

# The DAWN



AUGUST

1945

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*A Herald of Christ's Presence*

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# The DAWN

Vol. 14, No. 8

AUGUST 1945

One Dollar a Year

## *Jesus Reigns*

*HARK! ten thousand harps and voices  
Sound the notes of praise above;  
Jesus reigns and heaven rejoices;  
Jesus reigns, He rules in love.  
See, He comes to take earth's throne;  
Soon He'll rule the world alone:  
Hallelujah! hallelujah! hallelujah! Amen.*

*Jesus, hail! whose glory brightens  
All below and gives it worth;  
Lord of life, Thy smile enlightens,  
Cheers and charms Thy saints on earth.  
When we think of love like Thine,  
Lord, we own it love divine:  
Hallelujah! hallelujah! hallelujah! Amen.*

*King of glory! reign forever,  
Thine an everlasting crown;  
Nothing from Thy love shall sever  
Those whom Thou shalt call Thine own;  
Happy objects of Thy grace,  
Destined to behold Thy face:  
Hallelujah! hallelujah! hallelujah! Amen.*

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## *Unsolved Problems*

**7** HE United Nations' conference at San Francisco has now ended, and the hundreds of delegates have returned to their respective countries, all hopeful that their efforts at San Francisco to formulate a world charter by which the inter-relationships of nations can be controlled upon the basis of good will may be crowned with at least a measure of success. The frank admissions of the delegates who expressed themselves, however, indicate that they all have misgivings concerning the real value of the charter as written and adopted.

Thomas A. Warren, of Wolverhampton, England, president-elect of Rotary International, told the Rotary Club of Chicago recently that in the period covered by written history, 6,000 peace treaties have been made, but that the average length of

the pacts has been only two years. This continuous and universal failure of human efforts to keep the peace does not in itself, however, prove that nations will never be able to dwell peaceably together, but it is a warning not to expect too much from what was done at San Francisco.

The conference did not, of course, write a peace treaty. The work of that body of world leaders was to write a constitution, or charter, by which the nations are to be guided in the making and maintaining of peace. Much is being said and written concerning the weaknesses and virtues of that charter. Every detail of it will be analyzed. From the standpoint of the Scriptures and the plan of God, however, the fact that it proposes to keep the peace by

force of arms foredooms it to failure.

Those who have faith in the Word of God enjoy absolute confidence in its promises that lasting peace will come to the nations, but they know that when it does come, it will not be a peace enforced by the sword, but a peace which will be the outcome of disarmament, when nations shall beat their swords into plowshares, and their spears into pruninghooks, and when nations will not even learn war any more.—Isa. 2:4; Micah 4:3

It is too much to expect, of course, that nations approaching the problem of war from the standpoint of selfishness should write into a world charter regulations which love alone could express. And it is right on this point that the conference ignored the world's most fundamental problem—the problem of human selfishness. Nor would the delegates at that conference have been able to do anything about this problem had they given it consideration. Only the Kingdom of Christ will be able to deal with it, hence, not until that Kingdom comes, and God's will is done among the nations, will there be genuine and lasting peace.

Men recognize the problem of selfishness but know that they

are powerless to cope with it. Recently two travelers were discussing the outlook for peace, and one remarked that there cannot be peace as long as the human heart is selfish. To illustrate the point he reminded the other that even school children quarrel over their marbles and other games, and that the same spirit causes grownups to quarrel over matters which they consider more important than marbles. In reply to this, the other traveler remarked, "In which case, the world will never have peace."

But he was wrong, for God has planned a program of education involving the re-writing of His law in the hearts of the people. They will be taught the advantages of love and the disadvantages of selfishness and hate. They will "learn war no more." Not only this, but even more important, they will learn to look to God for guidance. The promise is that God will turn to the people a pure language, or message, and that they will all learn to call upon and serve Him with one consent.

#### OTHER PROBLEMS

Because human wisdom is unable to solve the major problem of selfishness, no genuine solution can be found for the inci-

dental problems that prevent the establishment of an ideal world order. From the prophetic standpoint it is interesting to view these "trouble spots" in the light of that which is being done in the earth by God. Briefly, this is the gradual overthrow of "Christendom" in preparation for the establishment of the true Kingdom of Christ.

"Christendom," the pseudo Kingdom of Christ, stemmed from the ideology of Papal Rome—an ideology containing an admixture of false religion promoted by fear, which justified the selfish exploitation of the underprivileged by titled aristocracy. With the claim that God was the sponsor of their exploits, the nations of Europe throughout the centuries made war on each other whenever it served their selfish purposes to do so.

Whether in war or in peace, the poor of the people were at the mercy of the ruling classes, and the least sign of protest would bring forth from the religious rulers dire threats of increased purgatorial sufferings, or, in the case of Protestants, the even worse doom of eternal torture. The land, the basic wealth of the world, was owned and controlled almost entirely by the ruling classes, both civil and religious. Titled land own-

ers, together with the false church, co-operated to keep the peasant class ignorant and poor and powerless.

The discovery of America and the coming to these shores of many of the oppressed eased the situation for those who were fortunate enough to find their way to a world where all, at least in theory, have been blessed with equal rights. But this did not change Europe except as the example of the new world began to awaken the masses throughout those various countries which once constituted the Holy (?) Roman Empire.

But what is occurring in Europe and throughout the world today is primarily the result of the prophetic increase of knowledge. Even the advantages and blessings enjoyed in America are the result of this increase of knowledge. Nor is the restive condition which is now posing so many problems in Europe, and which has been caused by the increasing enlightenment of the people, confined to Europe. It is apparent everywhere—in China, Japan, India, the Near East, in South America, and the islands of the sea.

Its symptoms are many and varied. The people, suffering from real and fancied injustices, are rallying around the magic

slogan of "liberty," and in its name are calling directly or indirectly for the overthrow of almost everything which formerly was called "civilization." They want imperialism destroyed. They want empires abolished. They want kings dethroned. They want church and state separated. They want the land divided among the people. They want the wealth of the world shared by all. Claiming that religion served the interests of titled aristocracy as an opiate of the people to keep them submissive under the evils of selfish exploitation, the more extreme of the masses want it banned.

Either directly or remotely, nearly all the problems confronting the nations today are a reflection of this universal clamor for human rights. The French, for example, want British influence in Syria and Lebanon removed; while the natives want both of these foreign powers to move out. India wants to be free from the imperialism of Britain. And while the demand for freedom through change is heard the world around, those who have gained under the old system are resisting change; so the world is divided into two camps made up of the progressives and the re-

actionaries—the so-called liberals and the conservatives.

The struggle between these two groups is seen not only in the friction between nations, as in the British, French, and Near East controversy; but also within nations, as in Poland, Belgium, Italy, and others. And the upheavals within nations are but parts of the general unrest, and are often brought about in part by pressure from the outside; as, for example, in the case of Poland, where revolutionary Russia is not only sponsoring changes, but using her strength to force the ousting of the old regime.

What the intentions of Russia may be in Poland and elsewhere constitutes one of the very serious problems confronting the nations which are still struggling to maintain the status quo of the pre-1914 order of things. According to a recent press dispatch from England, Mr. Churchill reportedly is convinced that there may still be a possibility of preventing complete Soviet domination of continental Europe. Whether or not Mr. Churchill is right, his "hope" in the matter reveals the deep-rooted fear existing in those circles of conservative government still existing.

And why do the status quo

rulers of the world fear Soviet Russia's growing influence? A very close censorship is being maintained in the various countries and sections of countries occupied and dominated by Russia, but the information which does leak out leaves no room for doubt that landed estates are rapidly being distributed among the peasants, that "liquidation of the kulaks" (fascists) is proceeding apace. The general consensus of opinion is that already Russia is in a position to carry elections in any territory she occupies.

The Russian Revolution, from its inception in 1917, has to the revolutionary-inclined in all nations been the symbol of world revolution, and it has been the fear of the reactionary rulers that it would become worldwide. Now, these fears are turning out to be well-grounded. The sphere of Russia's controlling influence is rapidly spreading throughout Europe; and in countries not actually dominated by Russia her example of communism is rapidly gaining prestige among the masses.

It is claimed by some that Russia has modified some of her radical methods of government, particularly her attitude toward religion. It is said that there is now religious liberty in Russia

and in the countries dominated by Russia—and probably there is what Russia calls religious liberty. Each religious group in Russia is permitted to conduct its ceremonial forms of worship, but none is allowed to engage in any effort to teach its religious views to others. Religious liberty of this limited sort can but lead to the strangulation and ultimate death of all religion, which is the intention of those who grant it.

#### CHRISTIANS TAKE COURAGE

It is not discouraging to Christians to note these world changes, but encouraging. The truth-enlightened Christian knows that no part of the old order of selfishness can be carried over into the Kingdom of Christ, that every vestige of the counterfeit kingdom mis-styled "Christendom" must be abolished ere the prayer, "Thy Kingdom come," can be answered. And the prophecies make it clear that dissolution of the old order will be accomplished in large measure by the divine strategy of turning every man's sword against his brother. (Ezek. 38: 21) Also, that the "mountains" or kingdoms of this world will be melted by the "blood" of their armies.—Isa. 34:3

And so it is that when viewed

from the standpoint of what God is accomplishing, the "trouble spots," which are such vexing problems to man, are but indexes to the progress that is being made by the King of kings, as He marches on to victory in preparing the world for His reign of righteousness and peace. This doesn't mean, though, that the selfishness which dominates the so-called liberating forces of the world is any less selfish than that which caused the rulers to hold everything for themselves as long as they could.

We are not to suppose that any arrangements formed by man can ever be a part of the Kingdom of Christ. All that can be said is that through the increase of knowledge God is enlightening the people to a sense of their rights, that He is developing in their hearts a desire for better things, and that in this sense they will be ready to accept the provisions of the Kingdom when it is established. All human efforts to secure these blessings apart from God will but lead to disintegration, and chaos—ultimate anarchy.

God is able to make even the wrath of man to praise Him. (Psa. 76:10) He uses man's selfishness and wrath to destroy that which human selfishness has created, and may yet create.

But when it comes to His Kingdom for the blessing of the people He will use only those in whose hearts have been developed the divine principles of justice, righteousness and love, the chief of whom will be the resurrected and highly exalted Jesus. Papacy claims that the church should reign with Christ; and the true church will reign with the true Messiah, and as a part of the Messianic company. But everyone who qualifies to be a member of the glorified church of Christ will, like Jesus the Head of the church, have love as the motivating influence of life.

Christ and the church will be the spiritual rulers of the world in the divine Kingdom soon to be established, but it will have human representatives. These, as the Scriptures reveal, will be the resurrected ancient prophets and other worthy ones of the ages preceding the first advent of Jesus. These, too, received their initial training in the principles of righteousness and love by the experiences their faith was called upon to endure. They, even as Jesus and the church, demonstrated their willingness to lay down their lives for the Messianic cause. They demonstrated their willingness to do this because they loved God and

wanted to please Him, and because they were stirred by the hope of the Messianic Kingdom—a Kingdom which they knew would be for the blessing of the people—for “all the families of the earth.”

The miracle of Jesus' resurrection marked the beginning of the Gospel age; and the miracle of the resurrection of the church, and later the resurrection of the ancient prophets to represent The Christ among men, will manifest the beginning of the Kingdom age. Divine power represented in these miracles of resurrection will continue to operate through these divinely appointed Kingdom agents, guaranteeing the fulfilment of all that God has promised of peace and joy and life.

While we wait for this Kingdom to solve the unsolved problems of the fallen and dying race, may we strive more earnestly to be worthy of a share in it as joint-heirs with Jesus. (Rom. 8:17) We can sympathize with the poor groaning creation, as one effort after another fails to bring the security and peace which all desire. We may give them credit for trying to solve their problems, but let us whose hope is in God and in the Kingdom of His Son, continue to point to the real remedy

for the world's ills.

