf, as well as those who are literally blind and deaf, for we are told by the prophet that the knowledge of the glory of God will fill the earth as the waters cover the sea.—Habakkuk 2:14.

No longer will Satan be permitted to deceive or mislead the people. No longer will his rule of selfishness and hate be permitted to destroy the peace and happiness of men and nations. As a result of the educational program of Christ's Kingdom, the world will learn the advantages of love and mercy over selfishness and hate. Instead of

securing all they can for themselves, men and women will learn that the real secret of joy is in doing all they can for others.

OPENING THE GATES OF HELL

Jesus explained to Peter that when His church was complete the gates of hell would not prevail against it. The gates of hell are the gates of death, and this prophetic declaration of the Master is our assurance that when the preparatory features of God's plan are completed in the deliverance and exaltation of the church, nothing can longer stand in the way of the complete deliverance of all the prisoners of death.

God's promise to Abraham to bless all the families of the earth through his seed will then be fulfilled. The apostle explains that the seed which God had in mind when He made that promise was first of all Jesus, and then His church. (Galatians 3:8, 16, 17-29) Jesus and His church together constitute the Christ of promise, Jesus being the Head and the church the body members of this Messianic company.

The families of the earth who lived in Abraham's time are dead. The families of the earth who have lived in each successive century since, are dead. Families of the earth are dying now. They are dying in their beds; they are dying on the far-flung battlefields of the earth. They are dying as a result of destruction rained down from the skies. The evermounting toll of death in a world gone mad brings home to us as nothing else could, that if ever God fulfils His promise

to bless all the families of the earth, there is no other way it can be done except through the opening of the doors of death and liberating its prisoners.

THE KINGDOM'S TWO PHASES

The Prophet Micah explains that when the Kingdom of God is established, and people recognize its authority, they will beat their swords into ploughshares and their spears into pruninghooks; that nation will no longer lift up sword against nation, neither shall they learn war any more. The prophet explains further that in order for the world to be instructed thus in the way of truth and righteousness, the law shall go forth from Zion and the Word of the Lord from Jerusalem.—Micah 4:1-4.

In this prophecy, the term "Zion" is used pictorially to describe the divine Christ, Jesus and His church. The term "Jerusalem" is pictorial of the earthly representatives of the divine Christ. The Scriptures explain that these earthly representatives will be none other than the resurrected prophets of old. During the centuries preceding the coming of Christ to die for the world, God had these men in training for their future work. Moses the great lawgiver of all time, will again be recognized as an authority in the law of God. All the other prophets and faithful servants of God of that era will, according to the Scriptures, be raised from the dead at the very outset of the Kingdom reign, and will take their places among men to administer the Kingdom laws.—Psa. 45:16; Luke 13:28, 29; Heb. 11:39, 40.

Is this mere wishful thinking?

No! It is what the God of the universe has promised!

It is that for which all Christians pray.

It is that which will reveal to the masses that they were not created merely to suffer and to die, but that God, whose mighty power and wisdom and love are revealed in all created things, loved them and has used His power to assure the victorious accomplishments of His purpose in their creation.

At the close of that thousand-year reign of Christ, Satan, the instigator of all evil, will be destroyed. Those who wilfully continue to serve him will also be destroyed. While countless millions died as a result of Satan's usurped misrule over the human race, he himself will be on the casualty list resulting from the reign of Christ.

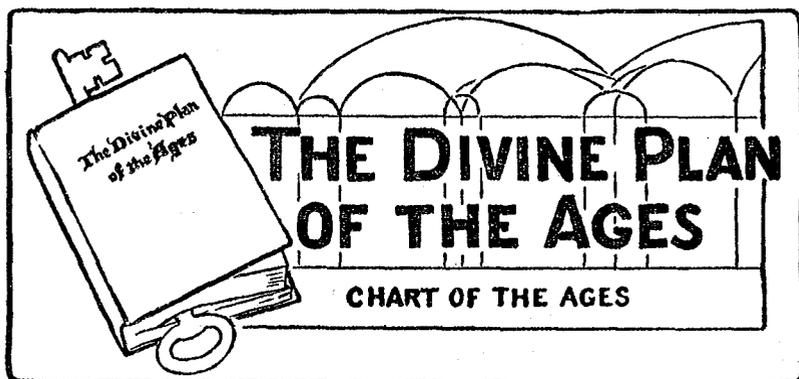
And not Satan alone, but all the evils which constitute his stock-in-trade of deceitful and malicious methods by which he deceived and enslaved the fallen race will be vanquished. Sickness and pain and sorrow will be destroyed, and death itself will die.

This is the blessed assurance given us in one of the final promises God caused to be recorded in His sacred Word. It reads:

"And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away. And He that sat upon the throne said, Write, for these words are true, and faithful."—Revelation 21:4.

—o—

All Human Plans are Failing
BUT GOD HAS A PLAN



"The Title, 'The Divine Plan of the Ages,' suggests a progression in the divine arrangement, fore-known to our God and orderly. We believe the teachings of divine revelation can be seen to be both beautiful and harmonious from this standpoint and from no other.

"The period in which sin is permitted has been a dark night to humanity, never to be forgotten; but the glorious day of righteousness and divine favor, to be ushered in by Messiah, who, as the Sun of Righteousness, shall arise and shine fully and clearly into and upon all, bringing healing and

blessing, will more than counter-balance the dreadful night of weeping, sighing, pain, sickness and death, in which the groaning creation has been so long. 'Weeping may endure for a night, but joy cometh in the morning.'—Psa. 30:5.

"As though by instinct, the whole creation, while it groans and travails in pain, waits for, longs for and hopes for the day, calling it the Golden Age; yet men grope blindly, because not aware of the great Jehovah's purposes, but their highest conceptions of such an age fall far short of what the reality will be."

The foregoing quotation is from the three hundred and fifty page book, "THE DIVINE PLAN OF THE AGES." This wonderful key to the Bible is available in cloth binding at forty cents each; in paper binding, only twenty-five cents.

THE DAWN

East Rutherford

NEW JERSEY

Broadcast Schedule

(Sundays Unless Otherwise Noted)

NEWFOUNDLAND TIME

St. John's N. F. VOQM 9:00 p.m.
(Thursdays)

ATLANTIC TIME

Yarmouth, N. S. CJLS 10:00 a.m.

EASTERN TIME

Baltimore, Md. WFBR 9:15 a.m.
Bay City, Mich. WBCM 10:00 a.m.
Binghamton, N. Y. WNBF 10:00 a.m.
Cincinnati, Ohio. WCPO 10:15 a.m.
Columbus, Ohio. WHKC 11:30 a.m.
Dayton, Ohio. WHIO 12:30 p.m.
Detroit—Windsor. CKLW 1:15 p.m.
High Point, N. C. WMFR 9:45 a.m.
Jacksonville, Fla. WPDQ 9:00 a.m.
Kirkland Lake, Ont. CJKL 6:15 p.m.
New York, N. Y. WMCA 9:30 a.m.
Philadelphia, Pa. WIP 9:30 a.m.
Pittsburgh, Pa. WWSW 9:45 a.m.
Pittsburgh, Pa. W-47-P (FM) 9:45 a.m.
Toronto, Ont. CKCL 9:30 a.m.

CENTRAL TIME

Chattanooga, Tenn. WDEF 5:00 p.m.
(Saturdays)
Chicago, Ill. WAAF 9:00 a.m.
Clinton, Iowa. KROS 9:45 a.m.
Dallas, Texas. KSKY 9:30 a.m.
Fergus Falls, Minn. KGDE 9:45 a.m.
Grand Rapids, Mich. WLAV 9:15 p.m.
(Thursdays)
Indianapolis, Ind. WIBC 9:30 a.m.
Knoxville, Tenn. WBIR 9:00 a.m.
Louisville, Ky. WGRC 8:45 a.m.
Medford, Wis. (Wed.) WIGM 9:45 a.m.
Minneapolis, Minn. WTCN 9:15 a.m.
Muskegon, Mich. WKBZ 8:45 a.m.
St. Louis, Mo. KXOK 10:00 a.m.
San Antonio, Tex. KMAC 9:00 a.m.
Traverse City, Mich. WTCM 8:45 a.m.
Wausau, Wis. (Sat.) WSAU 5:15 p.m.
Wichita Falls, Tex. KWFT 9:15 a.m.
Winnipeg, Man. CKRC 10:30 a.m.

MOUNTAIN TIME

Calgary, Alta. CJCJ 10:00 a.m.
Globe, Ariz. KWJB 9:15 a.m.

Grande Prairie, Alta. CFGP 10:15 a.m.
Jerome, Ariz. KCRJ 9:15 a.m.
Kalispell, Mont. KGEZ 4:45 p.m.
Nampa, Idaho. KFXD 4:00 p.m.
Phoenix, Ariz. KTAR 9:15 a.m.
Prince Albert, Sask. CKBI 10:45 a.m.
Prescott, Ariz. KYCA 9:15 a.m.
Safford, Ariz. KGLU 9:15 a.m.
Saskatoon, Sask. CFQC 10:45 a.m.
Tucson, Ariz. KVOA 9:15 a.m.
Yuma, Ariz. KYUM 9:15 a.m.

PACIFIC TIME

Berkeley, Calif. KRE 9:05 a.m.
Fresno, Calif. (Sat.) KMJ 5:00 p.m.
Hollywood, Calif. KMPC 9:15 a.m.
(Saturdays)
Kelowna, B. C. CKOV 8:45 a.m.
Portland, Ore. KWJJ 5:15 p.m.
Riverside, Calif. KPRO 5:30 p.m.
San Diego, Calif. KFMB 8:45 a.m.
Seattle, Wash. KJR 8:45 a.m.
Seattle, Wash. (Thurs.) KJR 11:00 p.m.
The Dalles, Ore. KODL 9:15 a.m.
Vancouver, Wash. KVAN 9:15 a.m.
Wenatchee, Wash. KPQ 10:15 a.m.

POLISH BROADCASTS

Boston, Mass. WORL 10:30 a.m.
Chicago, Ill. WGES 8:30 a.m.
Chicago, Ill. (Wed.) WGES 6:45 p.m.
Detroit, Mich. WJBK 3:45 p.m.
Jersey City, N. J. WHOM 4:30 p.m.
Mpls.-St. Paul, Minn. WMIN 8:45 a.m.
Niagara Falls, N. Y. WHLD 9:45 a.m.
Springfield, Mass. WSPR 10:00 a.m.
Stevens Point, Wis. WFHR 10:30 a.m.

AUSTRALIAN BROADCASTS

Victorian Time

Geelong 3GL 222 Metres 10:00 a.m.
Swan Hill 3SH 226 Metres 10:00 a.m.

South Australian Time

Adelaide 5AD 229 Metres 9:30 a.m.
Port Pirie 5PI 288 Metres 9:30 a.m.

Western Australian Time

Perth 6PM 227 Metres 5:15 p.m.
Northam 6AM 306 Metres 5:15 p.m.

of our former discussions, the devil himself, who is the prince of demons, was not always an adversary of God. He was at one time one of the highest and most illustrious of the holy angels. So with the devils and demons we are discussing now. They were originally numbered among the holy angels. They were created by God as holy angels, but later were influenced by the fallen Lucifer, hence are referred to in the Scriptures as his angels.—Matt. 25:41.

Ernest: Frank, just what is an angel, anyway?

Frank: Ernest, the Bible doesn't attempt to explain the characteristics of angels in the sense of what they look like, how they live, etc. The Bible does, however, make it very plain that God created beings called angels and that they are on a higher plane of existence than man. To me, it is most reasonable that this should be so. It seems to me that for any human being to conclude that he is the highest and most intelligent of all God's creatures would be rather presumptuous. The Psalmist David, in the eighth Psalm, tells us that man was created a little lower than the angels. The Bible indicates that the holy angels of God are used by Him in specialized services, one of which is ministering to the well-being of His people here upon the earth. The Apostle Paul refers to them as "ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Heb. 1:14) The Scriptures indicate that the holy angels are wise and powerful, and glorious in appearance. It is well to remember, however, that the Scriptures were written primarily to reveal God's plan for the recovery of the sinful and dying human race, and not to give us detailed information concerning God's creatures on higher planes of existence. For this reason, the Scriptures mention the angels only incidentally, as their experiences relate to and touch those of the human family of God.

Ernest: Are the angels invisible to man?

Frank: Yes, except as they miraculously reveal themselves in human form. This, however, should not be a difficult thought for us to grasp for, after all, we know that there are many real things in existence which the human eye cannot see. There are many sounds which the human ear cannot hear. The radio is a very good illustration of this point.

Ernest: That's right, Frank. Our homes may be full of music, but unless we tune in with the mechanical ear called a radio, we cannot hear it. But still, Frank, I am not too clear as yet concerning the identity of devils and demons. You have indicated that they, like Lucifer, were created by God, and were righteous, but later became disobedient to their Creator. Are they

DEVILS AND DEMONS

the ones who are sometimes referred to as "fallen angels"?

Frank: Yes.

Ernest: When did they fall?

