

The DAWN

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FRANK AND ERNEST BROADCAST SCHEDULE 6

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MY TRUST IN HIM

*I cannot always see the way that leads
To heights above;
I sometimes quite forget He leads me on
With hand of love,
But yet I realize the path must lead me to
Immanuel's land,
And when I reach life's summit, I shall know
And understand.*

*I cannot always trace the onward course
My bark must take;
But looking backward, I behold afar
Its shining wake
Illumined with God's Light of Love; and so
I onward go
In perfect trust that He who holds the helm
The course must know.*

*I cannot always see the plan on which
He builds my life;
For oft the sound of hammer, blow on blow,
The noise of strife,
Confuse me till I quite forget He knows
And oversees,
And that in all details with His great plan
My life agrees.*

*I cannot always understand
The Master's rule;
I cannot always do the tasks He gives
In Life's hard school;
But I am learning with His help to solve
Them one by one;
And when I cannot understand, to say,
"Thy will be done."*

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Old Testament character had his prayer answered by fire coming to his altar after four hundred and fifty prophets of Baal had failed in the test?

2—Philippians 3:14 reads, "I press toward the mark for the prize of the high calling of God in Christ Jesus." What is the high calling here referred to, and what is its prize?

3—Are all men given this "high calling" to a heavenly reward of immortal life?

4—Is there injustice on God's part to call some and not call every one to this heavenly reward? Does this mean that all are not given an opportunity to attain everlasting life through Christ?

5—Psalm 22:16-18 reads, "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. . . . They part my garments among them, and cast lots upon my vesture." To whom does this prophecy apply?

6—Today people are perplexed at the conditions that exist in the earth. They wonder what God's plan is. Will the divine purpose for man always remain shrouded in mystery?

7—Who are the first to know of the approaching dawn of the thousand-year reign of Christ's kingdom?

8—When and how will the whole world know and believe that Christ has returned and is in control of the affairs of earth? Will he be seen by the natural eyes of men?

9—What quality of Christian character is most necessary in gaining victory over the sinful tendencies of this world?

10—What was the question Christ asked Peter three times at the Sea of Tiberias, after his resurrection? Why was it repeated three times?

11—Our Lord usually addressed Simon Peter as "Peter." Why did he address him in this instance as "Simon"?

12—"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." What book in the Bible contains this promise, and why is the distinction made between ascending "unto the hill of the Lord" and standing "in his holy place"?



(Answers on page 9)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

The Bible Answers



Devils and Demons

¶ Frank, what are devils and demons?

¶ That's a big question to answer in a few words, Ernest!

¶ I suppose it is, Frank, but I do want it answered. I have been reading a lot in the Bible lately about devils and demons. It's really surprising how much the Bible does say about them. For example, the Apostle James tells us that devils "believe" in the power of God, "and tremble." In Matthew's Gospel we are told that the demons recognized Jesus as the Son of God. In Luke 4:41 we find that these demons recognized the power of Jesus' name over them. In Matthew 9:29 we learn that these demons, or devils, knew of and expected a future day of judgment and punishment. These are just a few samples of scriptural references to devils and demons, and what I want to know is where these creatures came from. Who are they? Are they the same as the fallen angels that we talked about in a previous discussion?

¶ Yes, Ernest. And the Scriptures show that they are real beings. The description given in the Bible indicates that they are of the same

nature as angels, endowed with similar knowledge and powers. In addition to this, however, the Scriptures show emphatically that the devils and demons are positive and active in their wicked opposition to God, to truth, to righteousness, and to the well-being of mankind.

¶ Are we to understand that God created these devils and demons that they might be used of him to plague the human race?

¶ No, Ernest, God is not the Author of sin, nor the Creator of sinful beings.

¶ Were the devils and demons created by Satan?

¶ No. Jesus does speak of "the devil and his angels," but that doesn't mean that the devil is the creator of the angels who co-operate with him. As we found from the Scriptures in one of our former discussions, the devil himself, who is the prince of demons, was not always an adversary of God. Originally he was one of the highest and most illustrious of the holy angels. So with the devils and demons we are discussing now. They were created by God as holy

angels, but later were influenced by the fallen Lucifer, and are referred to in the Scriptures as his angels.

¶ Frank, just what is an angel, anyway?

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

relate to and touch those of the human family of God.

¶ Frank, are the angels invisible to man?

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

¶ That's right. Our homes may be full of music, but unless we tune in with a mechanical ear which we call a radio, we cannot hear it. But still, I am not too clear as yet concerning the identity of devils and demons. Are they the ones that are sometimes referred to as "fallen angels"?

¶ Yes.

¶ When did they fall, Frank?

¶ The Apostle Peter and the Apostle Jude indicate that many of them fell from God's favor shortly before the flood of Noah's day. The apostle refers to them as "the angels that sinned." He tells us that this disobedience of the angels occurred in the days of Noah. The Apostle Jude's testimony concerning them indicates that at that time their chief sin was in "leaving their own habitation." In Genesis 6:2 these angels are referred to as the "sons of God" and the explanation given that their sin consisted of co-mingling with the human race in mar-

DEVILS AND DEMONS

riage and producing a hybrid generation. It was in this sense, evidently, that they left their own habitation, as the Apostle Jude testified.

¶ And they have been fallen angels ever since—is that the thought?

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

¶ In what way have they done this?

¶ The work of deception is that of promulgating theories that are contrary to the teachings of God's Word. Outstanding among the deceptive teachings of Satan and the fallen angels has been the theory that there is no death. This false teaching of Satan was first introduced by him in the Garden of Eden. God had said plainly to our first parents that if they disobeyed his law they would die. Through the serpent, the fallen Lucifer declared to mother Eve that they would not surely die. One of Sa-

tan's chief efforts ever since that time has been to prove that he told the truth—that man does not surely die. The fallen angels have joined Satan, their chief, in this campaign of deceit.

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

¶ Well, as brought out in that book entitled "As Angels of Light," which we talked about in a former discussion, one of their principal methods of deceit has been that of palming themselves off as the dead relatives and friends of the living. Through the law given to Israel, God forbade his people having anything to do with the efforts of those who pretended to communicate with the dead. God knew that those who were being contacted were not dead human beings, but these fallen angels, and that no possible good could come of any communication emanating from such an unholy source.

¶ Well, that certainly has been a master-stroke of deception! A few moments ago, Frank, you remarked that these fallen angels have plagued as well as deceived humanity. Just what did you have in mind?

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

¶ Frank, is it your understanding that those whom the Scriptures refer to as being possessed with

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME	STA. KC. P.M.	Winnipeg, Man.	CKRC 630 12:15
St. Johns, N. F. (Thurs.) VOCM 1006 9:00			
ATLANTIC TIME	STA. KC. A.M.	MOUNTAIN TIME	
Moncton, N. B.	CKCW 1400 10:30	Bisbee, Ariz.	KSUN 1230 10:00
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EASTERN TIME	STA. KC. A.M.	Globe, Ariz. (Sat.)	KWJB 1240 8:45
Akron, Ohio	WADC 1350 9:45	Phoenix, Ariz.	KPHO 1230 9:45
Augusta, Ga.	WGAC 1240 10:15	Prescott, Ariz. (Sat.)	KYCA 1490 8:45
Baltimore, Md.	WFBR 1300 9:15	Safford, Ariz. (Sat.)	KGLU 1450 8:45
Bay City, Mich.	WBCM 1440 10:00	Tucson, Ariz.	KVOA 1290 8:30
Binghamton, N. Y.	WBNF 1290 10:00	Wallace, Idaho	KWAL 1450 10:15
Columbus, Ohio	WHKC 610 12M	Yuma, Ariz. (Sat.)	KYUM 1240 9:00
High Point, N. C.	WMFR 1230 9:15	>> P.M.	
Lawrence, Mass.	WLAW 680 10:45	Kalispell, Mont.	KGEZ 1460 4:45
Ocala, Fla.	WTMC 1490 10:00	Mandan, N. D.	KGCU 1270 12:45
Philadelphia, Pa.	WIP 610 9:30	Nampa, Idaho (Wed.)	KFXD 1230 9:30
Pittsburgh, Pa.	WWSW 1490 9:45	<hr/>	
Toronto, Ont.	CHUM 1050 9:45	PACIFIC TIME	STA. KC. A.M.
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Dayton, Ohio	WHIO 1290 12:30	Berkeley, Calif.	KRE 1400 9:05
Detroit-Windsor (Sat.)	CKLW 800 5:15	Brawley, Calif. (Sat.)	KROP 1300 12:45
Grand Rapids, (Thurs.)	WLAV 1340 10:00	Brawley, Calif.	KROP 1300 9:15
Jacksonville, Fla.	WJHP 1320 12:15	Chilliwack, B. C.	CHWK 1340 10:15
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CENTRAL TIME	STA. KC. A.M.	Indio, Calif. (Sat.)	KREO 1400 12:45
Anderson, Ind.	WHBU 1240 11:45	Indio, Calif.	KREO 1400 9:15
Chicago, Ill.	WAAF 950 9:45	Kelowna, B. C.	CKOV 630 9:00
Clinton, Iowa	KROS 1340 9:45	Long Beach, Calif.	KGER 1390 8:45
Dallas, Texas	KSKY 660 9:30	Riverside, Calif. (Sat.)	KPRO 1440 12:45
Dubuque, Iowa	KDTH 1370 10:00	San Diego, Calif.	KFMB 1450 9:45
Fergus Falls, Minn.	KGDE 1230 9:45	Seattle, Wash.	KJR 1000 8:00
Grand Forks, N. D.	KILO 1440 9:15	Stockton, Calif.	KGDM 1140 9:30
Hastings, Nebr.	KHAS 1230 11:30	The Dalles, Ore.	KODL 1230 9:15
Knoxville, Tenn.	WBIR 1240 8:45	Vancouver, Wash.	KVAN 910 9:15
Laredo, Tex.	KPAB 1490 9:30	Victoria, B. C.	CJVI 900 10:00
Longview, Tex.	KFRO 1370 8:15	Wenatchee, Wash.	KPQ 560 8:45
Louisville, Ky.	WGRC 1370 8:45	>> P.M.	
Medford, Wis. (Wed.)	WIGM 1500 9:45	Albany, Ore.	KWIL 1240 5:15
Minneapolis, Minn.	WTCN 1280 9:15	Riverside, Calif.	KPRO 1440 10:15
St. Louis, Mo.	KXOK 630 10:00	Seattle, Wash. (Mon.)	KJR 1000 11:45
San Antonio, Tex.	KMAC 1240 9:30	<hr/>	
Shenandoah, Iowa	KMA 960 9:15	MERIDIAN TIME	STA. KC. A.M.
Wichita Falls, Tex.	KWFT 620 9:15	Juneau, Alaska	KINY 1460 9:45
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Albany, Georgia	WALB 1590 12:15	Ketchikan, Alaska	KTKN 930 9:45
Chattanooga, (Sat.)	WDEF 1400 7:30	<hr/>	
Shenandoah, Iowa	KFNF 920 9:15	POLISH BROADCASTS	
Wausau, Wis. (Sat.)	WSAU 1400 2:30	Ashtabula, Ohio	WICA 8:45 a.m.
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		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.

devils were actually under the influence of fallen spirit beings?

¶ Yes. But why that particular question, Ernest?

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

¶ We know it is not correct Ernest, because Jesus was not a deceiver, nor did he ever hesitate, when occasion demanded, to point

out erroneous views entertained by his hearers. Furthermore, in several instances reported in the gospel accounts of the Master's life, the sick are mentioned separately from those who were possessed of evil spirits. A notable example of this is in Luke 6:17, 18. In this passage we are told of those who came to Jesus "to be healed of their diseases; and they were healed." This makes a clear distinction between those suffering from ordinary diseases and those who were vexed or tormented by evil spirits.

¶ That's well said, Frank, and come to think of it, wasn't there one occasion in which evil spirits took possession of a herd of swine?

¶ That's right, Ernest. The account is recorded in the 5th chapter of Mark. The incident occurred at a place called Gadara. The demons asked permission of Jesus to enter into the swine. The permission was granted, and they took possession of the swine, and caused them to rush down a steep embankment into the sea. I should

AUSTRALIAN BROADCASTS

Victoria and N. S. Wales Time

Geelong 3GL 222 Metres 10:00 a.m.
Newcastle 2HD 263 Metres 1:15 p.m.
Swan Hill 3SH 226 Metres 10:00 a.m.

Western Australian Time

Perth 6KY 227 Metres 7:15 p.m.

Broadcast Topics

AUGUST

Evolution vs. the Bible
The Image of God
Science and Evolution
How Old Is Man?

ANSWERS

To Test Your Knowledge Questions (See Page 2)

1—The Prophet Elijah. Please read 1 Kings 18.

2—Hebrews 3:1 speaks of the “high calling” as a “heavenly calling.” It is the call to be a partaker of the heavenly or spiritual nature of God, as a joint-heir with Jesus Christ. The prize is immortal life.—Rom. 8:17; 2:7; 2 Peter 1:4

3—No. “For ye see your calling, brethren that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty: . . . That no flesh should glory in his presence.”—1 Cor. 1:26-29

4—No injustice is thus practised, because of the future opportunity for life to be given during the millennial reign of Jesus Christ to all those not now called to be his bride.—Rev. 11:15; 22:17

5—Here is another remarkable proof, written hundreds of years before his birth, telling of the crucifixion of Jesus, and of the disposal of his robe.—Matt. 27:35

6—No. For a complete explanation of what God’s plan is write to THE DAWN for the book entitled, “The Divine Plan of the Ages.”

7—Only the faithful followers of the Lord Jesus, watching the signs of the times.—1 Thess. 5:1-5

8—“Yet a little while, and the

world seeth me no more.” (John 14:19) But everyone shall recognize that he is present through the realization that Satan is bound, and that God’s righteous “judgments are in the earth.”—Rev. 20:1-3; Isa. 26:9

9—Faith. “Because all that has been begotten by God overcomes the world: and this is that victory which overcomes the world, even our faith.”—1 John 5:4 Diaglott

10—The question was, “Lovest thou me?” and it gave Peter the opportunity to reaffirm his confidence and publicly declare his love for the Master, even as he had previously denied him three times.—John 21:15-24

11—In calling him by his old name our Lord brought to Peter’s attention the fact that he had not, on the last day before his crucifixion, manifested the rock-like qualities implied by the new name that Jesus had given him—Peter meaning a rock.—John 1:42; Matt. 16:15-18

12—Psalms 24:1-4. This is one, and there are other texts, which tell us of both a heavenly and an earthly phase to God’s kingdom. The “holy place” represents heaven itself, the heavenly kingdom. The hill or mountain of the Lord represents the earthly phase of that kingdom when God’s will is “done in earth, as it is in heaven.”—Matt. 6:10

The Christian Life

Saved Through Baptism

“When once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.”—1 PETER 3:20, 21

THE doctrine of baptism is one of the important fundamentals of the Christian faith. “Baptism” as a word is derived from the Greek word *baptizo*, which means to immerse, or completely cover with water. The practice of sprinkling, or the pouring of water upon the head, as a mode of baptism has no scriptural background or authority, hence cannot be acceptable to God as the proper form of water baptism.