As millions in the world view the situation, Christianity has failed, and what a glorious opportunity now is ours to announce that real Christianity is about to triumph, and that its triumph will be glorious, bringing to the people the fulfilment of the angelic message of peace on earth and good will toward men. We have the privilege of explaining that what is failing is not true Christianity, but a nominal, false conception of God's purpose in Christ.

God's true purpose in Christ *cannot fail*. Jesus' enemies put Him to death but this laid the foundation for the redemption and salvation of the world. And now the risen Christ—Jesus and, together with Him, the church—will soon become the spiritual rulers of the world and the divine purpose in the creation of man will be accomplished. For a thousand years that reign will continue, and as a result the knowledge of God's glory will fill the earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14) Then the people will say, “Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.”—Isa. 25:9



# The Bible Answers



## Why Christ Returns

**Ernest:** You know, Frank, we hear a great deal these days about the second coming of Christ. But there is one point in connection with this great truth of the Bible that we hear very little about, and that is, WHY Christ returns. Just what is the purpose of Christ's second coming?

**Frank:** Well, briefly, Ernest, the ultimate purpose of Christ's second coming is to restore the human race to health and life. This thought can be best understood when considered in connection with two other important facts revealed to us in the Scriptures. One is, man's fall into sin and death; and the other the redemptive work of Christ accomplished at His first advent. When Adam and Eve transgressed the divine law, they lost the privilege of living. This meant the loss, not of spiritual, or heavenly life, but of earthly life, in an earthly paradise, the sample of which had been provided by God eastward in Eden. Jesus' death upon the cross provided redemption from the curse that came upon the human race, and He comes the second time to restore mankind to their long-lost home. So you

### AUSTRALIAN BROADCASTS

#### Victorian and N. S. Wales Time

Canberra	2CA 286 Metres 10:00 a.m.
Geelong	3GL 222 Metres 10:00 a.m.
Swan Hill	3SH 226 Metres 10:00 a.m.
Bendigo	3BO 309 Metres 10:00 a.m.

#### South Australian Time

Adelaide	5AD 229 Metres 9:30 a.m.
Port Pirie	5PI 228 Metres 9:30 a.m.

#### Western Australian Time

Perth	6PM 265 Metres 5:15 p.m.
Northam	6AM 306 Metres 5:15 p.m.

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#### AUGUST

- 5—The Wheat and the Tares
- 12—Increase of Christ's Kingdom
- 19—A World-wide Religion
- 26—Christ's Second Presence

see, first came the fall into sin and death, then redemption was provided, and finally, recovery will be effected; and it is this work of recovering the lost race from death that constitutes the main purpose of Christ's second advent.

**Ernest:** Are you sure, Frank, that that's what the Scriptures teach concerning the object of Christ's second advent?

**Frank:** Yes, Ernest, I am quite sure of that. I am sure of it because it is so clearly stated in the Bible, and in order to get the matter squarely before us, I'd like to have you turn to the 3rd chapter of the Book of Acts. We'll begin our study with the 20th verse.

**Ernest:** Acts 3, verse 20 reads: "And He shall send Jesus Christ, which before was preached unto you."

**Frank:** Now notice, Ernest, this is a promise of the second coming of Christ, and from this point on the remainder of the chapter tells us the purpose of His coming. You may read the 21st verse, if you will.

**Ernest:** Very well. Verse 21 reads: "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

**Frank:** Please observe that here the second coming of Christ is identified with what the apostle describes as "the times of restitution of ALL things."

**Ernest:** What does that mean, Frank?

**Frank:** Just what it says—"times of restitution" simply means times of restoration.

**Ernest:** Well, what is restored during the times of restoration?

**Frank:** What do you think, Ernest, needs to be restored?

**Ernest:** Well, I know a lot of mothers who would like to have their sons restored to them.

**Frank:** That's true enough, Ernest, and at the same time it emphasizes a larger need of restoration. The whole human family is dying, and has been, for more than six thousand years. Throughout all that long period, while governments and empires have risen and fallen, the reign of sin and death has been continuous and universal. Under the dictatorship of sin and its associate evils of suffering and death, all peoples and all nations have been held in slavery. This reign of sin and death will end as a result of Christ's second coming, and the human race restored to its lost possession in an earthly paradise. It is this gigantic project that the Apostle Peter describes as "the times of restitution of all things."

## WHY CHRIST RETURNS

- Ernest:** Well, there's no use trying to say that such isn't God's plan, when the Apostle Peter states the matter so clearly. But is the Apostle Peter the only writer of the Bible who has prophesied that times of restitution will follow the second coming of Christ?
- Frank:** Why Ernest, in the passage you read Peter says that all of God's prophets have foretold the "times of restitution," which makes it a very definite teaching of the Bible, don't you think so?
- Ernest:** I should say so, Frank, but why is it that a teaching given so much prominence in the Word of God should be given so little attention today by those who profess to believe in the Word of God?
- Frank:** The great teaching of restitution has been largely supplanted in the minds of church people by erroneous teachings that crept into the church following the death of the apostles. The idea gradually developed that all whom God saves from Adamic sin are to enjoy everlasting life in a heavenly home; so today the general hope of most professed Christians is to go to heaven when they die. With such a hope it is but natural to overlook the many promises of the Bible which describes blessings of earthly life and happiness, as human beings in a world-wide Eden. Promises relating to this real hope of the world are often spiritualized, and thus robbed of their true meaning.
- Ernest:** But, Frank, while that explanation sounds plausible, is it not true that Jesus Himself encouraged His followers to expect a home in heaven when He returned? Just in case you have overlooked what Jesus said on this point, I would like to read a passage from the 14th chapter of John. I'll read the first three verses: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go, and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." Now Frank, isn't Jesus saying very plainly in this passage that His purpose in returning to earth is to take His followers back to heaven? How are we to harmonize this with what the Apostle Peter says concerning the times of restitution?
- Frank:** There is no disharmony between the two viewpoints, Ernest. What Jesus promises to His followers is not God's plan for the whole human race. That is where we have made our mistake in the past. We have concluded that God has been doing everything He can to prepare all human beings for a home in

heaven, but this is not the case. Jesus' promise to His disciples is related to God's plan for the period of time between His first and second advents.

**Ernest:** What do you mean by that?

**Frank:** As you probably know, Ernest, both the Old and New Testaments say much about the Kingdom of God. Christ is to be the great King in that Kingdom. He asked His followers to pray for the coming of that Kingdom, and in the New Testament, both Jesus and the apostles reveal the fact that those who follow in the Master's footsteps during this age, suffering and dying with Him, are to live and reign with Him in His Kingdom. According to the Scriptures, these are to be rewarded with spiritual life and are to be made in the likeness of the risen Christ. This hope of the church is described by the Apostle Paul in Romans 2:7 as being one of glory, honor and immortality.

**Ernest:** And it is to this special class that Jesus made the promise of a heavenly reward. Is that the thought?

**Frank:** That is what the Bible teaches, Ernest. The Apostle Paul mentions this hope in his letter to Timothy. Writing from prison in Rome just before his execution, Paul said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." (2 Tim. 4:7, 8) From this you can see, Ernest, that Paul and other faithful Christians throughout the age did not receive their reward at death, but died in the hope of Christ's return, believing that then they would be resurrected and united with Him in Kingdom glory. This hope was based upon the promise made by Jesus.

**Ernest:** Would you say, then, Frank, that the rewarding of the true church of Christ is one of the objects of His second advent?

**Frank:** Yes, Ernest. That is one of the objects of His return. The rewarding of His church, through being united with Him in Kingdom glory, is an essential prerequisite to the ultimate object of His return, which is the restoration of all mankind to life upon the earth; so it can be properly said that Jesus comes to reward His church, and He comes to bless the world. The reward of the church is pictured in the Book of Revelation as being a uniting with Christ in marriage. In Revelation 19, verse 7, we read that the marriage of the Lamb has come, and His wife hath made herself ready.

**Ernest:** Is that the reason why, in the 17th verse of the last chapter of Revelation we read that "The Spirit and the bride say, Come.

. . . And whosoever will, let him take the water of life freely”?

**Frank:** That's right, Ernest. You see how wonderfully all these various passages of the Bible harmonize when we take into consideration the entire plan of God. The Bible seems to be contradictory only when we take merely one idea that it teaches and ignore the remainder of its promises.

**Ernest:** Frank, the Bible is a wonderful Book? But there's one point in connection with the passage we read from the Book of Acts that I'd like to know a little more about. You remember, Peter said that the times of restitution which are to follow the second coming of Christ have been foretold by the mouth of all God's holy prophets since the world began. As I said before, that's a very surprising statement. Where in the Old Testament can one find some of the promises of restitution that were recorded by God's holy prophets?

**Frank:** The word "restitution" itself is not used by the prophets in their forecasts of the coming time of blessing following Christ's second advent. They set forth the great hope of restitution by describing the various and wonderful ways in which it will affect the human race. The Prophet Isaiah, for instance, tells us that God will swallow up death in victory; that He will wipe away tears from off all faces; that He will open blind eyes and deaf ears; that He will cause the lame to walk. He also says that in that time the people will not say, "I am sick." (Isa. 25:8; 35:5, 6; 33:24) That, as you know, Ernest, is one of the favorite topics of conversation at the present time. The Prophet Haggai (2:7) says that "the desire of all nations shall come." Jeremiah (31:33, 34) promises that God will write His law in the hearts of the people, and that all shall know the Lord. Moses records the promise of a prophet whom they were to obey, and Peter refers to this and the promise God made to Abraham in which He declares His intention to bless all the families of the earth. (Deut. 18:15, 18, 19; Gen. 22:18; Acts 3:20:25) These are but samples of the wonderful things the prophets have said, and which are interpreted by the Apostle Peter as being descriptive of the restitution of all things to be accomplished by Christ and His church following the second advent.

**Ernest:** Frank, it would be very helpful if one could have a list of what the prophets of God have said on this subject.

**Frank:** That's true, Ernest, so I suggest that you obtain a booklet entitled "God's Restitution Project." It gives samples of promises made by many of them, and I am sure you will find it very helpful in your further study of the subject.

# Encouraging Letters

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## From Austria

Dear Brethren: Christian greetings in our dear Redeemer's Name! It is with heartfelt joy that I write this to you to tell you that I received the May issue of The Dawn on May 30. I can't tell you how glad I was to receive The Dawn. It was just like water to a man in the desert. When I read God's Holy Word I feel so grateful to know that He has drawn me out of a world of darkness into His marvelous light. I am with a forward Semi-Mobile Evacuation Hospital and oftentimes was within a thousand yards of the battlefront. During those terrible times I had the consolation of having my Bible and my Manna. The truth is so dear to me that I often carried the Manna in my pocket over my heart. During those trying days I was always humming that old hymn that I have heard sung at so many conventions and meetings, "He Will Hide Me." What a comfort that hymn is. When Germany was defeated we were deep inside of Germany and were then ordered to Austria to take care of the inmates of the Mauthausen Concentration Camp. I have seen man's inhumanity to man and it was horrible. We are now taking care of the sick inmates who are suffering from malnutrition. Upon seeing all this, we the household of faith can see that the only remedy for all this is Christ's

Kingdom. How we should all pray fervently for the time to come when there will be no more sorrow, sickness, pain or death. I can't tell you how I long to be back home once again so as to be able to be in the work once more. Nothing is finer than to meet with those of like precious faith and to listen to the Words of truth. Praying the Lord's continued blessing on you all and the brethren the world over, Your Brother by His Grace, G. W. R., N. Y.

## From New Zealand

Dear Brethren: Our Heavenly Father graciously favors a few of us in New Zealand with good meat in due season, by the ministry of you dear brethren in the fine articles in The Dawn for which we are truly grateful. We remember you in prayer at the throne of grace that your ministry may be greatly blessed, not only in the most helpful articles but in the work so widely spread by the radio service. I have not known of anyone who has successfully picked up the radio message in New Zealand. As you are aware, Australia has secured some stations and hopes to gradually increase the service, but in New Zealand the brethren are too few and greatly scattered in ones and twos to attempt a service by air. However, God has the power and if it be His will, no doubt ways and

means would be found. So, "His will be done!" Meantime, we are very glad to read the dialogs of "Frank and Ernest" in the magazine. I shall be real pleased if you will kindly send me a few specimen copies of the free literature tracts with the next copy of The Dawn. Thanking you in anticipation, with Christian love, Your brother in Christ, G. N., New Zealand.

