

JULY

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A HERALD OF CHRIST'S PRESENCE

THE DAWN

A HERALD
OF CHRIST'S PRESENCE

Vol. 16, No. 7

JULY 1947

One Dollar a Year

The General Convention

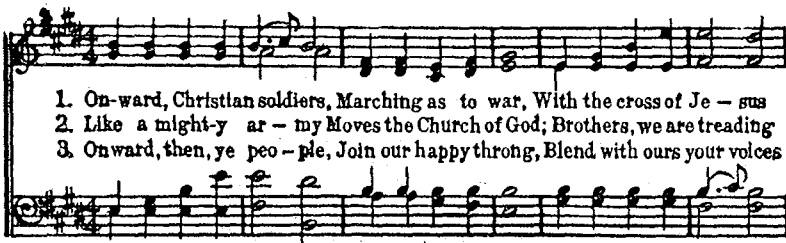
PLANS for the General Convention in Brooklyn, August 6-10, are going forward. Some additional details can now be announced. All inquiries for rooms should be addressed to Bible Students Convention, Post Office Box 225, Brooklyn, N. Y. In writing for reservations give as detailed information as possible concerning the number in your party, the accommodation desired, and the approximate price you can afford to pay.

We are advised that already a special bus carrying only conventioners has been chartered to leave Chicago Monday evening August 4, arriving at Brooklyn the following evening. Returning it will leave Brooklyn Sunday evening August 10, arriving at Chicago the following evening. The round trip fare on this special bus will be approximately \$25.00. There are still a few seats left. Those wishing to make reservations should write at once to Mr. Wesol, 2721 N. Mason Ave., Chicago 39, Ill., enclosing remittance for their tickets. If all seats are taken by the time your application arrives, your money will be refunded. Chartered buses from other points are being considered. Start planning now for the General Convention!

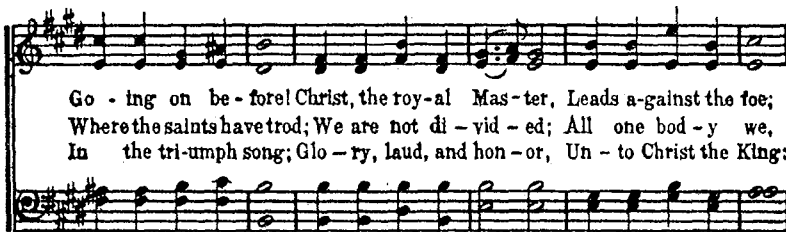
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Onward, Christian Soldiers

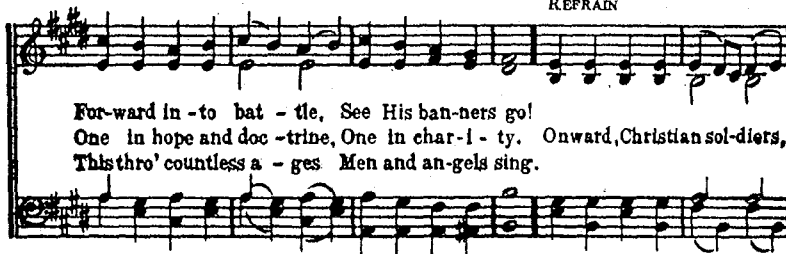


1. On-ward, Christian soldiers, Marching as to war, With the cross of Je - sus
 2. Like a might-y ar - my Moves the Church of God; Brothers, we are treading
 3. Onward, then, ye peo - ple, Join our happy throng, Blend with ours your voices

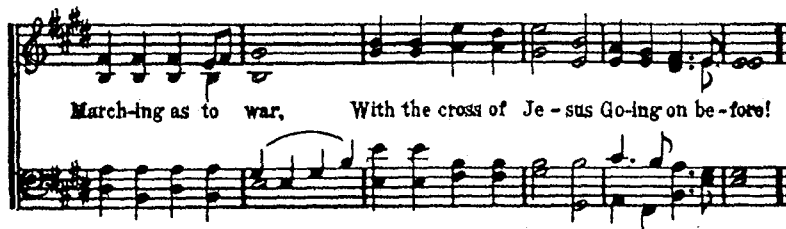


Go - ing on be - fore! Christ, the roy-al Mas - ter, Leads a - gainst the foe;
 Where the saints have trod; We are not di - vid - ed; All one bod - y we,
 In the tri-umph song; Glo - ry, laud, and hon - or, Un - to Christ the King:

REFRAIN



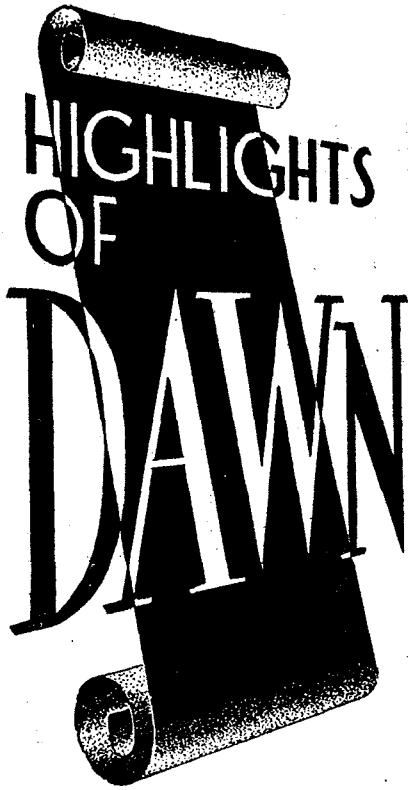
For - ward in - to bat - tle, See His ban - ners go!
 One in hope and doc - trine, One in char - i - ty. Onward, Christian sol - diers,
 This thro' countess a - ges Men and an - gels sing.



March - ing as to war, With the cross of Je - sus Go - ing on be - fore!

IT HAS been two years since the defeat of German militarism, but militarism in practically all other parts of the world is still a blighting reality. A vivid evidence of this is the fact that there are today 19,000,000 men under arms. This total number in the standing armies of the nations is costing the world about \$27,400,000,000 a year. Moreover this staggering amount does not include what is being spent on atomic research. These figures were given out by *The New York Times*, after a world-wide survey conducted by its Military Editor, Hanson W. Baldwin. He asserts that despite the crushing of the German and Japanese military machines there are more men under arms in the world today than there were just before the outbreak of the second World War in 1938.

Observers say that the only chance of this military burden of the world being lightened is based on confidence in the United Nations, and right now confidence in the United Nations is at a very low ebb. Others believe that the best chance for the world settling down to something like a normal peace-time basis is for the United States to continue its strong opposition to the further spread of Communism, in fact, to increase its resistance by even stronger measures than are now being used. Communism today, like Fascism ten years ago, seems to be the bogey man against which many of the nations are marshaling their forces. While none of the nations are right now ready for war, they are all preparing, and there seems little hope that the time won't come when there will be another clash of arms, including atomic bombs.



HIGHLIGHTS OF DAWN

The disappointing fact of nineteen million "peacemakers"

"Peace, Peace; When There Is No Peace"

There is an increasing uneasiness throughout the world over the fact that two years after the close of the recent war so little has been accomplished toward making peace. This war which was to make an end of fear and want has left the peoples of earth more fearful than ever, and seventy-five per cent of the world's population is living on a starvation diet. Food shortages in most parts of the earth are now more acute than ever, and thousands are dying daily of malnutrition.

True to the prophetic picture, the ancient people of God, the Jews, take the center of the stage in the world's distress. As with the deceased League of Nations, so again through the United Nations the problem of Palestine and the Jews was brought before the nations of the earth for settlement, but it was not settled. The best that the United Nations could do was to appoint an investigating committee to look into the situation and make a report, as though there were any factors in the situation the world's diplomats do not already know.

But the appointment of this commission was quite in keeping with all the other "accomplishments" of the United Nations; that is, it was just a means of putting off a real decision. The prophet declared of this time that the nations would be at their wit's end, and how true that is! International diplomacy has become so entangled that human wisdom is incapable of finding a way out. The nations assemble, they negotiate, they "take counsel together," but the Lord "laughs" and "shall have them in derision."—Psalm 2:2, 4

The Psalmist explains why the Lord's blessing is not upon the deliberations of the nations. It is because he has set his King upon his holy hill of Zion. (Psalm 2:6) In other words, the time has come for the establishment of his kingdom, which means a transfer of earth's sovereignty from Gentile kingdoms to Christ. For this reason we may expect that the world situation will be-

come increasingly confused and economic conditions more and more unstable until the authority of the new kingdom is made manifest. This will be when the prophecy is fulfilled in which the Lord says that he will speak to the raging nations saying, "Be still, and know that I am God. I will be exalted among the heathen [nations], I will be exalted in the earth."—Psalm 46:10

Clouds and thick darkness

The Day of the Lord

Mr. J. Hutchison Cockburn, writing in *The Christian Century*, paints a very dark picture of religious conditions throughout Europe. We quote a paragraph from his article, as follows:

"The need for strategic or long-term planning for spiritual relief will be clear to those who know anything of the conditions in Europe today. I do not mean the things needing to be done to deal with the obvious damages to buildings, agriculture, communications, industry, economics and finance. I have in mind the spiritual confusions, the shattered illusions, the broken hopes, the despairs, the uprootings of thought, and the destruction of traditional patterns of life, which afflict multitudes in Europe today. A new and terrible day of the Lord has come to Europe with clouds and lightnings and thick darkness. Fierce forces of anti-Christ are abroad, and that at a time when the churches have received a shattering blow, are often weak and small and very divided. The churches face a spiritual earthquake which will long endure. The main cultural tradition of Europe can no longer be called Christian."

When Mr. Cockburn writes that "a new and terrible day of the Lord has come to Europe with clouds and lightnings and thick darkness," he uses the language of the Prophet Joel (ch. 2). He probably knew this, but does he realize how accurately conditions in Europe and the rest of the world are fulfilling Joel's prophecy, as well as many other prophecies pertaining to the end of the age and the near establishment of the kingdom of Christ? We hope so, for only an understanding of this fact can give hope and comfort in the light of what is happening to the professing Christian world.

HIGHLIGHTS OF DAWN

Elsewhere in his article Mr. Cockburn suggests as one of the remedies for this condition of "thick darkness" an energetic preaching of the Gospel, but then he blasts all hope of this accomplishing anything worthwhile by saying that each denomination should preach the Gospel according to its own doctrines. Does he not realize that this would but add to the confusion? He should know that one of the greatest causes of the present "thick darkness" has been the conflicting creeds of Christendom. He reports that never have so many people in Europe been willing to listen to the Gospel. Alas that more of the true Gospel cannot be preached to them that they might, even amidst their distress, rejoice in the glorious hope of the kingdom!

He speaks of "shattered illusions," "broken hopes," and the "uprootings of thought," which have afflicted millions. The reason it has been possible for this to occur is because the thoughts and the hopes which have been shattered were of the wood, hay, and stubble type. They were merely the traditions of men and not based upon the infallible Word of God. For example, one of the expectations of Christendom has been that the world was gradually being won for Christ, that soon all nations would be evangelized, and there would then be an era of lasting peace and good will. If this had been God's plan it would have been accomplished. The fact that the reverse is true has shattered the illusions of those who believed this erroneous conception of the plan of God. If these same people could now be assured that it was merely their false viewpoints that have failed, and not the plan of God itself, the faith of many would be restored. The church is to convert the world, but it will be the glorified church, made up of the footstep followers of Jesus, who, having lain down their lives in his service, will come forth in the first resurrection to live and reign with him for a thousand years. Through these, in association with their Head, Christ Jesus, the knowledge of God's glory will be caused to fill the whole earth, and then all will call upon the name of the Lord to serve him with one consent. How glad we should be that the collapse of the counterfeit kingdom of Christ, styled Christendom, betokens the fact that the real kingdom is near!

Mr. Cockburn's reference to the "spiritual earthquake" which is upsetting the churches of Europe is very much in keeping with the prophecy of Revelation 16:18 where the fall of Christendom

is described as an earthquake more terrible than any which has ever occurred. And it is just that, for it climaxes what the Prophet Daniel described as a "time of trouble, such as never was since there was a nation." (Dan. 12:1) Jesus applied this prophecy to the time of his second presence and the end of the age, and gave us the assurance that such a period of distress and tribulation would never recur. The reason is, of course, that the trouble will be stopped through the agency of Christ's kingdom, and that kingdom will cause God's will to be done in earth even as it is done in heaven.

But no one is happy!

Peace Treaties Ratified

Washington lawmakers have finally ratified the peace treaties which were drawn up by the victor nations for the four former German satellite nations, Italy, Roumania, Bulgaria, and Hungary. However, nobody thinks that this will make very much difference in the general course of the world, although fears are expressed that the withdrawal of British and United States troops from Italy—one of the provisions of the treaty—will permit conditions there to deteriorate and become more chaotic than they are at present.

With the recent ousting of the constitutional government in Hungary by a Communist minority, it is conceded that Bulgaria, Roumania, and Hungary are now definitely in the Russian orbit of influence; and it is feared that the Communists may attempt a similar coup in Italy once the occupying troops are withdrawn. This of course gives point to the new foreign policy of the United States, which is designed to stop the spread of Communism, a policy which is already being implemented by economic and military aid to Turkey and Greece—not to Turkish and Greek democracy, however, for democracy does not exist in these unhappy countries. The State Department evidently thinks that the dictatorships of these countries are enough better than the dictatorship of Communism to warrant the effort being made to

sustain them in order to prevent the Communists taking over.

In all of this is to be seen the line-up gradually shaping for the final struggle. Territorial and commercial rights are only incidental to the ideological principles involved. True, the forces of Communism need territory and raw materials in order to carry on their expansionist program. So do the forces of alleged democracy, hence both sides are endeavoring to bring as many countries as possible into their orbits of control, but the real conflict is that of one way of life against another, and before it is finished there will be NO way of life for distressed humanity except that Christ will then take over the rulership of the earth for a thousand years and give the people real peace and happiness.

A beam in its own eye

Vatican Watches Russian Church

Archbishop Gregorio, Metropolitan of the Greek Catholic Church in Russia, came to the United States for the purpose of restoring the Greek Catholic Church of this country to the fold of the mother church in Russia. The influence of the Greek Catholic Church in America is negligible, nor is it strong in Russia, although under the czarist regime it was the state church of that country. Interest is added to the Metropolitan's visit to this country by the fact that, according to reports, the Vatican was interested in it and endeavored to veto its influence.

Msgr. Fulton J. Sheen, radio voice of the Vatican in America, charged that Gregorio is a "professor of atheism at the Atheistic College of the Soviet Union," and "of trying to bind the Russian Orthodox Church in America to Stalin." This brought a quick response from the Greek Church in the form of a letter sent to the Apostolic Nuncio in Washington with the request that it be forwarded to the Pope. In this letter it was pointed out that the position of the Greek Church in America is no different than that of the Roman Church, and that Gregorio's visit was designed strictly for religious purposes. A strange part of this controversy

is a letter by Father G. de Vries, of the Roman Church, published in the influential Jesuit periodical, *Civiltà Cattolica*. In this letter he charges that the apparent reversal of position on the part of the Kremlin toward the Greek Church within Russia was merely for purposes of prestige, and that the church in reality sold out to the Communists in order to gain this bit of recognition. We quote the letter in part:

"During the war the church gave its complete support to the government and by its propaganda strengthened the Russians' will to fight. To please the Soviet Government representatives of the Government have given up the foremost command of Christianity to love your enemy. Such is the servility of the church in a godless regime.

"Furthermore, the Soviet Government makes use of the church as an instrument to reach its goals in foreign policy. In fact, the Russian Orthodox Church, which has good relations with the Anglican Church, did much to facilitate the alliance between Britain and Russia. In this way it supports the imperialistic dreams of Moscow's foreign policy."

This indeed is strange talk to be coming from representatives of the Roman Catholic Church, which throughout all the centuries of its existence has never hesitated to encourage nations to make war on other nations whenever it seemed to the best interests of the church to do so. Some of the latest episodes along this line were the Roman church's blessing upon Mussolini's army of aggression in Ethiopia and the Franco forces in Spain.