Frank: The Apostle Peter and the Apostle Jude indicate that many of them fell from God's favor shortly before the flood of Noah's day. In second Peter 2:4, the apostle refers to them as "the angels that sinned." In Peter's first epistle, chapter 3, verse 20, he tells us that this disobedience of the angels occurred in the days of Noah. The Apostle Jude's testimony concerning them indicates that at that time their chief sin was in leaving "their own habitation." In Genesis 6, verse 2, these angels are referred to as the "sons of God," and the explanation is given that their sin consisted of co-mingling with the human race in marriage and producing a hybrid generation. It was in this sense, evidently, that they left their own habitation, as the Apostle Jude testified.

Ernest: And they have been fallen angels ever since, is that the thought?

Frank: Yes. But their liberties have been greatly restrained. The Apostle Peter tells us that they were cast down to a condition which he describes by the Greek word *tartarus*. (2 Peter 2:4) The thought is, evidently, that these fallen angels, since the flood, have been restrained, and their activities limited. They no longer enjoy the freedom of the heavenly hosts, as previously. Their sphere of activity being limited to the earth, their opposition to God and to righteousness has been manifested in various efforts to deceive and plague the human race.

Ernest: In what way have they deceived and plagued the human race?

Frank: Their chief work of deception is that of promulgating theories contrary to the teachings of God's Word. Outstanding among these has been the theory that there is no death. This false teaching of Satan was first introduced by him in the Garden of Eden. God had said plainly to our first parents that if they disobeyed His law they would die. Through the serpent, the fallen Lucifer declared to Mother Eve that they would not surely die. One of Satan's chief efforts ever since that time has been to prove that he told the truth—that man does not surely die. The fallen angels have joined Satan, their chief, in this campaign of deceit.

Ernest: In what way have they operated, Frank? How have they put their message over to the people?

Frank: Principally by palming themselves off as the dead relatives and friends of the living. The Old Testament account of the witch

THE DAWN

of Endor, who claimed that she received a message from the dead Samuel, is a good case in point. Through the law given to Israel, God forbade His people having anything to do with the efforts of those who pretended to communicate with the dead. God knew that those who were being contacted were not dead human beings, but fallen angels, and that no possible good could come out of any communication emanating from such an unholy source.

Ernest: Well, that certainly has been a master stroke of deception. A few moments ago, Frank, you remarked that these fallen angels have also plagued humanity. Just what did you have in mind by that?

Frank: I have in mind the many references of the New Testament which tell of the experiences of Jesus and the apostles in casting out devils, or demons, that possessed various individuals of the human race at that time.

Ernest: Is it your understanding that those whom the Scriptures refer to as being possessed with devils were actually under the influence of fallen spirit beings?

Frank: Yes. But why that particular question, Ernest?

Ernest: Well, I have in mind the modernist viewpoint concerning these Scriptural accounts to which you refer. That view is, as you doubtless know, that the people of Jesus' day who are referred to as being possessed of devils were merely suffering from diseases of one kind or another. The claim is that it was a superstitious notion of the Jews that when a person became blind, or deaf, or mentally deranged, he was under the influence of demons, and that while Jesus knew better than this yet He healed the sick, and let the people believe that He did it by frightening away the demons. How do we know that this modernist viewpoint is not correct?

Frank: We know it is not correct because Jesus was not a deceiver, nor did He ever hesitate, when occasion demanded, to point out erroneous views entertained by His hearers. Furthermore, in more than one instance the sick are mentioned separately from those who were possessed of evil spirits. An example of this is in Luke 6:17,18. In this passage we are told of those who came to Jesus "to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed." This makes a clear distinction between those suffering from ordinary diseases and those who were vexed or tormented by evil spirits.

Ernest: That's well said, Frank, and come to think of it, wasn't there

one occasion in which evil spirits took possession of a herd of swine?

Frank: That's right, Ernest. The account of it is recorded in the 5th chapter of Mark. The demons asked permission of Jesus to enter into the swine and caused them to rush down a steep embankment into the sea. I should think a modernist would have considerable difficulty in proving that this is a reference to ordinary disease, or insanity.

Ernest: It is very obvious, Frank, that if we accept the teachings of Jesus, and accept the Bible as the inspired Word of God, we must believe in the existence, not only of holy angels, but of unholy ones—devils or demons. But tell me this: Are these fallen angels to be permitted to live and plague the human race forever?

Frank: No, thank God, they are not! The Bible shows that they are permitted to carry on their work of opposing God and righteousness for only a limited time. It is a part of the general permission of evil, and the purpose of it is that mankind might the better learn the exceeding sinfulness of sin, and its awful consequences. They are the associates of Satan, the prince of devils, during the time that his empire rules over the earth. Satan's empire is destroyed by the establishment of Christ's Kingdom.

Ernest: Frank, while we are on the subject of angels, does the Bible teach that human beings are one day to become angels?

Frank: No, Ernest. That is not taught in the Bible. The Bible does hold out a spiritual or heavenly hope for the footstep followers of Jesus. To these the promise is made that they will be like Him in the resurrection, and see Him as He is. (1 John 3:1,2) When Jesus was raised from the dead, however, He was exalted far above angels. So the hope of the church is not to become angels, but to become higher than angels—joint-heirs with Christ in His Kingdom. (Rom. 8:17) They are to live and reign with Christ as new spiritual rulers of mankind during the thousand years of His Kingdom. (Rev. 20:4,6) It will be during this thousand years that all enemies of God and man, and of righteousness will be destroyed. (1 Cor. 15:25,26) The Scriptures show that the fallen angels will come into judgment and those who do not reform will, like all other enemies of God, be destroyed in what the Scriptures describe as "the second death." Then the earth will be full of the knowledge of God's glory; sin and death will be no more; and mankind will live in peace and happiness forever.—Hab. 2:14; Psa. 72:19; Rev. 21:1-5.



The Christian Life

THE FELLOWSHIP OF THE SONS OF GOD

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” 1 JOHN 3:1,2.

THE inestimable privilege of becoming sons of God on the divine plane, and therefore members of the Creator’s immediate family, captured the imagination of the loving Apostle John, inspiring him, both in his Gospel account of Jesus’ life and in his epistles, to emphasize especially this theme in his ministry to the church. To claim sonship in the divine family at the time John was laying down his life with the Master was a much more exclusive point of view than it is today.

Through the deterioration of Christian standards and hopes the professed nominal church now advocates the erroneous

theory of the universal Fatherhood of God and brotherhood of man, implying that the entire human race are sons of the Highest. But the people in John’s day—particularly the Jewish people—held no such view as this. Indeed, quite the reverse was true, so much so that Jesus was put to death because He claimed to be the Son of God.

Because of this viewpoint it required understanding, faith and courage, for any Jew to acknowledge his belief in Jesus as the Son of God, and claim to be His follower. Jesus was condemned to death as a blasphemer, and to the Jewish mind all those who professed to be His

followers necessarily would partake with Him in this so-called blasphemy.

The immediate disciples of Jesus, however, as well as those who learned of the Master's virtues through them, would have abundant reason to believe that their Lord was indeed the Son of God. They knew of His purity. They knew that He fulfilled perfectly the prophetic description that had been given concerning the Lamb of God, that He was indeed "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) They knew of, and had been blessed by, the gracious words which proceeded out of His mouth. They had recognized that "never man spake like this Man." (John 7:46) They had witnessed His miracles, and knew that He ascribed to God the glory for the wonderful works which He performed, acknowledging that they were the works of God and wrought by the power of God.

Knowing of these facts concerning their Master, there was no other conclusion that could satisfy their minds and hearts, except that such a One was all that He claimed to be, the Son of God, and the Christ of promise. While to confess Him as such and become His followers subjected them to scorn and persecution, the strength that comes

from knowledge sustained them, and enabled them to affirm boldly their belief, and to proclaim the glad tidings of the Kingdom which He had verified in their hearts.

But when John wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," he gave expression to a truth of the Gospel which, from some standpoints, imposed a greater test of faith upon the believer than to confess that Jesus, the Undefiled One, was the Son of God. Who are "we" that we should be called the sons of God; we who are defiled and sinful; we who are members of a condemned and dying race; we who are estranged from the Creator through wicked works; we who are as prone to sin as the sparks are to fly upward? Upon what authority can we claim to be sons of God? John reminds us that it is upon the authority of God's love. And what manner of love is revealed on God's part in the provision He has made whereby such as we may, together with our beloved Master, also be called the sons of God!

PARTNERSHIP

To John, sonship in the divine family meant partnership with the Father and with the Son. He

says "Our fellowship [Greek, partnership] is with the Father, and with His Son Jesus Christ." (1 John 1:3) It requires the combined thoughts of sonship and partnership to convey the full depth of meaning implied in the glorious privilege that is extended to the footstep followers of the Master. One might conceivably be a son of a noble father, and yet not be taken into partnership in his father's business. But John would have us understand that the true followers of Jesus are not only, through spirit begettal, made sons of God, but also that God takes them into a wondrous partnership with Himself and with His Son, in the outworking of His divine plan for the reconciliation and salvation of a lost race.

In the first chapter of his Gospel, John tells of the Logos, the only Begotten of the Father. He explains that Jesus, in His pre-human relationship to the Creator as Son, was even then a co-worker with His Father. That was in the original work of creation. "Without Him," writes John, "was not anything made that was made." What a high privilege and honor was thus bestowed upon God's only begotten Son, the Logos!

And yet, John recognized that in the work of re-creating the human race, the church as well

as Jesus would participate. He learned from the Master and through the enlightening influence of the Holy Spirit, that the "manner of love" that caused the Heavenly Father to beget us as His new-creature sons had also purposed that we become partners with Him, and with Jesus, in the restoration of the lost race.

This exalted position of divine sonship in the plan of God was, in the Apostle John's mind, such a priceless gem of truth, that when writing his Gospel account of Jesus' ministry he laid special emphasis upon it. The Jewish nation, as the natural descendants of Abraham, were the first in line to have such high favor bestowed upon them. But nearly all in Israel to whom Jesus came at His first advent rejected Him. The apostle tells us, however, that while He came to His own, and His own, as a nation, received Him not, yet as many as did receive Him "to them gave He power to become the sons of God, even to them that believe on His name."—John 1:12.

Having laid down this foundation fact early in his Gospel account of the Master's life, John then selects from the day-by-day experiences and sayings of Jesus many things which are calculated to enhance the reader's ap-

preciation of the marvelous love of God displayed in extending to true believers such a "high calling." Not that John's Gospel deals exclusively with this subject, but in many instances, nevertheless, we discover that the points which have been omitted by the writers of the other Gospels and mentioned by John, have to do particularly with Jesus' Sonship and our sonship and partnership in the divine family.

It is John who records the conversation that took place between Jesus and Nicodemus. In this dialogue Jesus brings to light the necessity for a rebirth on the part of those who enter the Kingdom of heaven as joint-heirs with Him. In this lesson it is made plain that becoming sons of God, as Jesus was a Son of God, involves much more than merely thinking of the Creator as a divine caretaker. The sonship which John saw in the divine plan called for a new birth, not merely a reformation of character as human beings, but a new life, begotten now and perfected in a glorious new birth in the first resurrection when we shall be like Him and see Him as He is. "Ye must be born again," said Jesus to Nicodemus, and from this John caught the idea of actually becoming sons of God on the divine plane.

A WELL OF WATER

It was John who recorded the conversation between Jesus and the Samaritan woman at the well. Jesus asked this woman for a drink of water. She was surprised that a Jew should ask such a favor of a Samaritan, and so expressed herself. Jesus finally explained to her that those drinking the water which He gave would find that it would be in them as a well of water springing up unto everlasting life.

John knew, and all true believers in Jesus know, that those who believe on Him will have everlasting life. But in this particular conversation John saw an additional ray of light. He saw that not only do believers of this age receive life through the Master, but because they are begotten and born into the divine family and become partners with Him, they will also share in the wondrous privilege of dispensing life to the fallen race. In them, indeed, there will be wells of water springing up to give everlasting life to all who seek it in God's due time. In this dialogue, therefore, John found further confirmation of that wondrous love which "the Father hath bestowed upon us that we should be called the sons of God."

John records that on another occasion Jesus, using the symbolism of water, explained the great privilege of all true believers in this age, saying, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." (John 7:38) Here again we have a far more important thought than merely that of receiving life as believers. Unmistakably the Master is explaining that His disciples were to be partners with Him in giving the water of life to others.

John observes on his own part (verse 39) that the Master was referring to the work of the Holy Spirit in the lives of believers. The apostle knew that to be a disciple of Christ involved much more than that which we receive from Him. Precious indeed is the gift of life that all believers receive for themselves, but we should not overlook the glorious reality of our partnership with Him in the blessing of others.

If the Holy Spirit of God and of Christ, the disposition which motivated them, is the controlling influence in our lives, there will be no adequate way in which we can express appreciation for what has been done for us except by laying down our lives in sacrifice for the blessing of others. If faithful in this,

faithful even unto death, the partnership with the Father and the Son which begins now will be perfected and enlarged on the divine plane. Then, from Jesus and the church, through the Kingdom arrangements of the new age, will flow the river of water of life to all mankind, cleansing and healing all. Rev. 22:1-3.