**Interested in Prophecy**

Dear Sirs: When I am able I always listen to your Bible answers. They have been helpful. I have been deeply interested in the Bible prophecies of the Jewish nation. It has pleased me to feel that God is restoring them in His good graces. We should ever be grateful to the Jew for bringing us to a knowledge of the true God and I am praying they may soon accept the Christ they gave us, as their Intercessor and Messiah. Please send me a copy of Dawn with these questions and answers. Thank you. Sincerely, A. J. L., Ohio.

**Long in the Truth**

Dear Frank and Ernest: Please mail me a copy of the "Hope" booklet, and also a complete list and prices of all your publications. I want to order some tracts to hand out to interested callers. I shall be eighty-four years old this coming month. Am confined to the house, so you see I don't come in contact with many people, but I have been interested in the "Truth" since the early eighties and am glad to testify to it, even if it cost

my membership in the Old Menonite Church many years ago. J. K. M., Pa.

**Wants "All for All"**

Frank and Ernest: You are giving the best information on the Bible I've ever heard on the air. I only hope you have a large audience, for people are what they are today because they do not understand God's great Word and law. Just by reading they are not to be learned, and not just by going to church. Why can not everyone explain things as you do? It would be so interesting to know how you find the information you have. No wonder we were told: "With all your getting, **get understanding.**" But **where?**\* I wish all were compelled to understand. I have a bit more understanding than some, I know, but I want it all for all. Please send me any available leaflets, especially the "Judgment" book. Thank you for yourselves and your work. God bless and prosper you forever. G. H., N. J.

\***Frank and Ernest are glad to give credit to the six volumes of Studies in the Scriptures as the source of the information broadcast in their programs.—Editors**

**A Need Filled**

Dear Frank and Ernest: I just listened to your program and it was a real message—straight to me; just exactly what I need, just when I need it so much. Thank you so very much. I would also like the "Hope" booklet you offered, for study. Thanks again. Sincerely, E. V., Calif.

# The Christian Life



## *The Whole Counsel of God*

*“For I have not shunned to declare unto you all the counsel of God.”—Acts 20:27*



HE words of our text may be viewed from two standpoints and both would be true of the beloved Apostle Paul. We may understand him to mean that he had never shunned to declare whatever phase of the Gospel which seemed necessary at any given time—that he had been bold and uncompromising under all circumstances, whatever the cost may have been to himself. We might also understand Paul to mean—and it would be equally true—that in the many years of his faithful ministry he had declared every essential feature of the divine plan, that there was no vital truth, no part of the counsel of God, which he had not declared.

It is from this latter standpoint that we wish now to examine the apostle's ministry with the object of noting the things which in his opinion were essentially a part of the “counsel of God.” This, we trust, will be helpful in determining what we shall consider impor-

tant truths, and what we may with safety pay little or no attention to in our endeavors to know and to do God's will.

On one occasion Paul wrote that he was determined not to know anything among the brethren save Jesus Christ, and Him crucified. (1 Cor. 2:2) All other phases of the divine plan are inseparably associated with Christ and His ransom sacrifice. Our most intimate relationship to this truth is in the fact that it is our privilege to be crucified with Christ—planted together in the likeness of His death. Paul stressed the importance of this truth, both by precept and example. The circumstances under which the words of our text were spoken reveal how fully the apostle put into practice the great doctrine pertaining to the church's share in the sacrificial work of The Christ. The trite old adage that “actions speak louder than words” was very true of Paul.

Our text was addressed to the

elders of the church at Ephesus. Paul had met them just outside of Miletus on the occasion of his journey to Jerusalem. The holy Spirit had testified that "bonds and afflictions" awaited him at Jerusalem, and the brethren had counseled him not to continue his journey. They believed, sincerely, no doubt, that God's object in warning the apostle of impending trouble was to save him from the trouble. But Paul did not so interpret the providences of God.

The apostle stated his own firmness of purpose, saying, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." (Acts 20:24) Paul's viewpoint in this matter was identical with that of Jesus at the time He went to Jerusalem for that last memorable visit when He was arrested and crucified. Jesus also knew what awaited Him at Jerusalem, but He was unfaltering in His determination to finish His course, to complete the work the Father had given Him to do—the work of sacrifice, without which the race would not have been redeemed. It is reasonable to suppose that this example of Jesus had much to do in helping Paul decide God's will under similar circumstances.

It is very revealing to note the principle involved in the decisions made by these two faithful servants of God—servants whose example we should endeavor faith-

fully to follow. In both instances they knew in large measure what awaited them, that their enemies were lying in wait for an opportunity to put them to death, if possible. From the standpoint of human wisdom it would have seemed plausible to reason that such knowledge should be viewed as a providence of God to enable them to change their plans and thus to avoid trouble.

But neither Jesus nor Paul reasoned this way. Why? Because they remembered their covenant of sacrifice—a covenant which called for the laying down of life itself when the due time arrived. They not only believed in the divine plan as set forth in the Scriptures, but were themselves willing to sacrifice by taking their part in it. From this standpoint they reasoned that possible imprisonment and death were not in themselves valid reasons for changing their plans. The fact that the Holy Spirit witnessed to Paul what he should expect in a service God approved, was accepted by him as a test of his faithfulness in being willing to suffer and die for his Master, and as a co-worker with God.

### We Should Not Seek Ease

Our flesh naturally shrinks from suffering, and as new creatures we need continually to fight the tendency to seek a life of ease rather than to face the hardships of the narrow way. Every unconsecrated person in the world, to the extent of ability, plans his life with the view of escaping all possible suf-

fering and hardship. Those who seek a goal of fame or riches may be willing to endure certain hardships in order to attain their desired ends, but the over-all plan of their lives is finally to secure ease and pleasure.

But this should not be the Christian's approach to the problems of life. Jesus said to His followers, "Whosoever will save his life shall lose it." (Matt. 16:25) As Christians, we have taken up our cross to follow Jesus into death. We have presented our bodies a living sacrifice. (Rom. 12:1) We are being planted together in the likeness of Jesus' death. (Rom. 6:5) These are factors involved in the doing of God's will, and our plans should be made with the thought, not of what will be the most pleasant for us, but from the standpoint of what would be the will of God.

This does not mean that the hardest way is necessarily God's will. We are not recklessly to expose ourselves to trials. To do so would be tempting the Lord, as suggested by Jesus when He was asked by Satan to cast Himself from the pinnacle of the temple. But if the Lord clearly points out that a certain course is His will for us, the fact that it might involve a great deal of hardship, and possibly death, should not be allowed to dissuade us from taking that course. This is one of the very fundamental truths concerning the Christian life which the apostle declared both by precept and example.

In declaring the whole counsel of God, the apostle wrote much

about the church's share in the sacrificial work of this age—that work which calls for a life of sacrifice on the part of all who are truly following in the footsteps of the Master; that life of sacrifice which Paul so clearly demonstrated by his own faithfulness. In his epistle to the Romans, Paul touches upon this subject a number of times. He speaks of it as being "baptized into Christ"; as being "planted together" in the likeness of Christ's death; as reckoning ourselves dead "unto sin" in the same sense that Jesus died unto sin; and as presenting our bodies a living sacrifice.—Romans 6:3, 4, 6, 10, 11; 12:1; Gal. 3:27

#### The "Better Sacrifices"

In Colossians 1:24, Paul writes about filling up that which is behind of the afflictions of Christ. In Philippians 3:7-14, he writes of his own desire to be made "conformable" to Christ's sacrificial death. In Hebrews 13:10-13 he admonishes us to go to Christ outside the camp, bearing His reproach. Here, Paul explains that the typical sacrifices which he is referring to as an illustration of our privilege of sharing the reproaches of Christ, were those in which the blood was taken into the Most Holy of the tabernacle and sprinkled upon the mercy seat as atonement for sin. It is in the antitype of these sacrifices that we are privileged to share, Paul explains.

The fact that Paul stresses this important truth so much in his writings is good evidence that he

considered it a very essential part of the "counsel of God." Should not we, therefore, do the same? And we can see why it is essential, for if we lose sight of the meaning of Christian sacrifice, the tendency will be to avoid sacrifice. And if we avoid sacrifice in the service of God we are failing to carry out our covenant by sacrifice.—Psalm 50:5

Yes, this truth, like all truth, has an important influence in our lives. We live according to the way we believe, hence the importance of believing the truth—and all of it, too; not merely a part of it. Let us not give ear to the suggestion that the truth pertaining to the church's share in the sin-offering is not important, that it should not be considered fundamental. It may not be fundamental to salvation; but it is a most important guide in the Christian life.

### God's Covenants

In declaring the whole counsel of God Paul wrote extensively about God's covenants. There are some today who think an understanding of the covenants is not important, that we should be free to believe anything, or nothing about the covenants, as suits us best. But Paul evidently didn't share this viewpoint. In at least three of his epistles he discusses one or more of God's covenants—2 Corinthians, Galatians, and Hebrews.

In 2 Corinthians chapter 3, Paul indicates the relationship of the church to the New Covenant. He

compares the old Law Covenant with the promised New Covenant, and shows that the law of God is now being written in the hearts of Christians, preparing them to be ministers of the New Covenant, even as the divine law was written on the typical tables of stone in preparation for Moses to administer the old Law Covenant.

In Galatians, chapter 4, the apostle speaks of Sarah, the mother of Isaac, as representing the covenant under which the church is developed, while Hagar, the mother of Ishmael, pictures the Law Covenant under which the Jewish nation was held in bondage. The apostle goes on to explain that Isaac, as the "seed" of promise, was a type of Christ and the church, which means that the church is developed under the same covenant as Jesus.

There is a great deal in the Book of Hebrews concerning the covenants. Throughout this epistle Paul places the church in the same relationship to the New Covenant as the typical priesthood was to the Law Covenant, which was that of servants. Paul sees the church, not typified by the people of Israel, but by the priests who ministered to the people. He sees the church not in the camp but in the tabernacle, entering finally into the "holiest of all" where in the type only the priests were allowed to enter. Furthermore, he sees the church now as a sacrificing priesthood, which means that the people's blessings under the New Covenant cannot come until these "better sacrifices"

are finished.—Heb. 9:23

We cannot suppose that Paul would have dealt so extensively with this subject had he not believed that it was a very important part of the "counsel of God." To those at Galatia who still wanted to be under the Law Covenant, he wrote, "O foolish Galatians, who hath bewitched you?" (Gal. 3:1) He might write similarly today to those who, in taking the other extreme, insist that they are now being developed under the New Covenant, a covenant which will not function until the Kingdom of Christ is established, and then it will be made first of all with the "house of Israel and the house of Judah."—Jer. 31:31; 33:14 and 32:40

### The Resurrection

Side by side with the doctrine of the ransom sacrifice of Jesus Christ stands that fundamental teaching of Christianity concerning the resurrection. "If there be no resurrection of the dead, then is Christ not risen . . . then they also which are fallen asleep in Christ are perished," says Paul. (1 Cor. 15:13-18) Very important, therefore, in the whole counsel of God, is that part of it which pertains to this great hope of life through the resurrection.

The doctrine of the resurrection is one which needed to be contended for earnestly in Paul's day, and it still does. "How say some among you," wrote the apostle to the church at Corinth, "that there is no resurrection of the dead?" (1 Cor. 15:12) This is a very sig-

nificant question because it reveals that within the church, among the fellowship of the saints, there were some who did not believe in the resurrection. The 15th chapter of 1st Corinthians was written in an effort to combat this heresy which had crept into the church.