Nor has the Roman Church ever hesitated to use its religious influence in the shaping of pacts and alliances between nations, and it still claims the right to do this as evidenced by the fact of the Vatican's envoys located in so many of the world's capitals, and the further fact that many nations have their envoys at the Vatican. It would appear that the officials of the Catholic Church must believe that the general public is easily fooled, that when they now talk about brotherly love and the sin of encouraging war, the people will think that they have always believed and acted in harmony with these honeyed words.

The point of greatest significance in these controversies between various sections of "Babylon" is the fact that the world in general pays so little attention to them. The general public knows little and cares less about the opinions and controversies of the

HIGHLIGHTS OF DAWN

once world-ruling ecclesiastical powers of the Roman and other state churches of Europe. Today the thinking public knows that these institutions have failed to give the world what it needs, and the problems of great concern now are not the controversies of churches largely defunct, but of getting something to eat, and the obtaining of some assurance that they will not be completely destroyed by atomic bombs within the next few years. But of course these problems are not being solved. The darkness deepens, and the fear of the people increases. Meanwhile, let those of us who know that the world will be saved by Christ's kingdom bear this message of hope far and wide, telling the whole world these blessed tidings in so far as it is possible for us to do so.

DELIVERANCE

*Still o'er earth's sky the clouds of anger roll,
And God's revenge hangs heavy on her soul.
Yet shall she rise—though first by God chastised—
In glory and in beauty then baptized.*

*Yes, earth, thou shalt arise; thy Father's aid
Shall heal the wound his chastening hand has made;
Shall judge the proud oppressor's ruthless sway
And burst his bonds, and cast his cords away.*

*Then on your soil shall deathless verdure spring;
Break forth, ye mountains, and ye valleys, sing!
No more your thirsty rocks shall frown forlorn,
The unbeliever's jest, the heathen's scorn;*

*The sultry sands shall tenfold harvests yield,
And a new Eden deck the thorny field.
E'en now we see, wide-waving o'er the land,
The mighty angel lifts his golden wand,*

*Courts the bright vision of descending power,
Tells every gate, and measures every tower;
And chides the tardy seals that yet detain
Thy Lion, Judah, from his destined reign!*

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME **STA. KC. P.M.**
St. John's, N. F. (Thurs.) **VOCM 1006 9:00**

EASTERN TIME **STA. KC. A.M.**
Akron, Ohio **WADC 1350 9:45**
Alpena, Mich. **WATZ 1450 8:30**
Augusta, Ga. **WGAC 580 10:15**
Baltimore, Md. **WFBR 1300 9:15**
Bangor, Maine **WJOR 1230 9:45**
Bay City, Mich. **WBCM 1440 10:00**
Binghamton, N. Y. **WBNF 1290 10:00**
Columbus, Ohio **WHKC 610 8:30**
Dayton, Ohio **WHIO 1290 11:45**
Hamilton, Ont. **CHML 900 9:45**
Hendersonville, N. C. **WHKP 1450 10:00**
Lawrence, Mass. **WLAW 680 10:15**
Philadelphia, Pa. **WIP 610 9:30**
Pittsburgh, Pa. **WWSW 1490 9:45**

» » P.M.

Detroit-Windsor (Sat.) **CKLW 800 5:15**
Grand Rapids, (Thurs.) **WLAV 1340 10:00**
Jacksonville, Fla. **WJHP 1320 1:00**

CENTRAL TIME **STA. KC. A.M.**
Anderson, Ind. **WHBU 1240 11:45**
Birmingham, Ala. **WSGN 610 10:00**
Chicago, Ill. **WAAF 950 9:45**
Clinton, Iowa **KROS 1340 9:45**
Fergus Falls, Minn. **KGDE 1230 11:00**
Grand Forks, N. Dak. **KILO 1440 9:15**
Jamestown, N. Dak. **KSJB 600 10:45**
Knoxville, Tenn. **WBIR 1240 8:45**
Laredo, Texas **KPAB 1490 8:45**
Louisville, Ky. **WGRC 1370 8:45**
Medford, Wis. (Wed.) **WIGM 1500 9:45**
Minneapolis, Minn. **WTCN 1280 9:15**
St. Louis, Mo. **KKOK 630 10:00**
San Antonio, Tex. **KMAC 1240 8:45**
Shenandoah, Iowa **KMA 960 9:15**

» » P.M.

Fort Worth, Texas **KWBC 970 2:15**
Hastings, Nebr. **KHAS 1230 12:45**

Wausau, Wis. **WSAU 1400 2:45**
Wis. Rapids, Wis. (Fri.) **WFHR 1340 3:15**

MOUNTAIN TIME **STA. KC. A.M.**
Caldwell, Idaho **KCID 1490 9:30**
Douglas, Ariz. **KAWT 1450 10:15**
Globe, Ariz. (Sat.) **KWJB 1240 8:45**
Phoenix, Ariz. **KPHO 1230 9:45**
Prescott, Ariz. (Sat.) **KYCA 1490 8:45**
Safford, Ariz. **KGLU 1450 10:15**
Tucson, Ariz. **KVOA 1290 8:45**
Wallace, Idaho **KWAL 1450 10:15**
Yuma, Ariz. (Sat.) **KYUM 1240 9:15**

» » P.M.

Kalispell, Mont. **KGEZ 1460 4:45**
Prince Albert, Sask. **CKBI 900 12:15**

PACIFIC TIME **STA. KC. A.M.**
Albany, Ore. **KWIL 1240 10:45**
Berkeley, Calif. **KRE 1400 9:00**
Brawley, Calif. (Sat.) **KROP 1300 12:45**
Brawley, Calif. **KROP 1300 10:15**
Calexico, Calif. **KICO 1490 7:00**
Indio, Calif. (Sat.) **KREO 1400 12:45**
Indio, Calif. **KREO 1400 10:15**
Kelowna, B. C. **CKOV 630 9:00**
Lewiston, Idaho **KRLC 1400 11:00**
Long Beach, Calif. **KGER 1390 8:45**
Riverside, Calif. (Sat.) **KPRO 1440 12:45**
Riverside, Calif. **KPRO 1440 10:15**
Riverside, Calif. **KPOR FM 10:15**
San Diego, Calif. **KFMB 1450 9:45**
Seattle, Wash. **KJR 950 8:00**
Spokane, Wash. **KREM 1340 9:45**
Stockton, Calif. **KGDM 1140 9:30**
The Dalles, Ore. **KODL 1230 9:15**
Vancouver, B. C. **CKMO 1410 10:30**
Vancouver, Wash. **KVAN 910 9:15**
Victoria, B. C. **CJVI 900 10:00**
Wenatchee, Wash. **KPQ 560 8:45**

» » P.M.

Seattle, Wash. (Mon.) **KJR 950 11:45**

FRANK AND ERNEST RADIO TOPICS

WEEK OF JULY 6—"Evolution Versus the Bible." Many who are unacquainted with the plan of God are of the opinion that one can believe the Bible and also hold to the theory of human evolution, but in this discussion Frank and Ernest point out that the two views are incompatible, that if man is evolving ever upward to perfection there is no need for the redemptive sacrifice of Christ. This broadcast will also show that true science is in harmony with the Genesis account of creation.

WEEK OF JULY 13—"Science and Evolution." The general public is not aware of the fact that many scientists are now acknowledging that there is no real proof for the theory of human evolution, and that the "restorations" of prehistoric man which are exhibited in many of the world's museums are entirely fictitious, representing merely the imaginations of the artists who molded them. Here Frank and Ernest tell about these deceptions.

WEEK OF JULY 20—"The Image of God." The Bible declares that man was created in the image of God,

which is a denial of the theory that he evolved from protoplasm. But in what sense is man an image of his Creator? It is essential to know the answer to this question in order to understand the plan of God for the redemption and salvation of the human race from sin and death. This broadcast will help to make the matter plain.

WEEK OF JULY 27—"How Old Is Man?" Evolutionists claim—but without genuine proof—that man has lived on the earth for millions of years. The Bible gives the date of his creation to be just a little over six thousand years ago. In this broadcast Frank and Ernest point out that true science corroborates the Bible; also that the general average of population increase proves the correctness of the Bible date.

The 64-page book, "Created He Them," will be offered in connection with all the July programs in the United States. If you cannot hear the broadcasts in your district, send for a copy of this book. Address Frank and Ernest, Box 60, General Post Office, New York City.

AUSTRALIAN BROADCASTS

Vic., Tas., and N. S. W. Time

| | |
|------------|----------------------------|
| Geelong | 3GL 222 metres 10:00 A. M. |
| Bendigo | 3BO 309 metres 10:00 A. M. |
| Sydney | 2KY 294 metres 8:15 A. M. |
| Hobart | 7HT 278 metres 10:15 A. M. |
| Launceston | 7ER 300 metres 10:15 A. M. |

Western Australian Time

| | |
|-------|----------------------------|
| Perth | 6KY 227 metres 10:15 A. M. |
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POLISH BROADCASTS

| | |
|----------------------|-----------------|
| Ashtabula, Ohio | WICA 8:45 a.m. |
| Boston, Mass. | WORL 10:30 a.m. |
| Chicago, Ill. | WGES 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. |

A BIBLICAL DIALOG

How Old Is Man?

¶ Ernest, do you know that the Bible is the only historical record in the world which begins with the first man, gives his name, traces his descendants, and gives their names and ages in successive links of chronology for nearly 4,000 years, to the point of time at which secular history becomes reliable?

¶ Would you say, then, Frank, that no weight whatever should be given to the claims of scientists that man has lived upon the earth for hundreds of thousands of years?

¶ I would like to emphasize, Ernest, that at the best such figures are based upon unreliable guesses. As an example, we recall an incident reported in the papers a number of years ago concerning the finding of a human skeleton in a former bed of the Mississippi River. At once some geologists began to calculate how many thousands of years might be indicated by the many feet of silt and slime covering the skeleton. They fancied they had discovered a very valuable sample of a prehistoric man. Later, however, several feet below the skeleton, parts of a flat boat were found, such as was used on the Mississippi River less than

fifty years before. This completely upset the calculations of the geologists.

¶ But surely, Frank, there must be something upon which the theory of man's great antiquity has been based. It's not all guesswork, is it?

¶ They have no real foundation. The fact is, as every archaeologist well knows, that all indisputable relics of human history vanish when they push their researches backward much more than 6,000 years, the time the Bible shows that man was created.

¶ Frank, you spoke of what archaeologists know concerning the most remote relics of human history. You are correct in that statement, however, for that fact is well established in the "Creation" book. Anthropologists have long known that the evidence points to Mesopotamia as the very "cradle of civilization." It is here, as the Creation book shows, that authentic human history begins; and from that region the human race overflowed into various parts of the earth.

¶ That's all very true, Ernest, and for this reason Mesopotamia is a

land of special interest to archaeologists.

¶ Along that same line, Frank, the Creation book quotes an article by Professor Langdon of London. He made extensive explorations in Mesopotamia, and has described his findings of a great flood deposit, and tells of the relics of a civilization which he found below that deposit. In the lower part of this stratum were found the remains of brick buildings, which had been abandoned and silted up for many feet, in which were brick tombs. This layer thus represented two periods: the earlier, when buildings were erected near its base; the later, when, after these buildings had been silted up, shafts were sunk to form the tombs. Both periods had come to an end before the flood layer was deposited. Even below this was found some pottery of exquisite designs more beautiful than that of later times, and painted in various colors. After this came the virgin soil, below which there were no remains.

¶ So you can see that the discoveries of archaeologists not only indicate that earliest historical man was a better artisan than man of later times, but they also show that man did not exist in this cradle of civilization prior to 6,000 years ago. But you know, Ernest, one of the simplest methods of checking the accuracy of the scriptural record concerning the age of man is that of the population increase.

¶ What do you mean by that, Frank?

¶ As we have seen according to

the Scriptures, Adam and Eve were created a little over 6,000 years ago. If we estimate that the world's population has doubled once every two centuries, then there have been about thirty doublings since Adam's day, and if we take the figure two, representing the first human pair, and double it thirty times, which would be possible in 6,000 years, it yields a number somewhat in excess of 2,000,000,000, which is approximately the present population of the earth.

¶ And you claim that is a proof that man has lived upon the earth approximately 6,000 years?

¶ Well, let's figure the matter a little further and see what happens. Let us suppose that man has been upon the earth for 7,000 years instead of the 6,000 assigned by the Scriptures. This would allow time for five more doublings of the population, at the rate of one doubling every two centuries. If we double the 2,000,000,000 figure five times it would give us the enormous total of 64,000,000,000 people which should now be living upon the earth instead of a mere 2,000,000,000; had man been upon the earth even as long as 7,000 years.

¶ Say Frank, that's startling, when you come to think of it, and what a tragic living room problem the human race would be faced with today if man had been multiplying upon the earth for 50,000 years, or a 100,000 years!

¶ And it staggers our imagination even more when we think of the crowded conditions which

would have developed long ago on every continent and island of the earth, if mankind had been multiplying for 1,000,000,000 years, as some would have us believe!

¶ Truly the Bible stands corroborated by plain statistics and common sense, while the guesses of human wisdom have neither science nor reason to support them. But Frank, the population problem is thought-provoking from still another standpoint, because it raises the question of how much longer the human race can continue to have room for its natural expansion. Over and over again you have told me that according to the Scriptures man is to live upon the earth forever; that death will cease; and that those who have died are to be restored to life, and have the opportunity of living upon the earth throughout the endless ages of eternity. What about living room under those conditions? Does the Bible solve the problem?

¶ Yes, Ernest, it does. The Bible reveals that the commission which God gave to the first human pair to propagate their species was limited to the filling of the earth. This means that by a divine overruling the increase of population will cease at exactly the proper time.

¶ But it seems to me, Frank, it is almost too late now to call a halt on population increase if there is to be room on the earth for the living as well as those who have died.

¶ We don't need to be concerned about that, Ernest, for there is still

plenty of room. It is a singular fact that while in a few more hundred years at the present rate of increase the earth would be overcrowded with human beings, yet, at this point of time there is still room for the living generation, as well as for all who have died in the last 6,000 years. This is exactly as we should expect, for the prophecies of the Bible reveal that we are now at the very threshold of the kingdom of God on earth, when his divine purpose for man is about to be consummated.

¶ Well, Frank, it does seem as though God's timing has been perfect. But doesn't the Bible indicate that large numbers of the human race will, in the resurrection, be transferred to a heavenly home? If this be true, won't that help to solve the living room problem on the earth?

¶ The Scriptures do show that a representative few of the human race will experience a change of nature in the resurrection. However, the total number of these will be so small comparatively that it won't affect the population of earth to any marked degree. God's purpose for the human race as a whole is not for them to be transferred to a heavenly home, but to live here upon the earth forever.

¶ Did you say, Frank, that the time for the consummation of God's purpose in this respect is near?

¶ Yes, there are already many evidences which prove that we are now passing through a transition period from one age to another. But that, of course, is another

subject, and for another time.

¶ I know that, Frank, but I am certainly glad to learn that the Bible presents such an accurate time record, not only of the past, but that it also looks ahead and tells us what is to be, and when.

¶ Yes, Ernest, we can all be glad of that, for as has been well said, without the inspired facts of the Scriptures, history would be like rivers flowing from unknown sources to unknown seas, but, thank God, under the guidance of the Bible, we may trace these rivers from their springs, and see their glorious endings in the ocean of eternity. And we can depend upon the Bible, knowing that he who times the movements of the worlds has just as accurately recorded his timetable of human destiny.

¶ And you know, Frank, the more I study the Creation book, the more I am impressed with the marvelous accuracy of the Scriptures, and the profound scientific truths which it presents.

¶ That's true, Ernest. The Genesis account of creation, for example, reveals clearly that the creative days were not twenty-four hour periods, but long ages of time. The Bible also explains the exact manner in which God rested on the seventh creative day. This in itself is a wonderful truth which helps to make the entire Bible more understandable.

¶ Yes, Frank, and that apparently simple statement found in the Genesis account in which it is said that God created everything "after its kind" is now found to be a statement of scientific fact which has stood the test of all the ages.

¶ And besides, Ernest, when we understand the manner in which man was created in the image of God, as the Bible declares, it helps us to realize more fully than ever that the human race is not a product of evolution, but the direct creation of the all-powerful Jehovah of the Scriptures. This point is thoroughly discussed and unshakably established in the Creation book.