GOD APPRECIATES SACRIFICE

In all that Jesus said and did, John saw divine love revealed. God loved the world, and gave His Son that the people might have life. God loved His Son, and Jesus loved His Father. In the parable of the sheepfold (chapter 10) Jesus explains why the Father loved Him. He says, "Therefore doth My Father love Me, because I lay down My life." (verse 17) Doubtless it was this, and other similar expressions by Jesus, that helped the Apostle John to understand how truly important it is that love should be such an overwhelming force in our lives that we, too, like Jesus, will sacrifice all that we have and are in the divine service.

And how consistent this is seen to be when we analyze the thought! Back of every partnership there is a motive. In the ordinary business partnerships among men, the motive is

more or less a selfish one. It is to make money, or to provide a living for oneself and family. But in the divine partnership in which the Father, the Son and His disciples work together in a common cause, the motive is love.

Love for each other? Yes! They are unselfishly interested in the well-being of each and every one participating in this united work, but even more important than that is the motive of love that energizes this divine partnership in its service for others. The love of God for a fallen race is the love that brought Jesus to earth from His heavenly home. It is this same love that caused Him willingly to lay down His life. This love also prompts all of His faithful disciples similarly to lay down their lives.

Love begets love, and the love of Jesus manifested in His supreme sacrifice for humanity called forth toward Him and upon Him the boundless love of His Father. It is the same with us, His followers. God loved us while we were yet sinners, and gave His Son to die for us. But if we desire to be loved by Him as a father loves his children, the only basis upon which we may be assured that this is indeed so, is that like Jesus, we, too, lay down our lives.

PARTNERSHIP IN WORK

Jesus said, and John reported it, "My Father worketh hitherto, and I work." (John 5:17) Having been invited to share in this wondrous partnership of work with the Father and the Son, it is now our privilege also to work; to work for God and with God; to work for Christ and with Christ; to work for each other and with each other in this blessed fellowship of love.

One of the evidences of Jesus' Sonship which His disciples, not yet spirit-begotten, could comprehend was the miraculous works which He performed. Jesus always accredited to God the power by which these miracles were performed. The Master disclaimed that the message He delivered was His own, rather that it also came from His Father. He was desirous that His disciples comprehend this thought in order that they give glory where it properly belonged. Jesus said, for instance, "Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake."—John 14:10, 11.

But in emphasizing this mutual partnership of the Father and Son, Jesus did not fail to tell His disciples that they, too, as believers in Him, were to become associated as co-workers therein. He said, "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." —John 14:12.

Were it not for our understanding of the divine plan, it would be difficult to imagine the possibility of performing greater works than the outstanding miracles wrought by Jesus. Not only did He heal the sick, cleanse the lepers and drive out demons from the afflicted, but He also raised the dead. However, there are greater works of God than these yet to be performed on behalf of mankind—works that are greater from the standpoint of volume, and greater also because of their enduring qualities.

The entire length of Jesus' earthly ministry was only three and a half years. His days during this time were crowded with many things. While He gave generously of His time and strength for the healing of the sick, yet when we consider the number of the afflicted in the world, those who were healed by Him were pitifully few. Of all

the countless millions who have died, the record indicates that Jesus awakened only three. Even the comparatively few who were restored to health by Him had no assurance that they would not again become ill. Indeed, they all finally were struck down by the Grim Reaper, Death. Those whom He awakened from death again went the way of all the condemned race into the tomb.

Contrast these limited good and miraculous works by Jesus with that which is to be accomplished during the thousand years of restitution. All the sick will be healed; all the dead will be awakened; and every individual then, who believes and obeys, will be restored to absolute perfection, and have the privilege of living in peace and happiness forever.

Truly fraught with meaning, therefore, is that statement by the Master, "Greater works than these shall he [the believer] do." In recording these words John evidently saw in them further confirmation of that condescending love of the Father which provided that a few members of a fallen and condemned race are to be taken into a divine partnership and share in the work of restoring their fellowmen to that which was lost.

THE FELLOWSHIP OF THE SONS OF GOD

HUSBANDMAN, VINE, BRANCHES

What a precious lesson of the Master His whole church would have failed to learn had John not recorded His parable of the vine and the branches. In this parable we have presented to us, from yet another standpoint, the precious truth of our partnership in the divine family. "I am the Vine," Jesus said, "ye are the branches." "My Father is the Husbandman." (John 15: 5, 1) In this parable is represented the unity of the divine partnership, a unity made possible, not because of our worthiness of the position to which we are called, but by the grace of God exemplified through Christ. The parable places even the Father in the position of obtaining fruit from the vine through the branches.

The branches cannot bear fruit without the vine, nor can the vine bear fruit without the branches. The husbandman is supreme and independent in this illustration, only in that He exercises the privilege of cutting off the branches that bear no fruit, and pruning those whose fruitage is deficient. Otherwise the Father and the Son and His church together constitute a glorious partnership arrangement whereby the divine purpose of blessing all mankind buds, then

blossoms, then bears fruit to the glory of God.

As a climax to all the other wonderful teachings of the Master pertaining to our partnership in the divine family, John records the prayer of Jesus that was uttered near the close of His ministry. In this prayer, Jesus first of all reports to the Father that He has finished the work of His earthly ministry. No small part of that work was the selection and instruction of those who were to carry on the ministry after He returned to the heavenly courts. Fundamentally, this instruction consisted of manifesting His Father's name and glory to His disciples. This was essential because they, like Jesus, were to reflect God's glory in their ministry, and later to partake of that glory themselves.

The means by which Jesus instructed His disciples was largely through the words of His Father. He had received these words Himself, and was guided by them. And if the disciples were to become truly one in the divine partnership, they, too, would need the words of God that they might be inspired and guided thereby. Jesus explains in this prayer that He was sanctified by God's truth, and prayed that His disciples might, likewise, be sanctified by the same truth. From this we see that

the oneness of the divine family is based upon a common understanding of the divine will, and a dedication on the part of Jesus and His disciples to do that will.

Jesus formerly had said, "I and My Father are One." They were one, not because both had agreed to forego certain of their plans in order to find a common ground for co-operation, but because Jesus, the Son, was fully consecrated to do the whole will of the Father. There is no other way by which we may hope to share in the divine partnership except that of being one with the Father and with the Son, even as they are One, which is a oneness in the plan of the Father. And what a blessed oneness this is! Jesus explains it, saying,

"As Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are One: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they

may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world."—John 17:21-24.

"THERE YE MAY BE ALSO"

Previous to this, Jesus had promised His disciples that when He returned at His second advent He would receive them unto Himself, that where He was there they might be also. Knowing the divine plan, that His followers were also to become sons of God on the divine plane, and partake of the heavenly glory, He knew that this promise was in keeping with the Father's will. In His prayer, therefore, He asked on behalf of His disciples that they might indeed be rewarded with the privilege of being with Him and sharing in His glory.

In order that we might comprehend to some slight extent, at least, the transcendent height of glory to be occupied by the divine family, Jesus said to His disciples, "In My Father's house are many mansions." This is a reference, undoubtedly, to the many planes of existence already created by God through the Logos. Jesus would know of these, because without Him was not anything made that was made.

Jesus did not, however, promise one or more of these many mansions to His disciples. He

alludes to them in connection with the promise that He was about to make in order that they might appreciate more fully the surpassing love of God manifested in calling them into the divine partnership. In this promise, it is as though Jesus were saying to His disciples that although there were many mansions in His Father's house, none of them was sufficiently high or exalted or glorious to be suitable for the position that they, as His bride, were to occupy with Him and with the Father.

So He promised, "I go to prepare a place for you"—a place on the divine plane; a position that none other than the Creator Himself has ever occupied. I go to the Father and will appear in His presence with the blood of My sacrifice, which will make you acceptable for this high position if, like Me, you, too, lay down your lives in sacrifice.

Jesus did not attempt to explain the details of the glory to which His followers were invited. He knew that men and women with finite minds could not possibly comprehend any description that He might give of

heavenly glory. New creatures in Christ Jesus may, and do understand spiritual things up to a point, but even these are unable to peer beyond the veil to glimpse the realities of glory that were pictured by the gold and the shekinah light of the Most Holy.

John himself, whose very soul was thrilled by the anticipation of the divine partnership in service and in glory, was unable to visualize the grandeur of our home beyond the veil, and the limitless powers of those who become partakers of the divine nature. "It doth not yet appear," said John, the beloved apostle, "what we shall be: but we know that . . . we shall be like Him; for we shall see Him as He is." In this wondrous assurance John was content to rest and work and wait. He already knew God better, and more about Him, than he ever thought possible for mortal man to know. He had learned of God's love, a love so boundless that it defied description—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."



TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Old Testament character, an adherent to the worship of Baal, spurred King Ahab on to disobey the prophet Elijah?

2—According to the Psalmist what is "The beginning of wisdom"?

3—What type of person says, "There is no God"?

4—Complete this text: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land that thou seest . . ."

5—Who was the first liar, and what was the first lie? Is the first lie believed by any one at this time?

6—By whom was Jesus baptized in the river Jordan?

7—What is the First Commandment?

8—Which is correct: (a) Man is a product of evolution and is constantly growing toward perfection by his own efforts and therefore needs no Savior or (b) Man was created perfect—through disobedience he fell into sin and death and his only hope of life is through the Savior Jesus Christ at the time of the resurrection?

9—Our Lord gave as the two great commandments "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself."

(Matt. 22:36-40.) Was our Lord quoting from the Ten Commandments?

10—What is the Gospel? To whom was it first told?

11—What book in the Bible records the following prophecy?—"The wolf also

shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain [kingdom] for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

12—The queen of what country paid a visit to King Solomon?

13—Name the first six books of the Old Testament?

14—What method did Solomon use to determine the real mother of the child whose motherhood was claimed by two women?



(Answers on page 64)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

EVIDENCES OF THE SPIRIT'S POWER

"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; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, and the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." ISAIAH 61:1-3.

THIS is the commission of all who are blessed by the gift of God's Holy Spirit. It describes the expected result in the lives of all who possess the Lord's Spirit. And it is also to be expected that one's devotion of his time, talents, energies, means and moral support to carrying out his commission will be measured by the proportion in which he possesses the Holy Spirit and his obedience to its leadings.

In Jesus, the Christ of God, we see the full, the perfect example of the Spirit's influence reflected in His obedient response when He surrendered Himself completely to the Father. The Spirit descended upon Him visibly at Jordan in the form of a dove. The heavens were opened unto Him and a voice from heaven was heard for His assurance and for a wit-

ness to others within hearing, "This is My beloved Son, in whom I am well pleased."—Matthew 3:16,17.

The Lord, in full obedience to this new influence in His life, was led away into the wilderness. Here His consecration was tested fully. His declaration, "I come to do Thy will, O God," was proved by the occurrences in the wilderness. (Hebrews 10:7) His own conviction that He was begotten by God's Holy Spirit was questioned—"If Thou be the Son of God." (Matt. 4:3) He was unwilling to cater to the flesh to the detriment of His new hope. He would not use His new powers—His as a result of spirit anointing—for the gratification of the flesh. Satan's suggestion, "Command that these stones be made bread," Jesus turned down.

The attainment of His hope to be King by easier means than those God had designed was suggested. Satan said, "All this power will I give Thee, and the glory of them. . . if Thou therefore wilt worship me, all shall be Thine."—Luke 4:6, 7.

The securing of public recognition by a spectacular demonstration instead of the patient, persistent, determined obedience to His commission as described by the Prophet Isaiah, was also recommended to the Master.—Luke 4:1-13.

The Lord successfully met the deceiver's suggestions. He triumphantly and in the power of the Spirit, turned to Galilee. He came to Nazareth, the home of His childhood, and went "as His custom was," to the synagogue on the Sabbath Day. (Luke 4:16) He was asked to read out of the Scriptures. Finding the sixty-first chapter of Isaiah, He read the commission of the spirit-begotten of God—"The Spirit of the Lord is upon Me, because He hath anointed Me." He was sure of His begetting and anointing. He was untouched by Satan's sophistries. He would now own His divine Sonship in the hearing of His friends, relatives and acquaintances. He was not ashamed of His work—His God-given work.—Luke 4:16-24.

JESUS WAS FAITHFUL

We all know the rest. We are all witnesses of His faithfulness. To His faithfulness we owe our own hopes, our own spirit-begotten and Spirit-inspired commission. We have believed the testimony of those who were His contemporaries and co-laborers. The Apostle Peter epitomizes our Lord's life saying, "That word, I say ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached, how God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good, and healing all who were oppressed of the devil for God was with Him," (Acts 10:37-38) He never wavered, never doubted His divine Sonship and commission.

Others did doubt. John the Baptist, His second cousin, the one who baptized Him and witnessed His spirit anointing and heard God's voice, doubted. John, for his reproof of Herod and Herodias in their illicit course, was imprisoned. No one moved a finger for his release. His relative, Jesus, wasn't at hand either. He did not come to his succor nor use His God-given power to help the one who had announced His ad-

vent in such glowing terms. In distress, John sent two of his disciples to Jesus with the query, "Art Thou He that should come? or look we for another?"—Luke 7:19, 20.