There were, as we know, many converted Jews in the early church and some of these may have been from the sect of the Sadducees, who did not believe in the resurrection. There were probably some features of Christianity which appealed to these Sadducees but they were not prepared to change their traditional viewpoint concerning the resurrection. There have always been some associated with the Lord's people who have not been able to see the whole truth.

The "blind spot" for some in the church at Corinth was the resurrection. Today some are unable to see that the church has a part in the sin-offering; others are not clear on the covenants. Everything possible should be done to help these, just as Paul endeavored to help certain brethren in the church at Corinth by writing this powerful argument on the subject of the resurrection. No teacher in the church today who follows Paul's example of proclaiming the whole counsel of God, will say that doctrines of the truth are unimportant.

The brethren in the ecclesias should feel a responsibility in this connection by making sure that those whom they appoint or accept as teachers are clear in the truth,

and prepared to declare "all the counsel of God." Where this responsibility is not properly discharged, there is sure to develop a lack of conviction concerning the truth, and this is followed by a general state of spiritual uncertainty, lethargy, or even disintegration.

### Christ's Second Presence

In Paul's letter to the Thessalonians he wrote that the Lord will descend from heaven "with a shout, with the voice of the archangel, and with the trump of God." He explains further that the dead in Christ "shall rise first," and that those who "are alive and remain" after the sleeping saints are awakened will also be "caught up," or exalted, to be together with the other body members. Then the apostle adds, "Comfort one another with these words."—1 Thess. 4:13-18.

Yes, the doctrine of Christ's second coming was a very prominent one in the mind of Paul, and vital to the entire plan of salvation. He considered it a definite part of the whole counsel of God and did not hesitate to declare and explain it. In Paul's two letters to the Thessalonian church we get an insight into the great care he took not only to teach the truth, but to do all he could to make sure that the proper truth viewpoint was clearly understood.

In addition to writing to the Thessalonians that Jesus would descend from heaven with a shout, etc., Paul explained in his first epistle to this group that the day

of the Lord would come "as a thief in the night." (1 Thess. 5:1-3) He would have us understand from this that his reference to a "shout," a "trumpet," and the "voice of the archangel," were not to be understood literally, for surely a thief does not announce his coming by the blowing of a trumpet.

The "day of the Lord" is of necessity the day when the Lord is present—that is what makes it His day. Some in the church at Thessalonica evidently understood the apostle to mean that Christ had already returned, that He was present "as a thief," and that this could be known by the saints but not by the world. Paul's statement, "Ye brethren are not in darkness that that day should overtake you as a thief," was perhaps taken to mean that they should be able to discern even then that Christ had returned.

This was not what Paul meant, but, unlike some less faithful servants of God, he did not hesitate to continue his discussion of the subject for fear he would stir up controversy in the church. So he wrote a second epistle, and in it endeavored to correct the wrong thought some of them had obtained from his first letter. He bids them not to be "troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."—2 Thess. 2:2

Then Paul adds, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." (2 Thess.

2:3) The brethren at Thessalonica had understood Paul correctly concerning the manner of Christ's return and second presence. He would be present as a thief. The brethren would know about it while the world would still be in darkness.

The apostle did not correct this viewpoint because it did not need to be corrected. The wrong thought entertained by some of the church at Thessalonica was that Christ had already returned. This could not be, wrote Paul, because first there was to be a great falling away from the faith, an apostasy in the church which would make possible the development of the "man of sin," the "son of perdition," the "mystery of iniquity."

That was nineteen centuries ago. Church history records this foretold "falling away" from the faith. The "man of sin" did develop, and now, as Paul also prophesied, we see it being destroyed "by the brightness of His coming," or the brightshining of His *parousia*, presence. If it was important that the early church understand this matter correctly, when the event itself was nineteen centuries away, is it not even more important that we understand it clearly now, when we are actually living in the "day of the Lord"?

Undoubtedly it is, and surely if Paul were with us today, faithfully proclaiming "all the counsel of God," he would not put the doctrine of the second coming of Christ on the shelf, for fear the discussion of it would stir up con-

troversy, or be detrimental to his popularity among the friends. Neither would he hypocritically feign to believe one thing on the subject, while privately undermining the faith of the brethren in the blessed truth of the Lord's presence. Nor would this faithful servant of God, side-step the issue with the assertion that the fact of Christ's presence cannot be proved.

### Paul Opposed Sectarianism

Schisms in the church are contrary to the will of God. The most fruitful cause of divisions is the tendency to follow human leadership rather than the Lord and the truth. Sometimes divisions are brought about by "grievous wolves" which enter in among the Lord's people, "not sparing the flock." (Acts 20:29, 30) Paul warned the elders of Ephesus against this danger, and counseled Timothy that in his ministry to the Ephesian church he "charge" them that they "teach no other doctrine."—1 Tim. 1:3

If all in a congregation of the saints are wholly of one mind, endeavoring to serve one another and to glorify the Lord, a sectarian spirit is very unlikely. It is when some get divergent views which they persist in presenting to the brethren, or, when a teacher caters to the personal preferences of the brethren to build up a following for himself, that the Lord's people begin to take sides.

Paul condemned the church at Corinth because they were dividing their allegiance among human leaders, rather than giving it all

to God. Some of them were saying, "I am of Paul," but the apostle condemned this also. In this we have a wonderful example of Paul's faithfulness in declaring "all the counsel of God," for it reveals that he taught the truth even when it might have been to his own personal advantage not to do so. He could have warned the Corinthians that it was wrong for them to follow Apollos, and by implication could have allowed them to believe that it would be all right to follow him. But he didn't do this.

Paul even went so far as to condemn those in the church at Corinth who were saying, "I am of Christ." Certainly we are all to be followers of Christ. But perhaps in the church, even in those early days, they had those who claimed superiority over others on the ground that they followed no human leader. We have such today, and they make quite an ado about it. "We follow no man," is the claim of these particular sectarians of today—"We are of Christ."

All Christians are of Christ. Not to be of Christ is not to be a Christian. But if this claim is made in a sectarian spirit of boastfulness and aloofness from other Christians, then it is wrong, for it would be merely a masquerade for sectarianism. The human heart is deceitful, and if we are not watchful we will find ourselves sponsoring wrong viewpoints and doing it in the name of Christ.

Let us remember that according to the Master's own words, "Not every one that saith unto Me,

Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father which is in heaven."—Matthew 7:21

### Church Organization

Paul taught Christian liberty, but he did not advocate a state of chaos in the church. He taught that the affairs of the church should be conducted in an orderly way—that there should be properly appointed elders and other servants. He taught that God builds up His people by means of prophets, apostles, teachers, and evangelists, and that we should all be interested in the spiritual welfare of one another.

The fact that Paul gave these instructions as God's methods for edifying the body members of Christ indicates that he considered the matter a part of the important "counsel of God." It is well for all the Lord's people to bear these instructions in mind. We are not to be servile to one another, but neither should we be so "free" as to ignore God's arrangements for His people. There was a period in the history of typical Israel when, according to the Scriptures, every man did what seemed good in his own sight. (Judges 17:6) Such a condition in the church would lead to disaster.

### Christian Graces

Paul contended earnestly for all the fundamental teachings of Christianity, and he also stressed the vital necessity of applying these teachings in our daily lives.

In the 13th chapter of 1st Corinthians is recorded the apostle's masterful lesson on the subject of love, revealing the manner in which this godlike quality of our faith, our works, and our fellowship with the brethren.

In Galatians 5:19-24, the apostle counsels us to put off the works of the flesh, and in their place to put on the fruit of the spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." He then adds that they who are Christ's "have crucified the flesh with the affections and lusts."

Paul realized the necessity of Bible study for all those who would know the will of God, so he wrote to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—2 Tim. 2:15

The apostle knew, furthermore, that all who would live near to God need to exercise their privilege of prayer, so he wrote, "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thess. 5:17, 18

A very important part of all the counsel of God, as Paul understood the divine will, is the fact that the followers of Jesus are enlightened with the truth of the divine plan in order that they might be ambassadors for Christ;

so, frequently, throughout his writings, we find the apostle exhorting to faithfulness in "holding forth the Word of life." (Phil. 2:16) As a closing practical application of the marvelous truths concerning the resurrection which he presents in the 15th chapter of 1st Corinthians, Paul writes, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

The more we know of "all the counsel of God"; the better we understand the great doctrines of the divine plan; the more we empty our hearts of self and are devoted to the doing of God's will as revealed through the truth, the more we will abound in the work of the Lord.

We cannot be healthy spiritually except as we give heed to all of the truth, and permit its many parts to fill and inspire us to increasing faithfulness, as daily we lay down our lives in the divine service. It was because the Apostle Paul believed and taught all the counsel of God that he could say, in the face of threatened danger, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."—Acts 20:24



# The Christian's Four Freedoms

*"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death."*—ROMANS 8: 1, 2



THE BIBLE discloses four main things from which the true child of God, the disciple of the Lord Jesus Christ; is said to be delivered now, before his change into the likeness of his Lord in glory. The first in importance is his deliverance or "liberation" (Diaglott) from the condemnation of sin and death as disclosed by this statement of Apostle Paul. It will be noticed that this statement of the apostle doesn't indicate that we, as Christians, are freed from the effects of sin and death, but rather from the law of sin and death. There can be no question that in using this language the apostle was referring primarily to the law given to Israel at Mt. Sinai; for in the third and fourth verses he continues, "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin [margin, by a sacrifice for sin], con-

demned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

In the seventh chapter, verses 6 and 7, he writes, "But now we are delivered from the law, being dead to that wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust [margin, concupiscence], except the law had said, Thou shalt not covet." He further goes on to show that the law which was unto life, he found to be unto death. In other words, that law which was designed to show how life might be gained, he found to be the means by which he stood condemned before God.

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us," thus opening a way of

escape from the condemnation resting upon all humanity—Jew and Gentile alike. (Rom. 5:8) Counter to that law which further emphasized the inability of humankind to escape the penalty of sin—death—St. Paul declares there is now in evidence another law which he calls “the law of the Spirit of life in Christ Jesus.” This law, as the apostle so forcefully indicates, is operative only in them who are in Christ Jesus—those who follow in the way of suffering and sacrifice because of their love for righteousness and truth, even as He did, that they might also share in the glory promised to the faithful.—Psa. 45:6, 7; Heb. 1:8, 9

Few of those who have named the name of Christ, and even some of those who have been enlightened as to the plan and purpose of God with respect to the church and humanity, have fully realized what is comprehended in this liberation from the condemnation of sin and death through the “law of the Spirit of life in Christ Jesus.” Only the consecrated child of God has this realization. No longer is he subservient to the power and influence of sin, but being fully committed to the righteousness and truth of God and having the advocacy of Christ’s right-

eousness and standing in the imputation of His meritorious sacrifice, the way and course of all flesh in its selfish pursuits—even though some of them may be laudable enough from their standpoint—no longer controls his motives and interests. Hence the words of His Lord and Master have a deeper and more realistic significance to him, when he reads: “It is the Spirit that quickeneth [maketh alive]; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life.” (John 6:63) Therefore the Word of God through His beloved Son, Jesus, becomes his meat and drink, his elixir of life, the antidote for sin and its poisonous results, death.

#### CLEANSSED FROM ALL SIN

The Apostle John writes (1 John 1:7, “But if we walk in the light, as He is in the light, we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sin.” “From *all sin*”—can such be the case? Yes, from all sin due to the weakness and depravity of the flesh on account of the original transgression; but not from wilful, deliberate sin against light and knowledge. Such sin has to be expiated as indicated in the divine testimony of in-

stances of that kind.

But even in cases where wilful and partially wilful sin has been committed, and such sin is recognized for what it is and deeply regretted and consequent amends made, it is not held against the perpetrator. However, suffering and loss may be entailed as a consequence in order that the lesson may be deeply impressed. Such was the case with Paul for his persecution of the early disciples, and it is well that we take cognizance of this principle in connection with God's dealing with us. Other instances of this character might be cited, such as David, a man said to have been after God's own heart.—1 Sam. 13:14; Acts 13:22

If our sin has been more or less wilful, we can take consolation in the fact that we recognize it as such, and with the recognition thenceforth to resolve that we shall not be overtaken again. It is only when we treat with indifference such lapses and failures that our condition of heart may become calloused, with serious consequences to our spiritual lives and interests. If we have a tender conscience, it is a hopeful sign indeed, and the experience under the blessing and power of the Lord may prove to be a

strengthening of character and fortitude realizable in no other way.