WEEKLY PRAYER MEETING TEXTS

JULY 3—"I have set the Lord always before me: because he is at my right hand, I shall not be moved."—Psalm 16:8 (Z. '99-6. Hymn 4)

JULY 10—"All bare Him witness, and wondered at the gracious words which proceeded out of His mouth."—Luke 4:22, (Z. '99-53. Hymn 108)

JULY 17—"Thou wilt keep him in per-

fect peace, whose mind is stayed on Thee."—Isaiah 26:3 (Z. '99-95. Hymn 233)

JULY 24—"The effectual, fervent prayer of a righteous man availeth much."—James 5:16 (Z. '00-268. Hymn 38)

JULY 31—"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire.—I Cor. 3:13 (Z. '99-171. Hymn 124)

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THE DAWN

East Rutherford

NEW JERSEY

THE CHRISTIAN LIFE

"They Comfort Me"

(ILLUSTRATED ON FRONT COVER)

"Thy rod and Thy staff they comfort me."—PSALM 23:4

IN THE 4th and 5th verses of the 23rd Psalm, David expresses a more intimate relationship with the divine Shepherd of Israel than is apparent in the opening verses of this beautiful song of praise to the Lord expressive of trust in his gracious care. Instead of speaking of the Lord, the Psalmist speaks to him. Thus the psalm changes from a testimony to a prayer. At first David was content to testify that the Lord was his Shepherd, who led him beside still waters and caused him to lie down in green pastures. He was a Shepherd, moreover, who was willing and abundantly able to restore his soul, and to lead him in paths of righteousness, yea, even through the valley of the shadow of death—a wonderful Shepherd indeed!

Seemingly, as David thus gave expression to these great truths concerning his God, the thought of the Shepherd's loving care gave him a sense of nearness that impelled him to pour out the remainder of his testimony to the Lord rather than merely to write about him, for he continues, "Thou art with me, thy rod and thy staff they comfort me." Happy are we for whom this psalm was especially written, if we can see in our Good Shepherd's "rod" and "staff" evidences of the Lord's special presence with us, his nearness to us, and we can go to him in prayers of thanksgiving for the wonderful manner in which he is supplying all our needs.

In David's prayer to the Chief Shepherd he indicates that both the "rod" and the "staff" are sources of comfort. In Oriental lands

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a shepherd carries these two pieces of equipment. He uses the rod, or crook, to guide the sheep while leading them through narrow and dangerous passes. The staff he uses to assist him in driving off wild animals which attack the flock. It was also apparently used by the shepherd as a sort of walking stick, a support, as it were.

The Hebrew word translated "rod" is the same as the one used in the prophecy of Christ's kingdom, where we read that the Lord will break the nations with a "rod of iron." (Psa. 2:9) The thought is that of using the rod to keep the sheep in the right way, and to protect them from danger of not holding to the path along which the shepherd leads. As the sheep are thus forcibly guided back into the right way—sometimes by hooking the crook of the rod around their necks and gently lifting them back to the path, and sometimes around the hind legs to steer them aright—so the nations will be held in line by an inflexible law, a "rod of iron."—Rev. 2:27

Transferring the lesson of this symbol to the Christian life we see in it a beautiful illustration of the chastenings of the Lord; and these chastenings, the apostle assures us, are a special evidence of the Lord's love—"Whom the Lord loveth he chasteneth." (Heb. 12:6) We are not to think of these chastenings as punishments which the Good Shepherd administers because he is angry with us, but rather as disciplinary in nature, designed to train or direct us to walk in the right way. And it is because the Lord loves us that he uses such measures to keep us close to him. Indeed, in the symbol it was essential for the sheep to be very close to the shepherd in order for him to use the rod to keep them in the path of safety.

It certainly could not have been very pleasant for a sheep to feel the crook of the shepherd's rod hooked around its neck. It would be unyielding and severe, and the sheep would have no choice as to the direction in which it walked. To the onlooker such treatment of the sheep would probably seem harsh. But when David put himself in the position of the sheep, and knowing the viewpoint of the shepherd—having served so faithfully as one—he realized that what seemed an unyielding attitude on the part of his God was in reality an evidence of his love. God loved David and would not permit him to continue in a straying path. David knew this, and explained, "Before I was afflicted I went astray."—Psalm 119:67

Yes, sometimes the chastenings of the Lord come upon us in the form of afflictions. In such experiences we might get the discouraging thought that the Good Shepherd is angry with us and is administering punishment. In reality, however, behind that frowning providence he hides the smiling face of his love. The affliction comes because of the Good Shepherd's loving care, and it is designed by him to train us to walk more circumspectly, more within the bounds of the right way in which he is leading us day by day.

It is said that when a shepherd in the East is leading his flock through dangerous mountain passes he frequently looks back to his flock, and if he notices one of the sheep going too near the edge of the precipice, gently draws it toward the other sheep and away from danger by applying the crook to its hind legs. Possibly David had this in mind when he wrote, "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."—Psalm 37:23, 24

David fell into iniquity on more than one occasion, but the Lord did not permit him to be utterly cast down. Probably David knew of the wonderful promise God made concerning him, as recorded in II Samuel 7:14, 15, which reads, "I will be his Father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him." How wonderfully this was fulfilled in the case of David. When he did wrong God's chastening rod was not withheld, but it was used in mercy, and with the object of keeping the Psalmist in the "paths of righteousness."

He was chastened with the "rod of men." This might indicate that God used human agencies of one kind and another to keep David from going too far astray. It also indicates that God considered the shepherd's rod as being symbolic of the chastenings which he permits to come to his people in order that they might be properly trained to walk in the way which he outlines for them. In the case of the Christian, this chastening is far from pleasant. Indeed, as the apostle points out, it is "grievous." "Nevertheless afterward," the apostle adds, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. 12:11

THE STAFF

The shepherd's staff, as we have noted, was used to help him in protecting the sheep from an attacking enemy, and also as a support, a walking stick. The "staff" of the Good Shepherd "comforts" us in both these respects. The enemies of the Christian do not attack in a physical sense, but the attacks are against our faith. This is the reason we can resist these enemies only by being "steadfast in the faith." (I Peter 5:9) Nor can we successfully resist our adversaries alone, apart from the help and wisdom given us by the Good Shepherd. It is his "staff," not ours, that wards off the attackers.

However, if we are to be protected by the Good Shepherd's staff it is essential that we remain very close to him. And if we do, we will be comforted by that staff. The attacks of our enemies being along spiritual lines, they are to be warded off, not by carnal weapons, but by the Word of God. In reality, the Word of God is the staff which is provided to sustain and protect us. As the Word of God is the "green pastures" and "still waters" of the Psalm, so it is also the "staff." We can rest assured that we will be victorious over all our enemies as long as we use the means which he provides for our protection.

If we think of the "staff" as the Word of God, it is necessary to depart from the strict interpretation of the symbol in order to appreciate the full value of the lesson. Actually a sheep never takes the staff from the shepherd's hand and wields it for his own protection, but the Christian thus uses the Word of God. The Good Shepherd provides the "staff" for us, but it is essential that we use it to combat our enemies, and to lean upon in our weakness.

We usually think of our enemies as the world, the flesh, and the devil, and we are to use the Word of God in combating all of these. But there are other enemies of the Christian. We are attacked by temptation, by discouragement, by pride, and by weariness. Against all of these the Word of God is the only sure protection.

When Jesus was attacked by temptations instigated by the Adversary, the Word of God was his defense. "It is written," was the Master's reply to every subtle suggestion made to him. So it should be with us. Whether we are tempted to depart from the narrow way, or to believe a false doctrine, the enemy can always be

beaten off by a "thus saith the Lord." This is a "staff" that never fails.

Is discouragement threatening us? Let us again use the Word: "I will never leave thee, nor forsake thee," it assures us. (Heb. 13:5) Upon this blessed promise we can lean, and be assured of strength to sustain us until we reach the end of the way. Again we turn to the Word and find it saying to us as Moses said of Asher, "As thy days, so shall thy strength be." (Deut. 33:25) With these and similar promises to reassure us, we can ward off discouragement and take our places among those who are following the Good Shepherd victoriously and in safety.

Pride may be lurking near our hearts, seeking an opportunity to strike us down or to lure us away from the "paths of righteousness." Again the Word may be used to protect us. In it we are warned not to think of ourselves more highly than we ought to think. (Rom. 12:3) We are also admonished to humble ourselves under the mighty hand of God. (I Peter 5:6) "Pride goeth before destruction," the Word tells us, "and an haughty spirit before a fall." (Prov. 16:18) And again, "Everyone that is proud in heart is an abomination to the Lord." (Prov. 16:5) These are but samples of the passages which may be brought into action, and should be, when we note the first symptoms of pride, the first suggestions that come to us that we are superior in various ways to our brethren.

"Let us not be weary in well doing," writes Paul, "for in due season we shall reap if we faint not." (Gal. 6:9) How this text should help us to fight off weariness as we walk in the narrow way! "In due season," says Paul. How essential that we recognize the Lord's due time. To do this means to wait on the Lord, to recognize that our times are in his hands. They that do wait on the Lord, we are assured, shall renew their strength, they shall run and not be weary, and walk and not faint.—Isa. 40:31

As our minds dwell upon all these precious and reassuring promises, we feel much as David did when, instead of merely testifying of the Lord, he poured out his heart in praise to him, saying, "Thou art with me; thy rod and thy staff they comfort me." Through his Word the Lord does indeed make his presence with us a glorious reality. We know that he is near, and that by claiming the precious promises of his Word we are strengthened in the con-

viction that no evil will befall us; that even in our unintentional waywardness his "rod" of discipline will turn us back into the right way because the Good Shepherd loves us.

"THEY COMFORT ME"

How wonderfully true it is that the "rod" and "staff" are sources of comfort to us. David wrote, "Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction; for thy word hath quickened me." (Psalm 119:49, 50) Yes, it is the "Word" of the Lord that comforts all of the Lord's people in their times of need. The Good Shepherd permits us to have disciplinary experiences in the event the corrective instructions of the Word are not fully heeded, but these are allowed only because we may not at all times zealously follow the instructions of the Word.

The Word of God is sufficient for all our needs if we apply ourselves to its study and practice. Paul wrote, "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16, 17) What a wonderful "rod" and "staff" the Lord has provided! How comforting to realize that all we need to guide, warn, and strengthen us as new creatures, is abundantly supplied in his Word!

The Old Testament, as well as the New, serves to keep the sheep of the Gospel age in the pathway of righteousness, hence is also a source of comfort. Paul wrote, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. 15:4) The particular "things" alluded to by the apostle as having been written for our comfort are the prophecies concerning the reproaches of Christ. Jesus could have avoided these reproaches had he been governed by selfish considerations, but he sought not to please himself. It is a comfort to us to realize that we have the privilege of sharing in these reproaches of The Christ, and that if we endure them faithfully we will receive a crown of life which fadeth not away.

Every part of the Word of God is a comfort to the Christian. As we look about us in the "valley of the shadow of death" we

would be dismayed and discouraged if we did not have an understanding of why this "valley" is permitted, and the assurance that in God's due time its mists of darkness will be dispelled by the healing rays of the rising "Sun of righteousness." We see much all about us that is wrong, and we would be tempted to try, in our feeble way, to right these wrongs, did we not know from the Scriptures that this is not the plan of God for us. Instead of wasting our time in moral and social reform efforts, the Good Shepherd urges us to remain in the narrow way of sacrifice, that we may be prepared to share with him, by and by, the glorious work of actually restoring the world to perfection of health and life, and to give all the willing and obedient the joys of everlasting life. What a comfort it is to realize that this is the Lord's way, hence the right way!

When the cares of life, with its sorrows and hardships tend to discourage us, how comforting it is to be reassured of the Good Shepherd's love, as those reminders are so beautifully set forth in the "rod" and "staff" of his Word. We hear the divine Shepherd speaking tenderly to us, "I will never leave thee nor forsake," and, feeling the strength of that promise, our courage is renewed and our hearts are comforted. We know that he who gave his life for the sheep will surely fulfil all his precious promises, and, trusting in him to do so, we redouble our efforts to follow him as he leads us in "paths of righteousness."

At times the way may seem unduly long. There are many hills to climb, many obstacles to surmount, and we may be longing for rest. But we are reminded by the Word that the Good Shepherd's plan is that we be faithful even unto death; that only by following him thus all the way into death may we hope to be with him on Mount Zion. This is as a glorious hope set before us—a hope which, when we contemplate it, fills our hearts with joy. It is this joy that enables us to continue on in the way of sacrifice.

The fruition of the Christian's hope is realized at the second coming of Christ. The early church looked forward to this great event in the plan of God with fond anticipation. The hope of his coming was the mainspring of their Christian lives. Paul wrote to the Thessalonians about it, saying that the Lord would descend from heaven "with a shout, with the voice of the archangel, and with the trump of God." He then adds, "Wherefore comfort one another with these words." (I Thess. 4:16-18) "These words" are

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indeed comforting to the Christian, and especially now when the "shout" can be heard, and when the "voice" is causing the earth to melt, and when the "trump" is resounding its joyful notes of encouragement throughout the earth, but the world neither sees, nor heeds these indications of the new day of his presence.

Knowing that he is here we have this added incentive to follow the Good Shepherd faithfully even to the end. How we are indeed comforted by the knowledge of the Good Shepherd's presence—his *parousia*! And in addition to inspiring us to zeal in doing the Lord's will, the knowledge of present truth serves to guide us in the way the Lord would have us walk. This also comforts us, for there is nothing more disconcerting and discouraging than uncertainty as to what the Lord's will may be. The Lord's people perish when they do not have sufficient knowledge to direct them in the right way, so what could be more comforting than to realize that through present truth the Lord is guiding us in this wonderful time in which we are living. Surely we should appreciate the "rod" and "staff" of the Lord's Word now more than ever before.

It is indeed a wonderful time in which we are living, but it is also an "evil" day, a day when the enemies of God and of the truth are attacking the Lord's sheep from every direction; hence we surely need the protection of the "staff." Only those who are protected by the truth of the Lord's Word will be able to stand against the "wiles of the devil." If through complacency, pride, self-will, or confidence in the arm of flesh, we do not look to the Good Shepherd for help, we will surely be overcome by our adversaries.

But, comforted by the "rod" and "staff" we are refreshed, our strength is renewed and we continue on, rejoicing in the assurance that the Good Shepherd will keep us from falling. He may permit affliction, but if we are properly exercised thereby we are drawn closer to him and can discern the pattern of his footsteps more clearly. As we hear his voice, our hearts leap for joy as we realize the great privilege that is offered to us of following the Good Shepherd, who once as the Lamb of God laid down his life for us and for the whole world.



Our Great Salvation

"Beloved . . . work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure."—PHILIPPIANS 2:12, 13

IN THIS chapter from which our text is taken, the apostle pays a beautiful tribute to the church at Philippi. He refers in tender and loving terms to their obedience always to his instruction and counsel, not only when he was present with them, but likewise in his absence. He urges them to continued faithfulness and earnestness in this good way. He desires that they make still further progress in the Master's likeness, working out in themselves through humility and obedience the character development necessary, with fear and trembling, doing their own part in the attainment of the salvation to which they had been called in Christ.

This exhortation of St. Paul is designed likewise for the sanctified in Christ Jesus of today. He reminds us, as he did the Philippian church, that we are to work out our salvation. Elsewhere the Scriptures inform us that our salvation is by grace—that "not by works of righteousness which we have done, but by his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit." (Titus 3:5) These scrip-

tures are not contradictory. Our salvation is "not of ourselves, lest any man should boast." The Father has appointed the Lord Jesus to be our Savior; and it is through him that our salvation is to be accomplished.

How We Become Sons of God

It is encouraging for us to know that this warfare is not one which we must wage alone. All the powers of heaven are enlisted on our behalf. Our God has led us thus far in the willing and the doing of his good pleasure, and he will continue thus to lead and help us and work in us by his Word of truth, if we continue to give heed to his counsel. The Gospel is the "power of God unto salvation unto every one" who accepts it; and no greater stimulus can be found than the exceeding great and precious promises given unto us, that by these we might become "partakers of the divine nature."