The narrative, according to Luke, tells us that "in that same hour He (Jesus) cured many of their infirmities and plagues and of evil spirits; and unto many that were blind He gave sight." (Luke 7:21) That was His answer to John. To paraphrase—Jesus replied to John's question by doing what John knew only one anointed by the Spirit of God would be doing. Jesus was thus saying to John by His acts, "You have read and know what the Prophet Isaiah has said about those upon whom God would pour His Holy Spirit, but you seem to have your doubts about Me. Take note, John, the blind see, the lame walk, the lepers are cleansed, the dead are raised, to the poor the Gospel is preached. And blessed is he, whosoever shall not be offended in Me. (Luke 7:22-23) This is the evidence of My Sonship. I am doing the work My Father commissioned Me to do." That work Jesus carried on with no rest, no respite. He never ceased or eased, or let up until the night death closed in on Him on Golgotha's hill. "Father, into thy hands I commend my spirit."

THE MASTER REWARDED

Obedience to His Father's commission brought Jesus a great reward. He was raised from the dead; no longer a man, but exalted to the divine nature; and is now high above all principalities and powers and above every name that is named. (Phil. 2:8-11) With these prerogatives of the divine nature, we know He will resume the work of blessing until all the blind see, all the lepers are cleansed, all the dead are raised and the knowledge of God covers the whole earth as the waters cover the sea. (Isa. 11:9; Heb. 2:14) He will not be satisfied until this shall be accomplished.—Isa. 53:11.

Shortly after Jesus' resurrection He visited the disciples to establish firmly their faith and confidence in His Father's promises, to attest to the fact of His glorious new life, and to reveal further the divine plan for His followers. They had left all to follow Him and to do His Father's will. (Matt. 19:27) They had labored with Jesus for three and a half years. Then He was cruelly taken from them, but later restored as a spirit, a divine being.

"Wilt Thou at this time restore again the Kingdom of Israel?" How anxious they were

for the Kingdom! And He assured them of their hope—the Kingdom was sure, but the times and seasons for its establishment were in God's own power. You will know of these when you receive power after that the Holy Spirit is come upon you, and it will be to you as it has been to Me, a guide, an inspiration, a source of strength. And you will be witnesses unto Me in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth. My mantle becomes yours—My commission will become your commission after you have received the Holy Spirit.

The Lord's promise was fulfilled shortly. When obediently they, with one accord, were met in Jerusalem, the Holy Spirit descended upon them visibly, in the form of cloven tongues like as of fire! And what was the result? It was an outstanding witness for the truth. Oh that we might better learn this lesson; that is, to ascribe to the Spirit the Spirit's influence in our lives and in the lives of our brethren.

The scribes and Pharisees ascribed to the devil the works of our Lord Jesus. The same people attributed to intoxication the effects of the Spirit on the disciples at Pentecost. Some, even in our day, attribute to evil

and spiritual drunkenness, the compelling influence of the Spirit on those who devote their lives, their means and their time to the dissemination of the truth. What an unholy company these fault-finders have joined! What withering condemnation from the Lord such bring upon themselves! It is right in line with the sin against the Holy Spirit.—Matt. 12:24-31.

ANOINTED TO PREACH

The disciples, as a result of the Spirit's anointing, went out and began to speak. To speak of Jesus Christ! To speak in various tongues hitherto unknown to them! The ignorant became well informed; the timid became bold; the fishermen became orators; the novices, experts! It was the Lord pouring out His Spirit upon His obedient, faithful servants. These disciples were not drunk! This was the evidence of their sonship—the testimony of their faithfulness. This was that which was spoken by the Prophet Joel.—Acts 2:1-18.

And so it has been with all the Lord's spirit-begotten and anointed ones. So it was when persecution overtook the church in Jerusalem. They were scattered, but wherever they went they preached the Gospel. (Acts 8:4) Many there were in the

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early church who gained the appellation of "itinerant preachers."

And thus it was with the Apostle Paul. His commission was the same. To Ananias the Lord sent the word, "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for My name's sake." (Acts 9:15, 16) It has been aptly said, "If you are setting up in the business of pointing out the road to others, then you must be willing to walk down that road yourself. Jesus "blazed the trail" and Paul followed closely in the steps of his Master and beckons to all who would share his hope and his joy to come along in the same way. His epistles are replete with urgings to follow in his steps as he followed in the steps of Christ.

Paul knew that not all were as gifted as he was. Not all possessed the power of oratory which was his God-given endowment. But he wrote the sweetest epistles to those ecclesiastics who in their communications to him, in their prayers and in the material assistance they gave him, displayed a spirit of co-operation in the work that God had entrusted to him, and to all who are anointed by His

Spirit. (Eph. 1:13-16; 6:19; 4:10) Contrast these with Paul's Epistle to the Corinthians among whom he labored for a long time.—1 Corinthians 4:12-16; 2 Corinthians 11:8.

"WOE IS UNTO ME"

So thoroughly was Paul consecrated to the Lord; so confident was he of his divine sonship and the God-given commission to all the children of God, that he could say, "Woe is unto me, if I preach not the Gospel." (1 Cor. 9:16) Weymouth's Translation of this passage reveals the thrill that Paul felt in his ecstatic enjoyment of the privilege God had given him. We quote:

"If I go on preaching GOOD NEWS, that is nothing for me to boast of, for the necessity is imposed upon me. Alas for me if I fail to preach it! And if I preach willingly, I receive my wages; but if against my will, a stewardship has nevertheless been entrusted to me. What are my wages then? To make the Gospel free of charge when I preach."

How well Paul had learned the joy of giving! He gave, and he gave, all over Asia Minor. When he finally came to Troas, the extreme west end of Asia, and thought he had done all, and planned to return home, a

door was opened to him in Macedonia and Europe.—2 Cor. 2:12.

We know about Paul. We can turn to the back of our Bibles, and trace on the maps his three missionary tours and his voyages to Rome—not by airplane, not by train or bus, not even on a bicycle, horse or donkey, but on foot and by sailing vessel. Just for your inspiration glance at those maps again. Little wonder then that a man like that, having carried out his own commission faithfully and at great cost to himself, could say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing.—2 Tim. 4:6-8.

Paul preached in Jerusalem, in Judea, in Samaria, in Asia Minor, in Macedonia, in Greece, and in the islands of the Aegean. Finally he was in Rome, imprisoned because of his preaching, awaiting his execution. For him there was no other place to go. Even while a prisoner in Rome not only did he preach to his jailers, but also to the chiefs and others there. (Acts

5:28) He had traveled down his road to the end.

THE MESSAGE CONTINUES

But what of other places? What of other generations? How often we put out some tracts in our neighborhood and then relax! We feel we have done our duty. How often we have a public meeting in our city, or go to a convention and take part in the arrangements for a public witness of this Gospel, and feel elated, and then go home and settle down to inactivity.

Not so with Paul! He continued to serve during his own life, and wanted the message to spread after he died. Though he was now about to be offered he knew the work was not completed. The ending of his life was no reason that the preaching of the Gospel should end. Though he was in chains the Gospel was not bound! So from Rome he writes to his beloved co-laborer, young Timothy, saying; "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." 2 Tim. 2:1, 2.

How thoughtful was Paul! He had preached to all he could reach, but the preaching of the

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Gospel did not end there. There were other places. There would be other generations, so he enjoined Timothy, his son in the faith, to pass it on to other faithful men that it might continue to be preached and not be silenced until the end of the age.

THE TRUTH NOW OURS

We are grateful to the Lord, and to Paul, and to the faithful men who, through the dark period of the age, carried on until that "wise and faithful servant" of God in our day took up the torch and passed it on to us. Shall we extinguish it, or confine it merely to ourselves alone? Are there no others to be found who might profit by the words of life and truth? God forbid!

Paul's commitment of this commission to Timothy presupposes no such disposal of responsibility. He uses three widely varied and yet related symbolisms in describing it. Rigor and hardship? Yes, and true faithfulness. An army is used as one of these illustrations; an athletic contest as another; and finally, farming. And no one by any stretch of imagination can conclude that hardship, labor and privation are not involved in all three of these examples. In fact, Paul uses certain Greek words in this commitment to Timothy which unmistakably in-

dicates the risks we must take in order to walk the narrow way of sacrifice, led by the Holy Spirit.

"Thou therefore, my son, be strong." Your faith will be challenged and ridiculed. Your spirit-begetting and anointing will be questioned. Your youth will be held against you. The work that lies ahead of you will require all your strength. You will have to lean heavily on the grace which is yours in Christ Jesus. Be strong, therefore, "and the things that thou hast heard of me among many witnesses, the same commit thou to [other] faithful men, who shall be able to teach others also." The truth is yours, not to keep, not to put under a bushel; not merely to revel in its joys and beauty and then take it with you to your grave. It is yours to cherish, to guard and to commit to other faithful men.

A GOOD SOLDIER

"Thou therefore *endure hardness*." Learn my son, as a Christian, to suffer wrong instead of inflicting wrong upon others. Learn that if you are to be faithful to God and the trust that He has placed in you in giving you the truth, you will be abused, your acts misjudged, your motives ascribed as evil. You will be misquoted, accused of think-

ing things you never thought, but learn not to retaliate. Endure hardness as a good soldier of Jesus Christ.

Soldiers, my son, are not called to go to picnics. Soldiers do not prove their qualities on the parade grounds. Nor can Christians fully display their Christianity on a platform, it does not end there; nor yet in the cozy confines of a well furnished living room. Soldiers are not pensioners, but fighters for a cause, the interests of which they should love to serve. Usually the best soldiers are volunteers. They enlist to defend high ideals or to destroy the tyranny and evils of their times. They are aflame with the rightness of the cause they enlisted to further.

Soldiers are hard, my son; hardened by constant drilling and privation to stand the rigors of a campaign; hardened in order not to shrink from labor, from hunger, from thirst, from nakedness, from wounds, from pain, from loss, or to tremble when confronted with death. Christianity involves all these, my son! It has brought me to the execution chamber, Timothy. It might bring you there too. Are you a good soldier? Are you ashamed of me? Others who thought they were good soldiers, are ashamed. They aban-

doned me! But don't wait for the chains, Timothy, to be a Christian. Do the things committed to you. Let them be the cause of your bonds!

"No man that warreth *entangleth himself* with the affairs of this life; that he may please Him who hath chosen him to be a soldier." It is a new thing for the soldier to vote. In olden days soldiers divorced themselves from civil pursuits. Men of means and ideals recruited companies of men from among friends and partisans of their cause. These men joined because of the issues involved and their faith in the man who invited them to join him. But in so doing they left all else behind. The word in Greek translated *entangle* means to braid as a woman's hair. A soldier's life and a Christian's life cannot be braided with other aspects of life. They won't mix. You cannot serve two masters. Henceforth you do all to please Him who enlisted you, leaving behind all else, even your own will and preferences.

RUNNING A RACE

"And if a man strive for masteries yet is he not crowned except he strive lawfully." Here the apostle changes his metaphor from that of a soldier to that of an athlete. An athlete is one

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who contends in public games. The apostle likens the life of the Lord's anointed, those blessed with His Holy Spirit, to the life of an athlete. Especially does he liken our lives to that of a runner. A runner expects to take part in the games and hopes to win the reward. That hope controls his whole life. He will not eat or drink what others do. He will not abuse himself as others might. Everything he does is done with the race and reward in mind.

The context shows the apostle's preoccupation with a certain kind of race—a relay race—a race in which a number of runners form a team, and each athlete runs his prescribed distance, and then another takes up the race. In this kind of race it was not only essential that the runners finish their course first, but additionally, they must complete their course with the torch which they were carrying still aflame.

Note again, 2 Timothy 2:2 with this in mind: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," until the Lord, the righteous Judge, shall call the race finished. Those who have been faithful, who have run well with zeal and vigor, and have not al-

lowed their torch to become extinguished—the same torch, (not new or strange light) received from God by the hand of the preceding runner—they shall have the reward. How careful we should be with the light that has been given to us! How careful we should be in all our relations with those who faithfully are carrying this torch of life and liberty for all. Let us not impugn evil motives to their endeavors.

In the end, the relay runners received a twig of olive, or a crown, or perhaps a wreath, or garland of pine, laurel or parsley. It was worn but a short time, possibly a day or two. They could look at it and admire it and then it was fit for the fire. But our reward is "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us."—1 Cor. 9:24-27; 1 Pet. 1:4.

LET US STRIVE LAWFULLY

In order to win any race, but especially the race for "the prize of the high calling of God in Christ Jesus," we must "strive lawfully." We must observe the rules; rules made by our God; rules that govern His people in their endeavor to carry on His work. The rules are not difficult or too exacting. It is only when we break the rules that

we suffer.

Suppose a runner trips a fellow-runner in a race causing him to stumble and fall, how do the other runners feel toward him? Who is at fault? Rules are for our protection, and we can be happy in them. Let us keep the rules; for when we break them, we will be conscious of their violation, and we will suffer for it. We will feel the estrangement of our fellow-runners because we broke the rules that should govern us in our race-course.

Paul had run the race, and therefore could say, "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith." Now he was placing an increased responsibility upon Timothy—"I charge thee therefore before God, and the Lord Jesus Christ, . . . preach the Word."—2 Tim. 4:1,2.

Others have failed. They do not appreciate their anointing. They have permitted their light to go out. They have become weary. "Demas hath forsaken me." "Alexander the copper-smith did me much evil." "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge." (2 Tim. 4:10, 14, 16)

Yes, some wished "to add affliction to my bonds" by preaching Christ because of "envy and strife," out of contention and not sincerely. They do not believe in it. They only do it to discredit me.—Phil. 1:15, 16.