Our text indicates that the experience of Noah and his family in being brought through the waters of the flood may properly be considered a symbol, or “figure” of Christian baptism. We have another case of figurative baptism brought to our atten-

tion by the apostle when he speaks of the nation of Israel being “baptized unto Moses in the cloud and in the sea.” (1 Cor. 10:2) In the case of Noah and his family they were submerged as it were in an ocean of water. With Israel we see a whole nation immersed, the waters of the sea encompassing them on two sides, and the cloud above. By no process of reasoning could the sprinkling of a little water on one’s head be considered a fulfilment of these typical symbols. Immersion in water is the only symbol that conforms to these divinely arranged typical baptisms.

Noah and his family passed through the flood of waters from what would have been death in the old world, to life in the new

SAVED THROUGH BAPTISM

world. The Israelites, by putting themselves in the hands of Moses as leader, and following him through the Red Sea, risked death and were brought safely through the waters to a glorious deliverance. Thus both of these typical baptismal services illustrate a passing into and through death to life.

BAPTISM IN THE NEW TESTAMENT

The first example of baptism in the New Testament is that which was practiced by John the Baptist. It is clearly stated that the purpose of John's baptism was for the remission of sin. The water of baptism did not, of course, wash away the sins of those who were immersed by John the Baptist. The thought is, rather, that the water was a symbol of a heart cleansing or reformation which had already been accomplished under the influence of John's preaching.

Even this symbolic baptism of John was related to the hope of life. It applied to Israelites who had transgressed the Law Covenant, and it symbolized their return to God under the terms of that covenant. The covenant promised life to anyone who could keep it, and by its terms those who did not obey its laws were brought under condemnation to death. The work of John

the Baptist was to restore the Israelites to covenant relationship with God and thus to put them in the way of life, and in the proper heart condition to accept Jesus as their Redeemer and Messiah.

At the age of thirty, Jesus came to John to be baptized. The prophet could not understand the reason for this. He knew that his baptism was symbolic of the remission of sin, and he knew that Jesus was not a sinner, therefore did not stand in need of an immersion which symbolized remission of sins. But Jesus said to John, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."—Matt. 3:15

Jesus did not explain just how his immersion in water would help to "fulfil all righteousness," but evidently he recognized something in the Old Testament which indicated this to be the Father's will for him. Jesus' consecration was his voluntary agreement to do the will of the Father which previously had been written in the "volume of the book"—that is, the Old Testament Scriptures. (Psa. 40: 6-8; Heb. 10:5-9) It must be assumed then that there was something in the "book" which indicated to Jesus that immersion in water was a part of God's will for him. And what was it?

THE REAL BAPTISM

Jesus' immersion in water was not his real baptism. This is apparent from his question to the two disciples who, through their mother asked to sit, one on his right hand and the other on his left hand in the kingdom. That question was, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:22) On another occasion the Master said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12:50) Thus, some time following his immersion in water Jesus reveals that his real baptism is still incomplete.

And what was the Master's real baptism? It was a baptism, or burial, in death. Christians are invited to participate with Jesus in this experience, and concerning it the apostle writes, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) Baptism, then, is not only a burial, but a burial so complete that it ends in death.

But it is not a baptism into eternal death. Rather, baptism into sacrificial death is the Christian's way to life. Jesus expressed the thought clearly in a statement to Peter, saying,

"Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25) Jesus said this to Peter in response to the suggestion that the Master was making a mistake in going to Jerusalem where he would expose himself to the danger of being arrested and put to death. His answer shows that because he had entered into a covenant with God which called for the sacrifice of his life, any drawing back would mean the loss of eternal life because of unfaithfulness. On the other hand, faithfulness to his covenant of sacrifice—faithfulness unto death—would mean a raising up to newness of life, even to the divine nature, in the resurrection.

SYMBOLIC DEATH

It is this that is symbolized by water immersion, and which is foreshadowed by the experience of Noah and his family in being brought through the flood, and by Moses and the children of Israel in their passing through the Red Sea. At the close of the antediluvian world the whole human race was threatened with death by the coming flood of waters. God apprised Noah of the danger, and told him of the possibility of escape by means of the ark.

Noah obeyed the voice of God

and built the ark, and, entering into that ark before the waters descended, they were saved and brought through to life in the new world. The co-operation of Noah and his family in building the ark, herding the animals into it, preaching righteousness to the unrepentant people, indicates a true spirit of consecration to do God's will. They trusted God, and by obeying his instructions, placed themselves wholly in his hands.

The flood came—the flood which meant death to all others and would have meant death for Noah and his family, but they passed through victoriously. In other words, they passed through a real death-dealing experience, and because of their obedience to God's will were brought out of it alive and were used by God to start a new world. In our text the apostle says that they were "saved by water," the thought evidently being that they were saved out of the water.

Now the apostle says that this was a "like figure" of the manner in which baptism now saves us "by the resurrection of Jesus Christ." The baptism by which we are saved through the resurrection of Jesus Christ is not water immersion, but our baptism into his death—a sacrificial death. Peter wrote that we have

been begotten to a lively [living] hope by the resurrection of Christ from the dead." (1 Peter 1:3) How true this is!

Jesus voluntarily "lost" his life; that is, he gave it up in sacrifice, but God's promises were made good to him and he was raised from the dead. Thus his resurrection inspires in us a hope of life because it is an evidence that if we lay down our lives in conformity to God's will, he also will fulfil his promises to us and we will be raised up to joint-heirship with the Master. It is this real baptism into death, and the subsequent raising up to life in Christ that is illustrated by the experience of Noah and his family in being brought safely through the waters of the flood.

THE SEA AND THE CLOUD

We have another apt illustration of true Christian baptism in the typical baptism of Moses and the Israelites "in the cloud and in the sea." Here we have the case of a whole nation becoming dedicated to God through their leader, Moses. The fact that they decided to follow Moses' leadership and with him embark on practically an unknown journey indicates their acceptance of the will of God as it was to be interpreted to them through Moses' leadership.

This spirit of consecration was confirmed by their slaying of the passover lamb and the use of its blood as directed by God through Moses.

Through the prophet God speaks of the "covenant" he made with the house of Israel in the day he took them by the hand and led them out of the land of Egypt. (Jer. 31:32) This covenant was amplified and completed later at Mt. Sinai, but it began with the sacrifice of the original passover lamb. It was then that the firstborn of Israel, in danger of death, were delivered therefrom through the obedience of the Israelites to the instructions given to them in connection with the blood of the lamb.

And not only were the firstborn of Israel in danger of death, but the entire nation risked life in putting themselves in the hands of Moses, God's representative among them. The possibility of death became even more apparent as they faced the Red Sea with the Egyptian army bringing up the rear, bent on capturing them and returning them to Egypt. Moses, the representative of God, said to them, "Go forward," and hazarding their lives they moved forward into the sea and into possible extinction.—Exodus 14:15

But the sea divided and the

cloud descended upon them, and they passed through to safety. Thus, symbolically, they followed Moses into death, and because of their obedience, they were delivered—restored to life and favor with God. Then with Moses they sang that wonderful song of deliverance, "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him."—Exodus 15:2

A NATION BAPTIZED

Here we have the case of an entire nation, together with their leader, being baptized. First there was the heart surrender of Moses, and later of the Israelites as a nation, to do God's will. This was a consecration which involved the possibility of death. Then, as they demonstrated the genuineness of their desire to follow the Lord, they were symbolically immersed in the sea and in the cloud. The Scriptures speak of Moses as a "servant in all his house," and it was in this manner that the house of servants under Moses was instituted.

The fact that all the Israelites individually may not have entered whole-heartedly into this dedication of themselves to the Lord does not destroy the value

of the picture. This was a national affair, and God was then dealing with his people as a nation, hence all who were members of that nation at that time, as well as throughout the entire age which followed, came under the terms of that original consecration and baptism. John's baptism for the remission of sin, at the end, was merely to bring individuals back into harmony with that original dedication.

But with the coming of Jesus a new order of things among God's people was introduced. The house of Israel as a nation failed to inherit the royal promises made to them. They did not keep God's commandments and statutes, hence did not qualify to be that "holy nation" which was to be the "seed" by and through which all the families of the earth are to be blessed. (Exodus 19: 5, 6) We read that Jesus "came unto his own, and his own received him not"; that is, as a nation they did not receive him, but a few individuals of the nation did, and to these he gave power, or authority, to become the "sons of God"—that is, members of a new house, a house of sons over which Jesus was to be the Head.—John 1: 11, 12; Heb. 3: 6

Jesus said to the nation of Israel that because of unfaithfulness the kingdom would be

taken from them and given to a nation which would bring forth the fruits thereof, which they had failed to do. (Matt. 21:43) This new nation is none other than the one mentioned by Peter, saying to all true followers of Jesus, those who are dedicated to do God's will through Christ, "Ye are a royal priesthood, an holy nation, a peculiar people." (1 Pet. 2:9) Jesus is the High Priest over this royal priesthood of the present age, the Head over this house of sons.

JESUS THE FIRST

Jesus was the first in this house of sons, and is our true Exemplar. One great difference between God's method of dealing with the house of sons and the way he previously dealt with the house of servants is that throughout this new age, the Gospel age, the selection and training is done upon an individual basis. When God withdrew the special kingdom privileges from Israel he did not select another nation to which he could give these privileges, but turned to the Gentiles as a whole, and is selecting from among all nations those individuals who show their faith in him by devoting their all to the doing of his will, thus, as individuals, becoming his consecrated people.

Now, just as the consecration

of the entire house of sons is upon an individual basis, so the symbolic baptism in water, which illustrates the burial of our wills into the will of God through Christ, is also upon an individual basis. And just as Noah, as head of his house, and Moses, as head of his house, shared the typical baptism applying to their houses, so, in order to fulfil all righteousness—in this case the typical lessons of baptism—Jesus, the Head over God's house of sons, following his consecration to do his Father's will even to the point of death, asked John to immerse him as a symbol and public demonstration of that which had already occurred in his heart.

And this is why water immersion is important to all consecrated followers of the Master. Just as Jesus submitted to it to fulfil the type, so we, also, should be glad to have this symbol performed on our behalf, not only in fulfilment of the type, but also as a part of our privilege of following in the footsteps of Jesus. When Peter says that we are now saved by baptism he does not, of course, mean that our salvation depends upon being immersed in water. He is speaking of the true baptism, the full surrender of our wills to God. It is faithfulness to this "covenant by sacrifice" that

brings us through to the obtaining of the "great salvation" to "glory and honor and immortality" with Christ. (Psa. 50:5; Heb. 2:3; Rom. 2:7) Nevertheless, if we see that immersion in water is a part of the divine will for us, and, because we think it unimportant, fail to submit our wills to it, it would indicate that our consecration is not as full and complete as it should be, that there is a spirit within us which is holding us back from doing the whole will of God.

ARE YE ABLE

Jesus asked those two disciples, James and John, in the presence of the other ten, "Are ye able . . . to be baptized with the baptism I am baptized with?" (Matt. 20:22) This is a heart-searching question over which we might all well ponder. Jesus' true baptism lasted for three and one-half years, from Jordan to the cross. This entire period for him was one of dying—to self and to everything which was contrary to the Heavenly Father's will.

When Jesus said to his Heavenly Father, "Lo I come (in the volume of the book it is written of me) to do thy will, O, God," he agreed to live up to all the typical and prophetic expressions of the Old Testament

which outlined for him a course of self-denial and sacrifice which would be completed only when on the cross he would say, "It is finished." And what a course that was! Daily and hourly he used of his strength that others might be blessed. They did not always appreciate it. Indeed, very few of those healed and otherwise blessed by the Master's ministry ever returned to give him thanks.

But Jesus was not serving man. It was God whom he was seeking to please; and he did please God. The Heavenly Father said of him, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17) God was well pleased with Jesus because he knew his integrity, his faithfulness, his full devotion. Yes, Jesus could be depended upon, no matter what the emergency might be, to do his Father's will, and no matter what the cost.

And the cost was high. He not only gave of his strength, but also of his comfort. He had no certain dwelling place, and did not give much consideration to what he would eat or where he would sleep. Aside from his few disciples, the world of his day was against him. They finally plotted against his life and killed him; but he did not resist, for he knew that this was the

will of God for him. As the prophet had indicated, Jesus permitted himself to be "brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth."—Isaiah 53:7; Acts 8:32

And when the time came for the consummation of Jesus' sacrifice in actual death, the method by which he died was cruel, and the contradiction of sinners which was heaped upon him, severe. But Jesus did not murmur nor complain. His heart attitude still was, "Not my will, but thine be done." Still uppermost in his mind was the thought, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"—Luke 12:50

OUR EXEMPLAR

In Jesus we have our Exemplar, and, noting his course in life, we discover what consecration should mean to us. By watching the manner in which he carried out his death baptism, we learn what it is for us to be baptized into his death. If we follow his example, we will find that we are out of harmony with the world, and that the worldly-minded will look upon us as fanatics, even as they looked upon Jesus; for the servant is not above his Master. If we are faithfully living up to the terms

of our consecration, the world will soon or later manifest its enmity toward us.

And what is the purpose of the death baptism of Jesus and his church? It is the divine arrangement whereby the world is brought back into at-one-ment with God. During the Jewish age, when God was dealing with his house of servants, the thought of sacrifice was kept prominently before the Israelites. These sacrifices were typical of the "better sacrifices" of Jesus and the church. (Heb. 9:23) Jesus sacrificed his life as the world's Redeemer. We share in his sacrifice, not as redeemers of the world, but as co-sacrificers, being prepared to live and reign with him as the future blessers of the people.