Our salvation is a salvation from death to life, from sin to righteousness. Moreover, it is a transformation from human nature to divine—our "so great salvation"! The initiatory step to our salvation was the work accomplished

by our Lord Jesus at Calvary. "He died for our sins." This dying for our sins was first necessary; for there was no one on earth who could pay the penalty of Adam's sin. The law of God required "an eye for an eye, a tooth for a tooth, a man's life for a man's life." There was no man perfect; hence God arranged that his only Begotten Son should meet this death penalty upon man. The Father could have arranged it otherwise, but he did not; therefore we know that this was the best way.

The death of Christ, however, was not all that was necessary. "He rose again for our justification." His death was for the cancellation of our sins; but it could not effect our justification while he was still in the bonds of death—not until he had risen—and more, not until he had ascended up on high—and more, not until he had presented his merit on our behalf—on behalf of the church. Still more than this, our justification is not accomplished until, in each individual case, the necessary steps of faith and full consecration have been taken, as a result of which the merit of our Redeemer is imputed.

This merit of Christ has not as yet been presented for the world, because their time has not yet come. Thus far it has been presented only for the church—those who are called to be joint-heirs with Christ, and who accept the call. When Jesus appeared in the presence of God for us, there was an arrangement then effected by which we might become justified. There are certain inflexible con-

ditions upon which God is willing to impute this merit of Christ's death. It is those only who wish to turn away from sin, to be justified from sin, and to serve God, to whom this favor is offered. Only these can now become sons of God.

Whether these steps take years or days or a few minutes, all these steps must be taken before we are in the place where we can be accepted of Christ and presented by him to the Father. When our Redeemer imputes to us his merit, covering our blemishes, this brings us to the place of vital justification. We have done nothing to accomplish this justification. We have merely presented ourselves that we might become servants of righteousness. We have merely placed ourselves in the position of readiness to receive the blessing. When our Savior's merit was thus imputed, all our past was forgiven, our blemishes covered, the Father accepted the offering, and our High Priest sacrificed us as justified human beings. At that moment we were begotten of the Father by his Holy Spirit "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us." (I Peter 1:4) We became embryo new creatures, who were then to grow and develop day by day until, in due time, we would be born as spirit beings on the divine plane, if faithful unto death.

The Marvelous Grace of God!

This is a wonderful work, a marvelous transformation! Selected from a race of bondslaves of sin,

beings of a fleshly nature, depraved, death-stricken, sin-cursed, we are lifted out of the miry clay; we are washed, cleansed, from our pollution, our soiled rags of unrighteousness, and a new nature has been begun in us. Then our earthward tendencies are gradually bent heavenward. We are transformed day by day, rising up, up, until, our resurrection completed, the work of transformation fully accomplished, we are exalted to heights unimaginable—passing the nature and rank of angels, of cherubim, of seraphim, and every name that is named, and seated upon Messiah's throne, beside the infinite Son of God, partakers of his glorious nature—the nature of Jehovah himself—the divine nature!

Can mortal man conceive so marvelous a glory? The very thought of such a calling should cause us to bow our hearts in the dust before our God, realizing our great unworthiness of such stupendous grace—of bliss so transcendent! What can we render unto the Lord that can fittingly demonstrate our gratitude, our thankfulness, for so unspeakable a favor? Surely, the most faithful service we can give is but a very feeble return to him who has so loved us, so blessed us, so honored us!

We are joint-heirs with the Lord of glory to this wonderful inheritance, if only we are faithful unto death and keep our garments white. To us "old things have passed away, and all things have become new." As old creatures we had no standing with God; we

were feeding on the beggarly elements of the world. We were dead in trespasses and in sins. It is only as new creatures that we have any standing, that we can please God, that we can work for him. It is this new creature that the apostle is addressing in our text.

Our Great Responsibility

As we have made a consecration of ourselves to God, our sins are all under the blood, and the new life has begun in us. We are under a solemn contract to see that the work of transformation steadily progresses. When the Father accepted our offering and our vows to him, and granted us his Holy Spirit, he did not give us the full consummation of our hopes, but merely an "earnest of our inheritance." Our agreement was to be dead to the world, dead to earthly things, and alive toward God. It is therefore for each of us to demonstrate in our words, in our actions, in our thoughts, that everything in this contract is bona-fide on our part—that we meant every word of it. When we become children of God, our one ambition should be to prove our loyalty to God, our loyalty to our covenant of sacrifice. Was it not so with our Lord Jesus?

Our Lord came into the world to be our Redeemer. But he was not the Redeemer when he was born, nor when he was thirty years of age, until he made his consecration. He was called the Savior from his birth, only in a prospective sense. He became our Redeemer in the real, the official, sense when he was baptized of

John in Jordan, and the Holy Spirit came upon him in begetting power. Then it remained for him during the three and a half years of his active service to work out that consecration. Every act of life during that crucial period was the fulfilling of his covenant of sacrifice. He had covenanted to sacrifice his human nature with all its conditions and possibilities, in order that he might carry out the Father's purpose. For this cause he came into the world, and he faithfully fulfilled his covenant. His glorious reward was the divine nature and the authority to execute all the Father's great program.

Our Covenant Identical with Christ's

And so it is to be with us, his followers. We come in under the same arrangement, our weaknesses and imperfections being covered by our Redeemer's robe of righteousness, which constitutes our "wedding garment." Thus we stand before the Father complete in the Beloved. And his Word to us is, "My grace is sufficient for thee; for my strength is made perfect in weakness." (II Cor. 12:9) All the children of God who are true to their covenant are working out their salvation from day to day. It is a work of sacrifice, a daily work of crucifixion of the flesh. From the beginning of our consecrated life we are reckoned as being fully "crucified with Christ"; but the actual crucifixion is a slow, painful, lingering process, and ends only with the completion of our sacrifice in death.

"Gather my saints together unto

me, those who have made a covenant with me by sacrifice," is the command of Jehovah. (Psa. 50:5) To what extent are we performing this work of sacrifice in ourselves? And to what extent are we seeking to assist in the work of gathering the saints of God unto him? Are we faithful to the extent of our ability and opportunity? Are we sure that we are careful to note the opportunities, great or small, that are within our reach? If we do not see our opportunities, the Lord will use another to do the work that might have been ours; and we shall lose the blessing and the reward of the service that we might have rendered. How careful, then, we should be!

"Pay That Which Thou Hast Vowed"

But this is not a matter in which we are to judge one another. It is not for me to say to you that you are not sufficiently earnest in your sacrificing. Neither can you properly say to me that I am not faithfully fulfilling my sacrifice. To his own Master each one stands or falls. It is for the Lord and ourselves to settle this important matter in our individual cases. And we may not fully judge even ourselves. We are to strive to do our best, and then leave the results for the Lord's determining. The Father will apportion to each faithful member of our Lord's body his own place in the glorious temple.

The brethren may give a word of suggestion to each other along these lines, but that is all. The Lord alone is to decide whether or

not we are each living up to the terms of our covenant. He expects faithfulness in each one who has taken his covenant upon him. It were far better that we never covenanted to sacrifice our earthly life and its interests than that we take this vow upon us and then fail to pay that which we have vowed. (Eccl. 5:4-6) This is a most solemn matter, and the Lord will certainly require of us the fulfilment of our vows. If death is not voluntary, he will destroy our flesh. If we resist this, it will mean the hopeless death of our being.

Our Faithful, Unchangeable God

"It is God who worketh in you," declares the Apostle Paul. We did not begin this work ourselves. It would never have occurred to us, uninvited, to endeavor to obtain a share in the glory, honor, and immortality of the Lord Jesus. It would have been the height of presumption for us so to do without an express invitation. It is God who planned the whole matter. He has been working in us by his promises, by his providences in our daily experiences, and by all the instructions, warnings, and counsels of his Word, and we rejoice in this. There is no changeableness with God; and when once he made this proposition, he meant it to the full. It would never mean anything else. He never makes an arrangement which he would wish to abrogate or amend.

We are assured by the Apostle Paul that "he who has begun the good work in us will complete it, unto the day of Jesus Christ." The

only condition is our own faithfulness. God will never fail. "We are his workmanship." He is really doing the work. We are submitting ourselves that God may work in us both to will and to do of his good pleasure. He is the great Master Workman. Thus the work of grace goes on in our hearts and lives, making ready for the exalted position to which we are called. And it is only if we are negligent of these great privileges granted to us that God will take them from us and give them to others.

Those who are constructing a fine building need special power to accomplish the work—to hoist the great steel frames, the blocks of stone, the brick, etc. Now God purposes to furnish the power by which we may accomplish the work on our character-building, this wonderful structure we are setting up. But the Lord will not accomplish this great work in us unless we diligently co-operate with him. He gave us the calling, the inspiration, and furnishes all the necessary assistance day by day; so we are to persevere in the building of this character which is essential and which he purposes shall be in all those whom he will make joint-heirs with his Son.

"Do All Things Without Murmurings"

In following in the footsteps of our Lord Jesus we are not to murmur by the way, finding fault with its difficulties and its narrowness; nor are we to dispute how or where we are to be led, nor to seek to have any other way than that which divine providence

marks out for us, realizing and trusting that the Lord knows exactly what experiences are necessary to our development in the character-likeness of Christ. We should realize also that if obedience were possible while our mouths are full of complaints and dissatisfaction with the Lord and our lot, which he has permitted, it would indicate that we are out of sympathy with the spirit of his arrangement.

Such an obedience, if it were possible—and it is not—would not meet the divine approval nor gain us the prize. Hence, as the apostle exhorts, we should “do all things without murmurings and disputings, that we may be the sons of God without rebuke in the midst of a crooked and perverse generation, among whom we shine as lights in the world, holding forth the Word of Life.”

How We Are to Fear and Tremble

In the expression of our text—“Work out your own salvation with fear and trembling”—we are not to understand that the Lord wishes his children literally to tremble with fear before him. We should exercise the same judgment in interpreting the words and expressions of Scripture that we would in reading any other book, or in understanding the words of our friends. One called to a position of great responsibility will sometimes say afterwards, “I accepted that position with fear and trembling.” He would not mean that he actually quaked with fear; but this is an expression used to indicate that one feels the need of great

carefulness—that he realizes his great responsibility and his liability to fail to meet all the requirements without the most earnest attention. It means that one realizes that the matter is not one to be taken up lightly, as if it were a mere bagatelle, but that failure in it would bring serious consequences.

Just so when we read this scripture, we are not to think that we should tremble with fear before our God; but we believe the apostle’s thought to be that in this great work that we have undertaken—of walking in the footsteps of Jesus that we may attain the prize of our high calling—so much depends upon our faithfulness, our diligence. We have not undertaken a light thing. It is a very heavy responsibility. Our eternal interests are in the balance—the issue of life or death. Those who win the prize will be heirs of God to the highest honors and glories which have ever been offered—to a glory and honor beyond human power to imagine! We believe that no such offer will ever again be made.

The Son of God holds the position next to Jehovah, and can never have but one bride. Surely, then, there is need that we work out our salvation with fear and trembling—with great carefulness, with great earnestness, in respect to everything in connection with it! We should be keenly appreciative of the fact that it is the most wonderful thing in all the universe of God! We believe that if we do not make our calling and election sure and win in this fight within a very brief time now, the

opportunity will be gone forever. No amount of wailing and gnashing of teeth will then avail. When the door is shut, it will never open again. Like Esau, those who fail will find "no place for repentance," though they seek it "carefully with tears." The glorious birthright will have slipped from their grasp forever.

But, beloved fellow-laborers, who are earnestly striving day by day to "so run as to obtain," "we are

persuaded better things of you, though we thus speak." But it is well that we have our "pure minds stirred up by way of remembrance," that we may keep our eyes upon the heavenly city and the prize set before us. The wearisome march will, we believe, soon be ended. At most it is only a little while. And so, with steadfast hearts, let us run with patience and perseverance to the end of our course.

"Joyful through hope, thy motto still must be—

The dawn is here!

What glories does that dawn unfold to thee!

Be of good cheer!

Gird up thy loins; bind sandals on thy feet!

The way was dark and long; the end is sweet."

—REPRINT, February 15, 1916

The Divine Plan of the Ages

A New Library Edition with Questions

It is a pleasure to announce that we now have a new library edition of The Divine Plan of the Ages ready for immediate shipment. This new edition of the first volume of Studies in the Scriptures has the Berean questions bound in the back of the book. This feature makes it especially suitable for class study use.

The book is handsomely bound in blue cloth, and stamped in gold. The over-all size is five by seven inches, and it is one and three-eighths inches thick. It is an excellent edition for colporteur use. We are glad that despite the high cost of materials we can offer this new edition at one dollar for single copies; ten copies for nine dollars. The usual class and colporteur discounts will also apply.

THE DAWN

East Rutherford

NEW JERSEY

APPLES OF GOLI

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."—I JOHN 1:3

Fellowship

*What a fellowship, what a joy divine,
Leaning on the Everlasting Arms!
What a blessedness, what a peace is mine,
Leaning on the Everlasting Arms.*

*O how sweet to walk in this pilgrim way,
Leaning on the Everlasting Arms,
O how bright the path grows from day to day
Leaning on the Everlasting Arms.*

*What have I to dread, what have I to fear,
Leaning on the Everlasting Arms,
I have peace complete with my Lord so near,
Leaning on the Everlasting Arms.*

Food for Thought

As we walk in the light and in harmony and fellowship with God, we shall find ourselves in fellowship with all others who are like-minded. So then, if we do not "love the brethren whom we have seen" so as to be able to have fellowship and spiritual pleasure with them, it would be an indication that we are not wholly in harmony and fellowship with God.

The desire for fellowship with one another is not selfishness, not an impropriety; our Lord declares

that those who love the light come to the light; while those who love darkness shun the light, and the apostle inquires, "What communion hath light with darkness?" and he points out distinctly that while Satan and the children of darkness may simulate the table of the Lord and the grace of his truth, yet there is no real harmony or fellowship between their table and the Lord's table, upon which he sets forth the precious truth for his loved and his own.—C. T. R.

D "A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD IN PICTURES OF SILVER." - - PROVERBS 25:11

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."—PHILIPPIANS 3:10

One Minute Sermon

The quest for human fellowship is the underlying motive which prompts most of the world's activities. Every normal person desires to enjoy life at its best. He wants to be truly happy, but to most, happiness is an endless quest. Many go down to their graves without having found much of what they have spent a whole lifetime seeking. But it is different with one who has learned "God is faithful by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord." (I Cor. 1:9) To fully appreciate the privilege of this fellowship with Christ we must know that it is a heritage which begins at the consecration of one's heart to God, and continues with the faithful through eternity. We are "buried with him," and we "arise to walk with him in newness of life." We eat from his table. We walk with him. We labor with him, yea we die daily with him, yet we live with him, and if faithful unto death "we shall reign with him."

Warmth of Fellowship

When a man, blind from his birth, was asked what he thought the sun to be like, he replied, "It has the warmth and the glow of human fellowship." He could not conceive of anything more descriptive for what he had been taught to regard as the most glorious of material objects, and whose exhilarating influences he had re-

joiced to feel. Christian fellowship is a medium through which we feel the warmth of the love of the "Sun of Righteousness." It lessens our grief and increases our joys. Through Christian fellowship we each are able to bear one another's burdens and thus fulfil the law of Christ.

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."—I CORINTHIANS 1:9

Unity Among Christians

WRITING from his prison cell where he was cut off from all the amenities of life, Paul conveys to his brethren of the Church of Christ a very beautiful and touching exhortation to unity, as recorded in the 4th chapter of Ephesians. He shows that the ideal oneness among God's people is based upon seven foundations; and that, as a part of a worthy walk in the narrow way, the called ones must endeavor to preserve this unity among the people of God. The apostle further suggests that Christian unity will call into exercise the qualities of lowliness, meekness, longsuffering, and forbearance, if it is to be maintained: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love."—Eph. 4:1, 2

A vocation is a calling or occupation in life, such as a business or profession which demands our time and attention. There is also what is called an avocation. This is a diversion from our regular employment; or what is sometimes called a "side line." Vocations or callings are of many kinds. Some are called to practice in the medical profession; others to be employed in some trade; others to till the soil. How does one walk

worthy of these various callings? We reply: By seeking, in the first place, to be qualified for the vocation of one's choice; and then to excel in the work taken up.