How are we using the Holy Spirit? How are we using the powers that are ours because of spirit-begetting and anointing? Is the Gospel being preached to the poor because of our efforts and our co-operation with others who are doing it? Are we laboring in order that some of the blind may see? some of the deaf may hear? some of the lame may walk? some of the lepers may be cleansed? If so, it is God's sign to us and all like-minded that we are truly His children. We are His begotten ones. The Spirit of the Lord God is upon us because He hath anointed us to preach.

We may be reviled. We may be accused of many things. Our good may be evilly spoken of. We may be ostracized and excommunicated. Our motives may be questioned, our work discredited. Let us bear it patiently. Let us not return evil for evil. Let us preach the Word.

"The husbandman that *labor-eth* must first be partaker of the fruits. Consider what I say."—2 Timothy 2:6, 7.

Contributed.

THE ROYAL LAW OF LOVE

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification; for even Christ pleased not Himself."—ROMANS 15:1-3.

AS CHILDREN of God each one of us should use care that others are not injured by our liberty in Christ; for this would be condemned by the law of love. The apostle clearly emphasizes this thought in this epistle to the church at Rome. He points out that all the Lord's children are not alike "strong in the faith." Some, weak in the faith, can see that Jesus is our Redeemer, but cannot realize as yet the liberty which we as sons have in Christ. One realizes that he is at liberty to eat whatever agrees with him; while another, who is weak, eats vegetables only, lest he violate some law under which he thinks himself. Some Christians condemn their brethren who eat meat, seeming to forget that our Lord ate flesh. We should learn to grant each other full liberty of conscience; the stronger should not despise the weaker, nor should the weaker judge others by himself. It should be sufficient for each of us to know that God accepts the others as well as ourselves, and manifests His

acceptance by blessing them in His service.

It is the same with reference to observance of days. One esteems one day above another, the apostle says; while another esteems every day alike. Let each carry out fully the conviction of his own mind whatever he believes to be the will of God for himself. When St. Paul urges that each "be fully persuaded in his own mind" he does not mean that each should make up his mind what is the will of God for all His children, and then stick to his opinion, whether right or wrong, and be unwilling to listen to or consider the thought of any others of the brethren on the subject. On the contrary, he urges growth into the full liberty of Christ, counseling patience and consideration on the part of the stronger for the weaker. He approves the stronger, and plainly states that the brother who thinks himself under bondage regarding the eating of meat, the observance of sabbath, etc. is the weak brother.

LOVE AND CONSIDERATION
FOR THE WEAKER

The apostle, however, counsels that if the weak brother observes such a bondage, not as an attempt to "keep the law," and to justify himself thus before God, ignoring Christ's redemption-sacrifice, but because he thinks that our Redeemer wishes him to be bound by such ordinances and observances, then the stronger ones should not rail at his conscientious weakness, or make light of it but should receive him as a brother, trusting that discipline, experience and growth in grace and knowledge will gradually bring him to the liberty which others of the brethren reach more quickly.

Those strong ones who enter fully into the spirit of the apostle's statement, "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak," and deny themselves what their consciences permit, have the greater blessing. They can realize in an additional degree that they are following in the Master's steps; "for even Christ pleased not Himself." But if the stronger brethren by sarcasm and influence should try to force the weaker ones to use a liberty which they do not realize, it would be forcing them into sin.

Therefore the weaker brethren should be left to the liberty of their own consciences. The influences of love and truth alone should be brought to bear upon them, in the hope of gradually educating them to an appreciation of their full privileges as free men in Christ.

Thus the body of Christ may be full of charity and unity, each member carrying out the convictions of his own mind as to the Lord's will, and each seeking to grow in grace and in knowledge, out of childhood's weakness into manhood's strength, as rapidly as possible, being developed as he feeds upon God's Word.

THE ROYAL LAW OF LOVE

The apostle refers especially to the observance of days as a lack of development, saying: (Galatians 4:10, 11) "Ye observe days, and months, and times, and years. I am anxious on your behalf, lest my labor for you has been in vain." He here addresses those who had once known the liberty of sons of God, but who were now going again into bondage through false teaching. He recognized in them an evidence that they were not growing into the liberty of sons of God, but going backward toward the servant condition; and he was fearful that this weakness and failure to maintain the lib-

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erty of sonship might lead them even to reject the Gospel—that Christ gave Himself for our sins—and accept as a gospel a hopeless substitute—that Christ would save them if they kept the law.

But glorious is the liberty of the sons of God! Let us stand fast in it, as the Lord enables us to grasp it in its fulness, yet at the same time extending sympathy and love to those who have not yet reached the high vantage-ground where they can get a broad, comprehensive view of our blessed standing in Christ. Thus we bear the infirmities of the weak brethren, our companions in the way, and thus we are in harmony with the law of love.

THE BEAUTY OF SELF-ABNEGATION

The apostle appears to be drawing to our attention the thought that selfishness is the predominating principle of the world. People are seeking generally to please themselves—often unjustly, sometimes justly, but simply ignoring others. He is pointing out that the Christian is to take a different course. We are enlisted under the banner of Christ, which is the banner of love. We are to look well to the rules which belong to this new order of things of which we have become members. The followers of Christ, instead of seek-

ing their own selfish interests, are to consider the interests of others. Instead of seeking their own pleasure, they are to seek the pleasure of others, where this will not conflict with their vow of consecration.

This does not mean that the disciples of Christ are to seek their own misery. But they are to give their thought and time to pleasing others rather than themselves. The apostle tells us that this is the example set before us by our Leader, our Pattern—"For even Christ pleased not Himself." He was not in the world to seek to do the things pleasing to His own flesh. Quite to the contrary, He renounced His own fleshly interests and gratification for the benefit of mankind. So we covenant to do when we essay to walk in His steps. The denial of self, the taking up the cross, means the renouncing of self-will and the leading of an unselfish life, in accord with the divine Pattern and the divine plan.

OUR BRETHREN OUR NEIGHBORS IN CLOSEST SENSE

With this light upon the apostle's words, our thought is that the primary meaning of the word neighbors as used by St. Paul is, those closest to us. That is to say, in the church of Christ, our brethren are our

neighbors; they are the ones nearest to our hearts. All the children of God are our brethren; they are particularly our neighbors because they are on our own plane. We should especially seek to please these to their edification. This does not mean that we should necessarily please them according to the flesh; for this would, in many cases be quite the reverse of their edification. If we please the brethren rightly, we shall rather "stir up their pure minds," their spiritual minds, to love and faith and zeal, to good works. This implies that the word please is used here in a limited sense.

It is not possible for us to please all people. The direction of our energies should be for their good as we have opportunity. Even though they be not saints, we should "provoke" them—rouse them—"to love and good works," as far as possible, and not to anger or malice or sin or anything unworthy. We may not always be successful in pleasing people to their edification. There may be times when even the brethren will feel aggrieved rather than pleased at our efforts to serve them. We think, however, that if we seek to please them to edification, striving to exercise the spirit of a sound mind, our

course will have the Lord's approval and blessing, whether it has the approval of others—even the brethren—or not.

So let every one of us endeavor to "please his neighbor for his good to edification." This matter of neighborhood, the condition of nearness, extends, next to the church, to our own families. Of course, as relates to earthly obligations and temporal needs our family would have the first claim, and would be our neighbors, very near, according to the flesh. We should seek to please them for their edification—should seek to do them good, as here suggested. The same principle would extend, as we can readily see, to the butcher, the baker, the ice-man, etc. We are not to please any of these to their injury, or in any way that would not be for their edification. We are not to descend to the world's methods. If they wish to tell stories that are not good, not pure, we are not to join in with them. If we cannot please them by that which is good, we are to avoid unnecessary contact. We are to do good and to edify only.

THE WORLD RECOGNIZES THE GOOD

We should endeavor to be as pleasing as possible to all of our neighbors. If we rebuke in a rude way, it would not be pleas-

ing to them, nor would it be likely to edify them. There is a way in which we can give proper reproof even to very worldly people. The world has a higher standard morally and religiously than they would be willing to acknowledge. Even if they sneer outwardly, in their hearts they recognize that which is good. We often find people who are impure in their own lives who like the society of the pure. They have some appreciation of the good, even though, being defiled themselves they are likely to defile whatever they touch.

It would not be proper for us to expect that we can do a great deal of good to worldly people—at least that much fruitage will generally be manifested—at present. Our aim should always be to please as far as possible, as far as loyalty to God and the truth will permit. We should not be of that "grouchy" sort, always going through the world with a quarrel. Rather we should let our light shine, that they may see our good works, and thus "glorify God in the day of their visitation." A sweet, kindly spirit is the very best recommendation we can give the world now of the power of the truth. The Lord's people should be kindly disposed toward all men—in the church especially, but also

toward all with whom we come in contact.

A WORD OF WARNING

Let us here say that we fear that some of the Lord's children who have a husband or a wife not in harmony with the truth, or perhaps more or less in harmony, but not fully consecrated to the Lord, make a mistake and perhaps by their example prevent the development of further interest in the companion. If, for instance, a husband is fully consecrated and his wife is not, the husband should exercise great care that his zeal for the truth does not lead him to neglect his duty in helping to lift the burdens of household care, etc., which are pressing upon the wife. Volunteer work, meetings, etc., should not so fill his spare time as to cause him to overlook the fact that he owes a very special duty to his wife in ministering to her real needs or comforts.

We fear that some have been embittered and hindered from a full acceptance of the truth or led to opposition by such lack of loving, thoughtful consideration on the part of the companion who professes entire consecration to the Lord. If we really are fully the Lord's, our home is the first place where this should be demonstrated. No amount

of zeal for the service of the truth outside of our homes will excuse us from the duties which we owe to our families and which they have a right to expect. To fulfil our obligations is a real service for the truth, and often a most effectual one. If there is water or coal or wood to carry, or other real services which a husband may and should render to his wife, these should not be neglected for any other service. If she is willing to attend some of the meetings, let him show an appreciation of her company and a pleasure to have her go.

The same rule applies to the consecrated wife. Some time and personal service are just requirements of the husband; and the wife should exercise the spirit of justice, love and a sound mind along this line, and not give her companion just cause to feel that he is forgotten, unloved and uncared for because of the wife's new interests. The husband is the rightful head of the home. There are duties which are obligations to every child of God, and to neglect or ignore these may be the cause of incalculable harm. The real duties of a husband or wife or parent or child are never abrogated when we give ourselves to the Lord. Each consecrated saint should seek by prayer and

by the study of the Word and of divine providences in our lives to discern the will of the Lord concerning us, that we may be "living epistles" which shall glorify our God, and not bring a reproach upon His cause or upon our own Christian profession.

SACRIFICE OUR SPECIAL MISSION

Each member of the royal priesthood is to remember that the special mission of our office, our vocation, our calling, in the present time is to sacrifice. One form of service frequently not discerned by the Lord's people is the opportunity of renouncing our own desires or plans, our own methods or preferences, and in the interests of peace accepting instead the plans, the desires, the preferences of others—where it is merely a matter of personal preference. Where we believe the Lord will be as well pleased to have the matter the one way or the other, a yielding of our own wishes often proves a blessing, both to the one yielding and to the one receiving the kindness and consideration. This is the spirit of love, the spirit of the Master.

In the body of Christ the different members have their various inherited weaknesses against which they must wage a lifelong warfare; and these weaknesses are sometimes of

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such a nature as to interfere to some extent with the rights and comforts of others as well as of themselves. And just here the apostle offers the word of counsel, "We, then, that are strong, ought to bear the infirmities of the weak." This does not imply that we should not expostulate with such a one and endeavor to help him to get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we humbly endure the trial of our patience. It is his good we are to seek, not chiefly our own greater enjoyment of physical or mental comfort. We are to please him for his edification, not by simply ignoring his fault, as though we considered it right, but, if there be suitable opportunity, by kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to us.

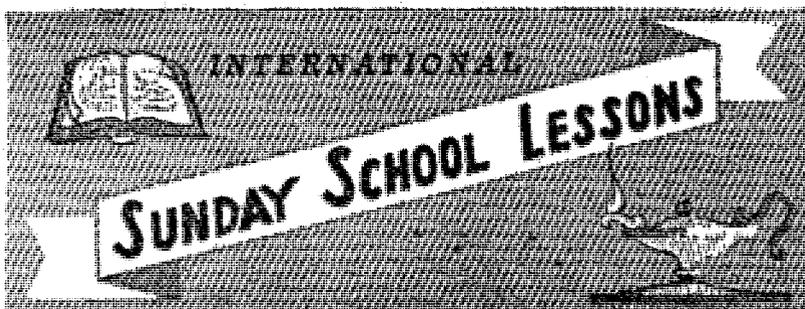
If this spirit prevails, the apostle further shows (1 Corinthians 12:24-26), there need be no schism in the body; for the members all have a mutual care and a mutual love one for another—a care which seeks to encourage and strengthen all that is good and to discourage, by our example and sometimes by a kindly word, all that is unbecoming, and a love that throws its mantle over a deformity and

endeavors to conceal a fault rather than to expose the weaker brother or sister to the reproach of the other brethren. Thus, in the true church of Christ, which is knit together in love, if one member suffer, all the members suffer with him; or, if one member be honored, all the members rejoice with him, and to some degree share the honor, just as in an earthly family, when one member rises to an honorable distinction, all the members of the family partake of that honor and joy.