Paul speaks of this as being "baptized for the dead." (1 Cor. 15:29) It is true, according to the Scriptures, that those who accept the invitation to present their "bodies a living sacrifice" are thereby being baptized into Jesus' death, and in the divine economy, these sacrifices will accrue to the benefit of the dead world of mankind when they are awakened from the sleep of death during the age to come. (Rom. 12:1) It is thus that the church shares in the great sin-offering work of the present age.

If we fail to see the vision of

what it really means to be a Christian, it indicates that we will not appreciate the privilege of sacrifice. And how many professed Christians there are today like that. To most of these it seems sufficient that they live upright lives, and attend religious worship occasionally, but they never think of the Christian life in terms of sacrifice. Only a few go forward to sacrifice all they have and are in God's service. These gladly risk death and the loss of every earthly thing in order that they may even now walk in newness of life with Jesus, and also lay hold of the glorious hope of immortality and joint-heirship with him beyond the veil.

If Jesus were with us in the flesh today, and asked us, as he asked the disciples of his day, "Are ye able . . . to be baptized with my baptism?" what would our answer be? May it indeed be, as with the disciples back there, "We are able." (Matt. 20:22) We know that we are not able in our own strength, but God will give us the needed help, and in the power of his might we can go forward sacrificing the flesh and its interests that thus the heavenly hopes may shine more bright and clear.

A GOOD CONSCIENCE

In our text the apostle goes

SAVED THROUGH BAPTISM

out of his way to explain that we cannot attain salvation merely by putting away the filth of the flesh; but, in addition, there must be the "answer of a good conscience" toward God. And what does our conscience say to us in view of the wondrous plan of God which has been revealed to us through his Word? Paul indicates what this "answer" should be when he says that, upon discovering that Christ died for all because all were dead, we decide that we have no right any longer to live unto ourselves, "but unto him which died for us, and rose again."—2 Cor. 5:14, 15

This is the spirit of consecration, the giving of our all in the service of our God and of our elder Brother who gave all for us. Such an attitude of consecration is the only legitimate an-

swer of a good conscience. When the eyes of our understanding have been opened to see the length and breadth and height and depth of God's love for us and for the whole world, our conscience will not be satisfied with anything short of a full surrender of our wills to the will of God.

It is this spirit of full consecration that leads us into sacrificial death with Jesus; and through death with him to life in the kingdom. Having thus consecrated our lives unto death, let us not seek to save our human lives by holding back from sacrifice; but let us be willing to follow on to know Christ by being made conformable unto his death, if by any means we may share in the power and glory of his resurrection.—Phil. 3:10, 11



*Oh child of God, if thou would'st keep
Within the narrow way,
If thou would'st make thy calling sure—
Then for his Spirit pray.
'Tis not by might, nor yet by power,
Nor will it ever cease,
It shall preserve in unity,
And in the bonds of peace.*

"Jesus Himself Drew Near"

"It is Christ that died, yea, rather, that was raised from the dead."—ROMANS 8:34



WE ARE to study today one of the most striking manifestations of Jesus to his disciples after his resurrection. Early in the morning of the day of his resurrection he had appeared to the women who came with spices to embalm his body. They had communicated to St. Peter and St. John that the Lord had been with them. These two most energetic apostles vied with each other to get to the sepulcher with speed. But they saw merely the empty tomb.

The disciples of Jesus were dazed, perplexed. Although he had told them that he would be crucified, and that he would rise from the dead on the third day, they had not comprehended the teaching. Even after hearing of his resurrection they were seemingly slow to connect it with what he had previously told them.

In the afternoon, two of the company were walking home, discussing their disappointment in Jesus—how, instead of becoming a great king, he had been crucified, and their hopes of as-

sociating with him in dignity and honor had all been dashed. Jesus had been proven a fraud, to the satisfaction of their rulers. The fact that he was crucified seemed to settle the matter that he could not have been the Messiah, as he had declared and as they had believed.

THAT JESUS IS STILL FLESH IS UNSUPPOSABLE

While they thus talked, Jesus overtook them. They knew him not, because of his resurrection change. The Apostle Peter tells us that he was "put to death in flesh, but quickened in spirit."

We understand this in the light of the explanation given of the resurrection change of the church. The Apostle Paul declares: "Sown in weakness, raised in power; sown in dishonor, raised in glory, sown an animal body, raised a spirit body." (1 Cor. 15:42-44) And, of course, if the church is to experience such a resurrection change in order to be like her Lord, he must have experienced just such a change.

The same thought is impressed

again by the apostle's statement: "We shall all be changed in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the kingdom of God." The change which the church is to experience, in order to be fitted for the kingdom of God is the same change which Jesus experienced when he was raised from the dead, a life-giving Spirit—no longer a man.

Our Lord's title, "the Son of Man," still belongs to him, just as the title, "the Word of God," the Logos, still belongs to him. When the Logos was made flesh, the identity was not lost. Respecting our Lord's human experiences, we read: "A body hast thou prepared me"—for the suffering of death. (Heb. 10: 5-10) When he had accomplished that purpose, he no longer had need of human nature; but, as he had foretold his disciples, he ascended up where he was before—to the spirit plane, to the spirit nature, as well as, later on, to heaven itself.

To assume that Jesus is a fleshly being in heaven, bearing wounds and scars to all eternity and surrounded by spirit beings on a higher plane than the human, is to suppose that the Father never really exalted him again to the glory which he had with God before the world was (John 17:5), and is unsuppos-

able. We must bear in mind, therefore, the Scriptures, which show that the Father highly exalted the Redeemer, not only restoring him to spirit-being, higher than human, but exalting him "far above angels, principalities, powers, and every name that is named."—Phil. 2:9-11; Eph. 1:20-23

"JESUS SHOWED HIMSELF"

St. Luke declares that Jesus showed himself alive after his resurrection. (Acts 1:3) Again he speaks of him as appearing. The narrative shows both terms are justified by the facts. He appeared and disappeared. He showed himself to some and not to others, and in every way manifested the fact that some great change had taken place in him after those days. Not only did he appear and show himself in different forms, in different bodies, unlike each other, but also in different clothing. Then, too, when he suddenly disappeared, the clothing disappeared also.

When we say that Jesus, a spirit being, materialized, we are not to be understood as in any way sympathizing with the class called Spiritualists, who produce materializations of the dead. If we desire an illustration, let us go back to the Bible account of how Jesus, when he was the

Logos—before his nature was changed from Spirit to human—appeared to Abraham, in company with two angels. We read that the Lord and two angels did eat and talk with Abraham, who knew them not, but “entertained angels unawares” until, eventually, their identity was revealed.

Just so it was with the two disciples en route to Emmaus: The stranger who overtook them sympathetically inquired, Why look and talk so sadly? They opened their hearts to him, astonished that he did not know. They told of Jesus the Nazarene, a Prophet mighty in deed and word before God and all the people; and they explained to him how the chief priests and rulers had delivered him up and crucified him. They explained that theirs was a double disappointment, in that not only had they lost a friend, but their hope that he was the Messiah, who would have redeemed Israel, had been crushed. They proceeded to tell him of the events of that very morning—that some of the women of their company had found the tomb empty and had seen angels, who said that he was alive, etc.

This gave Jesus the opportunity he sought—to explain to his disciples quietly, without any excitement, that the experiences

they had had were part of the divine plan. He said to them, “O foolish men, and slow of heart to believe all that the prophets have spoken!” He declared that it was necessary that he should thus suffer in order to enter into his glory—that without such suffering he never could be the King of Glory, with power to bless and restore humanity, by and by.—Acts 3:19-21

Then he began to point out from the writings of Moses and all the prophets what God had foretold respecting Messiah’s experiences. He probably reminded them of how Isaac had been offered up by Abraham, explaining that Abraham typified the heavenly Father and Isaac typified himself; and that the offering, even though not fully carried out, represented the death of himself as it had taken place, the subsequent life of Isaac representing the resurrection of Jesus, to be with his Father again.

He doubtless told them about the smitten rock, from which gushed the waters—that that rock represented himself, who must be smitten in order to give the water of life to the dying world. He doubtless told them how Moses lifted up the serpent in the wilderness, and explained that the serpent represented sin; and that he, in being cruci-

fied, was made to take the place of the sinner, that the sinner might, through faith, be made righteous in God's sight through the Redeemer's sacrifice.

He doubtless explained to them the sacrifice of the Atonement Day, in which the bullock, which died, represented himself in the flesh; and in which the high priest, who lived, and who entered into the Most Holy and sprinkled the blood for the forgiveness of the people, also represented himself, a spirit being, who after resurrection would go into heaven itself and eventually offer up full sin-atonement on behalf of the world, and would come forth again at his second advent to bless those for whom he had died.

"HE OPENED THE SCRIPTURES"

He doubtless explained to them respecting the passover-lamb—that it typified himself, "the Lamb of God, which taketh away the sin of the world." We may assume that he proceeded to the Psalms, Isaiah, and the other prophets, explaining all the prophetic passages relating to the suffering of Christ and the glory that would follow. No wonder those disciples afterward declared that their hearts had burned within them while he opened to them the Scriptures!

As the early disciples were re-

freshed by the message of God's grace and the fulfilment of his promises, so it is sure to be with all the followers of Jesus. The Lord prophetically declared, "My people perish for lack of knowledge." Evidently there can be only a dwarfed Christian life and experience except as the Word of God is understood and assimilated. Hence we have the frequent exhortations of Jesus and the apostles that the people of God should grow in grace and knowledge, should search the Scriptures, etc. Let those who are cold and indifferent unite with those who are dejected and despondent, in coming to the Master for the "meat in due season." Such surely will not be turned away empty by him who said, "Seek, and ye shall find; knock, and it shall be opened unto you." And in proportion as they find their hearts also burning within them, as they realize the fulfilment of God's promises in the past, so shall they develop faith in the fulfilment of those promises which relate to the future.

Jesus could have manifested himself to his disciples otherwise than he did. Instead of appearing as the gardener and as the traveler, etc., in different forms, and then vanishing after communicating with his disciples, he could have done just as

he did with Saul of Tarsus, the last one to whom he appeared. As we read, "Last of all he was seen of me also, as of one born before the time." (1 Cor. 15:8) Those begotten of the Holy Spirit now are to be born of the spirit in the resurrection. Then they will be spirit beings, like the Redeemer, see him as he is and share his glory. That will be the due time for all of his followers to see him as he is—not as he was.—1 John 3:2

"THEY KNEW HIM—HE VANISHED"

When the travelers arrived in Emmaus, Jesus, after being urged, accepted their hospitality. We have every reason to suppose that if they had not urged, he would not have stopped with them; for "he made as if he would have gone farther." And so it is still; he does not intrude upon his disciples. Rather, he encourages us to recognize our need of him and to ask, that we may receive, that our joy may be full. So it was with those brethren at Emmaus. They were appreciative of what they had learned. "Never man spake like this man." If he had ministered to them so much spiritual joy, they would delight in showing him every courtesy in their power; and perhaps this might give further opportunities for conversation.

And so it was. When they sat down, to supper, their guest assumed something of the manner of Jesus; and the way in which he asked a blessing upon the food reminded them, evidently, of Jesus. Their eyes of understanding began to open. Immediately they realized that no one but their own Master could have given them the lessons just enjoyed on the journey. And thus having fulfilled the purpose of his materialization, he immediately vanished out of their sight—clothes and all—instantaneously.

Their joy was too great to permit them to sleep. They must hasten to carry the good tidings to the other disciples. So they journeyed back to Jerusalem, and there found the others rejoicing in the fact that the Lord had manifested himself to Simon Peter. Then the two told the story of their experiences; and faith, hope, and joy began to grow in all their hearts.

Who cannot see that the Lord's way of manifesting himself after his resurrection was in every way the best! Had he appeared to many of them, or to all of them, as he appeared to Saul of Tarsus later, they would have been bewildered, shocked. They would not have been so well able to identify "the light shining above the sun at noonday" with

their Master, Jesus. Even if a voice from heaven had declared the fact of his resurrection, Jesus would not have had the same opportunity of explaining to their minds the prophecies; and they, perturbed and excited, would not so well have been able to receive the instruction.

It should be remembered that out of fewer than ten appearances during the forty days between our Lord's resurrection and ascension, he only twice appeared in a form similar to that

which they had seen, and bearing the marks of crucifixion; and that on both of these occasions he appeared while the doors were shut, and later vanished while the doors were still shut, in order that his followers might learn a double lesson:

(1) That he was no longer dead, but alive, resurrected;

(2) That he was no longer flesh, but spirit—"Now the Lord is that spirit."

—Reprint, March 1, 1914

—❧— AUGUST READING SCHEDULE ❧—
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"There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 TIMOTHY 2:5, 6

Abounding Grace

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—2 CORINTHIANS 9:8

A HERE is so much meaning to the words in this text that it might be said to contain spiritual meat in concentrated form. It is a comprehensive and all-embracing text. It comes in the midst of an apostolic exhortation to, and a commendation of the Corinthian brethren because of their liberality in contributing toward the temporal needs of their less fortunate brethren elsewhere. In the last verse of the chapter Paul says, "Thanks be unto God for his unspeakable gift."

It would seem that the previous and unexpected liberality of the Corinthian saints had reminded him of how much God has done for us and that, in providing the means for supplying the material needs of their brethren and thus being their benefactors, they were manifesting an important characteristic of godlikeness; so he takes the occasion, in the words of our text, to remind the brethren at Corinth, and us, that God is able to "make all grace" abound toward us.

The apostle does not mean that God will always give his sacrificing saints an abundance of temporal good things, because frequently this would result in their spiritual impoverishment; but he does mean that our Heavenly Father is able, and also willing, to make his favor abound toward us in all ways that will be for our highest spiritual welfare. Paul himself had learned how to abound in temporal blessings, and he had learned also how to suffer need; but through all these experiences he also had learned that the grace of God had never failed him. The love of God seems to have gripped the great apostle to such an extent that he seemed unable to find suitable words adequately to express his understanding and appreciation of God's grace which appeared to him to be boundless, inexhaustible.

In the words of this text, three great truths are expressed pertaining to our precious relationship to God: (1) there is the *inflow* of divine blessings;

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(2) the *possession* of these blessings; and (3) the *outflow* of blessings for the benefit of others. This operation of divine grace is well illustrated by a fountain. Usually there is a pipe coming up through the center of the statue, through which the water flows, emptying itself into a basin which is underneath. When the basin is full, the water trickles over the edges into the pond or lake beneath. Here we have a picture of the grace of God overflowing to us, remaining in us, and overflowing to others.