Our Vocation

What is our vocation as consecrated children of God? It surely is to carry out our covenant of sacrifice, which involves, (1) to grow up into Christ as new creatures; (2) to work in the Lord's vineyard, serving him, his truth, and his kingdom. To serve God and the interests of his kingdom; to preach the Word, being instant in season and out of season, was surely Paul's chief business in life. Paul also had an avocation, that is, a side line, a diversion from his regular employment. He worked at the trade of a tentmaker.—Acts 18:3

Do we think Paul would have given more time to his avocation than was absolutely necessary in order to provide things decent and honorable in the sight of all men? Can we imagine him seeking to build up a big business, or to make enough money to keep him in comfort to the end of his days? Surely it would have been a waste of time for the apostle to have used his talents in this way!

In exhorting us to follow him as he followed Christ, he tells us, in harmony with his own course, to "redeem the time, because the days

are evil," securing as much of it as possible for the service of heavenly things. (Eph. 5:16; Col. 4:5) Whatever, therefore, our earthly calling may be, the Lord says to those whom he draws and calls, as he did to Peter, "Lovest thou me more than these [earthly things]?" (John 21:15) Paraphrasing, he would say, "I want your chief business in life to be that of fishers of men, seeking first the interests of my kingdom, and your earthly needs will then be supplied according to my wisdom and love."

Our Avocation

Our avocation or diversion from our regular employment must be followed, therefore, only to the extent necessary to provide things decent and honorable in the sight of all men. A vine bears wood, leaves, and fruit; but the wood needs pruning that the vine may bear more fruit. The Lord desires his vine (John 15:1) to bear as much fruit as possible; therefore the symbolical wood needs to be pruned down to the minimum, that the fruits of the Spirit may be developed in richer measure than otherwise would be possible.

"Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." How necessary these qualities are in order to maintain the unity of the Spirit! How much forbearance is often required in connection with those with whom we come in contact in the world! It is also necessary among God's people in the church.

Christians differ from one an-

other in natural make-up, more or less. Hence, patience, humility, gentleness, forbearance, longsuffering, are qualities that are continually called into play when we meet together. So long as we are a part of the world we can choose our companions, but in Christ, the Lord chooses them for us. Let us take heed that we despise not one of these little ones, but rather seek to exercise patience and helpfulness toward all.

"One Body"

Let us now notice the seven foundations mentioned by the apostle upon which true unity is based. If there is but one body of Christ, there is surely no excuse for carnal divisions. In the nominal or professing Christian church we have the Methodist body, the Baptist body, the Presbyterian body, the Anglican body, and many others, and yet all claim to be the church, the body of Christ. Surely something has not been functioning properly for professing Christians to be so divided. And even true, consecrated Christians are too often separated from one another by the spirit of carnality.

When the nervous system is out of order, one or more members of the natural body will sometimes refuse to respond to the control of the head. This, however, results from a paralyzed condition of these members. In a perfectly healthy body all its members are under the control of the brain. So with the body of Christ. The ideal condition is when all the members are under the one control of their

heavenly Head, Christ Jesus, all perfectly co-ordinated, assisting one another, encouraging one another. Let us strive earnestly for this ideal condition of organic unity and harmony of Spirit, intent, and purpose.

"One Spirit"

The possession of the Holy Spirit of God by every member of the body of Christ is a strong inducement and foundation for unity. We read that "when the day of Pentecost was fully come, they [the disciples] were all with one accord in one place." (Acts 2:1) This again is the ideal condition for Christians, not only to feel a oneness with their brethren, but also to be able to meet in "one place." However, this unity of the Spirit cannot be maintained by a company dividing into two; and each class meeting separately. At times a carnal spirit is the cause of division, but at other times, wide fundamental differences of viewpoint make a division the only alternative, "that they which are approved may be made manifest." —I Cor. 11:19

"The Hope"

One of the reasons mankind is so divided is on account of diversified hopes and aspirations. Christians have many and varied blessings promised them in the Word of God, both for the present life as well as for the eternal future, and these may all be included in the one word "hope." This may be summed up as the hope of a share in the heavenly inheritance with the Lord Jesus, which means

being a part of the seed of Abraham to bless all the families of the earth. (Rom. 5:2; Gal. 3:29; Eph. 1:18; Col. 1:27; Heb. 6:18) This common hope, as Paul suggests, should greatly assist us in coming together as a united "people for his name."—Acts 15:14

"One Lord"

Christians have one Lord, Master, ruler, owner—the Lord Jesus Christ, who bought us with his precious blood. The receiving of directions and commands from one Lord and Master should result in unity, mutual interest, and co-operation. Alas that all who have come to know him and recognize his words that "one is your Master, even Christ, and all ye are brethren," cannot fully unite under his leadership!—Matt. 23:8

"One Faith"

The faiths of Christendom are legion, and it is for this reason probably more than any other, that the Christian church has been so sadly divided during the Gospel age. We all doubtless know how difficult it is to be united when we cannot see eye to eye upon the foundation truths of the divine plan. A fuller knowledge of the Word of God, given us at the end of the age, has produced a more stable unity in the family of God than has been enjoyed at any time since the days of the early church. —Isaiah 52:8

"One Baptism"

The children of Israel, when delivered from Egypt, "were all baptized unto Moses in the cloud and

in the sea." (I Cor. 10:2) This linked them together as one people. Somewhat similarly, spiritual Israel "by one spirit are all baptized into one body." (I Cor. 12:13; Gal. 3:27) We have also been baptized into Christ's death, having covenanted to go into death as Jesus did, to die voluntarily and sacrificially as human beings that we might live with him in the eternal future. (Rom. 6:3-6) All who have thus covenanted to walk this difficult and unusual path surely should be able to find sufficient reason and foundation for unity!

"One God"

"There is . . . one God and Father of all" the called ones. God is not the Father of the world during the Gospel age, but only of the church. "The God and Father of our Lord Jesus Christ . . . hath begotten us." (I Pet. 1:3) This final reason for unity is that the whole church receives her new life in Christ from the same source. "He that sanctifieth and they who are sanctified are all of one [Father]: for which cause he is not ashamed to call them brethren."—Heb. 2:11

How good to know, too, that God is "above all," that no power can thwart his will. We rejoice also that God is "through all," that his hand is overruling our experiences, causing all things to work together for our good. He is also "in you all" [or, as Weymouth renders the latter part of Ephesians 4:6, "who rules over all, acts through all, and dwells in all"].

By the close of the Millennial age, when everything in heaven and earth is perfect, God will once more be "all in all." (I Cor. 15:28) Our present favor and blessing is in proportion to our ability to anticipate this ideal state. "Because out of him, and through him, and for him, are all things. To him be the glory for the ages. Amen."—Rom. 11:36, **Diaglott**

It is upon these seven foundations that true unity in the church must be based. If the unity is lacking, it is probably because some of these foundations are either faulty or missing. But if the one spirit, one hope, one Lord, faith and baptism, and one God and Father be ours, surely there can be no excuse for not realizing "the unity of the Spirit in the bond of peace," nor for not knowing "how good and how pleasant it is for brethren to dwell together in unity."—Psalm 133:1

Finally, in seeking to walk worthy of our calling, let us remember that our vocation in life is that of servants of God, of the truth, and the interests of His kingdom, and that our avocation is to provide things decent and honorable in the sight of all men to the extent that this may be necessary, not setting our affections upon what we shall eat, or what we shall drink, or, "Wherewithal we shall be clothed (for after all these things do the Gentiles seek)." But, on the contrary, seeking first the things of his kingdom, all other things will then be added "according to his riches in glory by Christ Jesus."—Matt. 6:31-33; Phil. 4:19

Temptations, Good and Evil

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man."—JAMES 1:13

WHILE the word temptation is usually employed to describe a seduction to do wrong, it also properly can be used to denote a trial or testing along good lines. God cannot be tempted with evil, nor does he thus tempt anyone, but there is a difference between the temptations which he considers proper and those which come from the Adversary, or from our own fallen flesh.

The temptations which God employs for the good of his people are tests of loyalty to him and to the principles of righteousness. They are intended to be a blessing to all who endure them, and who pass the tests by maintaining their loyalty to him and to his will. In Genesis 22:1 we read that God did "tempt" Abraham. This was not a temptation to do wrong, but to do what God asked him to do. Abraham was given an opportunity to demonstrate his faith in God and loyalty to him by offering up his beloved son in sacrifice.

Likewise God tempts, or tests, all his people by revealing his will and giving them an opportunity to do it, oftentimes at the cost of sacrifice and suffering. He sets before us the opportunity of doing things for him which from the

standpoint of the flesh we would shrink from doing even as Abraham must have found it quite contrary to his natural inclinations to offer Isaac in sacrifice. We should not lose sight of this fact! God does many wondrous things for us. The depth of his mercy and grace is beyond adequate comprehension. On the other hand, he expects us to do things for him, not to enrich him, nor because he needs our help, but to prove our loyalty to the principles of righteousness which are the foundation of his throne, in order that he might further bless us.

The temptations of Satan are always along the lines of evil, and are designed to draw us from God rather than nearer to him. His temptations appeal to the natural inclinations of our fallen flesh, and only by the Spirit and power of the Lord are we able to resist them successfully. Satan's temptations are often very subtle. He makes evil appear good, and thus sets a snare for us, by which, if we are not living near to the Lord, we will be entrapped.

Satan tempted Jesus along three different lines, all of which were appeals to avoid the course of sacrifice and to exalt himself in the

eyes of the people and become ruler over them. Jesus knew it was the divine will that eventually he should become King of the whole earth; but he knew, also, that first he was to lay down his life in sacrifice as man's Redeemer. This knowledge, and his full confidence in the wisdom of God's plan, protected and strengthened him to resist the "wiles of the devil."

We, too, who have been called to follow in the footsteps of the Master, and, enlightened by the Holy Spirit, know that God's will for us is that we sacrifice the flesh and its interests and set our affections on things above, not on the things of the earth. But Satan seeks ever to divert our minds away from these spiritual aspirations, and instead to have us mind the things of the flesh; so the apostle emphasizes that we are tempted when we are drawn away by our own lusts, or desires, and enticed to follow a course contrary to the one of sacrifice in which we covenanted to walk.

The flesh is ever ready to cooperate with Satan's suggestions. In fact, the flesh holds back from sacrifice anyway, and Satan's wiles help the mind of the flesh to outreason the mind of the Spirit. So

the struggle goes on, and we will find it necessary to draw deeply from the fountain of divine strength in order that we may be strong enough to resist the powerful influences exerted against us as new creatures in Christ Jesus—influences of Satan and the world over which he is prince, exerted through our fallen flesh, which is a ready ally in any scheme that will lead us out of the narrow way of sacrifice.

God helps us to resist these temptations, not only by his promises of grace to help in time of need, but also by setting before us compensating joys of faith. Jesus himself was assisted in this manner—"for the joy that was set before him" he was enabled to endure the cross and to despise the shame, in spite of the fact that Satan tempted him with suggestions of fleshly ease and worldly honor. (Hebrews 12:2) His peace and joy will be ours if we follow the same course of faithfulness to the divine will. The way of the cross is not pleasant to the flesh, but the spiritual joys far outweigh the material losses; so by divine grace we can—and will—continue in the way of sacrifice.

HIS TENDER HANDS

*His tender hands have fashioned tiny things:
The wee blue petals of forget-me-nots;
A drop of mist; an insect's tissue wings;
A poppy seed; a caterpillar's spots;
The sensitive antennae of a bee;
Each amber globule of the desert sands.
So shall I fear when He has said to me,
"Thy days, My little one, are in My hands"?*

Keep Thy Heart

"Keep thy heart with all diligence; for out of it are the issues of life."—PROVERBS 4: 23

IN OUR text we have important instructions from our Heavenly Father to us his children of the Gospel age—the new creation. In this text the heart is used in a symbolic sense, the physical heart being symbolic of the seat of affections—our desires, motives, and ambitions. As these are based upon our thoughts, the heart also, and in a broader sense, symbolizes our thoughts, our minds. Our affections are actually seated in the mind.

It is the symbolic heart which we are admonished to guard lest it lead the body into difficulties, and even into destruction. By nature it desires everything that satisfies the senses. If it should be left free it would know no bounds, but like an immature person suddenly coming into wealth, would desire everything it saw or could imagine.

But the "heart" must be guarded, and must be trained just as a child is trained to do the will of the father. Our Heavenly Father sets various guards to train and keep our hearts, and we should use these in accordance with his will and boundless wisdom. The "guards" which God provides are his admonitions, his chastenings,

and his Spirit. These are given to his children for their correction and protection. The Psalmist expresses this thought, saying, "Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing."—Psalm 141:3, 4

Just as the Law was a "school-master"—a trainer of children, a pedagogue—to prepare the Jews to accept Christ (Gal. 3:24); so for the Christian, God's Word contains admonitions, instructions in righteousness, corrections, reproofs, that "the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16, 17) We could not exactly know what would be best for us as new creatures, but our Father, who knows the end from the beginning, tells us in his Word what to do under all circumstances. It is important, therefore, that we should be well acquainted with his Word (Col. 3:16), that we may know what is his will, and as far as possible know what to do in a given experience.—Psa. 119:92

In the first Psalm we are told that the man whose "delight is in the law of the Lord," and who meditates in it day and night, "shall be like a tree planted by

the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." A tree thus planted does not lack the necessary moisture in the heat of the summer in order to develop its fruit in due time. Likewise the man of God who meditates in the Law of God will always be informed of the will of Jehovah, and even under difficulties he will not find it hard to discern what to do, as would be the case if he did not study God's Word.

A Pure Heart

The purpose of guarding the heart is to keep it pure, because, according to the declaration of our Lord Jesus, the pure in heart "shall see God." (Matt. 5:8) We are living in a world that is at enmity with God. Its works are the works of darkness. Daily we are coming in contact with people whose minds and words and actions are tending to influence us to do as they do. It is necessary, therefore, that we are well armed with the mind of Christ to do only the will of God. We should allow only those thoughts that are in harmony with the Lord and with the things of the Lord, to occupy our minds and attention. We should treasure up in our minds those thoughts that are true, honest, just, pure, lovely, of good report, virtuous and praiseworthy, from the standpoint of God. (Phil. 4:8) If we do this we store up a good treasure which will manifest itself in our words and actions.

God's thoughts are pure (Psalm 119:140), and his ways are right-

eous, and his works holy. (Psalm 145:17) As we observe our Father's dealings with his friends, with his enemies, with his servants and his children; with the transgressors and with the obedient, we learn his character. We see him glorious in every respect. And as we contemplate his glory, as it is manifested in his dealings, we should endeavor to imitate his ways. Thus will we be changed from glory to glory by the influence of his Holy Spirit.—II Cor. 3:18

It is important that we have the right understanding of our Father's character; for if in any way we have a wrong conception of his character, the result will be reflected in our ways and character, and we shall find it difficult to keep our hearts pure and holy that they may be the temple of the Lord. Guarding our hearts in this respect we shall not "lose those things which we have wrought," but we shall "receive a full reward." (II John 8) In other words, the true doctrine of God's Word is important and necessary in order to have a proper view of our Father's character, which so beautifully shines in his plan for the salvation of the world through the redemption in Christ Jesus.

Of ourselves we shall never be able to understand God as he is. No one knows who God, "the Father is, but the Son, and he to whom the Son will reveal him." (Luke 10:22) The Son is our Master, our Teacher, who has revealed the Father. "He hath declared [interpreted] him." (John 1:18) If we lack understanding in this

matter and make our wants known unto him "by prayer and supplication with thanksgiving . . . the peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus."—Phil. 4:6, 7

"Hearts Grown Fat"

It is possible for our minds to become stupified so as to receive no reproofs, and the Word of God to have no effect upon us. It is possible to have heard the Word of God, and instead of applying it to oneself, say: "Well, that is my nature, I cannot help that; everyone has some weakness; this is my weakness, and no one has the right to judge me. I attend meetings regularly. I help the work financially now and then. I must be good enough in the sight of the Lord. He should be satisfied with me."