This should not be construed to mean that wilfulness on our part is commendable, nor that God looks upon it with sympathy and favor. Some personalities are inclined to be of a wilful disposition, and such are likely to be strong, determined characters. Such was Paul. It required more than an ordinary experience to make him see his mistaken zeal. And that may be true of others of the Lord's people—God alone knows what is best suited to produce the desired results.

However, let us ever be mindful of the fact that all wilful sins require expiation and are not forgiven in the sense of absolution, even though the grace and favor of the Lord may not be lost. Experience and the numerous instances recorded in the Scriptures remind us of this fact. We can be assured, however, that the chastening hand of the Lord is designed for our recovery and ultimate good if we are rightly exercised thereby, and do not repine nor resent it as inconsequential and unnecessary; for He is "longsuffering to us-ward [the believers], not willing that any should perish, but that all should come

to repentance."—2 Peter 3:9

#### VICTORY OVER DEATH

But the blessing to us is in the realization that we have such a benign, divine Advocate with the Heavenly Father, through whom we can obtain at all times and in all places the needed grace and strength to help us in overcoming our natural weaknesses and infirmities. As an illustration of this, a sister who had been connected with the truth movement for many years and had been closely associated with Brother Russell, expressed considerable concern over a habit she couldn't seem to overcome, try as she would to do so. She was very much perplexed about it and wondered whether the Lord held it against her. To compose her anxiety over the matter, she was advised not to permit it to become an obsession, but to endeavor to direct her mind toward the Lord's abiding confidence in her and to continue to apply to Him for the needed grace to help—exercising faith that He knew her every weakness, and could cover those unintentional lapses with the merit of His vicarious sacrifice and would provide eventually the means of escape from her trying experience. Not long after this she

went to her reward. Blessed hope of ultimate complete "liberation" from and victory over the great taskmasters, sin and death!

#### FREEDOM FROM THIS PRESENT EVIL WORLD

The second thing from which the Christian is now said to be delivered is "this present evil world." In his message to the churches of Galatia, Paul writes, "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world." (Gal. 1:3-5) How can it be said that we are now delivered, or rescued (Emphatic Diaglott), from this present evil world or age? We are still living in it—but there is one thing ever to be kept in mind and that is, from God's standpoint, and from our own as new creatures in Christ Jesus, while still in this evil age and under its oppressive administration, we are no part of it. We are to have no part in its ways, schemes, and plans, no matter how appealing they might be made to appear and no matter how highly regarded they may be held by the world and the worldly church. Our Lord and His apostles set us the example

in this respect. They entered not into the politics, social reforms, etc., of Israel, neither were they ordained by the Sanhedrin.

God has decreed that this evil order and age shall come to an end, and due to human selfishness it is to be a calamitous, precipitant end. It can no longer stand in the light of the new day now dawning—in the light of His presence. It is God's determinate counsel that nothing of Satan's degenerating and disintegrating order shall be carried over into the new dispensation of grace and truth. (Isa. 65:17; Rev. 21:1-5) Hence His people cannot afford to enlist their time and energy toward the perpetuation and extension of that which God has ordained shall soon end, and upon which His wrath is to be visited.—Isa. 13:9; 26:21; 34:8; Jer. 51:6; Zeph. 3:8; 2 Pet. 3:7, 10, 11

The secret of our triumph, our victory over this evil age, lies in the fact that Christ died for our sins and that He has called us out from the world and the worldly church organizations that we might not partake of its spirit of rivalry, vainglory, pride, ambition and acquisitiveness. Our lives henceforth are to be controlled by His Holy Spirit of love as contrasted with the

self-interest and selfishness so predominant in the world.

Thus being governed by the Holy Spirit, we are privileged to escape much of the care, anxiety and rancor with which the closing scenes of these evil times abound. None of the cares of this life, the deceitfulness of riches, the earthly rewards and emoluments, nor the tinselled, tawdry display of the hierarchy could tempt the Master from the course outlined for Him by His Heavenly Father—the course that brought suffering and death upon Him. Neither could any of earth's allures distract nor deter His faithful apostles from thus following in His steps. And this same attitude and determination should characterize every true follower of the Lamb whithersoever He goeth. Let the world count us fools for Christ's sake—What of it? What if we lose our earthly lives with its interests and pleasures?—we have a faith, a hope, a love that surmounts all these. And, if faithful to our trust, we have a more enduring and eternal estate awaiting us in the great beyond. Let, then, the world taunt us with remarks about our interests being but visionary and illusive, and our ideals a mere hope. Let us continually ask ourselves whether we prefer the

present unsatisfactory things of this decadent order to the inward sense of peace and joy which is the heritage of every true child of God and the promise of a future of glory, honor and immortality—the divine nature. Christ has taken all the sting out of death and is victor over the grave. (1 Cor. 15:55) No, the gates of hell (the grave) shall not prevail over His true church. (Matt. 16:18) What, then, shall we fear? "What can man do unto us?"—Psa. 56:4, 11; 118:6

OUR PRESENT ADVANTAGES

Let us remind ourselves, too, of the great enlightenment that has come to us as the result of our consecration to do His will. We have learned to know our Heavenly Father in the true light of His character and purpose, not only for His church but for all men. We have come to know something of His peace—the peace which passeth human understanding. (Phil. 4:6, 7) We have been enabled to see the stately steppings of our God as they have been unfolding through the pages of history and to realize that we are now witnessing the closing scenes in the drama of the ages.

We have been privileged to enjoy many advantages over

those who have lived and fought the good fight of faith in past ages. But we see, however, that these advantages have not always brought forth the gratitude, and desire to know and to do that which would be pleasing to the divine Creator; but, instead, have led many to believe they will succeed without God. Alas! they see little or no need for His plan of redemption. They are sufficient unto themselves and they think they can satisfactorily solve all their problems without recourse to His methods and ways.

Hence with all the present-day benefits of these closing days of a dying world-order, we see more distress, more suffering, more bungling than at any time in the world's history. How glad we should be that we have been called out of the confusion of tongues of mystic Babylon; with its pride, ostentation, boasting, arrogance, blasphemy, and idolatry; into the haven of His counsel and rest, that we may show forth His praises both now and forever.—1 Peter 2:9

FREED FROM THE  
POWER OF DARKNESS

The third thing from which the apostle declares we are delivered is the power (author-  
(Continued on page 35)

# TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What prophet became famous just before Jesus started His ministry?

2—(a) Of what city was Abraham a native? (b) Why did he leave his native land?

3—Who is the chief cornerstone in the building of God?

4—The disciples did not receive the Holy Spirit until Pentecost. (a) Why was it not given to them during the earthly life of Jesus? (b) What was the result of this outpouring of the Spirit in the lives of the disciples?

5—In Zechariah 9:9 we read, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." To whom does this prophecy apply?

6—Speaking of the Four Freedoms, will the time ever come when man will have freedom from dimming eyesight and failing hearing?

7—Finish this text: "Blessed are the meek: . . ."

8—To whom does the "meek"

refer in this Beatitude?

9—What is the difference between the "end of time" and "the time of the end"? Are these scriptural terms?

10—What relationship does aeronautical, electrical, and scientific knowledge bear to fulfilled prophecy?

11—Have we definite proof in the Bible that David did not go to heaven when he died? Where did he go?

12—Which is correct, (a) The wilfully wicked will be sent to a place of fire to be everlastingly tormented, or (b) The wilfully wicked will be everlastingly punished by death?

13—Genesis 22:17, 18 reads: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the families of the earth be blessed; because thou hast obeyed My voice." To whom were these words spoken, and under what circumstances?

14—Who did Abraham typify in this offering, and of whom was Isaac a type?



(Answers on page 34)

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WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

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# AUGUST READING

## Studies in The Scriptures -

### *The Atonement between God and Man*

**1** What is one of the chief battles of those who walk in the narrow way, following in the footsteps of Jesus?—Pages 110-117; Dawn edition pages 120-128

**2** What was the four-fold joy set before Jesus, which enabled Him to endure the cross?—Pages 118-122; Dawn edition pages 128-133

**3** Why was it necessary for Jesus, as the Redeemer, to bear the griefs and carry the sorrows of the world?—Pages 122-128; Dawn edition pages 133-140

**4** In what sense was Jesus the son of David, and when did He become David's Lord?—Pages 129-135; Dawn edition pages 141-148

**5** In what sense is Jesus both the root and the offspring of David?—Pages 135-141; Dawn edition pages 148-153

**6** Why is Jesus, the Son of God, referred to in Isaiah 9:6 as the Everlasting Father?—Pages 141-148; Dawn edition pages 154-161

**7** Since Jesus is the Son of God, why do the Scriptures refer to Him as the Son of Man?—Pages 149-156; Dawn edition pages 163-170

**8** In what sense was it true that there was no beauty in Jesus that the people should desire Him?—Pages 156-162; Dawn edition pages 170-177

**9** When did God pour out His Spirit upon the church, and when will He pour it out upon all flesh?—Pages 163-169; Dawn edition pages 179-185

**10** What is the root meaning of the Hebrew and the Greek words translated "spirit" in the Bible?—Pages 169-174; Dawn edition pages 185-191

**11** How does the operation of the Holy Spirit in Christians differ from the way it operated on the minds of the prophets?—Pages 174-182; Dawn edition pages 191-199

**12** What is the spirit of anti-Christ, and how can it be identified?—Pages 182-187; Dawn edition pages 199-204

**13** What has been the two-fold commission of the Holy Spirit throughout the Gospel age?—Pages 187-193; Dawn edition pages 204-210

**14** Why is the Spirit of God referred to in the Scriptures as the "Holy" Spirit?—Pages 193-201; Dawn edition pages 210-218

**15** What is the difference between the gifts of the Spirit and the fruit of the Spirit?—Pages 201-208; Dawn edition pages 218-226

# NG CALENDAR

## - *The Books for Every Month*

**16** What are the three baptisms of the Holy Spirit? Are any of them to be repeated?—Pages 209-216; Dawn edition pages 227-235

**17** What is the difference between praying to be filled with the Spirit and praying for a baptism of the Spirit?—Pages 217-225; Dawn edition pages 235-244

**18** What is necessary on the part of the Christian in order to enjoy the witness of the Holy Spirit?—Pages 226-233; Dawn edition pages 245-252

**19** What are some of the ways in which the Holy Spirit bears witness with our spirits?—Pages 233-239; Dawn edition pages 252-259

**20** What is the difference between justification by faith in this age and justification by works in the next age?—Pages 239-244; Dawn edition pages 259-263

**21** What is the Holy Spirit of promise, and how are we sealed by it?—Pages 244-248; Dawn edition pages 263-268

**22** In what way does the Holy Spirit aid in giving the Christian soundness of mind?—Pages 249-255; Dawn edition pages 269-276

**23** In what way does the Spirit of a sound mind broaden and deepen character?—Pages 255-262; Dawn edition pages 276-283

**24** In what sense is it possible for a Christian to grieve the Holy Spirit? Pages 263-268; Dawn edition pages 285-290

**25** What is the sin against the Holy Spirit, and why can it not be forgiven?—Pages 268-274; Dawn edition pages 290-296

**26** How does the Holy Spirit operate in appointing servants in the church?—Pages 274-280; Dawn edition pages 296-303

**27** What is the meaning of the apostle's statement, "Ye know all things"?—Pages 280-287; Dawn edition pages 303-310

**28** How does the Holy Spirit "reprove the world of sin, and of righteousness, and of judgment"?—Pages 287-295; Dawn edition pages 310-318

**29** Can one believe in the trinity, and at the same time believe that Jesus was "made flesh"?—Pages 295-299; Dawn edition pages 319-324

**30** What wrong conclusions result from applying scriptures to the world which are addressed to the church?—Pages 301-307; Dawn edition pages 325-331

**31** What is the original root meaning of the Hebrew word *ruach* and the Greek word *pneuma*?—Pages 307-313; Dawn edition pages 331-338

# ANSWERS To Test Your Knowledge Questions (See Page 31)

1—John the Baptist, the forerunner of Jesus.