LET YOUR LIGHT SHINE

For such self-sacrificing love how necessary is the spirit of humility, gentleness, patience and faith! The Master's words along this line are very forceful—"Except ye be converted [from the spirit of the world to the Spirit of Christ] and become as little children [in meekness and teachableness], ye shall not enter into the Kingdom of heaven." This blessed law of Christ, the law of love, should rule in all who have taken by consecration the name of Christ. Its hallowed influence should radiate from us, not only among the brethren, but also out upon the world, as a powerful witness to the effect of the grace of God in the heart.

—REPRINTS, October 15, 1914



POWER THROUGH SELF-DISCIPLINE

AUGUST 6—Prov. 1:7-10; Jer. 35:5-10; 1 Cor. 9:24-27; 1 Thess. 5:22.

“GOLDEN TEXT: “And every man that striveth for the mastery is temperate in all things.”—1 Corinthians 9:25.

SELF-DISCIPLINE is essential to the attainment of success in many lines of endeavor, and especially so in the Christian life. It is the concentration of energy in one direction and the cutting off from life of those interests and habits which would utilize time and strength that should be used for the accomplishment of the main purpose to which one's life has been devoted. Thus, one who wishes to attain laurels of glory in the athletic world must give up many of the comforts and pleasures which properly belong to others in order that his strength may be conserved for and used in that principal direction.

This is the thought presented in our Golden Text. A Christian, like an athlete, must struggle for victory, hence he must conserve his energies and use them as directed by God through His Word. As Christians, we strive for mastery over the world the flesh and the

devil. We are called upon to keep our bodies under, to overcome the world, and to resist the devil. We have a real fight on our hands and the crown of victory will be ours only if we give all of our attention to this one thing in hand, which is that of being a Christian, a follower of Jesus.

Self-discipline should be properly directed, and the guide book for Christians in this as well as in everything else pertaining to their spiritual interests, is the Bible. There we find the instruction of the Lord, which is the beginning and the end of essential Christian knowledge. “The fear of the Lord is the beginning of knowledge,” says the prophet, “but fools despise wisdom and instruction.” (Proverbs 1:7) It would be very foolish indeed for one who is striving to be a Christian to despise the rules of conduct as laid down in the Word of God.

The Rechabites referred to in

POWER THROUGH SELF-DISCIPLINE

our lesson(Jer. 35:5-10) furnish a good example of the power of self-discipline although the rules governing them were not specially laid down by the Lord. Their self-denials included, in addition to refraining from drinking wine, the comforts of houses in which to live, and the advantages which accrue to those who till the soil. These restrictions were imposed upon them by Jehonadab or Jonadab who was the son of Rechab, from whom the tribe derived its name. 2 Kings 10:15.

The various restrictions laid down for the Rechabites were for the purpose of preventing them from losing their identity as a nomadic tribe. Should they give up their tent life and become tillers of the soil they would cease to be a separate people. That the disciplinary measures commanded by Jehonadab accomplished the intended purpose is borne out by the fact that today, near Mecca, in the mountainous country northeast of Medina there still exists a tribe of about sixty thousand who claim to be the descendants of Jehonadab, and who still practice self-discipline in the manner he outlined for their fathers.

While the experience of the Rechabites illustrate the power of self-discipline we are not to suppose that everything they refrained from doing is wrong in the sight of the Lord. A Christian, however, is not to set his affections on houses and lands, nor upon earthly advantages. He is to set his affections upon things above—the spiritual or heavenly things. (Col.3: 1, 2) And while he is still in the

flesh, and subject to the limitations of earthly conditions, yet he is to think of food, clothing and shelter, merely as a means to an end.

For a Christian to set his affections upon the earthly comforts of life is sure to dwarf his interest in spiritual matters. On the other hand, to discipline himself by cutting off from his life unnecessary earthly interests enables a Christian to concentrate his energies on the all-important thing of making his calling and election sure to a place in the heavenly Kingdom of Christ.

The King James translation of 1 Thessalonians 5:22—"Abstain from all appearance of evil"—is not a good one. The real thought is, "Abstain from every form of evil." (**Emphatic Diaglott.**) It would be impossible for a Christian to abstain from every appearance of evil, because those who are watching him have such widely divergent views of what constitutes evil. To such as these it would appear as evil to denounce the God-dishonoring doctrine of eternal torture. Surely we should not abstain from doing this just because those who walk in darkness think it is wrong for us to do it.

The standard of what is evil and what is good is set forth in the Scriptures. We are to govern our lives according to that standard.

QUESTIONS:

What illustrations were used by the Apostle Paul to describe Christian discipline?

Who were the Rechabites, and why did they practice self-discipline?

Is it possible for a Christian to abstain from every appearance of evil?

THE PRIEST IN THE LIFE OF ISRAEL

AUGUST 13—1 Samuel 2:27-30, 35; 4:12-18

GOLDEN TEXT: "For every high priest taken from among men is ordained for men in things pertaining to God."—Hebrews 5:1.

THE priesthood of Israel was the channel through which God dealt with, and dispensed His blessings to, His typical people. The priestly service was rendered in connection with the tabernacle and its arrangements. It was based upon the typical sacrifices of various kinds of animals such as bulls, goats, rams, etc. This service pointed forward to a larger and more effective service to be rendered to all mankind by Jesus and His church—a service which was to be based upon the shed blood of Jesus, the Redeemer, and the associate sacrifices of His body members.

All of God's promises to Israel were conditional upon the nation's obedience to His laws, and this was particularly true with respect to the priesthood. The spiritual life of the nation depended upon a healthy spiritual condition. How could the nation as a whole render obedience to God, if the example of the priesthood was that of disobedience? When young Samuel came on the scene in Israel there was just such a corrupt condition existing in the priesthood.

Eli was then the high priest. He was not himself a flagrant transgressor of God's law. His chief sin seemed to have been in failing to take a firm stand with respect to the conduct of his sons. They continued to corrupt the services of the tabernacle in a shameful

manner, yet their vacillating old father did little about it, although as high priest he was the one who should have taken action to suppress the corrupt practices of his sons.

Herein is an important lesson for all who essay to serve the Lord. To all followers of the Master the apostle writes, "Ye . . . are . . . an holy priesthood, to offer . . . sacrifices." (1 Peter 2:5) Jesus is our High Priest, and as under priests, offering sacrifice "holy, acceptable unto God," (Romans 12:1) we have a responsibility toward each other, even as Jesus, the High Priest, has and discharges faithfully His responsibility toward all of us.

Our responsibility is, first of all, to keep ourselves in the love of God and to see that our service is in keeping with His plan. Then we are to be watchful that those with whom we co-operate are complying with the truths of the divine plan and are ordering their lives in harmony therewith. To give our "God bless you" to the service of those who are undermining confidence in the truth makes us as guilty as the wrongdoer. Eli had no grounds upon which to plead faithfulness to the Lord as long as he condoned the actions of his sons; nor could the Lord accept our claims of loyalty to the truth as long as we help to sponsor those in the service who

are not in harmony therewith.

During the time when God was dealing with typical Israel He took upon Himself the responsibility of removing unfaithful priests. During the Gospel Age God's dealings with the antitypical priesthood are somewhat different. He seldom removes untrue leadership from the church, although He withdraws His favor from us as individuals if we are unfaithful. He invites His faithful people to withdraw cooperation from the unfaithful, to separate themselves from the evil. The great body of professing Christians long ago became a mere nominal church, Scripturally styled "Babylon," and the Lord's people are invited to come out of Babylon—"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4.

Experience has proved the wisdom of this course, for the faithful minority is never able to reform the unfaithful majority. Hence it is that the faithful, sacrificing priests of this Gospel Age have, as a whole, been a "come-outer" class. Blessed, indeed, have been those who have not been too slow in discerning the evil with which they were surrounded, and, discerning it, to separate themselves from it.

Another marked difference between the typical priesthood of Israel and the antitypical priesthood of this Gospel age is in the nature of sacrifices offered. Jesus, the High Priest over the church, did not offer a bullock to represent Himself, as did the high priest in the type, but sacrificed His own

life—"My flesh, which I will give for the life of the world." (John 6:51) Likewise, His body members, the under-priesthood of this age, present their own bodies in sacrifice, and thus share with Jesus in a priestly service on behalf of all mankind.—Rom. 12:1; 1 Cor. 15:29.

For every high priest that God selects from among men, will be appointed to act on behalf of men. And since they with all mankind are beset with weakness and imperfections, they will be then expected to deal gently with the ignorant and with those that are out of the way, even as God has been dealing gently with them. For this priesthood mankind has been waiting, while groaning and traveling under sin until now. This priesthood will not compromise God's justice nor will they vengefully cause suffering to anyone.

As it was essential that the priesthood of Israel be pure and that all the services be conducted according to the Lord's instruction, so it is now with respect to the antitypical priesthood. Jesus, our High Priest, was pure and wholly obedient to the divine will in every service He rendered. It is incumbent upon us that we strive to be like Him, that we follow in His footsteps, that we be sanctified by the truth and thus qualified to render acceptable service to our God.

QUESTIONS:

What was the purpose of Israel's priesthood?

What is the relationship of the church to Jesus, the antitypical High Priest?

Explain the difference between the sacrifices offered by Israel's priesthood, and those offered by the Gospel age priesthood?

THE PROPHET IN THE LIFE OF ISRAEL

AUGUST 20—1 Samuel 3:19-21; 7:3-12

GOLDEN TEXT: "He that hath My Word,
let him speak My Word faithfully.—Jeremiah 23:28.

OUR Golden Text indicates the prerogative of a prophet used of God to serve His people. The words of the Lord, whether they be those of warning against wrongdoing, or of encouragement; or instruction in righteousness; or prophetic of things to come, are communicated to those for whom they are intended by servants styled prophets. A prophet is a foreteller of future events, although many of Israel's prophets were thus used of the Lord. The term "seer" is more properly applied to such.

Samuel was a prophet of the Lord. As such he "judged the children of Israel in Mizpeh." That is to say, he gave advice, gave decision in respect to their affairs, their disputes, etc., pointing out to them their proper course of conduct. In this service he spoke the words of the Lord, not depending upon his own wisdom, but the wisdom from above. By following Samuel's instruction the Israelites brought blessings to themselves from the Lord, whose words had been spoken by the prophet.

While Samuel was raised up by the Lord to serve the Israelites at the time Eli, the High Priest, and his sons, the under priests, were, through death, removed because of their unfaithfulness, yet he did not succeed Eli to the priesthood.

The priests of Israel could come only from the tribe of Levi, and Samuel was not of this tribe. He offered a burnt offering to the Lord following the rout of the Philistines at Mizpeh, yet he could not properly conduct the sacrificial services of the tabernacle. This work devolved upon the priests alone.

It requires the combined types furnished by the Lord in His dealings with Israel to give us a complete picture of the antitypical services of Christ and His church. Jesus, and also the members of His church, are prophets as well as priests. To them is entrusted the words of the Lord for communication to others, and to them is given the privilege of offering sacrifice. Jesus, as the Head of the church, is the Great Teacher, the Great Prophet, and we are His ambassadors. Because the merit of His perfect sacrifice compensates for our imperfections, the sacrifices we present to God, through Him, are acceptable.

Jesus, as well as the twelve inspired apostles, were prophets, not only in the sense of being mouthpieces of God, expounders of the truth, but they were also seers. As seers they foretold much that has occurred throughout the Gospel age and revealed the conditions that would exist now, during the time of Christ's second presence.

They also affirmed the forecasts of the Old Testament seers. Peter, for example, refers to the great work of restitution to follow Christ's second coming, and tells us that it had been foretold by the mouth of all God's holy prophets including Samuel.—Acts 3:19-21.

Aside from the twelve apostles, members of the church of Christ now fill the office of prophet only in the sense that they are commissioned to preach the Word. But this is an important and blessed privilege that belongs to all the consecrated followers of Jesus, and one that we should all endeavor to use faithfully. We are all God's prophets, God's mouthpieces, authorized by the Holy Spirit to speak in the name of the Lord.

Our ordination, however, does not come from any laying on of hands of bishops, or anybody else. It comes directly from God, through our Lord, by the Holy Spirit. Concerning it the apostle says, "Ye have an unction [anointing] from the Holy One." (1 John 2:20) Whoever has this anointing should be able to discern its influence in his heart and life; and should recognize it as his authorization to serve both as a priest and as a prophet of God.

Failing to recognize this ordination for service, the nominal church makes an unauthorized division between the clergy and laity, holding that only those ordained by man as ministers are properly authorized to handle the Word of God. God's arrangement, however, is for all the consecrated to be His servants, His mouthpieces,

His ministers of the Kingdom message of truth and righteousness.

In Deuteronomy 18:15-19, Moses prophesies that the Lord would raise up a great prophet who would give to the people what they desired at Horeb. In John 12:46-50, Jesus refers to this promise recorded by Moses, and applies it to His work as judge. In Acts 3:19-23, the Apostle Peter refers to it and applies it to the work of Christ following His second advent. From these other Scriptures, therefore, it is apparent that the office of prophet in typical Israel pointed forward to the preparatory work of prophets during this age, and also to the more comprehensive work of Christ and the church during the Millennial age.