THE INFLOW

First there must be the *inflow* of divine favor, and in connection with this the apostle suggests three thoughts: (a) the *power* of God—God is *able*; (b) the *provision* of God—divine *grace*; and (c) the *prodigality* of God—he makes all grace *abound*.

The *power* of God—God is able! What thoughts it induces concerning the greatness of Jehovah God! The human mind is so limited that we have but a poor conception of such a glorious Being: "From everlasting to everlasting"—the self-existing One. Consider him as the Creator, and the vastness of his creation. Astronomers often call our attention to the immensity

of some of the stars. We are astounded at the figures they give us. What a wonderful mind is revealed in the planning of such mighty worlds as these. Indeed, as the prophet declares, it is only the fool that saith in his heart, "There is no God."—Psalm 14:1; 53:1

David's mind was much impressed with the greatness of God when he wrote the 8th Psalm. Note the language: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained." The Prophet Isaiah (ch. 40) also speaks eloquently of God's greatness, saying, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span?"

What measureless resources of power and wisdom must reside in God who planned all these wonders! We are only now beginning to learn something of God's greatness as revealed in his creative works, and what glory is reflected in the little we are able to understand. But we appreciate God's greatness more as we come to understand his character as revealed in his wonderful plan of salvation.

Through the plan of salvation we see ourselves as living examples of the power and love of God. We were all servants of

sin, but now, through his love and power we have been rescued. His strong arm is ever being exercised on behalf of his children, and the conviction of the all-conquering ability of God should be very real to each one of us. One of the great sins of natural Israel was doubt. Their attitude of doubt caused them to question God's ability to furnish them, while in the wilderness, with the necessities of life. Is God able? seemed to be the attitude of that unbelieving people, and thus they prevented the inflow of blessings from the Holy One of Israel.

BOTH ABLE AND WILLING

The question which often stood out in the attitude of God's typical people was, Can God? But the promises of God, ratified by the death and resurrection of Jesus supply the answer—God can! Yes, "God is able of these stones to raise up children unto Abraham"; "God is *able* to make 'you' stand" "complete in him"; "He is able also to save them unto the uttermost"; "He is *able* to succor them that are tempted"; "Now unto him that is *able* to do exceeding *abundantly*"; etc.—Matt. 3:9; Rom. 14:4; Col. 2:10; Heb. 7:25; 2:18; Eph. 3:20

The ability of God is something upon which we can depend.

Do we feel faint? Are we weary? Then let us remember that God, the Almighty One, "giveth power to the faint; and to them that have no might, he increaseth strength . . . they that wait upon the Lord shall renew their strength." (Isa. 40:29, 31) Are we fearful? It is this strong One who says to us, "Fear thou not; for I am with thee . . . I will uphold thee." (Isa. 41:10) In the operation of his grace it is not our weakness that counts, but his strength. Yes, God is able. God can give the grace that he has so abundantly promised.

God makes his grace to abound, and this abounding grace—comprehending all his blessings to us, both temporal and spiritual—is his loving provision for his people. Being sinners by nature, we have done nothing to merit such loving graciousness. God has bestowed such grace upon us that we were led step by step to Jesus, "the Way, the Truth, and the Life." (John 14:6) We learned how we could get life through faith in him. Through consecration and spirit begetting, we were translated out of the kingdom of darkness into the kingdom of God's dear Son. We learned too, that through Love's great sacrifice we could become reconciled to the Heavenly Father and become his

ABOUNDING GRACE

children. This was indeed wonderful, but it was not all. He continued to give grace upon grace. He told us a secret—still a secret to millions—he called us aside, as it were, and told us of his loving purpose concerning the church; how he intends through her, as the promised “seed,” to bless all mankind. And—oh, what marvelous grace!—he told us that we could have a part in that seed of which Christ is the Head, if we would but enter the training school, and learn well the lessons there intended for us.

Yes, he has revealed to us the very riches of his grace in that he has opened up to us the privileges of this “high calling” (Phil. 3:14) Constrained by such love we entered his service, desiring that his will might be done in us. So it is that he enlightened us. He accepted us. He gave us his Holy Spirit and has begotten us to a new nature. We were given an insight into the mysteries of divine love which are hidden in his wonderful Word. Oh the depth of the riches of his grace toward us! Life under any favorable circumstances is a great boon, but he has promised us life on the highest plane of all, the divine, there to be heirs of God and joint-heirs of Christ. Surely, we are not worthy of such favors. Yes, it is all by

grace, God’s grace, ever flowing from him to us—“Grace, ’tis a charming sound.”

GOD ABUNDANTLY SUPPLIES

The expression, “to make all grace abound,” is one of the high notes of this epistle. God does not dole out his blessings in a niggardly fashion—he is not sparing. The fountain flows copiously, generously, lavishly—always abounding—not a mere trickle, but a veritable torrent. As his power is great, so is his grace full and free and generous: “For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us.” (Psalm 103:11, 12) Is not that like our great God? “The earth is full of thy riches. . . . These wait all upon thee; that thou mayest give them their meat in due season. . . . Thou openest thine hand, they are filled with good.”—Psalm 104:24-28

No, there is nothing mean or miserly about God: “Prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.” (Mal. 3:10) Yes, how our cup of blessing overflows if we conform our lives to

his will! How sumptuously we feed at the table of his supplying!

POSSESSION

What do we receive from the Lord? Merely a sufficiency? Not only are we supplied enough or as much as we need, but God also provides *abundantly* of his grace, which means more than merely that which is enough. And why does he give us more than enough? Because he wants us to have something to pass on to others without impoverishing ourselves. There is no waste in the economy of God's grace. We can make no personal use of that which is more than enough. All beyond sufficiency is designed for others. But if others are to be enriched from us it must be from the overflow and not from that which God intends for ourselves. But if our hearts are in the right attitude before God there is sure to be a copious overflow of his grace to us, and through us to others. Let us make the proper use of divine grace so that we will not be among those who will say, "They made me keeper of the vineyards; but mine own vineyard have I not kept."—Song of Solomon 1:6

We are like a vessel filled to the brim, and that which overflows is the grace which is de-

signed for others, and which is above our needs; but if we fail to make proper use of the overflow we will soon find ourselves lacking even in the grace which we need for ourselves—"there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. 11:24

What is your particular need? God will supply it. The range is as wide as the love and purpose of God—all-sufficient for all needs: "I can do all things through Christ"; "all things are possible to him that believeth." (Phil. 4:13; Mark 9:23) Our lack of faith is so often a hindrance to the inflow of divine grace; indeed, it is often the only hindrance. God is willing, but through lack of faith we may fail to receive that which he would bestow. He has promised all things for our needs as new creatures in Christ Jesus, so let us rely fully upon those promises and realize those needs actually supplied. By faith let us translate his promises into the realities of divine grace inflowing to us, and overflowing for the blessings of others.

ESAU HAD ENOUGH; JACOB HAD ALL

Jacob, returning home after about thirty years' absence (Gen. 31:41), was much concerned and afraid when he heard that Esau was coming to meet him, so he

sent Esau a present of cattle, etc., in advance. He also sent his womenfolk and children to meet him. Esau, however, received Jacob kindly, and "fell on his neck, and kissed him. . . . And he said, What meanest thou by all this drove which I met? And he said, *I have enough*, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand. . . . Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough."—Gen. 33:4-11

According to the King James translation, both of these men said, "I have enough." There are, however, two different Hebrew words used in this account for the word "enough." Esau meant that he had a goodly store of the earthly things, and was therefore happy. But Jacob's mind was evidently on something better than cattle, for he said, according to the Hebrew, "I have *all things*." Jacob's was a mind of faith, hence he was thinking of the great promise which was his—the promise made to Abraham, and to his father Isaac.

This covenant promise transcended everything in Jacob's estimation. With that promise

and its concomitant blessings he was rich indeed, and could truly say, "I have all things." Should it not be so with us also? What matters it how much or how little of earthly goods we possess so long as we can claim the exceeding great and precious promises by which we are assured of a heavenly inheritance, and joint-heirship with Christ in his future kingdom of blessing.

To the church God says, "All things are yours." (1 Cor. 3:21, 22) That's why it is said that we can be "filled with the fullness of God." (Eph. 3:19) Is it too good to be true? And note, it is "*always* having all sufficiency in all things," not "sometimes." From the moment of consecration and begetting as new creatures in Christ Jesus, the power of God is ever exercised on our behalf. The grace of God endows us with everything necessary to enable us to have his will worked out in our daily lives, everything which will help to produce in us a copylikeness of Jesus in faithfulness to the covenant of sacrifice which we have made with God.

"HE CARETH FOR YOU"

Yet we often act as if we had forgotten that the Heavenly Father has such a keen interest in us—an interest which never fails. But while *we* may forget,

"And He said unto them, Come ye

"Casting all your care upon him; for he careth for you."

—1 PETER 5:7

God's Glory

Think for a moment of the memory that never fails; of the judgment that never errs; of the wisdom that plans for eternity without the possibility of failure for ages to come; of the power and skill that can harness even all opposing elements and make them work together for the accomplishment of his grand designs; of the tireless vigilance that never ceases, nor seeks relief from the cares of universal dominion—whose eye never sleeps, whose ear is ever open.

What a thrilling sense of reverence, love, and adoration fills the heart when thus we catch a glimpse of the glory and majesty of our God!
—*Reprints*

Tranquility

Like an iceberg, towed steadily by the powerful undercurrent, tranquil amid surging billows that disturb the surface, the Christian is upheld by the power of God's love, sustained by the flow of peaceful communion with him, and thus moves grandly on in opposition to counter surface currents, steady and tranquil in the midst of the wildest storms.



Be not dismayed whate'er betide,
God will take care of you;
Beneath his wings of love abide,
God will take care of you.

One Minute Sermon

Each day that a Christian lives, he should be more reliant upon the Lord. He should realize more fully than before that our Heavenly Father, who has provided for the grass of the field and for the birds of the air, cares far more for his children than for the flowers or for many sparrows, and that he has a plan also for the world—an arrangement for their blessing, in due time. But we have already entered into the blessing of the Lord; we have already become his children, and are his special care. And, "Like as a father loveth his children, so the Lord loveth them that reverence him." We cannot be faithful children of God if we are full of worry. We should not doubt nor fear that he will provide for our needs, for he delights to bless us if we abide in his love.

—C. T. R.

ourselves apart and rest awhile"

"He Careth for You"

*What can it mean? Is it aught to him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around his throne are eternal calms,
And strong glad music of happy psalms,
And bliss unruffled by any strife.
How can he care for my poor life?*

*O wonderful story of deathless love!
Each child is dear to that heart above:
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for he is strong;
He stills the sigh, and awakens the song;
Can that be trouble which he doth share?
Oh, rest in peace, for the Lord does care.*

Divine Promises

"For the Father himself loveth you, because ye have loved me, and have believed that I came out from God."—John 16:27

"For he that toucheth you, toucheth the apple of his eye."—Zech. 2:8

How precious to the Christian are the assurances of divine protection and care, and personal love! They may sweetly rest in these "precious promises" of God, all of which are "yea and amen in Christ Jesus."

God Cares

God has a tender reason
For everything we face
Just as each change of season
Makes earth a sweeter place.

For every night a morning;
For every thorn a flower;
His rainbow bright adorning
The silver of the shower.

Unfailing comes tomorrow,
To work his will, and tell:
God cares through joy or sorrow;
God lives and all is well.

he never forgets—"Behold I have graven thee on the palms of my hands." (Isa. 49:16) Yes, our Heavenly Father holds each one of us in his hand, and no one can pluck us out of his power and watch-care except our own selves. What a confidence this should give us.

From the very moment we associate ourselves with his dear Son, the Heavenly Father's arms are round about us, and he never leaves us. From the time when he began the work of sanctification in us, he has been, and will continue to be, in the background, as it were, shaping every circumstance of our lives, arranging his providences on our behalf so that they will work for our highest welfare as new creatures.

Business people enter into business with the thought of making a success of it. Even so, our Heavenly Father enters into relationship with us to the end that we may pass through our probationary period successfully. He wants us to be overcomers, but we must do our part—we must co-operate with him. Our Heavenly Father's business has no place for sleeping partners.

We are to be workers together with him, acknowledging his wisdom to control and overrule in all our affairs. Obeying his instructions, we may confidently

expect to share in the success which will attend his plans. But if we do not co-operate with him, we cannot continue in the partnership, and shall be discharged as unfaithful servants. There can be no doubt that our Heavenly Father will do everything in his power to avert such a disastrous outcome, but it remains with us to make use of every means of grace so bountifully and freely supplied to us.

Of our grace-supplying God it is truly written that he is "from everlasting to everlasting," and that, like Jesus, he is "the same yesterday, today, and forever." (Psa. 90:2; Heb. 13:8) What confidence this assurance of permanency should give us. He is the eternal source of all sufficiency. His grace enables us to cultivate the patience to endure, thus making obedience easy and suffering light. It is this fact of the riches of God's great storehouse of grace that enables us to meet all the emergencies and overcome all difficulties which otherwise might turn us aside from our course—the narrow way. Yes, God is the source of all grace, and especially is he a "very present help in trouble." —Psalms 46:1

He is the God of the future, the God of hope on whom we may rely. Our past and present supplies of abounding grace from

his storehouse give serenity and security for the future. Surely from such an infinite source there must be an infinite supply to meet every need, to compensate for every sorrow of the individual Christian, to cope with every situation in which the members of his church may be placed. And let us remember this when passing through the barren places of our Christian experience; as, for example, those apparently fruitless occasions when we have seized an opportunity to tell the glad tidings of the kingdom and there has been no response.

Then again, we may wonder how we shall meet this question or that question, and what shall we say when we are opposed. Let us remember that God never sends his messengers upon his errands without informing them and instructing them what to say. Yes, God's grace takes care of these situations also; perhaps not always to our liking, but in any event to his glory.

CROSSES, BLESSINGS IN DISGUISE

Many times in our lives we are brought face to face with questions which must be settled—difficult problems to be solved. Decisions based upon human wisdom would infrequently lead to disaster; but new creatures in Christ Jesus are assured that if

they endeavor to meet these problems as God would have them met, and not to please themselves, divine grace will direct the issues so that "all things will work together for good" to them, because they "love God," and because they have been called according to his purpose."

Yes, divine grace will always take us through *trouble*, but it will not always *deliver* us from trouble. It is no sign that God has forsaken us, if storms continue to assail and endeavor to overwhelm us nor is it a sign of greater spirituality to be free of trials. Frequently, it is the proud and wicked who call themselves happy in this time of testing and trial of the true church of God. But God has promised, "My grace is sufficient for thee."