2—(a) Ur of the Chaldees—Genesis 11:31 (b) God instructed him to do so.—Genesis 12:1-3

3—Jesus Christ, “disallowed indeed of men, but chosen of God, and precious.”—1 Peter 2:4-6

4—(a) Christ had to die before anyone could be given the Holy Spirit as an evidence of begetting to spiritual life. (b) The result of the begetting of the Holy Spirit was to discern spiritual truths and more clearly to comprehend the divine plan.—John 16:13

5—This prophecy, far in advance of the time, foretold Jesus’ triumphant entry into Jerusalem, when the populace proclaimed Him King. It is another link in the chain of evidence that Jesus was the Christ, the “anointed” of the Lord.

6—Yes. Isaiah 35:5: “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.”

7—“for they shall inherit the earth.”—Matthew 5:5

8—Meekness does not mean weakness. The truly meek are the kind-hearted and gentle, the tractable and teachable, often taken advantage of today, but who, through their submission to the rule of Christ’s righteous government, will quickly attain perfection when God’s will is “done on earth as it is in heaven.”—Matt. 6:10

9—The “end of time” is not a scriptural term; it is used as a synonym for “eternal.” “The time of the end” is a scriptural term. Daniel 12:4 refers to the present time which marks the end of the old order of unrighteousness.

10—Daniel 12:4 says that the increase in knowledge and the running “to and fro” would mark “the time of the end” of this old order of war and trouble.

11—In Acts 2:29 and 34, Peter is recorded as saying: “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead, and buried, and his sepulchre is with us unto this day.” “For David is not ascended into the heavens.” In 1 Kings 2:10, we read, “So David slept with his fathers.”

12—(b) is correct. “The wages of sin is death,” not eternal torment. Everlasting death is everlasting punishment.—Romans 6:23; Matthew 25:46

13—To Abraham when he demonstrated his willingness to do God’s will even to the sacrificing of his son Isaac.

14—Abraham was a type of Jehovah God. Isaac was a type of Christ. “For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”—Hebrews 11:17-19; John 3:16

## Prove All Things

(Continued from page 30)  
ity, dominion) of darkness. This statement is found in Colossians 1:12-14, and reads: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power [dominion, authority] of darkness and hath translated [Diaglott, caused a change of sides] us into the Kingdom of His dear Son [margin, the Son of His love]." In this statement the power of darkness is contrasted with the light of the coming reign of righteousness of Christ's Kingdom. And into this Kingdom of righteousness we are now said to be translated.

As we consider the darkness of the past six thousand years with all its suffering, sin and death; its subtle and hideous hobgoblins and nightmares; we are reminded by this text of Scripture of all the beauties of true holiness and righteousness of the new day. It has been well said, "Darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon Thee, and His glory shall be seen upon Thee [The Christ, head and body]."

This also reminds us of the contrast between these "last days" of the old order, and the

past, with regard to artificial lighting. Much of the drunkenness, rioting and crime of the past was committed under the cover of the darkness of the nighttime. While that is still true of our day, it is not as common as it was before the means of turning night into day became so general. However, the light of day is more likely to uncover and expose those who are committed to evil and criminal practices.

#### BLIND LEADERS OF THE BLIND

When our Lord was apprehended by the religious rulers, He used the expression, "the power of darkness." And the Apostle Paul writes that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." (Luke 22:53; Eph. 6:12) It is often those who appear to be serving the right and the truth and generally recognized as representing law and order, who are the most flagrant violators of honesty, truth and righteousness. It was so in the days of the Lord and His apostles, and it is true today. Oftentimes it is through deceit and fraud that they wield power and influence over the people—and the people are either unable or

unwilling to resist. Largely influenced by personal bias, prejudice, "party spirit," and often intimidated by threats of one kind and another, they readily espouse the cause of those misleading them into a state of irresponsibility and eventual chaos. Generally speaking, it is a case of the "blind leading the blind," and all falling into the ditch of despair and disillusionment.

The Prophet Isaiah (3:12, 13) recounts just such conditions when he says, "As for My people, children [the immature in understanding] are their oppressors, and women rule over them [contrary to the divine arrangement, the churches dictate what they shall and shall not believe, setting aside individual faith and faithfulness and the spiritually guided conscience], O My people, they which lead thee cause thee to err, and destroy the way of thy paths. The Lord standeth up to plead, and standeth to judge the people." Again in Jeremiah 5:31: "The prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so: and what will ye do in the end thereof?"

The Prophet Malachi shows (3:15-18) that after the Lord makes up His jewel class, the

"little flock" to whom it is the Father's good pleasure to give the Kingdom, then they shall return, and discern between the true servants of God and the false. But meanwhile, the true Christian, having espoused the cause of righteousness and truth, the Lord's cause, is no longer influenced nor cajoled into cooperation with these powers of darkness; their destruction being inevitable in this, the day of His bright shining and appearance.—2 Thess. 2:7-12

#### FREED FROM EVERY EVIL WORK

The fourth and last thing from which we are now delivered is "from every evil work." This statement is found in Paul's last letter to Timothy, written shortly before his second and last appearance before Nero (2 Timothy 4:18): "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly Kingdom: to whom be glory for ever and ever. Amen." When the apostle wrote these words to Timothy, he had reason to believe his end was near at hand. He had carried the message of the Gospel of God's Kingdom to come, far and wide throughout the then known world and had, to the best of his ability, endeavored to follow on to know his

glorious Master even though it entailed suffering and privation. He also had received some remarkable manifestations of His favor and blessing in the abundant revelations, the gifts of the Spirit, and a glimpse of His glory.

Being a strong, resolute character with a keen intellect, the Lord had seen the great possibilities in Paul for spreading the Good News; also, how much he would be called upon to endure for His name's sake. Therefore, the apostle had become inured to suffering and trial for the interests of the truth and those who would espouse it through his ministry. Nothing could swerve him from the course the Lord had outlined for him. No machinations of the adversary and his blinded emissaries could influence him away from the course of faith and faithfulness to God and His Christ.

It is not to be wondered therefore that he could write with such confident assurance that the Lord would deliver him from every evil work and preserve him unto His heavenly Kingdom. We may not be privileged as was Paul to have such remarkable manifestations of our Lord's favor and blessing, nor to be used so extensively in His service, but whether used

much or but little, we, too, as God's devoted children, can have the same assurance of His protecting power and ultimate deliverance from every evil work or device that might be employed against us. To those who have His Word and Spirit in their hearts and are yielding to His direction in their lives, the prophet gives the assurance, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."—Isaiah 54:17

Even in the midst of present-day distress and perplexity of nations, the Christian surely can lift up his head in praise and thanksgiving to the God of all grace and truth, for the clear unfolding of His purposes concerning him and all men. And having a consciousness of the divine presence through the testimony of His Word and the imbibing of its Spirit of holiness, he can have a realization of freedom from the condemnation of sin and death; freedom from the present evil world; freedom from the powers of darkness; and freedom from every evil work.

# Faith, the Gift of God

*"And shall God in any wise execute the vindication of His chosen ones? . . . I tell you He will execute their vindication quickly! Nevertheless though the Son of man do come will He, after all, find this faith on the earth?"—*

LUKE 18:7, 8, ROTHERHAM



ONE of the great tests on the Christian church from the days of the apostles until now has been faith. Jesus said that if one possessed faith, even as little as a grain of mustard seed, he could move mountains. (Matt. 17:20) The trial of our faith is one of the important things which the Apostle Paul continually points out as a great test of Christian character. James says that it develops patience, and his idea of patience is not mere quiescence, a static condition; nor is it fatalism, which placidly disposes of all problems on the easy assumption that what will be, will be.—James 1:3

Faith, according to the scriptural viewpoint is a vital, living thing which develops and increases through exercise, and manifests itself in activity. Faith, says Paul, has substance, it is the evidence or conviction of things which cannot be detected by the use of the natural

senses alone.—Heb. 11:1

One of the first things in which the true Christian manifests faith is in the existence of God. No man has seen God at any time, yet Jesus said to Philip, "He that hath seen Me, hath seen the Father." (John 14:9) Jesus is an actual character of history. He doesn't have to be imagined. He lived here on earth; men saw Him and touched Him. They heard His words; they witnessed His miracles. Jesus, the Son of God, the "express image of the Father's person," was known of men and could be believed in by men. Yet few indeed, even in the days of His flesh, accepted Him for what He claimed to be. Heb. 1:3

Most people living on the earth today exercise faith in some manner, although many deny it and scoff at the idea that they have faith in anything. One such hard-headed agnostic continually scoffed at the idea of

the Christian God, and declared on all possible occasions that he had faith in nothing but what he could apprehend through his five natural senses. He claimed that apart from the evidence of physical senses all other things were nonsense.

Upon one such occasion when he was making his usual argument against the existence of God, a listener quietly interposed the suggestion that the agnostic gentlemen exercised a very considerable degree of faith every day of his life in something which could never be revealed through any physical sense. The agnostic scoffingly demanded proof of such a statement. He was asked the simple question, "Who is your father?" The question baffled him, and he was unable to answer.

How could he answer? For no man may know of his own knowledge, who his father is. He accepts a certain man as his father because of faith in the integrity of his mother. So the questioner pointed out, and went on to show that in like manner many have been convinced of the existence of a Heavenly Father because of the evidence produced by their mother—the earth.

The Psalmist continually sings of the marvelous works of God

as evidenced in the earth which He had created, and in the heavens which He had ordained. To him the mighty example of nature spoke continually of a God whose wisdom transcended that of all His creatures. And many of the world's greatest scientists, in the final analysis, have been compelled to agree with David. None but God could have done this!

The great advances in all the fields of science in the past century and a half stem from the original thinking of intelligent men of the past. With an ever increasing understanding of the forces of nature have come many mechanical devices designed to utilize some of these forces and to overcome others. When Sir Isaac Newton advanced what he termed "the law of gravitation," it opened the way for still further thought and investigation and had a profound influence upon those who were interested in mechanics. Unquestionably the rapid strides that have been made in the science of aeronautics can be traceable to the stimuli of thought as a result of Newton's findings.

Superficial thinkers would have us believe that all natural laws are the result of blind chance. What amazing chance it must have been that arranged

the great inter-related forces in such a remarkable manner that a multitudinous universe of stars, planets and satellites may function in harmonious relation one to another and without mishap. We cannot begin to contemplate the result of any possible dislocation or failure of any one of these integral parts harmoniously to continue in its proper sphere of operation. What a catastrophe would be the result of such a mishap!

The Psalmist expressed the proper viewpoint when he wrote of the glories of the heavens: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained." And again, "The heavens declare the glory of God; and the firmament showeth His handiwork."—Psalm 8: 3; 19: 1

Mankind, with great inventiveness, has made much use of the known natural forces, such as the power of steam and electricity, and yet the greatest geniuses of this or any other day admit that they have by no means exhausted the possibilities of the utilization of these and other energies. And when we think of the great strides that have already been made in this connection, it should make us all pause to reflect upon the

majesty and greatness of the God who made all these things possible for us to enjoy. And how much richer and more abundant will be the lives of those who are brought forth to the full clear light of the glorious new day now only dawning.

Heat and cold are natural forces. Everyone is aware of this fact. Scientists and inventors have made use of these opposing factors in various ways. They understand to some extent their effects on various substances, and harness these cosmic energies as the servants of their wills. And yet, if it were not for certain strange departures from the general action of these forces, life would have vanished from the earth ages ago; in fact, earth today would be merely an ice-bound mass rolling lifeless through space.