This condition of heart indicates satisfaction with the progress made and will impede further progress along the line of "cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1) The children of Israel, in the days of our Lord's first advent, seem to have been satisfied with their condition of the worship of Jehovah according to the traditions of the fathers. Because of this, Jehovah's messages fell on deaf ears. That condition was foretold through the Prophet Isaiah and applied by our Lord to the people of his day, saying: "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is

waxed gross [fat, and lacking quick understanding], and their ears are dull of hearing, and their eyes they have closed [pretending that they do not see]; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart [intellect], and should be converted [change their condition of self-satisfaction], and I should heal them."—Matt. 13:14, 15

When Jesus visited the western shores of the Sea of Galilee, and the Pharisees were "seeking of him a sign from heaven," which he refused to give, he charged his disciples, saying: "Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod, and of the Sadducees." Luke explains in chapter 12:1, that leaven is hypocrisy. The hypocrisy of the Pharisees evidently represents religious hypocrisy, while the hypocrisy or leaven of Herod and the Sadducees, the party favored by the Roman government, therefore the ruling, or political party, would appear to represent political hypocrisy.—Mark 8:10-18; Matt. 16:6

In effect Jesus warned his disciples to keep their hearts from adopting a similar procedure in their dealings with their brethren as these hypocrites were doing in religious, civil, and in business matters. He wanted them to be honest and have faith in God, and their lives as his followers to be marked by simplicity. They did not understand, and thought he was talking about literal bread. From what followed, it is evident that he expected them to understand, for he severely criticised

them, saying: "Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?" He reminded them of the two recent miracles by which he fed five thousand and four thousand people respectively, and asked them how it was that they did not understand that he was not talking about bread. This served to make them understand that he was talking about doctrines.—Matt. 16:12

These things were not written simply that we may know the condition of the hearts of the people in those days, but were written that we may learn to protect our own hearts against the evil tendencies of the deceitful mind of the flesh. Particularly for us who live in the last days of the Gospel age is written the following admonition: "And take heed to yourselves, lest at anytime your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." (Luke 21:34) We are living in the days of the presence of the Son of man and are looking forward to appearing with him in glory. Shall we allow our hearts to become dull with the cares of this life, so as not to discern the multiplied signs which indicate that our deliverance draweth nigh?

If we allow our hearts to become hardened, and we still love the Lord, he will bring about experiences—because he loves us—to break the hardened heart, and destroy the causes that brought about that unsatisfactory condition, and thus bring us around to the condition of a contrite heart, when

we can pray, "Create in me a clean heart, O God; and renew a right spirit within me."—Psalm 51:10, 17

The Heart May Be Strengthened

A condition of faint-heartedness that may be due to a lack of faith and proper information of the Word of God is like a sickness that needs a stimulant. There is no better stimulant to the weak in heart, the weak in faith, concerning the coming kingdom of God and the blessing of the people therein, than the assurance that the Lord is here. The mental assurance of that fact will stimulate faith to action, will revive and strengthen the weak to face the darts of the Adversary with courage. James prescribes that medicine when he says: "Be ye also patient; stablish your hearts: for the coming [presence] of the Lord draweth nigh."—James 5:8

The same sort of medicine is prescribed by Paul for some in his day who were apt to be carried away with divers and strange doctrines due to mental weakness or lack of information concerning God's purposes as they are revealed in his Word, saying: "For it is a good thing that the heart be established with grace." (Heb. 13:9) Grace is the effect of the Holy Spirit upon those who apply God's Word to themselves, who make its instructions their own and act in harmony therewith. Jesus was "full of grace and truth," and as we try to follow in his footsteps, we receive of his fulness of grace.—John 1:14, 16

God Knows the Heart

Our physical hearts are hidden behind skin and bones, yet our words and our actions indicate what is in our symbolic hearts, in our minds. It is a principle declared by our Lord Jesus, that "out of the abundance of the heart, the mouth speaketh." (Matt. 12:34; Luke 6:45) This thought should make us very careful what we entertain in our minds, what we meditate on concerning this or that brother or sister, concerning the people we come in contact with in our daily tasks, and concerning God; for sooner or later the thoughts we entertain will find an expression through our words. Even the very careful person will find it difficult to avoid at all times expressing what is in his mind.

The Christian by his words and actions becomes an object of careful examination by those with whom he comes in contact. Paul calls attention to this by saying: "Ye are our epistle [letter] . . . known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."—II Cor. 3:2, 3

Even though we may be successful in hiding what is in our minds from some of our fellow Christians and others, we cannot hide our thoughts from God. If we are properly instructed in the Word of God and know what is good and what is evil in the sight of the Lord, we would know if a thought entertained in our hearts is good

or bad, for our hearts give us a feeling or a sense of approval or disapproval, a justification or condemnation, a consciousness of right or wrong.

This is what John means when he says: "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence [boldness] toward God." (I John 3:20, 21) Our God has formed our power of reason and understanding and therefore he is able to know what is in our hearts. "All things are naked and opened unto the eyes of him with whom we have to do." Of our Lord Jesus also it is written, "I am he which searcheth the reins and hearts."—Heb. 4:12, 13; Rev. 2:23

When we notice that there is in our hearts a thought that will not be approved of the Lord, we should make haste to change it before it is put into action. The Lord will approve of the effort to cleanse our hearts of any evil thought, and will give us grace to do so in every time of need, if we ask him.

"The Issues of Life"

The word issue is used in a great variety of ways. In our text, according to the margin of the Rotherham translation, it means "the origin and the direction." In other words, it means according to the kind of thoughts that we will entertain, sow, and cultivate, or meditate upon and harbor, so shall our lives be in the present as well as in the future. Our lives will be directed according as our thoughts will be; and the outcome, the final

direction, whether for life or death, depends upon the thoughts we cultivate and put into action today.

Brethren, let us watch our hearts, our motives in everything we do, that it may be done to the glory of God. "Good words and fair speeches deceive the hearts of the simple," (Rom. 16:18) but they do not offer real advantage to those that use such methods, for the Lord will not reward with the kingdom glory any selfish person, seeking merely personal temporary advantages.

Absalom was one of those who tried to take the kingdom of Israel

by a similar method. He succeeded in "stealing the hearts of the people" away from his father, but succumbed himself to the folly of his youthful advisers, ending in disaster. God is to be trusted in all things, and if we do all things as unto the Lord, let us leave the results with him. Our hearts, our minds, our consciences, should always be clear before God and men, "and the peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus."—Phil. 4:7

—Contributed

(Translated from the Greek)

To Him That Overcometh

IT IS a marked truth that as men become living Christians, they become soldiers. This lies in the nature of things and cannot be otherwise whether we like it or not. No one can reach heaven without fighting his way through an enemy's country. This world lieth in the wicked one. His dominion is indeed a usurpation which must eventually be destroyed, but for the present it holds. The great mass of this world's population is under Satan's sway. He rules in the children of disobedience. And under his kingdom we all are born having the taint of depravity upon us all. In becoming Christians we take another Lord, come under a new rule, enlist under another standard and set up rebellion against and within the dominion of the evil one; and so we are at once thrown into conflict with Satan's empire, and must contend and fight to maintain ourselves and come off victorious.

Candidates for favor need to be tested that they may prove their fitness to receive the favors. Untried virtue is always uncertain. People must be made to show what they really are, in order to earn righteous promotion. And as we are called by the Gospel to very exalted dignities and honors, it is but just that our faith and our devotion should be put to the test to prove our fidelity and dutifulness. Though the danger is that some will utterly fail, it is proper that those who have in them the grace and strength of steadfastness, should have the chance to demonstrate the fact.—Selected

INTERNATIONAL BIBLE STUDIES

JULY 6

THE INTEGRITY OF JOB

JOB 1:1; 27:1-5; 31:19-28

GOLDEN TEXT: "My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live."—Job 27:6

NEARLY all are familiar with the biblical expression, "The patience of Job." Job's patience in affliction was one of the qualities of his character which enabled him to maintain his integrity before God. The Old Testament Book which bears his name is one of the most interesting in the Bible. Its main topic is Job, the trying experiences through which he passed, and the ultimate "happy ending" of those trials in the restoration of his health, his family, and his property.

The first verse of the Book uniquely introduces its character by saying, "There was a man in the land of Uz, whose name was Job." This is all the identification the Scriptures give of this wonderful character. Traditionally he is believed to have been a Gentile. The Jews so consider him, yet ac-

cept his Book as one which the Lord sent especially to them. To us, the matter of who he was, and from whence he came, is of little consequence. Of real importance to us are the great truths which are set forth in the Book.

The first verse tells us that the man whose name was Job was "perfect and upright." We are not to assume from this that he was free from sin, that everything which he thought and said and did was wholly in harmony with God and with his standards of righteousness. In this respect "there is none righteous, no not one." (Rom. 3:10) On the other hand the Scriptures speak of those "whose hearts are perfect" before God, and it is doubtless in this sense that Job was perfect. (II Chron. 16:9) His motives were perfect. He did not plan to do evil for evil's sake. He worshiped God with his whole heart and was pained at the thought of displeasing him.

This is the attitude of heart which God expects of all his peo-

ple. Nothing short of this is acceptable to him. Imperfections of our fallen flesh and the unrighteous influences with which we are surrounded may cause us unwittingly and temporarily to veer from the path of absolute perfection, but it should be against the desire of our hearts. If our hearts are perfect we will strive to have our every thought, word, and deed pleasing to the Lord. This was undoubtedly the attitude of Job.

It is this thought that is expressed in the Golden Text—"My heart shall not reproach me so long as I live." Job had a great deal of patience, yet this quality of his character was not perfect, for under the great stress of his suffering he cursed the day he was born, but this did not reflect a rebellious heart condition. Regardless of his unwilling deflections he could look back upon his experiences and rejoice that his heart devotion to God had not wavered, his heart did not reproach him.

"My lips shall not speak wickedness, nor my tongue utter deceit," Job declared. Out of the abundance of the heart the mouth speaketh, the Scriptures explain. One's heart condition will indeed control his daily habits of conversation. If our hearts are filled with love for God and for his people, and for all mankind, our conversation will reflect this love. If our hearts are impure and bitter our habitual conversation will be the same. All that the Book of Job records of his conversation indicates that his heart was pure.

Job's conception of righteousness was very high and indicates a large

measure of unselfishness, love. His viewpoint is set forth in the 31st chapter, beginning with the 19th verse. Here we learn that he endeavored to care for the needy; that he had shunned the policy of oppressing the helpless; that he had not set his heart on riches, that mammon was not his god; that he was not a worshiper of the sun or moon or stars; and that he did not rejoice over the misfortunes of his enemies.

Reflection on these points indicates that Job was truly a godlike character. Jesus, speaking of our Heavenly Father, tells us that he bestows his blessings upon the just and the unjust, and apparently this is what Job endeavored to do. Speaking of his enemies he says, "Neither have I suffered my mouth to sin by wishing a curse to his soul." To a degree at least, Job loved his enemies; for he would rather see them blessed than cursed.

On the matter of worship, he says, "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, . . . this also were an iniquity to be punished by the judge: for I should have denied the God that is above." (Job 31:26-28) Job knew better than to worship the works of God in nature but he was an ardent worshiper of the true God.

QUESTIONS:

How could Job, a member of the fallen race, be perfect?

What did Job mean by his heart not reproaching him?

In what sense was Job a godlike man?

GOD IN HIS WORLD

JOB 38:1-7; 16-18, 22, 28, 31, 41

GOLDEN TEXT: "The hearing ear, and the seeing eye, the Lord hath made even both of them."—Proverbs 20:12

THE Book of Job is devoted to a conversation between Job and his three "comforters," Eliphaz, Bildad, and Zophar, followed by a statement on the part of Elihu, and by God. While Job did not understand why God was permitting him to suffer, and longed for rest in death, he maintained that he had not sinned against God and hence that his affliction was not in the nature of punishment from the Almighty. Three of his comforters, on the other hand, insisted that Job had sinned, and that the calamities which had come upon him were direct retribution for his iniquity.

For beauty of language, eloquence, and veiled sarcasm the conversation is unsurpassed in any of the world's literature. When the three comforters had exhausted all of their arguments by which they endeavored to convince Job of his iniquity, another character appears, namely, Elihu.

Apparently Elihu had been lis-

tening to the conversations and was surprised that the three comforters were unable to give a satisfactory answer to Job's reasoning, but at the same time, he reprimanded Job because he "justified himself rather than God." (Job 32:2) While much that the original three had said to Job is true in principle, yet the Lord later stated that he was on Job's side of the argument, saying to the others, "Ye have not spoken of me the thing that is right, as my servant Job hath."—Job 42:7, 8

The Lord offers no comment concerning the reasoning of Elihu, so we may assume that his viewpoint was more correct than that of the other three. Although Job was not a wilful sinner, and had not knowingly practiced iniquity, Elihu reminded him that his righteousness came far short of the divine standard, that he was not so perfect that he could expect to go through life without any suffering. From listening to Job, Elihu got the thought that he was stressing his own righteousness a little too much. In the heat of argument one is liable to be somewhat extreme in presenting his view, and apparently Job was not immune to this weakness.

But the Lord had a more effective way of helping Job to recognize his own nothingness. After Elihu had made his speech, the Lord entered the discussion and addressed Job with a series of pertinent questions, the true answer to any one of which was calculated to put righteous Job in his place. Often the question form of instruction is the most effective, and it

proved to be so in the case of Job.

From the Lord's standpoint the questions he asked Job were simple. Job had done the best he could to answer his comforters, but his knowledge was limited. Deep down in his heart he knew that he loved God and had not knowingly transgressed against him. He held to this position despite the third-degree tactics of his comforters to obtain a confession of guilt from him. Nevertheless, he was unable to give them a real reason for his suffering. His patience kept him from cursing God, but he longed to die and be at rest. Apparently his inability to find the answer to his problem had failed to impress him with the fact that he was not really very wise. Had he been more conscious of God's superior wisdom he would have at least reasoned that there was some wise purpose back of the permission of the evil which had come upon him.

It was this "blind spot" in his outlook that God corrected by questioning Job: "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding? . . . Whereupon are the foundations thereof fastened? or who hath laid the corner stone thereof? . . . Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? . . . Hath the rain a father? or who hath begotten the drops of dew? . . . Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?"

Through four entire chapters (38-41) these questions continue.

There was not one of them for which Job had the real answer, for they all pertain to a sphere of understanding beyond that of man. Pondering what might be the answers to these questions gives us a little inkling of the mind of God, and the world in which he dwells. The mere asking of them had the designed effect upon Job. It caused him to understand how little he really knew, how truly limited was his knowledge.

So with this corrected viewpoint, Job spoke again, and this time in true humility, not to his comforters, not to Elihu, but to God, saying, "I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. . . . I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

There is nothing that can convince a man of the sense of his own imperfections more effectively than to reflect upon the purity and majesty of the Creator. No amount of philosophizing will take the place in this respect of a knowledge of God.

QUESTIONS:

Did Job's three comforters speak the truth?

Was Job's viewpoint wholly right?

What was the purpose of the questions God asked Job?

THE PERMISSION OF EVIL

JOB 1:8; 2:7-10; 19:7-10;
42:1-5; JAMES 5:11

GOLDEN TEXT: "Thou therefore endure hardness, as a good soldier of Jesus Christ."—II Timothy 2:3

THIS third and final lesson based on the Book of Job deals more particularly with the divine permission of evil as Job experienced it, and the great good which accrued to him as a result of it. In this narrative is seen an illustration of the permission of evil on a much larger scale, namely, upon the entire human race, and the ultimate recovery of the race during the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21

The book of Job is introduced with a prose narrative of Job's losses and sufferings. Then Job's patient endurance is set forth. Next follow the poetic colloquies between Job and his three "friends," then Elihu's argument, then the Almighty's address, then Job's confession. The conclusion, relating to Job's return to favor and blessing, and his death, is in prose.

Some have assumed that the Book of Job is merely a parable, and that Job himself is merely an imaginary character. But even if this were the case, the teachings of the book would not be different. However, we see no cause to doubt that such a person did live and pass through the experiences related. In Ezekiel 14:14 and James 5:11, Job is classed with other holy men, which would not be the case were this narrative merely a parable. Besides, there are particular details given, such as are not common to parables.

Satan had power over Job only to the extent allowed by God. This is made very plain in the account. When asked from whence he came, Satan answered that he had come from walking up and down upon the earth. This agrees with the New Testament, where the apostle tells us that Satan "as a roaring lion, walketh about, seeking whom he may devour." (I Pet. 5:8) It disagrees with the theology of the Dark Ages which puts Satan in a hell of fire with his chief job that of caretaker of the damned.