Though we may not always be spared from trouble, nor delivered from our trials, some good may always come out of them. The Apostle Paul was shipwrecked, and as a result the island of Melita received the gospel. Lazarus died, but Mary and Martha had a marvelous exhibition of the resurrection. "They that go down to the sea in ships, . . . these see the works of the Lord, and his wonders in the deep." (Psa. 107:23, 24) It is often in the deep waters of affliction that the mighty works

of God are made manifest. "The children of Israel looked and behold, the glory of the Lord appeared in the cloud." (Exod. 16:10) Yes, it is often in a cloud of great trouble that God's glory is most distinctly seen.

THE OUTFLOW

"That ye . . . may abound to every good work." The fullness or overflowing of God resides in Christ. He is the channel through which God's grace comes to us, and "of his fullness have all we received." (John 1:16) Yes, we have the overflow, and what shall we do with it? It is this that we should pass on to others, knowing that God has abounded toward us. We get no blessing simply from mere selfish enrichment. The only way to be able to appreciate a blessing is to give it away. "It is more blessed to give than to receive." (Acts 20:35) If we hesitate to pass it on we shall lose it—"Whosoever will save his life shall lose it."—Matt. 16:25

We should not keep ourselves shut up continually, month after month, with the Word of God, when there are hungry ones waiting for the bread of life which we can give because we have learned the secret of the comfort-giving God. If we hide ourselves away to enjoy God's

blessings for ourselves alone, our souls will become unfruitful in the work of the Lord. The highest life, the one really dwelling on the mountain top, is the one that cannot be hid. It is a life which has sympathy for the cares and sorrows of others. We cannot grow spiritually unless we are helping some one else to grow. This is true of individuals, and is true also of ecclesias. Every ecclesia should recognize that as they have been blessed of the Lord, they should endeavor to pass this blessing on to others.

Are we providing portions of spiritual food for those who desire and require this form of nourishment? Or, are we so eager to "discuss" the truth, and to "study" the truth, that we have no time to practice the principles of the truth? Our attention is often drawn to the need of isolated and lonely brethren, and there are many such. We may say to ourselves that God will provide for them, which, of course, is quite true. But it may be that he wishes to provide for their needs through us, and if we are neglecting our privileges in this respect, we are making him turn to others who will be more willing helpers, because we have become unfaithful servants—sleeping partners, as it were.

ABOUNDING GRACE

We cannot retain our blessings unless we endeavor to pass them on to others of the household of faith. The truth will not properly benefit us unless we share it with somebody else. But if we dispense to others what we have received, its value to us will be the more deeply impressed and we will make the blessing doubly ours.

Many years Abraham waited for his son Isaac. He had the promise of God that he would have a son; and how he did love Isaac when he was granted him. But this joy must have been doubled when Abraham received Isaac back from God after he had given him up as a sacrifice. He then possessed him in a way he could never have done before; and thereby the blessing of God was increased to him by virtue of his greater appreciation. It was then that God confirmed the covenant with his oath—"By myself have I sworn."—Gen. 22:16-18

What is given to the Lord is always returned many fold. "No man that hath left house . . . for my sake, and the gospel's, but he shall receive an hundred-fold now in this time"—the interim dividend—"and in the world to come eternal life." (Mark 10:29, 30) If we would have the increase we must sow accordingly. The principle un-

derlying our abounding is found in the abounding of God toward us. Peter said, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."—1 Pet. 4:10

How can we minister to those around us? In God's way! In the way the Master did it—he went about doing good. Men under the condemnation of sin are utterly unable to free themselves. All man-made schemes for the salvation of the world will be proved to be valueless. God's kingdom is the only panacea for human woes, and we must proclaim this fact. By thus bearing witness to the Lord and the work he came to do, it may inspire hope where no hope now exists. We should proclaim the coming freedom from sin and Satan.

MEANS FOR ABOUNDING

God provides the means for our abounding. We can give because we have received. We must continue to receive in order to continue to give to others; and thus to receive we must be in constant communication with the source of our supplies of grace and truth. For the basin of water to remain full to overflowing there must be a continual supply; and ours is a continual supply if we continue to

apply for it. "Our fellowship is with the Father, and with the Son, Jesus Christ."—1 John 1:3

The telephone provides an illustration—it is futile to expect to receive a message unless we are properly connected. We must also *hold* the line of communication. Just so, we must be in living contact with the source and the fountain of divine supply. Branches in the vine can receive the sap only as they remain a part of the plant. Even the weakest member of the body of Christ can do great things if he will but exercise the faith and confidence in God's willingness and ability to supply his every need, no matter what it may be.

How much should we abound? What is the measure? As God has abounded to us, so we must abound to others; and he gave of his best in the person of his beloved Son. It cost him a very great deal. Did it cost Jesus anything to pass on the knowledge of the Heavenly Father's love to man? Yes, indeed! He had many bitter experiences, much suffering, and finally it cost him life itself. Should we not follow his example? We should give of our best in the interests of others—abounding to

others as he has abounded to us.

And let us also remember that every act of love shown to the brethren of Jesus is counted as done to the Master himself. We should break our alabaster boxes and scatter the contents as tokens of loving service. The women who came to Jesus' tomb were too late with their spices, but Mary with her precious ointment was not. Why did Mary *break* her box? Evidently it was in this full gesture of devotion, and to show her love, that she gave all of its fragrance to her Master. What generous love that was!

Love is the end of the commandment—the fulfilling of the law. "Love one another." How much? "As I have loved you." Those who do these things will never fail of that abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. They who hear the gracious invitation to come up higher are those who have already received an hundredfold in this life, all-sufficiency for all things; and in the world to come, they will receive eternal life in its fullest, grandest sense—glory, honor, immortality, the divine nature.—Contributed



THE DIVINE PLAN OF THE AGES—This 350-page book, written more than fifty years ago, continues to be the outstanding textbook of knowledge relating to human destiny. Among the topics which this key to the Scriptures discusses are: the permission of evil; God's provision for those who die in unbelief; the object of Christ's second advent; and the judgment day. Paper bound, 25 cents; cloth bound, 50 cents.

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Weekly Prayer Meeting Texts

- AUGUST 1**—"Death and life are in the power of the tongue."—Prov. 18:21 (Z. '99-75. Hymn 217)
- AUGUST 8**—"Into whatsoever house ye enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again."—Luke 10:5, 6 (Z. '04-108. Hymn 116)
- AUGUST 15**—"Now we exhort you, brethren, be patient toward all."—1 Thess. 5:14 (Z. '03-24. Hymn 165)
- AUGUST 22**—"Wist ye not that I must be about my Father's business?"—Luke 2:49 (Z. '03-53. Hymn 210)
- AUGUST 29**—"Ye ask and receive not, because ye ask amiss."—James 4:3 (Z. '03-204. Hymn 197)
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Sunday School Lessons



JESUS AND THE SABBATH

AUGUST 4—Exodus 20:8; Mark 2:23-28; Matthew 12:9-13

GOLDEN TEXT: "This is the day which the Lord hath made; we will rejoice and be glad in it."—Psalm 118:24

JESUS, the antitypical Moses, did not abolish the Law of God given to the Israelites at Mt. Sinai. Instead, he fulfilled and magnified it. The Law said, "Thou shalt not kill," and Jesus explained that for one to hate his brother would be a breaking of this commandment. So it was concerning the law of the sabbath. Jesus explained that this commandment was given for the benefit of man, rather than as an ordinance to increase man's burden. That is why, as the Master explained, it was not a breaking of this commandment to render assistance on this day to those in need.

Our lesson furnishes two excellent examples of the Master's wisdom in replying to his enemies by pointing out to them a rational interpretation of the sabbath law. Jesus' disciples plucked handfuls of wheat and ate it as they were walking through a grainfield on the sabbath day. Those looking for something to criticize seized upon this as evidence that Jesus' teaching and example were lead-

ing away from the Mosaic Law, hence harmful to the best interests of the Jewish people.

This criticism did not injure Jesus, nor interfere with his ministry, but it did afford an opportunity for the Master to set forth a practical lesson as to the meaning of the sabbath commandment; that the sabbath was made for man, and not man for the sabbath. The truth, and the work of God that is undertaken upon the basis of the truth, cannot be injured by the criticism of those who oppose it. There is a comforting thought in this for those who labor in the Lord's vineyard today. Now, even as in Jesus' day, those who are active in the service of God, letting their light shine as brightly and widely as they can, are sure to be criticized. And even as it was in Jesus' day, the antagonistic ones are often those who profess to be the people of God.

How simple, yet powerful, were the Lord's illustrations of truth. The Pharisees would doubtless agree that it was proper to assist

a dumb animal which had fallen into a ditch on the sabbath day, so Jesus asked them if a man was not of more value than a sheep. This was his way of answering their question as to whether or not it was lawful to heal the sick on the sabbath day. In view of this obvious truth Jesus explained that it was lawful to do good on the sabbath.

"Therefore the Son of man is Lord also of the sabbath," Jesus explained. (Mark 2:28) This, together with his assertions that the sabbath was made for man, and that it is lawful to do good on the sabbath, presents an interesting viewpoint of the sabbath question. The sabbath is first mentioned in the Genesis account of creation, where we are told that God rested on the seventh day. Obviously God didn't rest because he was tired; for he is never weary, the prophet tells us. (Isa. 40:28) But he did refrain from further creative work.

To understand the manner in which God rested on the seventh day it is necessary to remember that the creative days of Genesis are not 24-hour days, but long periods, or ages, of time. At the close of each of the six days the statement is recorded that the evening and the morning "were" or encompassed that day, the "evening" being the beginning, and the "morning" the close. But this assertion is not made concerning the seventh day. Doubtless the reason is that although there was an "evening" to the seventh day,

the "morning" or close of the day did not occur in biblical times. This means that we are still in the seventh day, and that God is still resting from his creative work.

And it is not out of keeping with this that the Heavenly Father interests himself in his plan for the redemption and salvation of the race. His wisdom and strength guide and support all those who co-operate in his plan. He was very near to Jesus, to help in his every time of need. But all of this, according to Jesus' interpretation of the sabbath law, has been quite in keeping therewith, for, as he explained, it is lawful to do good, to perform works of mercy, on the sabbath day.

So it has been that during the Heavenly Father's long sabbath period, he has been actively engaged in a work of mercy for the fallen race, directing the outworking of his plan for the recovery of his human creation from the ditch of sin and death. Although our Golden Text applies particularly to the "day" of the Lord's first advent, yet the period of Jesus' second presence will also be a great day in the Lord's plan, a day in which all mankind will be enlightened and blessed.

QUESTIONS:

In what sense did God rest on the seventh creative day?

In what way is Jesus the Lord of the sabbath?

What great work of mercy is wrought by the Creator during his rest day?

JESUS AND HOME RELATIONSHIPS

AUGUST 11—Exodus 20:12; Mark 7:9-13; Luke 2:51,52; Ephesians 6:1-4

GOLDEN TEXT: "Honor thy father and thy mother: that thy days may be long upon the land which thy God giveth thee."—Exodus 20:12

RECOGNITION of authority higher than one's own preferences is an essential factor in all well ordered lives. God, in his wisdom, directed the Israelites that this lesson of obedience should be taught their children by impressing upon their growing minds the obligation of honoring their parents. Those who, while young, learn to recognize the authority of their parents over them, will find it easier when reaching their majority to obey the will of God, whose authority is the highest in the universe.

The safety, prosperity, and happiness of all mankind depend upon obedience to rules and regulations. No one can do just as he pleases without working injury upon others. When all recognition of authority breaks down we have chaos and anarchy, and there is no security for anyone. So we can see that liberty, valuable as it is, must have certain limitations imposed upon it, else a most precious exercise of liberty—the liberty to enjoy peace and security—is denied to all.

The home circle is undoubtedly one of the most efficient training centers in which to learn the value of subordinating one's own preferences in order that the highest

interests of all may be the better served. Children who are trained to respect and obey their parents, and to consider the rights of others, will find it easier when taking their place in the world to recognize the need of obeying rules which are made for the well-being of all.

The principle of obedience is exemplified beautifully in the relationship existing between the Heavenly Father and his spiritual sons of this Gospel age. Jesus is the chief of these sons, the "Master" of his disciples, but "the head of Christ is God." (1 Cor. 11:3) Jesus said, "I and my Father are one"—that is, one in purpose (John 10:30) But this oneness was not based upon a mutual yielding to each other's wishes. Rather it was because Jesus delighted to do his Father's will.

Not everything in Jesus' life was exactly as he would have preferred. Jesus knew, nevertheless, that the Father's plan was best for him, so could pray, "Not my will, but thine, be done." (Luke 22:42) Jesus believed in liberty. He said, "Ye shall know the truth, and the truth shall make you free." (John 8:32) But the "truth" to Jesus was the expression of God's will and plan, and the freedom which he promised through a knowledge of

the truth was that of doing God's will. This means freedom from bondage of ignorance and superstition concerning God; and, through obedience to God and the acceptance of his provision of life through Christ, freedom from the bondage of sin and death.

We have in Jesus a good example of obedience to parents and also obedience to God. Probably when he was very young his mother informed him concerning the miraculous circumstances of his birth, and from this Jesus would conclude that God had a special mission for him to perform. Born under the law given to Israel, and recognizing the position occupied by Israel's religious leaders of that time, Jesus took the first opportunity he had to inquire in the temple for additional information. This was at the early age of twelve.

The Scriptures do not inform us concerning the information which Jesus obtained at this time, but it is significant that he was content to return home with his parents and be subject to them until he was thirty years old. Jesus' ministry was to be of a priestly character, and the law given to Israel through Moses stipulated that no one under thirty could serve as a priest. Apparently Jesus recognized that this regulation applied to him, so we read that when he "began to be about thirty years of age" he came to John at Jordan to be baptized in preparation to enter upon his priestly work.—Luke 3:23

Thus we see in Jesus one who

gladly obeyed his parents, because to do so was obedience to his Heavenly Father. There were doubtless many times between the ages of twelve and thirty when Jesus would have preferred to break away from the daily routine of being merely a carpenter's son. Being perfect in mind and body he must have been far above all his associates—even his parents—in perception and intelligence. Probably he could have made many decisions concerning home matters and his foster father's business which would have been wiser than those that were made, but he continued to be subject to his parents.—Luke 2:51

But Christian parents have a responsibility in this matter also. They are not free under God's law to impose their preferences upon their children. The apostle expresses the proper thought in this respect, saying, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4) This simply means that the parents' duty is to instruct and train their children in knowing and doing God's will.