Heat generally expands, and cold generally contracts matter. Yet in the case of the action of freezing cold on water the effect is to expand it instead of to contract it. Consider what that departure from the general effect has meant to this earth! Through expansion, ice becomes lighter than the water from which it is made. Were it to follow the customary law of nature and contract with freezing, the ice would be heavier than

the unfrozen water, and cause it to sink to the river bottoms, so that as a consequence our rivers would become solid ice, which even the summer heat would not dissolve.

How fortunate, too, that anti-mony among the minerals is an exception to this law of nature also! Because of this exception it is impossible for us to secure clear-cut edges on our printing types by the mixing of this metal, which contracts, with other metals, which expand under heat.

Did blind chance, when bringing the forces of heat and cold into existence, reason these differences? Or were these variations the result of the wisdom of an intelligent Mind which designed them to do specific things in certain predetermined ways? Rational thinking can come to but one conclusion, and that is the latter.

Not to labor this argument unduly, let us pose a question. If blind chance brought these natural forces—heat, cold, magnetism, electronic, centrifugal, centripetal and other forces—out of, let us suppose, an original state of chaos, then could we have an assurance that such chance, being blind and not subject to superior control, some time might not fail to function in an orderly

fashion and thus revert to that original state of chaos?

But we know better than that. We can see how these various forces even though seemingly in conflict with each other are brought into a condition of harmonious operation. Throughout nature and the entire universe, we see order and effective control of all the varied and sundry forces. Even the power of what we call friction, which ordinarily acts as resistance, is brought into useful employ. We learn that this earth is constantly being bombarded from without by meteorites and were it not for the friction generated by earth's atmosphere, dissolving them into ineffectual gases, no one would be safe. As it is, occasionally one or more of them succeed in reaching the earth's surface without doing serious damage. Who would venture to assert that this happens without superior control? Remember, too, that friction which works against all moving objects brought into contact with each other, was the means by which early man started fires to create warmth for himself. We might multiply examples of the utility to which the forces of nature have been applied by intelligent manipulation.

Consider, too, what might be

the serious consequences were not the gravitational pull of the earth greater than the forces opposing it, such as radiation pressure—centrifugal force, as it is sometimes called, the power that would throw off into space any detached object. While Prof. Einstein's theory of relativity may render void much of Sir Isaac Newton's law of gravity, nevertheless we know that the earth's pull has much to do with the stability and balance of things upon this planet, Earth. Whether we call it the center of gravity or the "center of mass" as some are inclined to do who find fault with the use of the term "gravity," all who have given this and kindred scientific subjects any serious thought are aware of its existence and power.

These and scores of other examples demonstrate the existence of a directing Mind and Personality greater than the laws which control the forces of nature. From time immemorial all tribes and nations of mankind have used some form of expression of reverence for a creator, a God, whom they have adored as the Giver and Supporter of life.

Only those who assume a superior intelligence to that of the Creator, and generally those en-

joying the advantage of so-called higher education, have attempted to deny His existence. Truly, as the Psalmist declares, it is a fool who says in his heart, "There is no God." (Psa. 14:1) And Solomon, the wise man, adds his word, "The fear [reverence] of the Lord is the beginning of knowledge, but fools despise wisdom and instruction." (Prov. 1:7) And again, "A dullard delighteth not in understanding, in nothing save the exposing of his own heart."—Prov. 18:2, Rotherham

Perhaps in many hearts the first glimmering of faith in a Creator has come from observation of the things which He has created. Such faith, weak as it at first may be, was a gift of God; for it was engendered by the things which He gave for man's enjoyment and edification. But God expects more from His creatures than a mere acceptance that He "is." The Apostle Paul tells us, "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him."—Heb. 11:6

The pleasing of God is man's everlasting work, and should be His eternal pleasure; for the creature is not greater than the Creator. "Thou art worthy, O

## FAITH, THE GIFT OF GOD

Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created."—Rev. 4:11

God, we are told in the divine record, created heaven and earth and mankind to fill the earth, then ceased from creative work, and rested. After long years, one more creative act is being performed through the instrumentality of His Son, His active Agent in all work of creation. This is the development of the "new creation." "Therefore if any man be in Christ, he is a new creature [a new creation, Diaglott]; old things are passed away: behold, all things are become new."—2 Cor. 5:17

The experience of coming into Christ is a tremendous test of faith. It is seldom done in the heat and fervor of an emotional upset, or through the false excitement of the so-called "revival" spirit. Conversion of such a nature seldom lasts; for it is largely founded on emotion, sentiment, feeling, no doubt with a worthy objective, but ill adapted to stand the long-drawn-out waiting time for His appearing.

The faith of the Christian must be exercised in many ways. Few humble, honest and sincere people have difficulty in recog-

nizing themselves as sinners in the eyes of God. Few but will recognize the application to themselves of the universal condemnation in Adam's sin and sentence; for all are the children of one human father and his disobedience to God's righteous law brought disaster upon him and his unborn children. Few, therefore, but will recognize the need of help in getting rid of Adamic condemnation, and that help is provided by the sinless Jesus.

Unfortunately, unworthy exponents of the Christian faith have become dazzled by visions of earthly elevation and places of power. Millions of people calling themselves Christians have become the measuring stick of the success of the earthly church called by His name.

In the search for some formula to attract the crowds, therefore, every means has been pressed into service to compel as wide an acceptance of the name of Christ as possible. Civil law was enlisted on the side of the church to facilitate mass conversion from heathendom. This was followed by the tortures of the Inquisition to force the non-converted into the fold of the mother church, and through fear to keep them there.

When such methods still failed in their purpose, the church and

its various branches sought compromise after compromise to find a new formula which the masses would be willing to accept, and, added to the easing of doctrinal restrictions, came a grist of added inducements—clubs, young people's rallies, suppers, picnics, gambling games in church parlors—and a still further easing of the requirements of knowledge and belief, until today one may call himself a Christian and know nothing of Christ other than His name. How true is the apostle's forecast, "that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. 3:1-5

Redemption through the shed blood of Christ has become almost anathema to the larger denominational churches. They can, however, still corral members through substitutionary sacrifices of the Mass, or even through the repetition of the simple shibboleth, "The fatherhood of God, and the brotherhood of man."

Many churches today ask rather less of their flocks than does the Rotary Club of its members, "He profits most who

serves best," for the church expects little of personal service from its members. Its principle is, "Give us your money and we'll buy the needed services"—from minister, choir-singers and musicians, publicity director, etc.

The truly consecrated child of God, intent on serving faithfully, sometimes finds difficulty in reconciling the ease of such lip-service to God with what he believes to be the requirements of the Christian life: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service."—Rom. 12:1

Paul, the understanding explainer of the puzzling aspects of the Christian life, places the matter thus: "I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long-suffering, forbearing one another in love; . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, . . . that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but

speaking the truth in love, may grow up into Him in all things, which is the head, even Christ."—Eph. 4:1, 2, 13-15

Continuity of purpose, continuing to "run with patience the race" "for the prize of the high calling of God," is evidence of growth in faith—the faith that is the hallmark of a member of the new creation which God purposed as a signal favor to those members of His human creation capable of exercising faith in the divine plan and being faithful thereto.—Heb. 12:1; Phil. 3:14

But faith has strange meanings to the minds of some saints. Stubbornness is sometimes mistaken for determination, and credulity for faith; for one may be set and determined along wrong lines, and by such misinterpretation, become confirmed in error.

Much trial and difficulty has come to the truly consecrated children of God in recent years through too great emphasis being placed on the question of one's loyalties. Loyalty to man-made and man-directed organizations has been made a requisite of Christian belief, and in the closed minds of many, blind, abject loyalty of this nature has replaced faith in the redeeming power of Christ. "Thus saith

the Lord" has been replaced by "thus saith the organization" or "thus saith brother so-and-so" and it is made to appear that "faith" in such authority will be counted unto the believer for righteousness.

How grave is that danger when we consider the case of those who came—as told in the parable—to the Lord and said, "Look what great things we have done in Thy name," and He replied, "Depart from Me, I never knew you." The things done in His name were not the things done by His command.—Matt. 7:22, 23

Others, again, believe that unswerving faith in a system of chronology which they imagine foretells the exact time of their glorification will gain them the Kingdom. Yet many crowns have been lost because the race was run with patience up to a pre-determined date, and because the winning flag did not go down at the precise moment decided upon, the pace slackened and finally the runner stopped. "He that endureth to the end shall be saved."—Matt. 10:22. 24:13

The faith of some is shaken because of the falling away of others whom they have grown to love and respect. They see once zealous brethren apparent-

ly tire of the steady endurance required; they see them drift after strange gods, looking for newer and more exciting truths (?) to replace the older, well-worn understanding, and they say, "if brother so-and-so, who is much better versed in the Scriptures than I, finds the old paths no longer interesting, then surely I need no longer "press toward the mark." (Phil. 3:14) Misplaced faith in others can be misleading and can result in spiritual disaster. There is one source of inspiration, no matter how much help may be obtained through others, and that is by looking unto Jesus, the Author and Finisher of our faith."—Heb. 12:2

With many, faith has been translated into adherence to a party or to an organization which, through loud-swelling self-praise has denominated itself the Lord's only channel of knowledge and instruction. Such was, and still is, the character of the Roman Catholic Church, replacing the inspired Scriptures with its own system of ritual and worship, and Christ with its own pope. It took into its keeping the consciences of its adherents, and denied to all the right of personal investigation of its claims, and access to the inspired Word.

Similarly, the claims of modern imitators of that church; blind, unreasoning faith in them can lead only to spiritual sloth and ultimate spiritual death; for true "faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17) Much danger, our Lord pointed out, was to come in the latter days from the teaching of false Christs; from delusions spread among the flock which might deceive, if possible, the very elect; from the spirit of the world creeping in because the coming of the Lord might seem to be delayed.

It would appear that the patience of faith might be one of the last great tests on the church; that self-inflicted disappointments would try the patience of the saints almost to the breaking point. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry."—Heb. 10:35-37

At no time has God left His people without instruction and guidance if they have been willing to bestir themselves to find it. But all too often the desire

## FAITH, THE GIFT OF GOD

for ease and comfort, the fear of criticism, the wish to avoid controversy, has prevented His people from getting the full advantage of the Father's provision for them. Consider Christ's words, "Where two or three are gathered together in My name, there am I in the midst of them." (Matt. 18:20) Thus, when meetings of the consecrated saints are arranged, and it is possible, even at the expense of some personal comfort, for one of His children to be there, that is where Christ is, and that is where His blessing is to be obtained.

Those who, today, hold up the torch of His teaching in the world are those who have a complete and abiding faith in the truth of His Word. Paul says, "Ye are our epistle written in our hearts, known and read of

all men: Forasmuch as ye are manifestly declared to be the epistle of Christ . . . written not with ink, but with the Spirit of the living God."—2 Cor. 3:2, 3

To know Him and to have faith in His plan of salvation for both the church and the world, is to preach His gospel in our daily lives, to "do with our might what our hands find to do," for faith without works is dead." Thus do we demonstrate that the gift of God, this knowledge of His plan and purpose, this "faith once delivered unto the saints," in the sureness of His word is, in our hands, put to good service and is an assurance of ultimate victory. "For . . . this is the victory that overcometh the world, even our faith."—1 John 5:4

—Contributed



*OUR lives are songs; God writes the words,  
And we set them to music at pleasure;  
And the song grows glad, or sweet, or sad,  
As we choose to fashion the measure.*

*We must write the music, whatever the song,  
Whatever its rhyme or metre;  
And if it is sad, we can make it glad,  
Or if sweet, we can make it sweeter.*

# Sunday School Lessons

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## ISAAC'S HERITAGE

AUGUST 5—Genesis 24:10, 15-20, 34-36, 61-67

GOLDEN TEXT: "I have a goodly heritage."—Psalm 16:6

WHEN Abraham was 140 years old and his wife Sarah had been dead three years, his son Isaac was forty years old. This heir of the most wonderful of the divine promises did not go to seek a wife for himself, probably because too bashful. Then Abraham called Eliezer, the steward of his household, and directed that he take ten camels and go a distance of about 500 miles to the vicinity in which Abraham was born, and where his brother Nahor and family still lived. Eliezer went under the general direction that he should find a wife suitable for Isaac and bring her to him.