At first Satan was permitted to touch only that which belonged to Job, his family, and his wealth. He was to inflict no harm upon Job himself. Under this test Job remained loyal to the Lord, which was contrary to Satan's charge that he was serving the Lord only because of his prosperity, because it paid him to do so. When all that Job possessed was taken from him, he merely said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord

gave, and the Lord hath taken away; blessed be the name of the Lord."—Job 1:21

Then Satan obtained permission to inflict injury upon Job's person. He was quick to act, and Job became afflicted with boils from head to foot. Then his wife turned against him. Yet with all of this he did not turn against God. The greatest show of weakness with which we can charge him was his expressed desire to escape further suffering by dying and his confusion of mind as to why these calamities had come upon him. He maintained his integrity before God throughout his entire trial, and when he had learned well the lesson God intended for him, he said concerning his Maker, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee."

Instead of turning against God, Job said, "Though he slay me, yet will I trust in him," and again, "when he hath tried me, I shall come forth as gold." (Job 13:15; 23:10) Job was at a loss to know why he was permitted to suffer, but he never doubted God, and felt assured that ultimately he would find the answer. Though his body was being consumed by a loathsome disease, he had faith to say, "In my flesh shall I see God." (Job 19:26) Had Job lived in the Christian era, his fortitude in suffering would undoubtedly have enabled him to "endure hardness as a good soldier of Jesus Christ," as our Golden Text states.

Job's expectation to "see" God was fulfilled to him back there, and will be realized on a far grander scale in the resurrection.

When he proved his integrity and in humility confessed his sins before God, his mourning was turned into joy. His health was restored. His friends once more honored him. He received twice the material wealth he possessed originally. Seven sons and three daughters were born to him, taking the places of those who had been destroyed. In brief, Job experienced complete "restitution" of that which he had lost.—Job 1:2, 3; 42:10-13

The suffering Job experienced as an individual has been true of the entire human race. Satan by divine permission was allowed to rob the human family of its earthly inheritance, and to inflict disease and death upon all. But there was a Redeemer to rescue the race, the Redeemer of which Job prophetically spoke. (Job 19:25) Through the Redeemer, the entire race will have an opportunity to be restored to life, and those who accept will have the lost dominion and lost earthly home restored to them, even beyond their fondest hopes for the latter will be greater and enduring.

It is this glorious consummation of the divine plan for human redemption and salvation that the Apostle Peter described as "times of restitution of all things." And he explains that it was foretold by the mouth of all God's holy prophets.—Acts 3:19-23

QUESTIONS:

Is the Book of Job a parable?

How was Job's confidence in God vindicated?

Of what was Job's experience an illustration?

WISDOM, THE PRINCIPAL THING

PROVERBS 1:1-5; 3:13-18;
9:9, 10; JAMES 1:5

GOLDEN TEXT: "Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding."—Proverbs 4:7

THE Book of Proverbs was written by Solomon. It is styled "The proverbs of Solomon the Son of David, king of Israel." Solomon ascended the throne of Israel as a young man. With humility he prayed for wisdom. His prayer was answered and much of his wisdom is reflected in the Book of Proverbs evidently written before he deflected from his faithfulness in worshiping and serving the true God. The value of wisdom occupied a very important place in Solomon's mind, as is evidenced by the fact that early in his reign as king when the Lord asked him to make a request, he asked for wisdom and understanding, rather than riches, that he might rule Israel wisely and justly.

Solomon became renowned for his wisdom, and the Book of Proverbs reveals that he well deserved the reputation which he gained. True, we look upon the Proverbs

as one of the inspired books of the Bible, and we know that Solomon's wisdom was a special gift of God to him, yet he was a fitting instrument through which these nuggets of truth relative to practically every walk of life, as well as the divine plan, are set forth for our instruction.

The opening verses of the book lay down a most fundamental rule for the attaining of understanding. Verse 5 sums up the thought thus, "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." How true! One of the outstanding manifestations of true wisdom is the willingness to listen to the counsels of others. A person who goes through life disregarding the viewpoints of others, who insists always upon being heard and is never willing to listen, lives in a very small world—the world of his own conclusions and restricted thoughts.

"Happy is the man that findeth wisdom," writes Solomon. Personifying wisdom, he writes, "She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." But how may we be sure of attaining wisdom? Where is the fountain source of this most precious treasure? Failure to discover the answer to this question has resulted in the vast majority of searchers failing to find "her" whose "ways are ways of pleasantness."

It is always possible to learn a few things from our fellow men. Man, by comparing his understanding with other men, can increase his knowledge to some

extent. But wisdom thus attained is limited. The real source of true understanding is the Creator, our Heavenly Father. In his Word is treasured up that which "maketh wise the simple." But alas how few there are who are willing to accept the authority of the Bible, yet by scorning the marvelous wisdom set forth in its sacred pages they keep their own understanding stunted and go through life without knowing why they live and what their final destiny will be.

And among those who profess to have confidence in the Bible there are many who show a disposition to teach the Book instead of being taught by it. It is as though they would tell the Lord what his plan ought to be, rather than being willing to listen to the instructions of his Word as to what he has designed for them and for the race.

Our relationship to God is in this respect similar to our relationship to one another. Just as we can be poor listeners when in the presence of our fellows, so we can be poor listeners to what God may have to say to us. In the first case, the result is barrenness of understanding which could be ours, but in the latter case the result is tragic, for it means that we close our minds to the riches of knowledge and understanding concerning God and his plan which cometh down from above.

The Apostle James writes, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." (James 1:5) We are not to suppose from this that the unconsecrated, those who do not profess

to serve God and are not devoted to the doing of his will, may go to him requesting wisdom and have their prayers favorably answered. The "all men" to whom wisdom is given upon request to God must be construed to mean all of those whose chief concern in life is to know and to do God's will, his servants—in this Gospel age, the footstep followers of the Master.

The wisdom which God gives in answer to the prayers of his faithful people is a wisdom which is "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James 3:17) Only those fully consecrated are prepared to receive such wisdom, and only these are able to appreciate its value, to know that it is a reflection of the character of God, a revealing of the principles which govern all his purposes toward mankind.

God could grant his people wisdom without the necessity of their praying for it, but he knows that prayer is in itself the best preparation to receive his gifts. Only those who truly feel their need of the wisdom from above, and sense that need so keenly that they prostrate themselves in prayer before God in humble petition for it, are of the right heart condition to be blessed by the enlightenment of the Holy Spirit.

QUESTIONS:

Why do many fail to obtain understanding?

What is the true source of all wisdom?

Who has the privilege of praying for wisdom?

TALKING THINGS OVER

The General Convention Theme

"Let us hold fast the profession of our faith without wavering."

—HEBREWS 10:23

THE program for the 1947 General Convention of Bible Students, to be held in Brooklyn, N. Y., August 6-10, shows the text above as expressing the general theme of this much anticipated season of fellowship. We believe that it is a particularly appropriate text for the Lord's people to consider at this time. It has always been essential that the consecrated followers of the Master hold fast the profession of their faith, and it is no less so now. While this is a day of outstanding enlightenment on the Word of God, it is also a time when the great Adversary, the archdeceiver of the saints, is using many cunning sophistries to draw us away from the truth and to make us waver from our steadfastness of belief in the Gospel of our salvation, the divine plan of the ages.

In Hebrews 2:1 the apostle writes that we should give "more earnest heed to the things which we have heard, lest at any time we should let them slip." In the opening chapter of the epistle, Paul stresses the great weight of authority which was vested in the One who was used of our Heavenly Father to reveal the truth to the church. It was his beloved Son, the One whom he had "anointed with the oil of gladness above his fellows." To this One the Father had said, "Sit on my right hand, until I make thine enemies thy footstool." (Heb. 1:9, 13) "Therefore," (Heb. 2:1) that is, because the truth has come to us from such an exalted source of authority, we should not let it slip, but instead, "hold fast the profession of our faith without wavering."

Those of the early church were blessed in that they received the truth quite directly from their Head, Christ Jesus. All the apostles, except Paul, enjoyed personal contact with the Master while he was in the flesh, and at Pentecost they were the direct

TALKING THINGS OVER

recipients of the Holy Spirit which he poured out upon them in fulfilment of his promise to send "the comforter" to enlighten and guide them into all truth. While in the flesh Jesus promised that at his second coming he would "gird himself" and serve his household with "meat in due season." (Luke 12:37; Matt. 24:45) It is in fulfilment of this precious promise that the Lord's people today are feasting at the table of present truth, enjoying this rich spiritual food which has reached them during the second presence of Jesus, even as those of the early church similarly were blessed by the direct service rendered at his first advent. Yes, the "channel" through which we have received the truth is a very exalted one indeed, hence the importance of holding fast to the things which we have heard in order that we may not let them slip.

CAUSES OF WAVERING

There is a cause for everything which occurs. If we are wavering in the profession of our faith there is a reason for it, perhaps more than one. "The cares of this life and the deceitfulness of riches" cause many to fall away from the truth. (Matt. 13:22; Luke 21:34) When we "came into the truth" and consecrated ourselves to serve the Lord we entered into a "covenant by sacrifice" with him. (Psalm 50:5) It is this covenant which determines the narrowness of the narrow way in which the followers of the Master are invited to walk. While our consecration does not relieve us of all earthly responsibilities and obligations, it does circumscribe our efforts in these respects to a minimum of necessity for our own needs and the needs of those rightly dependent upon us. To become more involved than this is to add unnecessary "cares of this life"; and of necessity, this extra burden tends to draw us away from the truth and its service, as well as from steadfastness in our profession of faith.

"The deceitfulness of riches" is closely associated with the "cares of this life" as an influence to draw us away from the truth and the Lord. When one sets his heart upon obtaining earthly riches, it is not long until the Lord and the truth are relegated to a very secondary place in his life. Time which should be devoted to study and prayer and fellowship, and to service in the harvest work, is used in striving for the goal of riches which moth and rust corrupt. No man can serve two masters, Jesus taught; so if

mammon becomes our God, our profession of faith in the truth and in the service of the truth will "waver."

The Scriptures admonish us to "buy the truth, and sell it not." (Prov. 23:23) It costs all that we have and are to buy the truth and to hold it as a treasured possession. We cannot sell the truth in the sense of offering it for sale to others, but we can sell it by diverting time and attention to worldly and material pursuits, such as the unnecessary cares of this life, worldly pleasure, the obtaining of ease or the friendship of the world. Of how little value are any or all of these in comparison with our "most holy faith" and all the joys of faith!

BE NOT WEARY IN WELL DOING

The Apostle Paul writes, "Let us not be weary in well doing: for in due season we shall reap, if we faint not." (Gal. 6:9; 2 Thess. 3:13) Certainly none of us want to become "weary in well doing," and the apostle suggests an important reason why we should not. "In due season" you shall reap, he asserts. It is well to remember that God has a due time for every feature of his plan, and that he has a due time for the part we play in his plan, yet waiting for his due time is often a contributing cause for our becoming "weary in well doing," and because of this weariness, failing to "hold fast the profession of our faith."

"Waiting on the Lord" is one of the severest tests of our fidelity to the truth. Our very humanlike way of viewing matters causes us to reason that there must be some mistake in our understanding of God's plan, else the kingdom would have been fully established long ago. We forget to view the divine plan from the standpoint of Him with whom a day is as a thousand years and a thousand years but a day. (II Pet. 3:8) We mistakenly assume, therefore, that our chronological reckonings are wrong. The next step into unbelief is to assume that if our chronology is wrong, then other phases of the truth might be wrong, so we begin to "waver."

The apostle suggests that the start of this is the fact that we are becoming "weary in well doing." We forget that our consecration was unto death. Becoming weary in carrying out the terms of our covenant of sacrifice, the erroneous conclusion that one or more doctrines of our faith are not well founded in the Scriptures, becomes a convenient excuse for taking our sacrifice off the altar.

Seldom is a wavering Christian a sacrificing Christian. It is only those who remain "stedfast and unmoveable" who continue to abound in the work of the Lord.—I Cor. 15:58

For those who are somewhat weary in well doing, and are looking for excuses to relax their zeal in sacrifice, the great deceiver has many clever sophistries and much subtle reasoning by which he cunningly leads them away from their stedfastness. For example, it is suggested that only quotations from the Bible should be taken as bona fide answers to the various questions considered at our meetings, and that the opinions of men should be ruled out. We should become real Bible students, it is said!

Now this is all quite proper did it not imply that up until now those enlightened by present truth have not been real Bible students, but have instead been following the opinions of men. There are probably some who have professed to rejoice in present truth who have never really made it their own by proving it by the Scriptures, but this is not true of thousands of the Lord's people; for they know what they believe, and why—that is because they have proved every detail of it by a "thus saith the Lord." There is no group of people in the world today more worthy of the name "Bible Students" than those who are genuinely rejoicing in the glorious message of present truth.

And it is well to be on guard when we hear the argument about the "opinions of men." Oftentimes all this means is that we should be willing to give up the opinions of one man for the opinions of another. Actually, it is impossible to hold a discussion of Bible truths without the opinions of men entering into it. Even our English translations of the Bible reflect to some extent the opinions of men. And if, in the discussion of any text of the Bible, we use words which are in addition to the inspired record, we are expressing the opinions of men, either our own or others. We may express a thought and then quote a text of the Bible to prove what we have said, but it remains for the hearer to determine for himself whether or not the text was properly applied or interpreted.

The Apostle Paul indicates that the opinions of men have a certain place in connection with the understanding of truth. He says that in addition to apostles and prophets—the inspired servants of the church—the Lord has provided that there should be pastors, teachers, and evangelists. These are uninspired servants of the

church who base their teachings and their messages on the inspired record. It is the function of a teacher to instruct the Lord's people in the meaning of the Scriptures. We have an example of this in Old Testament times. When Ezra, the priest, read the Law to the Israelites, the Levites gave them the meaning thereof so they could understand it. (Neh. 8:1-9) The instruction of the Ethiopian by Philip is another example. (Acts 8:27-31) The Lord has from time to time throughout the age raised up those whom he especially blessed in being able to give the meaning of the inspired Word.

At this end of the age, Brother Russell was especially used for this purpose as "that servant" who, in the Lord's providence, was privileged to dispense to the household of faith the "meat in due season," which the returned Lord provided for his people. (Matt. 24:45) The evidence of the Lord's blessing upon his ministry is in the marvelous harmony of the Scriptures which he brought to our attention, as well as the beauty and completeness of the divine plan. He was truly blessed with spiritual vision, and to us it seems quite unbecoming for anyone to imply that his interpretations of the Bible are merely the opinions of a man, while those of would-be teachers of today whose chief characteristic seems to be that of tearing down the structure of truth, are really and only the pure Word of God.

A PRESENT TRUTH CONVENTION

The Brooklyn General Convention is not called for the purpose of finding out whether or not we have the truth. Those who will serve the convention have decided and proved this point by the Scriptures long ago. The purpose of the convention, therefore, will be to encourage the Lord's people to "hold fast" to the truth—to the "profession of our faith"—and "without wavering." This does not imply that there is nothing new to learn, for we have all proved the truthfulness of those beautiful lines which assert that although we search the Bible for many years, "still some new, rich gem appears." We expect that many rich gems of truth will be brought to the attention of the brethren at the convention, yet we are confident that they will not detract from the brilliance of the plan we have already learned, but rather, will take their place in the glorious galaxy of present truth which we now treasure, and which is becoming more precious to us day by day.

The apostle states that "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10) This means that witnessing to the truth has an important bearing upon the "profession of our faith." It is in keeping with this that the convention program provides for a public witness for the truth over the radio, by tract distribution, and by a public meeting.

Paul writes that as an aid to our holding fast the profession of our faith without wavering, we should "consider one another to provoke unto love and to good works." (Heb. 10:24) The General Convention program is balanced in a way to comply with this admonition. Through fellowship and by the discourses and testimonies, the brethren will be admonished to be emptied of self and to be filled with the spirit of divine love, and they will also be encouraged to faithfulness in serving the Lord. Those who rejoice in the rounded-out message of present truth want to grow in both grace and knowledge. They want to lay down their lives for one another and they want also to "tell the whole world these blessed tidings" of the divine plan. It is faithfulness along all these lines which helps us to "hold fast the profession of our faith without wavering."