QUESTIONS:

Does the proper exercise of liberty imply the right to do as one pleases?

Why was Jesus, at the age of twelve, willing to be subject to his parents until he was thirty years old?

What limitations do the Scriptures put upon parents in the matter of training their children?



THE SACREDNESS OF HUMAN LIFE

AUGUST 18—Exodus 20:13; Matthew 5:21-24; 10:29-31; 18:10-14

GOLDEN TEXT: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment."—Matthew 5:22

HUMAN life indeed is sacred! The only One who has the right to take it is the Creator who gave it; and he destroys life only when sin on the part of those who possess it makes them a menace to the well-being of others and a detriment to themselves. Some have found it difficult to understand why God commanded the Israelites, "Thou shalt not kill," yet on several occasions ordered them to kill their enemies. The point is that the Israelites were not to destroy human life on their own initiative.

The command, "Thou shalt not kill," should not be construed as hindering God from carrying out his decree that "the wages of sin is death." (Rom. 6:23) Such a view would mean that God did not have the right to pronounce the sentence of death upon our first parents because of their sin, and that it has been wrong for death to pass upon all because our first parents transgressed his law. God, who originally created human living souls in his image, had the right to demand obedience of them; and he was also within his rights when he imposed the death sentence because of their sin.

But this viewpoint considers only the justice attribute of God's char-

acter. God is also love, and because of this he has made provision for the recovery of those who have been condemned to death in Adam. So from this standpoint we can say that God has the right to take human life because he has the power to restore it again, and will restore it except in the case of those who sin the "sin unto death"—the "second death."

The whole world is dying because of sin, but, as we have seen, God has made provision whereby all are to have an opportunity to regain life, and he wants his people to keep this viewpoint in mind in dealing with their fellowmen. Human life is so sacred to God that he gave his beloved Son to redeem and restore the sin-cursed and dying race. It is this thought which, primarily, is referred to in the parable of the lost sheep.

In the great universe of God there are many orders of intelligent creatures—angels, cherubim, seraphim, etc.—besides man. And it was the human race, among all these others, which went astray. This gave an opportunity for God's love to reach out, and at great cost, to provide the means to save the "lost sheep." This not only affords an excellent example of how

God treasured his human creation, but is an object lesson to impress upon us the interest we should take in all to whom we can render assistance.

The simple command to Israel was, "Thou shalt not kill." But Jesus enlarged upon this, pointing out that hatred of another was a violation of its spirit. The words, "without a cause" are not in the oldest manuscripts. The general teaching of Christianity goes still further. Instead of commanding us, as Jesus' followers, not to kill, we are enjoined to give up our own lives for the benefit of others. We are to lay down our lives for the brethren; and besides, our burial into Christ is a baptism on behalf of the dead world of mankind.—1 Cor. 15:29

Surely, then, those who are willing to die for others cannot, at the same time, have a spirit of hatred in their hearts which would cause them to slay their brethren, or even their enemies. Not only should we endeavor to have our hearts purified from all hatred, but we should also seek to be filled with and controlled by love—a love so all-comprehensive that it will not ignore even the least of the Lord's people, but try to do them good. This is the divine viewpoint of the "lost sheep" which is the human race, which, while created "a little lower than the angels," was not to be despised or ignored by the Creator.—Heb. 2:9

God has a special love for and interest in his "new creation"—the church. It is his loving care over these which Jesus illustrated

by reference to the sparrows and to the fact that the very hairs of our heads are numbered. The sparrows, he said, do not fall to the ground without the Father's notice, and then added that we are "of more value than many sparrows."

Peter explains that God is long-suffering toward his people, "not willing that any should perish." (2 Pet. 3:9) It is surely true that God takes no pleasure in the death of those who die. (Ezek. 18:23; 33:11) It is his will that all shall live; and he has made every necessary provision of grace whereby both the church and the world may gain life. But equally sacred to God as life for his creatures, is their free moral agency. This he will not violate. Those who choose to disobey him when every favorable opportunity has been given to them to do otherwise, leave the Creator with no other choice but to make payment of the "wages of sin," which is death.

Of the next age we read: "It shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." (Acts 3:23) But even this penalty will be inflicted because God desires to protect the lives of those who are loyal to him.

QUESTIONS:

Did God violate the commandment, "Thou shalt not kill," when he sentenced our first parents to death?

What is the principal lesson taught in the parable of the "lost sheep"?

Who will be to blame for those who go into the second death?



JESUS AND PURE LIVING

AUGUST 25—Exodus 20:14; Proverbs 4:14-23; Matthew 5:8; Phil. 4:8

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

PURITY of life acceptable to God was defined by Jesus in the sixth Beatitude—"Blessed are the pure in heart: for they shall see God." In contrast with this promised blessing of God in the lives of the pure in heart is the "woe" pronounced by Jesus upon the hypocritical because of their outward pretense of purity—"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."—Matthew 23:25

Jesus thus pointed out the true significance of the entire law of God as given to Israel at Mt. Sinai. Because man looketh on the outward appearance one may think himself to be righteous if he avoids committing murder, adultery, etc.; but God, who looketh upon the heart, may discover much that is contrary to the divine will. Heart purity, on the other hand, is bound to exert a wholesome influence on one's outward conduct. This is why it is so important to keep our hearts pure, as our Golden Text admonishes.

Jesus promised that the "pure in heart" shall "see God." It is the privilege of the Christian to "see" God now through the vision of

faith and truth; and if faithful unto death, to enter into his presence and see him face to face in heavenly glory beyond the veil. What a blessed portion, then, is assured to those who truly love God's law, and who endeavor earnestly to cleanse themselves from all filthiness of the flesh and spirit, and to perfect holiness in the fear of the Lord.—2 Cor. 7:1

We cannot judge the heart condition of others, but God can. We may wonder at times why some seem to lose their clear understanding of the truth and drift gradually into the outward darkness of the world. One reason might well be a failure to keep their hearts pure before God. It behooves all of the Lord's people to be on guard along this line. The perfect standard of purity is the will of God, and if in our hearts we find ourselves ignoring or opposing the divine will, we should go quickly to the throne of grace to obtain mercy and to seek cleansing.

In Philippians 4:8 Paul furnishes an excellent formula for maintaining heart purity, which is that of pure thinking. "As he thinketh in his heart, so is he," declares the proverb. (Prov. 23:7) And we could change the punctuation

of this statement and get an equally true thought—"As he thinketh, in his heart so is he." In other words, one's habits of thought determine his true heart condition. One whose thoughts are habitually impure and unholy cannot be pure in heart.

We may with profit think upon "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," if, in addition, the things which meet these conditions are also virtuous, praiseworthy. This is surely a very exacting test for holy meditation.

But we can readily see why Paul included all these conditions. For example, there are many things which are "true" that would not be profitable for our minds to dwell upon. The daily news of murders and other crimes committed in the world may be true, but a Christian cannot afford to feed his mind on such matters. So the mere fact that a matter may be true is not enough. It must also be "honest," and "just," and "pure," and "lovely," and of "good report." It must also have virtue and be worthy of praise. If the thoughts which we harbor in our minds pass all these conditions, then we may be confident that they are transforming us more and more into the image of God.

Are such high and holy thoughts possible? There is one source, and one source only, of thoughts which

meet these conditions, and that is the Word of God—God's thoughts. In God's Word he has revealed his plan for the salvation of the world, and his will for us whom he has called to be associated with Jesus in the outworking of his plan. In our consecration we have devoted ourselves to the doing of his will, and to carry out our consecration it is essential that our minds and hearts be centered upon this one great objective of life. These are the things, therefore, upon which our thoughts should dwell.

Being in the world, and surrounded more or less with the worldly, thoughts unrelated to the plan and will of God will intrude upon our minds; but we need not—should not—harbor them. In providing things honest in the sight of all men we may need at times, to think about necessary business affairs, etc., but our habits of thought should be the things which pertain to God and to his will for us. If such be the case, then all impurities of the heart are bound to be cleansed away, resulting in a clear vision of the divine will now, and glory, honor, and immortality in the kingdom.

QUESTIONS:

What did Jesus say to the scribes and Pharisees which is in contrast to the sixth Beatitude?

Are all things which are true necessarily profitable to think about?

What is the only true source of thoughts with which a Christian may profitably fill his mind?



The Blest Tie That Binds

QNE of the blessings accruing to the brethren as a result of the cessation of hostilities between nations is the renewal of contacts and the closer fellowship now possible among the consecrated in other countries. This fact has been highlighted by Brother Woodworth's recent visit to Great Britain, where arrangements were made for a more active co-operation with the brethren there in the ministry of the truth which is so precious to all who have been enlightened by the harvest message.

Brother Woodworth's visit to the British Isles was brief, but in the short time he was there he met with the friends in England and Scotland twenty-four times in all. His itinerary began with the Whitsuntide Convention in Ilford (London district), June 9, 10, sponsored by the Aldersbrook Ecclesia, and ended June 30, at a "homegathering" arranged by this same ecclesia. Between these dates he visited the brethren in Yeovil, Leicester, Lincoln, Gateshead, Dewsbury, Accrington, Warrington, Oxford, Welling, and Putney, England; and also Glasgow and Edinburgh, Scotland. While these were the points where meetings were held, in most instances brethren from other places in these districts came to the meetings. The Sunday visit to Glasgow was the occasion for a homegathering (in America a one-day convention); as was also the visit to Warrington. The friends in all these districts asked to have their Christian love conveyed to the American brethren. Brother Morton Edgar, known to so many in America,

asked specially to be remembered to them.

In every place visited the brethren were found to be rejoicing in the Lord and in the truth. While the friends in many parts of the British Isles came in close contact with bombing raids during the war, and a number of them had their homes partly or wholly destroyed, so far as is known only three lost their lives. There seemed to be a widespread conviction among the brethren that they had been spared for a definite purpose, and many felt that this purpose in part, at least, was that the Lord wanted them once more to lift up the banner of truth concerning the nearness of the kingdom and the blessings of life soon to come to the people.

It was an inspiration to hear the brethren tell of their experiences in connection with the air raids. It was not uncommon in some districts for their study meetings to be interrupted by the explosion of bombs in the neighborhood. But the meetings were continued despite the hazards involved. A brother and sister, comparatively new in the truth, returned from a meeting one evening to find that their home had been completely destroyed during their absence. But they "took joyfully" the spoiling of their goods, and continued to rejoice in the God of their salvation.

One of the objectives of Brother Woodworth's visit to Great Britain was to ascertain the advisability and possibility of arranging for a branch office of The Dawn in that country. Finding a general desire for this on the part of nearly all the friends with whom the matter was discussed, arrangements were completed for a British branch. The British office of The Dawn will be located in Dewsbury. Brothers Allbon, of Ilford; Boyce, of Dewsbury; and Linter, of Stockport, will serve as a committee to represent the Dawn Bible Students Association in the British Isles. Beginning now, all communications, such as Dawn subscriptions, renewals, orders for literature, pilgrim service, public meetings, "Good Hopes," etc., should be addressed to the Dawn Bible Students Association, "Maple Mount," Chickenley Lane, Dewsbury, England.

It will be a matter of two or three months before a complete stock of literature will be on hand at the British office, but supplies will be sent from America as rapidly as possible. All literature for use in the British Isles will bear the British address. The stock will consist of tracts, kingdom cards, booklets; and, of course, *Studies in the Scriptures*, manna books—in fact, all the literature

which is available in America. It is planned to devote sufficient space in each issue of *The Dawn* to acquaint the British brethren with matters of special interest to them, and in this department announcements will be made from time to time of literature available. We trust that in the September issue we will be able to announce some items on hand.

If the Lord shows his smile of approval upon the arrangements being made, we hope to initiate a pilgrim service throughout the British Isles, using local brethren who may be available and qualified for this service. In addition to this, when possible, pilgrims will be sent from America. It is appropriate in this connection to assure the ecclesias that only those rejoicing in present truth as set forth in *Studies in the Scriptures* will be used in this service. This does not mean that those holding divergent views are not loved and appreciated as brethren, but we are convinced that in order to have the Lord's blessing upon a general ministry of the truth, those who serve from the platform should be of one mind concerning the message they present. A ministry of any other sort would be sure to lead to uncertainty, if not to chaos.

Any pilgrim service rendered in Great Britain will, even as in America, be only at the request of ecclesias. We suggest that any of the ecclesias wishing this service communicate to the British office and so indicate. However, even when such requests are on file, each ecclesia will be given the opportunity to accept or decline the service of any brother being used by *The Dawn*. Schedules of appointments will be listed in *The Dawn* in order to acquaint subscribers with these visits, that they might have the opportunity of attending the meetings if they wish. Speakers whose appointments are listed in *The Dawn* will not in every case be sponsored by *The Dawn*. In some instances they will be brethren sponsored by their local ecclesias, but who, we are assured nevertheless, are in full doctrinal agreement with present truth.

It is the desire of *The Dawn* to encourage public meetings wherever possible, and we suggest that brethren desirous of holding such meetings in their districts and who need assistance, advise the British office to this effect. In time *The Dawn* will be able to supply advertising matter for such meetings, and, at the discretion of the brethren in charge of the British office, render financial assistance.

As already indicated, it will be a matter of some months before all these arrangements are in full operation, but we are making this early announcement in order that the friends throughout Great Britain may know of developments thus far, and of hopes for the future. There will be difficulties involved, as is expected in any service rendered to the Lord, but the blessings of the Lord more than compensate for these. We suggest above all that the brethren in Great Britain and elsewhere make this extended service a matter of special prayer, that those participating in it may have wisdom from above, and a rich indwelling of the Holy Spirit to give them strength and courage for the tasks in hand.

In making this announcement of arrangements for co-operative service in Great Britain we take the opportunity to reaffirm The Dawn policy of non-interference in the affairs of local ecclesias. In the British Isles, even as in America, the brethren of The Dawn will be ready and glad to render all the assistance they can to individual brethren and to ecclesias, when requested. Literature will be available for those who desire it. Speakers will serve when and where they are wanted, but The Dawn goes no further than to make these services available. There are no "Dawn classes" in America, and we do not propose to establish Dawn classes in Great Britain.