As the church is to share the glory of the Christ, as His body members, the faithful of this age will be a part of that "Great Prophet," and also a part of the world's High Priest. As such they will share with Him in judging and blessing the people, restoring the willing and obedient to oneness with the Creator and giving them everlasting life. "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Isaiah 40:5.

QUESTIONS:

What was the special work assigned to the prophets of Israel, and what did it point forward to?

Should the church be divided as between clergy and laity?

Who will be the Lord's Great Prophet of the next age?

ISRAEL'S FIRST KING

AUGUST 27—1 Samuel 9:15-21; 10:25-27; 11:12-15

GOLDEN TEXT: "Honor all men. Love the brotherhood. Fear God. Honour the king."—1 Peter 2:17.

THAT period in Israel's history when the nation was ruled by the judges came to an end in the days of the Prophet Samuel. It began following the leadership of Joshua.

The Prophet Samuel was a judge in Israel. He was in fact, the last of the judges whose authority was respected by the people. When he was stricken with age, he appointed his sons to be his successors but unlike their father, they did not rule in righteousness. They permitted their judgments to be influenced by bribes, being more interested in obtaining lucre than they were in administering justice to the people.

The Israelites, as could be expected, rebelled against such perverting of judgment and complained to Samuel. At the same time they took the opportunity of demanding that a change be made in their form of government; that they be given a king to rule over them in order that they might be like other nations. This was a blow to Samuel, partly, no doubt, because he realized that the wickedness of his own sons had given the people the justification they wanted to ask for the change, and partly because he realized that they were asking for something that would not prove to be for their best interests. And in asking for this change they were, in a

sense, rejecting him as well as God's arrangements.

The Lord comforted Samuel in this crisis by explaining that the people, in asking for a king, were rejecting Him as ruler over them, that it was not merely a rejection of him as prophet. God then suggested to Samuel that he accede to the wishes of the people, but, first of all, to solemnly warn them of the dire consequences of such a change. Samuel sounded the warning (1 Sam. 8:11-18) but the people still insisted that they desired a king, so the Lord said to Samuel, "Hearken unto their voice and make them a king."—1 Sam. 8:22.

While the Israelites had rejected the Lord's arrangements, yet He was gracious unto them and took a hand in the selection of Saul, their first King. In fact, He cooperated with Israel throughout the entire period of kings by having His prophets anoint their rulers as His representatives. Because of this, Israel's kings were said to "sit upon the throne of the Lord."—1 Chron. 29:23.

The Lord has also used the kingdom form of government in Israel as an illustration of Christ's Kingdom. Jesus is to be the "King of kings" and the members of the true church in glory are to reign with Him as kings. Thus He has used that which He did not direct-

ISRAEL'S FIRST KING

ly initiate as an illustration to further enrich our understanding of all that is involved in our hope of partnership with His Son in the Millennial age work. If faithful, we will reign with Him as priests, judges, prophets, and kings.

In the case of Saul, the Lord not only arranged to have Samuel anoint him, but also providentially directed in his selection. Asses belonging to Saul's father, Kish, were lost. Saul and a servant were sent to search for them. The search failed to locate the lost asses but through the suggestion of the servant, Saul went to the home city of Samuel to seek out the prophet and obtain information as to the whereabouts of the lost possession of his father.

Meanwhile, the Lord told Samuel to be on the lookout for Saul, explaining that he was one chosen to be Israel's first king. There can be no doubt of the Lord's overruling providence in connection with the loss of the asses. What a valuable lesson this is for the Lord's people today! We do not always know why certain experiences are permitted to come into our lives but we can be sure that there is a divine providence directing the outcome, and that no matter how hard the trials may be they will lead us to kingship with Jesus if we are rightly exercised.

Samuel anointed Saul to be king and, eventually, presented him to the people as the Lord's choice. Seeing how Saul towered in stature above his brethren and how goodly he was to look upon, and having had their wishes thus granted, the people's response was both

hearty and enthusiastic. They shouted, "God save the king." (1 Sam. 10:24) Samuel then outlined to the people how their new government was to function, and he wrote it down as a permanent record. This was to be their constitution under kingly rulership.

For a time, however, Saul's authority as king was not universally recognized by the Israelites. There were some who held out against him. It was his brilliant leadership in the defeat of the Ammonites who were besieging Jabesh-gilead that strengthened his position of authority over the people. Following this incident, some of the more enthusiastic suggested to the king that those who previously opposed him should be put to death. But Saul, very wisely, ruled against any such drastic action and by so doing doubtless endeared himself to the Israelites more than had he resorted to the ruthless dictatorship methods of eliminating open and avowed opponents.

At Gilgal the kingdom was firmly established and the Lord was recognized by the offering of a sacrifice to Him. Thus, with the one small nation of Israel, was established the only kingdom of all history that was actually recognized by the Lord as His, and over which He exercised a protectorate, an overruling providence.

QUESTIONS:

Who was the last judge during the period of Israel's judges?

Explain the manner in which God overruled Israel's desire for a king?

In what way was the kingdom of Israel different from the "kingdoms of this world"?



THE FELLOWSHIP OF KINDRED MINDS

“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.” HEBREWS 10:25.

A MOST blessed part of the present heritage of the Lord's consecrated people is the bond of friendship and fellowship which binds them together in one sweet fraternity of Christian love and co-operation in their efforts to know and do the will of their Heavenly Father. How gloriously true are those well-known words of the Psalmist, “Behold, how good and how pleasant it is for brethren to dwell together in unity.” (Psalm 133:1) Truly the poet was right when he wrote, “The fellowship of kindred minds is like to that above.”

This blessed fellowship of the saints is not because all who participate in it are alike by nature, nor because they have no imperfections which might tend to irritate each other; but it exists in spite of the fact that they are all different, and, according to the flesh, often do try each other. It is a fellowship that is centered in one common objective which is that of knowing and doing God's will. It is a fellowship, moreover, that is sweet because each participating saint accepts the divine provision of grace through Christ which covers human imperfections under the robe of His righteousness. It is a fellowship in which the irritating imperfections of the flesh are lubricated by the indwelling Spirit of the Lord,

that blessed "unction" from the Holy One by which we are all anointed and are endeavoring to be controlled.

Another of the binding influences which unite the people of God is the realization that they are all members of one family. They all have the same Heavenly Father and the same Elder Brother. A normal natural family is bound together by a common tie of mutual interests and love. That tie of love is sufficient to hold on to and protect each member. Even though one member of the family should err, the others will come quickly to the rescue. Instead of shouting his imperfections from the housetops they will endeavor to hide them. So it is in the family of God.

The prophet, in mentioning various things which the Lord hates, notes especially those who sow discord among the brethren. Naturally the Lord is displeased with those who disturb the peace and harmony of His family. Those who have the Lord's Spirit will view with displeasure any member of the family who spends time and energy to expose the imperfections of his brethren. It is because all the brethren are imperfect that there is so much to expose by those who lose sight of the conditions upon which they have been admitted into this wonderful family; but it is our blessed privilege to cover the imperfections of our brethren, rather than to expose them. The proper family spirit which, in the divine family, is the Holy Spirit, will impel us to do this, and by doing it add to the sweetness of the general fellowship and strengthen the tie that binds our hearts in Christian love.

When the apostle admonishes us not to forsake the assembling of ourselves together, he doubtless had in mind primarily the matter of meeting together regularly for Bible study, exhortation and prayer. Truly this is important for all those who live near enough to each other to get together as ecclesias; and, as the apostle adds, "so much the more as ye see the day approaching." But we might well apply this principle to our larger interest in, and fellowship with the saints. In the book of Acts, as well as in the various Apostolic Epistles, is revealed the fact that in the Early Church there was a wonderful community of interests between the various ecclesias. Messages of greeting were sent back and forth to groups and to individuals. The Lord's poor in Jerusalem and vicinity were assisted along material lines by those of other districts. These items indicate clearly that there was a blessed bond of sympathy

and co-operation among the brethren at that time which embraced the whole church.

This is still true today as is seen, for example, in the many "conventions" of the Lord's people. At these conventions the saints gather from wide areas of the country to exhort one another to love and good works. Over the July 4th holiday period there were at least three general gatherings at which there was indeed a sweet fellowship of kindred minds. These assemblies sent greetings to each other by telegraph, revealing further the common family interest of the consecrated. The conventions were at Vancouver, B. C., Canada; Los Angeles, California; and Detroit, Michigan.

What is the "attraction" at such gatherings of the saints? Simply that each one may, by meeting with the Lord's people, draw nearer to the Lord, come to a better understanding of His will, and receive strength to serve Him more faithfully. They review the doctrines of the divine plan and apply them to their lives. They discuss ways and means to represent the Lord more efficiently as His ambassadors. They learn of the progress of the truth, and are encouraged to learn that their brethren in other districts still walk in the truth.

At the Los Angeles Convention, for example, Brother Russell Pollock called the brethren's attention to a new tract the Los Angeles Ecclesia is using in its work of witnessing for the truth. In this way brethren from other cities and towns were encouraged also to take up again the work of tract distribution. This method of preaching the Gospel of the Kingdom has always been blessed by the Lord, and how we will all rejoice if His people now renew their sacrificial efforts along this line.

In the parable of the Lost Sheep, Jesus indicates that there is joy in heaven over those who are brought to the Lord. Should we not then rejoice in whatever privileges we may have of representing the Lord and assisting men and women to know and to serve Him? Is it not a part of our sweet fellowship to consider ways and means of reaching more and more of those who may thus be helped? Certainly there is no other way by which the truth is made to mean so much to us as through our efforts to make it known to others!

The consecrated are admonished to walk as children of the day;

that is, to conduct themselves as though they were living in the time when the Kingdom laws will be in full operation. The Sheep and Goats parable indicates that at that time those who have the Lord's approval will be those who manifest a genuine interest in their fellow-men. The same spirit should control us now. We should have such a genuine interest in each other, as members of the same family of God, that we will be glad to lay down our lives for one another.

Isaiah 29:20 shows that in the Kingdom period the scorner is consumed, and that those who watch for iniquity will then be cut off. Let us examine ourselves individually now to make sure that in walking as children of the day we are neither harboring in our hearts, nor manifesting any of the characteristics of the scorner; that we are not spending our time and attention watching for iniquity. Let us rather, in our appreciation of the privilege of being a member of the family of God, use all our time and all our strength to help and encourage other members of the family. Thus may we contribute our share to the blessedness of Christian fellowship which it is our privilege to enjoy.

In the world it is rare if an individual in an entire lifetime is blessed with many genuine friends; but think of the wide circle of friends which is ours in the Lord. Let us appreciate our brethren, love and serve them faithfully. Let us be faithful to those with whom we are regularly associated in our local ecclesias. Let us use every opportunity to meet with the wider circle of brethren at conventions. We mention especially the Chautauqua Convention, now so near; also the several gatherings to be held over the Labor Day period. If you can't attend any of these, pray for those who do attend, and thus share in the blessedness of being His truly devoted people.



*If thou forbear to deliver them that are drawn unto death,
and those that are ready to be slain; if thou sayest, Behold,
we knew it not; doth not he that pondereth the heart consider it?
and he that keepeth thy soul, doth not he know it?
and shall not he render to every man
according to his works?*

Proverbs 24: 11, 12.

ENCOURAGING LETTERS

A GOLDEN PAGE

"Dear Frank and Ernest: Thank you for answering my questions. When I attended high school I was taught evolution, which I could not believe. If my teachers were right, then the Bible was wrong. I was brought up to believe in the Bible. . . . I will always remember the day I tuned in and heard your broadcast, as it will be a golden page in the history of my life. Since then I try more than ever to follow in the footsteps of our dear Savior and I know full well that only God will reward me if I am deserving of a reward. Sincerely, E. U. W., Ohio."

LOVES BIBLE BETTER

"Dear Frank and Ernest: It is a long time ago since I became interested in your broadcasts and a year ago I subscribed for your magazine, The Dawn, and must state that I have gained a great knowledge from the study of the Bible which I have learned to love more than ever before. Therefore will you please renew my subscription for a year. Enclosed is an extra dollar for some one who may not be able to subscribe, or for postage, as you may see best. Thanking you in advance, I am, very sincerely yours, P. J., N. Y."

CONTINUED FAITHFULNESS

"Dear Friend: I do not want to miss any Dawn. I am a very old Bible Student, eighty-one years old, and heard dear Brother Russell when he gave a lecture in the town hall here. I cannot attend meetings as there are none where I live, but I have my Bible and enjoy The Dawn. I am still thankful I can go in prayer to my Savior and my friend. God bless your good work for our dear Lord and Master is my loving wish. G. England."

A GOOD AWAKENER

"Frank and Ernest: . . . I will take the magazine right along, for it is such a comfort to me. I would miss it like I miss my coffee if it were stopped;—I have become so accustomed to it. I. H., N. Y."

GOD'S PROMISE FULFILLED

"Dear Friends: I esteem The Dawn the most helpful and worthy monthly publication in circulation. I have been a subscriber for one year and I know it was a 'god-send' to me. During the past I have prayed much for light, expecting and hoping for a clearer view than I could obtain from the teachings and traditions of the sectarian creeds, etc. Indeed, I see the truth now, the true light, as set forth in your wonderful magazine and booklets, and I am praying for you. God bless you. I am humbly, your friend, A. R., Mo."