"HE IS FAITHFUL THAT PROMISED"

After writing that we should hold fast the profession of our faith without wavering, the apostle adds, "For he is faithful that promised." (Heb. 10:23) Here is the real reason why we should "hold fast." It is because we recognize that the faith which we have professed has come to us from the Lord, and by his appointment. It is not that Brother Russell has promised, nor that our class elders have promised, but because the truth is based upon the precious promises of the Lord. And they are truly "exceeding great and precious promises." (II Pet. 1:4) If we hold fast to them, and to the truth of the divine plan which they help to outline, we eventually will attain to the divine nature.

"He is faithful that promised"! There is no question about the verity of his promises. They were made in love, and the unlimited power of the Almighty guarantees their fulfilment to us if we "hold fast the profession of our faith without wavering." What better theme than this could a convention have in this day of almost uni-

versal uncertainty? Today there is no security anywhere in the world. Human governments are failing. All man-made institutions are tottering to their fall. Civilization is going down because of the broken promises of men, but our faith rests secure in the promises of Him who is ever faithful.

Even in the religious world there is no steadfastness of belief. Liberalism, "open mindedness," higher criticism, as well as doubts and unbelief, are leading people away from God. But in all of this, the truth—our "profession of faith"—stands as a Gibraltar of strength against the encroachment of doubts which might cause us to waver. How truly grateful we should be that amidst all the confusion and unbelief of the world we have this firm foundation of truth, a foundation which is bedded down in the inspired Word of God.

By holding fast the profession of our faith without wavering, we can go forward as Christian soldiers in the good fight of faith, as the theme song for the convention reminds us. To the extent that our hearts are in tune with the truth as it shines in the face of Jesus Christ, we can go forward indeed as one people, and we can be one in faith and in love. But if we are to be victorious in the struggle, we will need to "endure hardness, as good soldiers of Jesus Christ." (II Tim. 2:3) But no matter how difficult the struggle, if we follow the "Captain of our salvation," he will not only lead us to glory, but will give us strength according to our needs. (Heb. 2:10) So we need not fear, but go forward in the way which the Lord has so clearly outlined for us by the truth.

A Convention Report

An outline report of the General Convention will appear in the September issue of The Dawn. If you know of those who would be interested in this report but do not take The Dawn, we suggest that you order additional copies. Place your order now. Extra copies of the September issue will be 10 cents each, twelve for \$1.00. Address The Dawn, East Rutherford, N. J.

ENCOURAGING LETTERS

Roumania Heard From

Dear Brother: Your letter made us very glad, in which you let us know that the harvest truth is still active in the United States, as it was started by Brother Russell, and that the only pure and unselfish Gospel is still spreading and defended.

Over here in Roumania the Gospel of human wisdom is spreading very rapidly. We were worried that the true Gospel which was preached by the "faithful and wise servant" had ceased, because the "channel" has been spreading man-made concoctions for doctrines.

During the five years of disrupted mail service from the United States we thought that these new theories originated in Roumania, but after five years of waiting we have learned differently. These theories are very daring against, and opposite to, the promise that was made to Abraham, that in him and in his seed shall all the families of the earth be blessed in due time; also what the angel said unto the shepherds: "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people." And the Old and New Testaments are full of precious promises and the ransom for all.

The bold statement that Adam will not be resurrected is contrary to the Scriptures. But we thank our Heavenly Father and the Lord Jesus that regardless of how cunningly one may camouflage error, those of us who love the Lord and his truth will not be deceived, because the Scriptures say that in the last days many false christs shall come, and if it were possible, they would deceive the very elect.

Now we are printing a thousand copies of a booklet, the title of which is "The Deliverer." We also have a free pamphlet, the title of which is "What Do You Believe?" The pamphlets are for free distribution. We will send some to you. Here at present are op-

portunities to work in the Lord's work, but it seems not for long.

We are glad that you desire to work with us, as we are anxious to work with you in the Lord's service before Armageddon arrives, because the time is coming when no one will be able to work. At present we are known as Bible Students, but the J. W.'s call us "Russellites." We thank our Heavenly Father that we are still free. (II Cor. 3:17) Let us do all we can in the interest of the Lord's kingdom. Dear brethren, if you could send us some clothing, or a few dollars, we could use it, but if you cannot, the Lord bless you just the same. We close with Christian love. Your brother in Christ, J. B., Roumania (Translated from Hungarian)

Literature Wanted in Italy

Dearly Beloved in Christ: Being without any literature to put forth the Gospel, we pray that you will send us a good quantity so we can distribute it to the people, for they are in great need of it to know the truth. As you know, Italy has always been in darkness. We with the Lord's help and your help will try to bring them a ray of light. With Christian love in Jesus' name, Your brother in Him, D. N. G., Italy (Translated from Italian)

Sees the Light

Gentlemen of The Dawn: Your book, The Dawn, has really showed me the true light, the great miracle of God's working power. Am hoping and praying that Christ, the King of kings, soon will take over the reins of government. Am asking you to mail me your book, "Not Good Enough for Heaven—Too Good for Hell." May God richly bless all of you in your work. Thanking you, F. M. Calif.

Speakers' Appointments

H. E. ANDERSON

| | | |
|----------------------------------|------|----|
| North Brookfield, Mass. | July | 13 |
| Washington, D. C. (Evening) | | 26 |
| Washington, D. C. (Morning) | | 27 |
| Baltimore, Md. (Afternoon) | | 27 |

W. T. BAKER

| | | |
|----------------------------|------|--------|
| Cleveland, Ohio | July | 2 |
| Detroit, Mich. | | 4-6 |
| Ann Arbor, Mich. | | 7 |
| Coldwater, Mich. | | 8 |
| South Bend, Ind. | | 9 |
| Indianapolis, Ind. | | 10, 11 |
| New Albany, Ind. | | 12, 13 |
| Cincinnati, Ohio | | 14, 15 |
| Richmond, Ind. | | 16, 17 |
| Piqua, Ohio | | 18 |
| Dayton, Ohio | | 19, 20 |
| Nelsonville, Ohio | | 21 |
| Zanesville, Ohio | | 22, 23 |
| Shadyside, Ohio | | 24, 25 |
| East Liverpool, Ohio | | 26, 27 |
| Lewistown, Pa. | | 28 |
| Reading, Pa. | | 29 |
| Schuylkill Haven, Pa. | | 30, 31 |
| Mahanoy City, Pa. | Aug. | 1 |
| Wilkes Barre, Pa. | | 2, 3 |
| Easton, Pa. | | 4 |

F. A. BRIGHT

| | | |
|-----------------------------------|------|----|
| Paterson, N. J. | July | 6 |
| Wilmington, Del. (Morning) July | | 20 |
| Philadelphia, Pa. (Afternoon) ... | | 20 |

N. T. CONSTANT

| | | |
|-----------------------------------|------|----|
| North Brookfield, Mass. | July | 13 |
| Groton, Conn. (Evening) | | 19 |
| Groton, Conn. (Morning) | | 20 |
| New London, Conn. (Afternoon) ... | | 20 |

O. D. DEIFER

| | | |
|-------------------------|------|------|
| Groton, Conn. | July | 4 |
| New Bedford, Mass. | | 5, 6 |
| Lynn, Mass. | | 7, 8 |
| Boston, Mass. | | 9 |
| Providence, R. I. | | 10 |
| New Haven, Conn. | | 11 |

| | |
|---------------------------------|----|
| Brooklyn, N. Y. (3 P. M.) | 13 |
| Binghamton, N. Y. | 20 |

EDWARD FAY

| | | |
|-----------------------|------|----|
| Whittier, Calif. | July | 20 |
|-----------------------|------|----|

W. J. HOLLISTER

| | | |
|----------------------|------|----|
| Paterson, N. J. | July | 13 |
|----------------------|------|----|

GEO. O. JEUCK

| | | |
|----------------------|------|----|
| Melbourne, Fla. | July | 13 |
|----------------------|------|----|

G. S. KENDALL

| | | |
|----------------------------|------|--------|
| Los Angeles, Calif. | July | 4-14 |
| Tulare, Calif. | | 15 |
| Fresno, Calif. | | 16, 17 |
| Sonora, Calif. | | 18 |
| Stockton, Calif. | | 19, 20 |
| Modesto, Calif. | | 21 |
| Oakland, Calif. | | 22 |
| San Francisco, Calif. | | 23 |
| Redwood City, Calif. | | 24, 25 |
| San Francisco, Calif. | | 27 |
| Sacramento, Calif. | | 28 |
| Lebanon, Ore. | | 29 |
| Salem, Ore. | | 30, 31 |
| Portland, Ore. | Aug. | 1-3 |

PETER KOLLIMAN

| | | |
|---------------------|------|----|
| Pottstown, Pa. | July | 20 |
|---------------------|------|----|

R. A. KREBS

| | | |
|------------------------------|------|--------|
| Detroit, Mich. | July | 4-6 |
| Jackson, Mich. | | 9 |
| Grand Rapids, Mich. | | 10, 11 |
| Saginaw, Mich. | | 12, 13 |
| Flint, Mich. | | 14 |
| Ann Arbor, Mich. | | 15, 16 |
| Detroit, Mich. | | 17 |
| Toledo, Ohio | | 18 |
| Pittsburgh, Pa. | | 23 |
| Erie, Pa. | | 24, 25 |
| Rochester, N. Y. | | 27 |
| Syracuse, N. Y. | | 28 |
| Worcester, Mass. | | 29 |
| North Brookfield, Mass. | | 30 |
| Lynn, Mass. | | 31 |

SPEAKERS AND CONVENTIONS

| | | | | |
|----------------------------------|----------|------|-----------------------------------|-----------|
| Boston, Mass. | Aug. | 2, 3 | Pomona, Calif. (Afternoon) | 20 |
| Providence, R. I. | | 4 | | |
| L. P. LOOMIS | | | | |
| Hartford, Conn. | July | 13 | Albany, N. Y. | 13 |
| New Haven, Conn. (Morn.) | | 20 | | |
| Waterbury, Conn. (Aft.) | | 20 | J. I. VAN HORNE | |
| J. Y. MAC AULAY | | | Monessen, Pa. | 27 |
| Newfoundland Territory ... | July | 1-31 | F. S. WASSMANN | |
| E. R. MAC JILTON | | | North Brookfield, Mass. ... | 13 |
| Washington, Pa. | July | 20 | G. M. WILSON | |
| EDW. MAURER | | | Detroit, Mich. | 4-6 |
| Duquesne, Pa. | July | 6 | Cleveland, Ohio | 12 |
| M. C. MITCHELL | | | W. N. WOODWORTH | |
| Los Angeles, Calif. | July | 4-6 | Los Angeles, Calif. | 4-6 |
| San Francisco, Calif. | | 13 | Cleveland, Ohio | 13 |
| N. M. MOLENAAR | | | Paterson, N. J. (Afternoon) | 20 |
| Santa Ana, Calif. | July | 27 | Rutherford, N. J. (Evening) | 20 |
| JOHN MOORE | | | H. L. YOUNG | |
| Calgary, Alta., Can. | July | 13 | Allentown, Pa. | 27 |
| Saskatoon, Sask., Can. | | 15 | C. W. ZAHNOW | |
| Winnipeg, Man., Can. | | 17 | Los Angeles, Calif. | 4-6 |
| Minneapolis, Minn. | 19, 20 | | Sacramento, Calif. | 8 |
| Owen, Wis. | 21, 22 | | Portland, Ore. | 10 |
| Waukesha, Wis. | 23 | | Tacoma, Wash. | 11 |
| Chicago, Ill. | 25, 27 | | Seattle, Wash. | 12, 13 |
| Gary, Ind. | 26 | | Duncan, B. C., Can. | 14, 15 |
| Toledo, Ohio | 28 | | Victoria, B. C., Can. | 16 |
| Cleveland, Ohio | 29 | | Vancouver, B. C., Can. | 17 |
| Pittsburgh, Pa. | 30 | | Calgary, Alta., Can. | 20 |
| Cumberland, Md. | 31 | | Saskatoon, Sask., Can. | 22 |
| Baltimore, Md. | Aug. 1 | | Winnipeg, Man., Can. | 24, 25 |
| Brooklyn, N. Y. (3 P. M.) | 3 | | Minneapolis, Minn. | 27, 28 |
| L. H. NORBY | | | Milwaukee, Wis. | 29 |
| Detroit, Mich. | July 4-6 | | Waukesha, Wis. | 30 |
| York, Pa. (Evening) | 26 | | Chicago, Ill. | 31 |
| York, Pa. (Morning) | 27 | | Piqua, Ohio | Aug. 2, 3 |
| Lancaster, Pa. (Afternoon) | 27 | | | |
| HARRY PASSIOS | | | | |
| East Liverpool, Ohio | July | 13 | BRITISH APPOINTMENTS | |
| F. W. RICE | | | E. ALLBON | |
| San Diego, Calif. | July | 20 | Kettering, Northants | 20 |
| GEO. P. RIPPER | | | FRED'K LINTER | |
| Riverside, Calif. (Morning) July | 20 | | Leigh, Lancs. | 6 |

The following appointments have been arranged by the Aldersbrook Ecclesia. (Secretary: Mr. W. R. Chandler,

29, Woodlands Avenue, Wanstead, London, E. 11, England)

E. ALLBON

Maidstone, Kent. July 13
Luton, Beds. August 17

W. R. CHANDLER

Kettering, Northants August 17

H. R. KIPPS

Oxford, Oxfordshire July 13

A. W. PARKER

Portsmouth, Hants. July 29

D. P. VAUGHAN

Birmingham, Warwick ... August 31

ILFORD, ESSEX, ENG., August 2-4—The Aldersbrook Ecclesia is holding its usual convention. An opportunity for baptism has been arranged. A warm invitation is extended to all. For further details please apply to the secretary: Mr. W. R. Chandler, 29, Woodlands Avenue, Wanstead, London, E. 11.

CONVENTIONS

AVONDALE, PA., June 29. Fifth Sunday convention to be held in Firemen's Hall, Avondale.

DETROIT, MICH., July 4-6—Convention opens Friday at ten o'clock in the Downtown Y. W. C. A., Witherell at Montcalm. An immersion service is being arranged, and any desiring to symbolize their consecration, should notify the secretary as early as possible. As many of the visiting friends as possible will be accommodated in the homes of the brethren. Those desiring hotel accommodations will find the hotels conveniently located near the hall. For details, write the secretary, Mr. Ray J. Krupa, 8191 Wisner, Detroit, Mich.

LOS ANGELES, CALIF., July 4-6—Twelfth Annual Convention, to be held in the Unitarian Community Centre. All inquiries should be addressed to Mr. Irving C. Foss, 350 Elmwood Drive, Pasadena, Calif.

OAKLAND, CALIF., July 11-13—For details, write the secretary, Mr. Clifford R. Miles, 4132 Gilbert St., Oakland, Calif.

ALBANY, N. Y., July 13—Y. W. C. A., 5 Lodge Street.

CLEVELAND, OHIO, July 13—Y. M. C. A. Building, East 22nd Street and Prospect Avenue. Opens at 9:30 A. M.

NORTH BROOKFIELD, MASS., July

13—For details, write the secretary, Mr. John Waytina, RFD, North Brookfield, Mass.

SAGINAW, MICH., July 13—311 N. Jefferson Street.

MINNEAPOLIS, MINN., July 20—Regular third Sunday gathering in the Normandy Room, Normandy Hotel, Fourth Avenue at Eighth Street.

CHICAGO, ILL., July 27—All day gathering, Central Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., July 27—All day gathering, Maccabees Bldg., Woodward Avenue at Putnam.

ROCHESTER, N. Y., July 27—Home of Mrs. A. Cimminelli, 120 Ambrose Street.

GENERAL CONVENTION, Brooklyn, N. Y. August 6-10. Masonic Temple, corner of Clermont and Lafayette Avenues. See inside front cover and "Talking Things Over."

LINCOLN UNIVERSITY, PA., August 17—Home of Brother and Sister M. Ritchie.

LABOR DAY GATHERINGS—Dayton, Ohio; Minneapolis, Minn.; Saginaw, Mich.; Seattle, Wash.

POTTSTOWN, PA., Sept. 14.

GARY, IND., Oct. 11, 12.

VICTORIA, B. C., CAN., Nov. 9-11.

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ILFORD, ESSEX

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 in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient.

at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35