Brother Woodworth reported that he found a desire on the part of the British friends for a closer fellowship with their brethren in America. It is hoped that the brethren on the two sides of the ocean—and in fact in every part of the world—may come to know one another better. Possibly a yearly international convention is not too much to hope for, when at least representatives from many countries can come together for mutual fellowship and encouragement. The brethren in America need whatever encouragement they can obtain from the Lord's people in other parts of the world. May all of our hearts be enlarged to consider one another the world over, and may the blest tie that binds our hearts in Christian love hold us together more closely than ever before as one people in the Lord. And together may we lift up the voice of truth in these closing days of the age while rejoicing that our deliverance draweth nigh.



The Detroit Convention

FOR four days, beginning July 4 and ending July 7, nearly four hundred consecrated people of God fellowshiped together at Detroit, Michigan, rejoicing in the rich blessings the Lord provided for them as they feasted upon the rich spiritual food of his precious Word of truth. Due to the fact that the hoped-for general convention, which ordinarily would have been held in August, did not materialize, many of the friends attended the Detroit gathering instead, making the attendance larger than in previous years. The forthcoming Labor Day conventions scheduled for various parts of the country will probably also show an increased attendance for the same reason.

The Detroit Convention was sponsored by the local ecclesia, and the brethren spared no effort in order to provide the greatest blessing possible for those who came. With the housing shortage such as it is in most large cities, it was no small task to find accommodation for so many people, but it was done. The Detroit brethren opened their homes for as many as they would hold, and this alone took care of many of the visiting friends; and by the Lord's grace, rooms were found for the remainder. The convention was held in the beautiful auditorium of the Young Women's Christian Association building; and the spacious cafeteria in the basement of this building was used by the ecclesia to serve some of the meals during the convention period. This provided additional opportunities for the friends to be together for fellowship.

In addition to Michigan, brethren attended the convention from the states of Massachusetts, Connecticut, New Jersey, New York, Pennsylvania, Ohio, Indiana, Illinois, Maryland, Wisconsin, Minnesota, Missouri, and the District of Columbia; and also from the provinces of Ontario and British Columbia, Canada. The convention was addressed by Brothers E. R. MacJilton, Pittsburgh, Pa.; M. A. Stamulas, New York, N. Y.; C. A. Sundbom, Saginaw, Mich.; R. A. Krebs, Rockford, Ill.; J. Y. MacAulay, Rutherford, N. J.; O. Deifer, Allentown, Pa.; S. Roskiewicz, Grand Rapids, Mich.; H. E. Deitrich, Flint, Mich.; S. C. DeGroot, Grand Rapids,

THE DETROIT CONVENTION

Mich.; and W. N. Woodworth, Rutherford, N. J. Brothers Krupa and Rose, of the local ecclesia, served as chairmen.

It would be difficult to suggest which, if any, of the discourses stood out as being more helpful than the others, for they were all timely and seemed to meet some special need of the brethren. Full devotion to the Lord and the carrying out of our consecration vows were stressed, as was also the importance of present truth doctrines as the foundation for a sanctified life. Practical rules for Bible study; going on to perfection; making ready of the bride; Christian thinking; thoughts on the Songs of Solomon; overcoming selfishness; and the presence of Christ and the harvest period, were among the subjects discussed.

The baptismal talk was given by Brother J. Y. MacAulay, following which seven dear ones symbolized their consecration to be dead with Christ. One of these was a brother who had made a consecration to the Lord after he had entered the service of the United States Army and was on duty in England. He is happy to realize that he is now a "good soldier of Jesus Christ," and together with the remainder of the brethren considers it a privilege to "endure hardness" in the service of the King of kings and Lord of lords.

There is no more impressive session at any convention than the one in which the newly consecrated present themselves for water immersion. It is not only a blessed occasion for them, but it recalls for all of us the time when we entered into a covenant of sacrifice with the Lord, and rejoiced in the privilege of symbolizing that consecration. Naturally the question arises as to whether it might not now be too late to win a place in the "little flock," but actually there is no scriptural reason why this is not possible. Only by human philosophizing are any able to reach a different conclusion. The Scriptures make it plain that no one can come to Christ except the Heavenly Father draw him, and there is absolutely no definite scriptural authority for supposing that, in this Gospel age, God is drawing individuals to Christ for any other purpose than to give them the opportunity to run for the prize of the high calling. Newly consecrated brethren should not permit themselves to be discouraged by those who would see it otherwise.

The public witness was another occasion for special joy. The exact number of the public in attendance was not determined, so far as we know, but more than seventy names were handed in at

the close of the meeting by those requesting copies of the talk for further study. In addition to these, a similar quantity has since been received through the mail from those who read the advertising circulars but were unable to attend the meeting. The public meeting was held in the Scottish Rite Cathedral of the Masonic Temple. It was a beautiful auditorium. Brethren who love the truth, and want to share its joys with others, always long for the opportunity to tell it to as many as possible. We will never be fully satisfied until that grand opportunity comes to share in the work of filling the whole earth with a knowledge of the glory of God. Even Jesus longed to accomplish more than he did. Concerning those to whom he ministered he said, "O Jerusalem, Jerusalem, which killest the prophets, and stonest thm that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."—Luke 13:34

So it is, if we are truly Christlike, we will have the desire to reach out and bless the whole world even now, and will be happy to make every possible sacrifice to do so, even though we know that except for one here and there who gives heed to the message, our efforts will show no visible results. It was in this determined spirit that the dear ones in Detroit put their efforts into the public witness session of the convention, and while the extreme heat and holiday period worked against an overflow audience, they were happy that many did hear the truth for the first time, and that nearly a hundred and fifty showed enough interest to read the message in their own homes.

Another feature of the convention which will long be remembered was the Saturday evening fellowship service. This consisted largely of the singing of "psalms and hymns and spiritual songs," and incidentally a report of Brother Woodworth's visit with the brethren in Great Britain. It was grand to hear the brethren mingling their voices together in songs of love and praise to the Lord in a service devoted almost exclusively to this purpose. Brother Rose, an elder of the Detroit Ecclesia, was in charge of this session, and his appropriate comments concerning the import of the various hymns which were sung contributed greatly to the blessings received at this informal session of the convention.

In view of the rich blessings enjoyed in Detroit as a result of the Lord's goodness expressed through the untiring zeal and unstint-

ing sacrifices of the local ecclesia, it was no wonder that at the closing session of the convention Brother Alfred Smith, of Washington, D. C., moved a special vote of thanks and appreciation to the Detroit ecclesia for the blessings which had come through them. This motion was voted unanimously by the visiting brethren. The customary "love feast" brought the four days of rejoicing to a close. Many tears of joy were in evidence as the friends bade one another good-bye, and sang together, "God be with you till we meet again."

Five-Minute Radio Programs

THE following list of Canadian radio stations are carrying a new series of truth broadcasts each Sunday for a period of six months. These programs are but five minutes in length and consist of short talks calling attention to leading articles in The Dawn magazine. Sample copies of The Dawn are offered in connection with the programs.

At present these programs are being heard only over the Canadian stations listed below, but are available for use in the United States, and may be used to some extent here if the Lord indicates it to be his will. One of the advantages of these programs is their brevity, hence low cost. We will be glad to hear from any of the friends who may wish to sponsor the series in their local districts. The programs are transcribed, and the transcriptions can be shipped and used by radio stations any-

where in the United States or Canada.

This series of five-minute broadcasts is not designed to take the place of the regular Frank and Ernest programs, but as an additional outlet for the truth where the Lord indicates it is his will that they be used.

BROADCAST SCHEDULE

ATLANTIC TIME	STA. KC. A.M.
Sydney, N. S.	CJCB 1270 9:55
EASTERN TIME	STA. KC. A.M.
Brockville, Ont.	CFJM 1450 9:05
Sault Ste. Marie, Ont.	CJIC 1490 9:05
Sherbrooke, Que.	CKTS 1240 9:55
Stratford, Ont.	CJCS 1240 9:30
Wingham, Ont.	CKNX 920 9:10
MOUNTAIN TIME	STA. KC. A.M.
Calgary, Alta.	CJCJ 1230 10:00
Moose Jaw, Sask.	CHAB 800 9:25
	>> P.M.
Prince Albert, Sask.	CKBI 900 12:15
PACIFIC TIME	STA. KC. A.M.
Nelson, B. C.	CKLN 1240 10:25
Vancouver, B. C.	CKMO 1410 9:25

The Los Angeles Convention



THE Los Angeles Convention was a rich banquet of spiritual blessing. The attendance was the largest since these annual gatherings were started eleven years ago. The spirit of harmony and co-operation pervaded the four-day meeting and in accordance with his promise, those who attended knew that the Lord had poured out a blessing upon his people.

The convention opened with the "Bethel" service, and then Brother Foss, of the Los Angeles Ecclesia, welcomed those who had come to meet with us. He gave some practical suggestions for making the most of a convention. He told of the preparation that is necessary on the part of various committees, and on the part of the speakers, and then exhorted that each individual also must make preparations for a convention. He must prepare his heart and his mind that they may be in attune with God, in order that one might both give and receive a blessing.

Many thoughts along the line of service were presented to the brethren. Among them was the assurance that public witnessing is really a service to the brethren, in that such service gives the consecrated an opportunity to show their love for God in telling of his gracious character and abounding love as expressed in the divine plan. These opportunities that are still left us to show forth his praise will be energetically accepted if our love for our brethren is strong, because, as Brother Russell has exhorted, "Sanctification finds its highest expression in our service to others."

Another speaker exhorted those who are now elderly but who in the past enjoyed the blessings of the colporteur service, to keep telling of the blessings which were theirs, so that an appreciation of this means of grace might be kindled in younger hearts and lead to the fire of zeal manifesting itself for the mutual benefit of all the brethren.

Several speakers reminded us of the value of the truth, and that those who had eyes to see and ears to hear are greatly blessed. One brother saw in the lesson of Moses' eyes being undimmed and his natural strength being unabated until the time of his death, a picture of the vitality of the church today in faith and in under-

standing. Another thought expressed was that the truth is the gift from the Bridegroom that gives joy and gladness to the bride. Where there is no vision the people perish, and we were often reminded that great care should be exercised to keep our vision clear and our appreciation great, that we might continue to rejoice in the light of his face.

The many promises that were referred to throughout the discourses and in the many testimonies filled our hearts with joy and our minds with confidence. As one speaker expressed it: "If there was no room for doubt there would be no opportunity to exercise faith." We as children of the Lord have a right through prayer to claim these great and precious promises as part of our present inheritance.

No report of the convention would be complete without a reference to the radiant faces of the saints, whether new in the truth or soldiers long in the way—all good soldiers of Jesus Christ—they enthusiastically testified over the microphone of their favorite hymn or favorite text, or of the leadings of the spirit in their lives. An innovation which proved valuable in the testimony meetings was a "roving microphone." At large conventions precious thoughts are sometimes lost through inability to be heard, but as the microphone enabled each one to be heard by all, the testimonies seemed to be even more than usually beneficial to the friends. What a blessing to be able to testify in the presence of his people to the Lord's abounding grace and favor!

One of the most joyful and yet solemn sessions of the convention was the baptismal service. Brother Morehouse spoke to all the friends in general, and to the candidates in particular, as he told of the simple rules of consecration. As we were reminded of the provisions which our Lord has made for us, for our calling and our justification to life through the merit of his sacrifice, we all were glad that he had said unto us, "Let us go into the House of the Lord." Nineteen candidates presented themselves and were immersed in water and thus symbolized the burial of their wills into the will of their Father. The whole convention rejoiced with them.

During the convention several of the speakers spoke of the many evidences that the door is not yet shut to the high calling of God in Christ Jesus, and of the spiritual vision of many of those

who in these later years have given themselves to God in consecration. Brother John Moore itemized the evidences of the begetting of the spirit, the witnesses given to all of God's children. This discourse was especially encouraging to the brethren who have consecrated themselves to God during these latter times. Surely there are some today who are being highly favored by receiving his call! Those who recognize the drawing power of the Father, those who know that God is dealing with them, were exhorted to give their hearts to the Lord, with the full assurance of faith that the Lord will reward them according to the richness of his grace, for it honors the Father when we take him at his word.

Another discourse presented the precious stones of Revelation to emphasize the qualities of Christian character which they might illustrate. It would be impossible in this short report to mention the many sweet and precious thoughts given to us by discourse and testimony, some of them blessed assurances of our Lord's goodness and care, some of them new and additional thoughts on texts which we have long treasured, which like the turning of a jewel makes some obscure facet sparkle with radiance. Thus new life and vitality was brought to the precious Word which is given for our spiritual enlightenment, and also exhortations which caused us seriously to consider the responsibilities of our sonship and the obligations of it in spending and being spent in his service.

One of the thoughts expressed concerning sanctification was new to many of us and yet it has always been expressed in the sixth volume as our pastor's thought. The quotation given was from Volume 6, page 137, and reads as follows: "True sanctification of heart to the Lord will mean diligence in his service; it will mean a declaration of the good tidings to others; it will mean the building up of one another in the most holy faith; it will mean that we should do good unto all men as we have opportunity, especially to the household of faith; it will mean that in these various ways our lives, consecrated to the Lord, shall be laid down for the brethren. (1 John 3:16) . . . Nevertheless, all these exercisings of our energies for others are merely so many ways in which, by the Lord's providences, our own sanctification may be accomplished."

In the providences of God it is not possible always to be in attendance at conventions. Nevertheless, we can during these seasons of fellowship learn and treasure certain precious truths

which will stay with us through the years and aid in making our calling and election sure.

The public lecture was held in the regular convention hall where Brother W. A. Baker spoke on the topic, "A Business Man Views World Events in the Light of Prophecy."

In conversation with the friends it was quite evident that they are anxious to have a part in helping the destitute among the Lord's people in foreign lands. They were told to send clothing to The Dawn, or if they preferred, to request names from The Dawn, and send clothing direct to the foreign brethren; and that those who desired to send food could write to The Dawn for names and send the food direct, or better still they could send the money to The Dawn, where food is bought wholesale, and where facilities exist for packing to comply with mailing restrictions. Our hearts were warmed at the desire of the friends to alleviate the hardships of our foreign brethren.

Several of the brethren mentioned the wide range of subjects discussed; the "balanced diet" of our spiritual food. Those who addressed the convention were: Brothers Irving Foss; Peter Kolliman; George M. Wilson; W. A. Baker; D. J. Morehouse; C. R. Siglin; Leon Norby; Paul Davis; John Moore; Edward Fay; E. H. Herrscher; C. W. Zahnow; F. E. French; E. Fowler; and G. R. Pollock.