ABOARD SHIP

"Dear Sirs: I have just read your copy of 'Good News.' I enjoyed it very much. A friend of mine who is an 'A. B.'—able-bodied seaman,—loaned it to me to read. We are aboard ship together in the Merchant Marine attached to The Army Transport Service. I would like very much to have you send me ten copies of 'Good News' and two copies of 'The Divine Plan of the Ages.' . . . I will be home in a month or so, so please send promptly. I thank you very much, J. H. B. Tex."

REACTS TO THE MESSAGE

"Dear Friends: . . . We do enjoy The Dawn, more than I can say. It is a real blessing to my home. You see, my husband would never read the Bible understandingly and so had a very downcast outlook on life. . . . When we get the magazine he is always so eager to read it. He doesn't even wait until he has had supper. I am sure, too, that receiving The Dawn through a free fund is going to be a guiding hand and an inspiration to him to give that others might be so helped. I can just tell from the way he talks, the manner in which he reads The Dawn, and the hearty way in which he sings from the Dawn Hymnbook that he is always much better. He is looking forward to that Day with an absolute living belief. . . . Very sincerely yours, L. F. Mo."

ENCOURAGING LETTERS

LIGHT DISPELS CONFUSION

"Dear Frank and Ernest: I have read your booklet, 'God and Reason,' with much fervor and interest. The material has cleared up a lot of confusing issues in my mind. I would like to go further in these readings, so I am asking you to send me a copy of your book, 'The Divine Plan of the Ages.'"

The contents of your booklet have eliminated from my mind the presentation of an eternal torture for the wicked, and has showed me the correct answer—eternal life or death. . . . Yours truly, D. J. P. Ohio."

TRUTH MADE SIMPLE

"Frank and Ernest: Please send me the booklet offered over yesterday's broadcast. Is it possible to obtain copies of these broadcasts? I must say they are wonderful, and bring to my mind a Scriptural statement which says that the way shall be made so plain that 'the wayfaring men, though fools, shall not err therein.' It is putting it mildly to say that it tops every radio program. J. R. H., Pa."

KNOWLEDGE BRINGS OBEDIENCE

"Dear Frank and Ernest: My wife and I have been following your broadcasts. They are wonderful. Your broadcast regarding 'Armageddon' was enjoyed by both of us, and we have learned so much. We have been going to church but do not get anything out of it. Do you think it would be all right if we stay home and hear your broadcasts? Would that be the right thing to do? We learn and understand more than going to church. Please let us know. We wish to help a little with the broadcast. God bless you, Frank and Ernest. Mr. and Mrs. T.W. Ohio."

STUDY INCREASES HUNGER

"Dear Brethren: I am enclosing this note to let you know how much I enjoy, relish, and really absorb the contents of the grand paper, The Dawn. It seems I have learned to appreciate the blessed Bible more and more, and to understand the mystic sayings, etc.

In fact it has become a new book to me, for which I have developed a real spiritual hunger. I thank God for it. I am renewing my subscription with this letter. . . . Wishing for you God's blessings and that His good news may spread,—with every good wish and prayer. Yours in Him, C. B. P., Alta., Canada."

A TASTE FOR MORE

"Gentlemen: I received the copy of the booklet 'God and Reason.' I enjoyed reading it very much. I have also your booklet 'The Day of Judgment.' I am very much interested in your interpretation of the Scriptures; but I have not been able to learn very much about your work. Please send me copies of the booklets listed and also the book 'The Divine Plan of the Ages,' together with any other information you may have. I surely have received the most help from the two booklets I now have. Thanking you for your courtesy, I am very truly yours, J. G. F., Calif."

TRUTH AT LAST

"Servants of the Most High God; Frank and Ernest: Well, the last copy of my last year's subscription of The Dawn is at hand. At the age of seventy-six, and alone in life, I can truthfully say it has been the first opportunity I ever had of hearing the Scriptures explained from this point of view. And it is truly wonderful the way you explain God's Word. But others take the same Bible to prove their points. However, we must consider God has warned us to beware of following after the traditions or men. . . . May God bless you in explaining His Word (the truth) to mankind, for we are surely nearing the time for the setting of the sun of this age. F. P. M., Mo."

LITTLE BUT DEAR

"Dear Friend: . . . That little Dawn is just like one of the family. I surely enjoy reading it. Your friend in the Lord, R. L. A., Ark."



SPEAKERS APPOINTMENTS



W. T. BAKER

Dayton, Ohio	August	1
Erie, Pa.		10
Paterson, N. J. (Afternoon)		20
Rutherford, N. J. (Evening)		20

Jackson, Mich.		23-24
Quincy, Mich.		25
Kalamazoo, Mich.		26
Grand Rapids, Mich.		27
Wellston, Mich.		29-30
Saginaw, Mich.	Sept.	2-4

F. A. BRIGHT

Philadelphia, Pa.	August	13
New Haven, Conn.(Morning)....		27
Waterbury, Conn.(Afternoon)....		27

EDWIN PROCTER

New Albany, Ind.	August	11
St. Louis, Mo.		13
Kansas City, Mo.		14-15
Topeka, Kans.		17-18
St. Joseph, Mo.		20-21
Barnes City, Iowa		23-24
Clinton, Iowa.		26
Canton, Ill.		28
Rockford, Ill.		30
Madison, Wis.	Sept.	1
Minneapolis, Minn.		2-4

S. C. DE GROOT

Groton, Conn. (Evening) August		19
New London, Conn.(Afternoon)..		20
Tonawanda, N. Y.		30
London, Ont., Can.		31
Saginaw, Mich.	Sept.	2-4

P. KOLLIMAN

Baltimore Md.	August	20
Lewistown, Pa.		25
Pittsburgh, Pa.		27
Duquesne, Pa.		28
East Liverpool, Ohio		29
Newark, Ohio		30
Columbus, Ohio		31
Piqua, Ohio	Sept.	1
Cincinnati, Ohio		3-4

G. M. WILSON

Brooklyn, N. Y. (Afternoon)Aug.		13
Rutherford, N. J. (Evening).....		13
Toledo, Ohio		20

W. N. WOODWORTH

Lancaster, Pa.	August	27
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H. L. YOUNG

Allentown, Pa.	August	20
Bloomsburg, Pa.		27

R. A. KREBS

Cincinnati, Ohio	August	1
Rockford, Ill.		10-23
Madison, Wis.		24
Owen, Wis.		26-27
Minneapolis, Minn.	Sept.	2-4

J. M. PATTERSON

Boise, Idaho	August	8-9
Portland, Ore.		11-14
Tacoma, Wash.		16-20
Seattle, Wash.		27-30

J. Y. MAC AULAY

Richmond, Ind.....	August	11
Muncie, Ind.		13-14
South Bend, Ind.		15-16
Elkhart, Ind.		17
Detroit, Mich. (Morning)		20
Windsor, Ont., Can.(Afternoon)..		20
Kingsville, Ont., Can.(Evening)..		20
Ypsilanti, Mich.		22

GREETING CARDS:—Birthday and Friendship cards, box of ten, 60 cents; Swiss colored prints, 60 cents a dozen; Biblical picture cards and birthday assortment, 20 cents a dozen. All have Scripture texts. Bradlee cards, Scripture text, Birthday and Christmas, five and ten cents a piece.

CONVENTIONS

The conventions listed below are not sponsored by The Dawn Publishers, but we are happy to make these courtesy announcements in the interests of Bible study and Christian fellowship. All the gatherings are sponsored and the programs arranged by local groups of Bible Students where they are held. Where local secretaries are not listed, we will be glad to furnish whatever additional information we may have at hand.

CHAUTAUQUA, OHIO, August 3-9—Make reservations early through the Rental Bureau, Miami Valley Chautauqua, Chautauqua, Ohio. Deposits necessary for rooms, cottages, etc. All details of how to reach Chautauqua, etc., will be shown on printed programs, which will be sent out early. Convention Secretary, E. G. Wylam, 3718 Dickens Avenue West, Chicago, Ill.

CHAUTAUQUA CONVENTION SPEAKERS

W. T. Baker; Jens Copeland; H. E. Deitrich; S. C. De Groot; A. C. Frey; E. H. Herrscher; W. J. Hollister; P. Kolliman; R. A. Krebs; J. Y. MacAulay; E. R. MacJilton; D. J. Morehouse; L. H. Norby; A. Obenland; W. N. Poe; Edwin Procter; C. A. Sundbom; J. H. L. Trautfelner; G. M. Wilson; W. N. Woodworth; C. W. Zahnow.

GUSTINE, TEXAS, August 11-13—Write H. E. Hillhouse, Gustine Texas for information.

SAGINAW, MICH., August 13—Woman's Club, 311 N. Jefferson Street.

REXFORD, N. Y., August 13—Home of C. F. Plath. Take Saratoga Bus at Schenectady, and get off at Blue Barns.

OWEN, WIS., August 26, 27—Marvin's Fox Farm. For details, write the secretary, Walter L. Hake, Route 1, Curtiss, Wis.

DETROIT, MICH., August 27—Macabees Bldg., Woodward Ave. at Putnam.

CHICAGO, ILL., August 27—Central Masonic Temple, 910 N. La Salle St.

LABOR DAY CONVENTIONS

BROOKLYN, N. Y., 104 Clark Street. Convention opens Saturday morning and continues through Monday afternoon. A baptismal service can be arranged if candidates will notify the class secretary, Felix S. Wassmann, 44 Livingston Street, Brooklyn, N. Y. Make reservations early.

CINCINNATI, OHIO. Convention opens Sunday in the Y. W. C. A. Club Room, 4th floor. Inquiries should be addressed to class secretary, Mrs. W. N. Poe, 2128 New Linden Road, Newport, Ky.

MINNEAPOLIS, MINN. Convention opens Saturday evening, Sept. 2, at 2922 Cedar Ave. The Class plans to serve two meals a day at the hall. For details, write the secretary, L. H. Norby, 6804 Third Ave., South, Minneapolis, Minn.

SAGINAW, MICH. For information, write C. A. Sundbom, 207 Alice Street, Saginaw, Mich.

SEATTLE, WASH. For details, write the class secretary, Sam Clements, 846 W. 63rd Street, Seattle, Wash.



ANSWERS To Test Your Knowledge Questions (See page 30)

1—Jezebel. 1 Kings 16:28-33; 18:13; 19:1, 2; 21:1-19.

2—"The fear [reverence] of the Lord is the beginning of wisdom."—Psalm 111:10.

3—"The fool hath said in his heart, There is no God."—Psalm 53:1.

4—"to thee will I give it and to thy seed forever."—Gen. 13:14, 15. This proves that God does not intend to destroy the earth.

5—Satan was the father of lies. (John 8:44) The first lie was, "Ye shall not surely die." (Gen. 3:4) This contradicts God's statement, "Thou shalt surely die." (Gen. 2:17) All those who believe in the immortality of the soul believe the devil's first lie.

6—John the Baptist. Mark 1:9.

7—"Thou shalt have no other gods before Me."—Exodus 20:3.

8—(b) is correct. Gen. 2:26, 27; 3:17-19; Romans 5:12; 6:23 1 Tim. 2:4-6.

9—No; but these two command-

ments epitomize the ten commandments and the entire law. They are actually quotations from Deut. 6:5 and Lev. 19:18, which summarize the law.

10—Gospel means "Good news" or "Glad tidings." It was first preached to Abraham in these words "And in thee shall all families of the earth be blessed."—Gen. 12:3; Gal. 3:8; Luke 2:10; Matt. 24:14.

11—Isaiah 11:6-9. This is another prophecy clearly showing the purpose of God for this earth. It will be fulfilled when God's Kingdom shall have been established on earth.

12—The Queen of Sheba.

13—Genesis, Exodus Leviticus, Numbers, Deuteronomy, and Joshua.

14—Solomon ordered it to be cut in two and half given to each. The real mother wanted the baby to live and relinquished her claim to the child. Thereupon Solomon awarded her the child. A very sound decision.

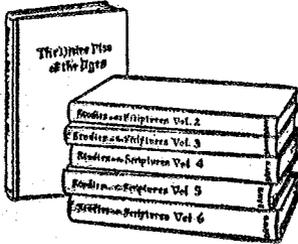


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The Judgment Day—Removes gloom.

Berean—On The Divine Plan of the Ages—10 cents.

Daily Heavenly Birth-day record: Cloth, 50 cents; paper, \$1.

Tabernacle Shadows—25 cents each; lots of 10 or more, 18 cents each.

Evolutionists at the Crossroads—25 cents each; 7 copies, \$1.

Zionism in Prophecy—A pre-war treatise; 10 cents in any quantity.

Envelopes—For mailing sample copies of The Dawn: 25 for 25 cents.

"To Us the Scriptures Clearly Teach"—As on reverse of cover, \$1 a hundred.

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THE DAWN

East Rutherford

NEW JERSEY

To Us the Scriptures Clearly Teach

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to Him.—1 Cor. 3:16, 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; 1 Tim. 2:5, 6.

That the hope of the Church is that she may be like her Lord, "see Him as He is," be a partaker of the divine nature" and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 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 of 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.