Joys of the Ministry

THE following letter from Spokane, Washington, will be of interest and encouragement to all who are endeavoring faithfully to let their light shine that others may know of the riches of God's grace and love. It is noteworthy, we think, that in some places the attendance at the public meetings was good, while in other instances almost no one came, although the advertising was the same in every case. This reminds us of the scriptural admonition to sow beside all waters, for we know not which shall prosper.

Actually, of course, the Scriptures do not enjoin us to cease bearing witness to the truth on the grounds that no results may be

obtained, although our fallen flesh sometimes reasons along this line. On the other hand, it has always been true that better results are obtained in some localities than in others. Through the entire period of the "harvest" the truth was preached by tracts and at public meetings and in other ways in practically every town and city of the country, yet in thousands of these places no hearing ears were found. Conditions are the same today, so let us keep on with the "sacrifice of praise" to God, and thus, as the sister suggests, demonstrate our interest in the people whom we are being prepared to bless during the "times of restitution." The letter follows:

Dear Brethren in the Lord:

First I want to thank all of the dear ones who had a part in getting out the literature for Brother MacAulay's meetings in Spokane and vicinity. We were able to give you such short notice that we are sure it required much effort, in addition to the other duties, to get this out so speedily and shipped to us on time.

I am sure you will be interested in a brief report on the success of our efforts to show forth the glorious character of our God and of the imminence of the kingdom. Brother MacAulay arrived the morning of the 9th of June. He spoke to the friends in the morning and that evening the public meeting in Spokane was held. About 4,000 slips had been put out, a four-inch advertisement run in two papers, besides sending cards to some who had shown interest. To our great delight the hall was packed out, about sixty-five present. Wonderful interest was shown and our dear brother put everything he had into his lecture on "Not Good Enough for Heaven—Too Good for Hell."

The following week was one full of rich experiences. Brother Mac-

Aulay conducted a large funeral, about 150, a sister's husband having passed away just at that time. We were all so happy, as was the sister, to have such a grand testimony given to such a large group of strangers. It must have been the Lord's supervision to have him here just at that time.

Our next effort was in the Coeur D'Alene mining district where the Spokane friends have been sponsoring a "Frank and Ernest" program for some time. The meetings were thoroughly advertised, complete coverage with announcement slips, six-inch advertisements run as well as announcement over the radio, but for some reason we did not get any response. I feel sure that this was partly due to the fact that there are three shifts working in these places in the mines, and the ones coming off and those going on would not be able to attend an evening meeting very well. The peculiar thing about it is that the people we contacted in advertising the meeting showed almost one hundred per cent interest in the Frank and Ernest program, and for this we were grateful. Possibly a Sunday meeting in this locality would have been better.

JOYS OF THE MINISTRY

We spent the time between lectures in tracting some of those remote mountain towns. One sister, elderly, stamped all of the literature with the radio announcement, and the four others of us, including Brother MacAulay, covered the towns. Here again we were treated like old friends as soon as we identified ourselves with the Frank and Ernest program, many saying, "We never miss a program."

We were very much pleased with our trip to Montana. Two meetings were held in homes, and the public meeting in a very nice hall at Kalispell, where station KGEZ has been carrying our program for over four years. We had a nice crowd here, excellent attention, and considerable literature was taken. We were especially gratified to learn that there were five J. W.'s present, who showed much interest and friendliness. Our hearts thrilled as Brother MacAulay, knowing of their presence, set forth in clarion tones "a ransom for all," and that any other teaching was not Gospel. I am sure that all of us who have ever been in that bondage would travel many miles to help anyone seeking "the old paths" once more.

At Kalispell, feeling a little dubious about getting an audience for the lecture, we included in our lecture announcements, a kingdom card, and "Do You Know" tract,

so that we could feel our efforts were not entirely lost, but the attendance at the lecture gave us additional joy. Here in Kalispell also we met with such favorable comments in regard to the program. Brother MacAulay met a gentleman in putting out the tracts who stated that the last three years had taught him more of God and his plan by listening to the radio program than he had learned all the rest of his life. The peculiar thing about this case was that while his "mental eyes" had been opening, he had been gradually losing his natural eyesight so that he was almost entirely blind.

Summarizing: Brother MacAulay served at eleven meetings and about 18,000 pieces of literature were put into the hands of the people during his two weeks' stay with us. And we were well repaid in the joy of service, in sweet fellowship, and in the consciousness that we had proven to the Lord that we are interested in the groaning creation whom he loved so much that he sent his Son to redeem, and that if faithful we will highly appreciate the privilege of assisting in bringing real and lasting blessings to them.

Praying the Lord's richest blessings upon you as you seek to serve the Lord and his people, I am

Your sister by His great favor,
Ava B. Swarner



SPEAKERS' APPOINTMENTS

H. E. ANDERSON

Groton, Conn. (Evening) Aug. 18

W. A. BAKER

San Antonio, Tex. .. July 31, Aug. 1
 Galveston, Tex. 3, 4
 Dallas, Tex. 5
 Ft. Worth, Tex. 6
 St. Louis, Mo. 8
 Indianapolis, Ind. 9
 Cincinnati, Ohio 10, 11
 Dayton, Ohio 12
 Columbus, Ohio 13
 Pittsburgh, Pa. 14
 Connellsville, Pa. 15
 Lewistown, Pa. 16
 York, Pa. (Evening) 17
 York, Pa. (Morning) 18
 Lancaster, Pa. (Afternoon) 18
 Reading, Pa. 19
 Schuylkill Haven, Pa. 20
 Shamokin, Pa. 21
 Mahanoy City, Pa. 22
 Hazleton, Pa. 23
 Wilkes Barre, Pa. 25
 Lehighton, Pa. 26
 Allentown, Pa. 27
 Easton, Pa. 28
 Rutherford, N. J. 29
 (8 P. M., 145 W. Passaic Ave.)
 Brooklyn, N. Y. Aug. 31-Sept. 2

W. T. BAKER

Binghamton, N. Y. Aug. 11
 New Haven, Conn. (Morning) 18
 Waterbury, Conn. (Afternoon) .. 18
 Syracuse, N. Y. 22
 Tonawanda, N. Y. 23
 Cleveland, Ohio 24-26
 Elyria, Ohio 27
 Toledo, Ohio 28
 Detroit, Mich. 29
 Saginaw, Mich. Aug. 31-Sept. 2

F. A. BRIGHT

Allentown, Pa. Aug. 4
 Baltimore, Md. 11
 Philadelphia, Pa. 25

N. T. CONSTANT

Paterson, N. J. Aug. 25

O. D. DEIFER

Brooklyn, N. Y. Aug. 31-Sept. 2

W. J. HOLLISTER

North Brookfield, Mass. Aug. 11
 Paterson, N. J. 18

P. KOLLIMAN

Hartford, Conn. Aug. 11
 Lincoln University, Pa. 18

R. A. KREBS

Rockford, Ill. July 28-Aug. 11
 Canton, Ill. 12
 Quincy, Ill. 13
 Springfield, Ill. 14
 Mattoon, Ill. 15
 Urbana, Ill. 16
 Chicago, Ill. 18
 Kenosha, Wis. 19
 Milwaukee, Wis. 20
 Pt. Washington, Wis. 21, 22
 Appleton, Wis. 23
 Green Bay, Wis. 24
 Wausau, Wis. 25, 26
 Owen, Wis. 27-29
 Minneapolis, Minn. Aug. 31-Sept. 2

J. Y. MAC AULAY

Brooklyn, N. Y. (3 P. M.) Aug. 4
 Groton, Conn. 6
 New Bedford, Mass. 7, 8
 Boston, Mass. 10, 11
 Lynn, Mass. 12
 Maine and the Maritime Provinces 14-31

E. R. MAC JILTON

Monessen, Pa. Aug. 25
 Brooklyn, N. Y. Aug. 31-Sept. 2

W. S. MARSHALL

Dexter, Me. Aug. 4
 Guilford, Me. 4
 Wilton, Me. 11

SPEAKERS' APPOINTMENTS

Montville, Me. 18
 Portland, Me. 25

M. C. MITCHELL

Groton, Conn. (Morning) .. Aug. 18
 New London, Conn. (Afternoon) 18

HARRY PASSIOS

Duquesne, Pa. Aug. 4

M. A. STAMULAS

Pittsburgh, Pa. Aug. 4
 Paterson, N. J. 11

J. I. VAN HORNE

Washington, Pa. Aug. 18

G. M. WILSON

East Liverpool, Ohio Aug. 11
 Cincinnati, Ohio Sept. 1, 2

W. N. WOODWORTH

North Brookfield, Mass. Aug. 11
 Lincoln University, Pa. 18
 Minneapolis, Minn. 31
 Seattle, Wash. Sept. 1, 2

H. L. YOUNG

Lehighton, Pa. Aug. 11

C. W. ZAHNOW

Detroit, Mich. Aug. 21
 Jackson, Mich. 22
 Kalamazoo, Mich. 23
 Gary, Ind. 25
 Chicago, Ill. 26
 Rockford, Ill. 27
 Madison, Wis. 28
 Tomah, Wis. 29
 Minneapolis, Minn. Aug. 31-Sept. 2

BRITISH APPOINTMENTS

E. ALLBON

Kettering September 15

H. R. KIPPS

Luton, Beds September 1
 Ealing, London 15

W. E. PAMPLING

Portsmouth August 18

A. W. PARKER

Birmingham August 25

D. P. VAUGHAN

Maidstone, Kent September 8

CONVENTIONS

GUSTINE, TEXAS, Aug. 9-11—Three day gathering in Siloam Schoolhouse, four miles east of Gustine. For details, write Mr. H. E. Hillhouse, Gustine, Texas.

ITHACA, N. Y., Aug. 11—205 E. Falls Street.

NORTH BROOKFIELD, MASS., Aug. 11—Grange Hall, Main Street. Opens 9:45 a. m. It is requested that friends bring basket lunch. Coffee will be served at the hall. For details, write the secretary, Mr. J. Waytina, School Street, North Brookfield, Mass.

REXFORD, N. Y., Aug. 11—Home of C. F. Plath. Take Saratoga Bus at

Schenectady and get off at Blue Barns.

SAGINAW, MICH., Aug. 11—Woman's Club, 311 N. Jefferson Street.

LINCOLN UNIVERSITY, PA., Aug. 18—Home of Brother and Sister M. L. Ritchie. Lincoln University, Pa. is between West Grove and Oxford, on Route 1, Baltimore Pike. Convention sign will be posted on main highway.

MINNEAPOLIS, MINN., Aug. 18—Regular third Sunday convention. Pioneer Hall, Main Floor, Lumber Exchange Bldg., 5th and Hennipen Avenues.

CHICAGO, ILL., Aug. 25—All day gathering, Central Masonic Temple, 910 N. LaSalle Street.

THE DAWN

DETROIT, MICH., Aug. 25—All day gathering, Maccabees Bldg., Woodward Avenue at Putnam.

GARY, IND., Sept. 14, 15—Opens 2:30 p. m., Saturday. For details, write the secretary, Mr. Stanley Overton, 3326 Connecticut St., Gary Ind.

SPRINGFIELD, MASS., Sept. 15—For details, write the secretary, Mr. H. Schooley, Room 536, 122 Chestnut Street, Springfield, Mass.

ST. LOUIS, MO., Sept. 21, 22—Details later.

GRAND RAPIDS, MICH., October 5, 6. Details later. Class secretary, Mrs. Edw. De Groot, 924 Ellsmere, N. E., Grand Rapids, Mich.

HALLOWELL, MAINE, October 12, 13—All day gathering in the City Hall. For reservations and details, write the secretary, Mrs. T. G. Smith, Route 3, Box 142, Gardiner, Maine.

LABOR DAY GATHERINGS

BROOKLYN, N. Y. Aug. 31-Sept. 2—Church Auditorium, 104 Clark Street, Brooklyn, near St. George Hotel. Convenient to Clark Street station of the Seventh Avenue Interborough Subway; High Street station of the Eighth Avenue Subway; and Borough Hall station of the Lexington Avenue Interborough Subway. An excellent program is being arranged, with speakers from a wide area. The room committee will appreciate early and detailed information from those who wish accommodations, indicating as accurately as possible just what their needs will be. A limited number of free rooms with the brethren will be available. Hotel rooms near the convention will be available at \$2.00 a person and up. When writing indicate whether you are coming by automobile or by train, as this will have a bearing on the assigning of rooms; and write as early

as possible. Rooms precisely meeting requirements may not in all cases be obtainable—but there will be sleeping quarters for all who come! For room accommodations, programs, and other information concerning the convention, address the class secretary, Felix S. Wassmann, 36 Sylvan St., Rutherford, N. J.

SEATTLE, WASH., Aug. 30-Sept. 2—Four day gathering in Norway Hall, 2015 Boren Avenue. For reservations and other details, write the secretary, Mr. Sam Clements, 846 W. 63rd Street, Seattle, 7, Wash.

MINNEAPOLIS MINN., Aug. 31-Sept. 2—Three day gathering in Pioneer Hall, Lumber Exchange Bldg., 5th and Hennipen Avenues. There will be a Baptismal service. For reservations and details, write the secretary, Mr. Roy Carpentier, 2316 Howard Street, N. E., Minneapolis, Minn.

SAGINAW, MICH., Aug. 31-Sept. 2—Convention opens 2:30 p. m. Saturday. Please write the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw, early for reservations, etc. Friends arriving by train or bus will be met on arrival if they will notify the secretary where and when they will arrive.

CINCINNATI, OHIO, Sept. 1, 2—Y. W. C. A., Ninth and Walnut Streets. There will be a Baptismal Service. For details as to reservations, programs, etc., write the secretary, Mrs. W. N. Poe, 2128 New Linden Rd., Newport. Ky.

FRENCH TRACT AVAILABLE

A small tract dealing with the subject, "Where Are the Dead?" is now available. If you know of French speaking people to whom the message could be given, send for whatever number you can judiciously use. Shortly the booklet, "God's Plan" will also be available in the French language.

*"Then they that feared the Lord spake often one to another:
and the Lord hearkened, and heard π , and a book of
remembrance was written."*—MALACHI 3:16



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Volume 6: **The New Creation**—Blue cloth, 85 cents.

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Christ Has Returned—Rationalizes a much misunderstood subject.

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The Father, Son, and Holy Spirit—Reveals error of trinity doctrine.

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THE DAWN

East Rutherford

NEW JERSEY

To Us the Scriptures Clearly Teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

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

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests 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