The entire story is told with a beautiful simplicity quite convincing to the unprejudiced. The characters described by the historian were not savages, much less cousins of monkeys, as evolutionists would have us think. And the story itself is peculiar enough in its setting to assure us of its truth. A fabricator of such a narrative will scarcely picture his hero as

obtaining a wife under the circumstances here set forth, nor was this the custom of that time nor of any time, nor of any people, so far as we have knowledge. The procedure was in every way unique.

Only recently have Bible students learned why the matter was so arranged. It was evidently to illustrate to us a great spiritual design, which has been more than eighteen centuries in process of accomplishment. The type fits to its antitype in a manner not to be misunderstood.

Abraham typified the Heavenly Father, Isaac typified the Lord Jesus (his forty years typified in due time), and Eliezer typified the Holy Spirit. In due time, the Father sent the Holy Spirit to gather the elect company which will constitute the bride, the Lamb's wife. As in the type Abraham did not take a wife for his son from among the heathen, so in the antitype God did not select the bride of Christ from the heathen. As Eli-

ezer went to those who were related to Abraham, and believers in God, so the Holy Spirit was sent only to believers, to select from them the bride class.

**The Bride Class Originally Jewish**

The Jews were in fellowship with God under their Law Covenant, and to them only the Holy Spirit originally went. Later, in God's providence, the door was opened to the Gentiles. This was not in the sense of accepting all Gentiles to the bride class, but merely of permitting them to hear the Gospel, in order that such as heard and responded might as believers draw nigh to God, and be permitted to join the bride class when they fully consecrated themselves to God—the antitypical Rebecca enduring the trials and perils of the journey to the antitypical Isaac. From this standpoint, today's study is not only beautiful and interesting, but highly instructive.

**Rebecca at the Well**

Abraham's servant, loyal to his commission, faithful both to the father and to the son, sought earnestly the proper person of Abraham's desire, assured that Isaac, the heir of such precious promises, should have a suitable companion and helpmate. When he came to the place appointed, the city of Abraham's brother, Nahor, he was alert. He found Rebecca, the daughter of Bethuel, the granddaughter of Nahor, at the well, caring for the sheep. This is interpreted to signify that those ap-

proached by the Holy Spirit with the suggestion of becoming joint-heirs with Christ are usually found in some way connected with the service of God's sheep—God's people—giving them water from the well, which symbolically would mean giving refreshment from the Bible and its words of life—"water of life."

The first test put to the maiden was in respect to her willingness to give of the water. Eliezer asked for a drink. Rebecca replied, "Drink, and I will give thy camels to drink also." Here was manifested the spirit of generosity—of service—just as the Holy Spirit indicates that those who constitute the bride of Christ must have meekness and humility as primary qualifications for acceptance with the Lord to the high calling.

Immediately Eliezer hastened to put upon Rebecca some jewels, symbolic of spiritual blessings, which come to those who first hearken to the Spirit of the Lord and show a willingness and humility. Eliezer was received into the home. The friends of Rebecca received the blessings of the spirit which she had received; and they all, representing the household of faith, rejoiced with her.

Eliezer promptly made known his business. He was there on a special mission, and this he set forth. He explained that Abraham was very rich, and that he had made Isaac heir of all that he had, and had sent him, his servant, to find a suitable bride for Isaac. Under the guidance of divine providence, he had met Rebecca and believed

her to be the Lord's choice for his Master's son. The question now was, would she accept the offer, or would she reject it, and should he seek another? The question was put to Rebecca herself: Would she go into a far country under the guidance of Eliezer, and become the wife of Isaac? Her prompt answer was, "I will go."

All this well represents the question which comes before those called to be of the bride of Christ. They hear that He is "the only begotten of the Father, full of grace and truth." They hear that He is Lord of all, the Inheritor of of the "exceeding great and precious promises." They learn that union with Him will mean the pleasures of His fellowship forevermore and participation with Him in all His great and wonderful future. Such as are rightly exercised answer, "I will go," as Rebecca did, with great promptness.

It meant something to Rebecca to leave her father's house, her own people, her own country with which she was familiar; and so it means considerable for all those who accept the Father's call through the Holy Spirit and become members of the bride of Christ. The prophet addresses these, saying: "Forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty; for He is thy Lord; and worship thou Him."

Only a wholehearted love for the Lord and well grounded faith in the "exceeding great and precious promises" will carry us

through to the end of the journey, joyful in anticipation to be finally accepted into glory with our Beloved, the King of Glory. We are to remember that during this Gospel age millions have heard the message of the Holy Spirit, inviting to membership in the bride class; but not all have promptly said, "Yes, I will go." Rebecca types only the successful ones, who will finally make their calling and election sure, and become members of the bride, the Lamb's wife.

### More Jewels for Rebecca

Another part of the record tells us that, when Rebecca decided to accept the offer of marriage with Isaac, Eliezer opened his treasures and gave her still further jewels of adornment. How beautiful a figure! The bride class receive an early blessing of the Holy Spirit, and a later one. The latter comes to those who have made a full decision to be the Lord's at any and every cost—"to follow the Lamb whithersoever he goeth." The graces of the Holy Spirit come more and more to them. As the apostle suggests, we add to our faith fortitude, knowledge, patience, experience, hope, joy, love. And each of these jewels of character, in proportion as we put them on, enhances our beauty of character.

Up hill and down, through sunshine and shadow, the camels finally brought Rebecca to her journey's end. So with the anti-typical Rebecca. They started in the pathway of obedience and self-

denial, leaving their father Adam's house. After they accept the Holy Spirit's suggestions and decide to go to Christ, they begin promptly to take up their cross and follow Him. Through sunshine and shade—trials and difficulties of the journey—they travel down through the centuries of this Gospel Age.

As Eliezer brought Rebecca and her maids safely to the end of their journey to the presence of Isaac at Lahai-roi, so the Holy Spirit will guide the church to the end of the journey to the presence, parousia, of Christ. The camels which bore the treasures and jewels to Rebecca's home, and which afterward brought her and her maidens and Eliezer back to Isaac's home, would seemingly well represent the Holy Scriptures by which the faithful are borne along—the agencies sent by the Father and the Son for the comfort and assistance of the prospective bride on her journey.

As Eliezer met Rebecca at the well and handled the water, symbolical of truth, so on the return journey Rebecca met Isaac at the well Lahai-roi.

Following the custom of the time, she put on a veil and alighted from the camel to meet Isaac. So the Scriptures tell us that the church must pass beyond the veil

before she will be fully received by the antitypical Isaac into all the holy associations foretold.

Rebecca's maidens doubtless typified the blessings of the consecrated class, now following with the bride class, but not living up to their full privileges and opportunities. The blessing pronounced upon Rebecca, "Be thou the mother of thousands of millions," represents the future of the church; for as the Redeemer will, during His Messianic Kingdom, become the Father or Life-giver to thousands of millions of Adam's race, bought with His precious blood, so the church, His bride, will become the mother of those same thousands of millions of humanity, in the sense that she will be their caretaker and supervisor, to assist them forward to full perfection.

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#### QUESTIONS:

What is typified by Abraham's sending his servant, Eliezer, to seek a bride for Isaac?

What is represented by Rebecca's willingness to leave her own country and people in order to become the wife of Isaac?

What is pictured by the camels which carried Rebecca and her maidens to Canaan and to Isaac?

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*"It matters not how deep entrenched the wrong;  
How hard the battle goes, the day how long!  
Faint not—fight on! Tomorrow comes the song."*

## ISAAC'S TESTIMONY TO GOD

AUGUST 12—Genesis 26:19-33

**GOLDEN TEXT:** "Blessed be the Lord God, the God of Israel, who only doeth wondrous things."—Psalm 72:18

FOLLOWING Isaac's marriage to Rebekah, the record shows that he inherited the great wealth of his father Abraham—flocks, herds, gold, silver, servants, etc. Besides this, he increased his holdings considerably. Genesis 26:13 reads: "The man waxed great, and went forward, and grew until he became very great."

At the time of this lesson, a drought and consequent "famine" had prevailed in the southern part of the country where Isaac had dwelt and he had moved to the vicinity of Gerar, occupying the territory north to the Mediterranean coast, as this area was better for pasturage and water. (Gen. 26:1) The Philistines had recognized God's favor with Abraham, and his great growth, and now they saw the same in respect to Isaac. Not wishing to encourage this increasingly influential family, they had stopped up the wells in order to discourage the herdsmen of the north from coming their way.

But Isaac's herdsmen were not so easily discouraged. They dug the wells, and this led Abimelech, the king or chief of the Philistines, to reveal his opposition, and he requested Isaac and his servants to move to other parts,

saying, "Go from us; for thou art much mightier than we."

In compliance with this request, Isaac changed the seat of his encampment a considerable distance down the valley; but trouble broke out again. The Philistines were still jealous, and claimed for themselves the wells which were found by Isaac's herdsmen. But Isaac; the man of peace, preferred to move again, rather than to permit strife. Yet angry feelings continued, and Isaac found it necessary to move still farther away. But he rejoiced to do this, although the land was less productive, and conditions less advantageous in every way, nevertheless he had peace for himself and for his possessions.

There is a valuable lesson in this for all of the Lord's people—a lesson of peace. Blessed indeed are those who are peaceably inclined, and who are peacemakers, even at the expense of material gain. Those who have the disposition of Isaac may not always prosper as well in temporal matters, but they surely will be prosperous spiritually—they will have the blessing of the Lord which maketh rich.—Prov. 10:22

Forgoing some of the material advantages of the present in order

## ISAAC'S TESTIMONY TO GOD

to make better progress in the fruits and graces of the spirit, and thus to be prepared for the glorious opportunities soon to come, is a wise course for the Lord's consecrated people. These, as the antitypical Isaac class, will be associated in the coming Kingdom with the Prince of Peace, and will be engaged with Him in the work of uplifting and blessing all mankind.—Isa. 9:6; Rom. 8:17

There are times, of course, when it is not advisable for the Lord's people to yield to the wishes of others in order to maintain peace. We are not to seek peace at any price. When principle is involved, it would be wrong to retreat. Undoubtedly, however, we can often yield, even as Isaac did, and in so doing, find a compensating provision of the Lord to enhance our spiritual prosperity. Had Abimelech demanded that Isaac renounce the worship of the true God, we can readily see that the principle involved would have hindered the man of peace from yielding.

Had Isaac and his servants been less numerous than the Philistines, his yielding to their demands would not have manifested such nobility of character. According to the words of the Philistines themselves, Isaac's clan was greater than theirs. For the greater to be submissive, yielding, and peace-loving is peculiarly commendable. Too frequently the philosophy

that "might makes right" dictates the policy to be pursued in circumstances of this kind.

Our Golden Text is very true—the Lord does do wonderful things. Isaac yielded to the wishes of Abimelech, but the Lord took care of him. He said, "Now the Lord hath made room for us, and we shall be fruitful in the land." Isaac was blessed still further by the fact that Abimelech, realizing that he had nothing to fear from this man of peace, and that God was truly blessing him, asked for a covenant of peace, which was granted.

Isaac acknowledged that God was the true source of all his blessings. The Scriptures exhort, "In all thy ways acknowledge Him." (Prov. 3:6) This is something which we as Christians should endeavor never to overlook. If we are living up to our privileges we can rejoice in the assurance of God's promises that He is directing all of our steps, and that He will lead us in ways best suited to our spiritual development and to His glory.

### QUESTIONS:

Should a Christian seek "peace at any price"?

Give an example of a principle which should never be violated in our efforts to maintain peace.

What is more valuable to us than earthly prosperity?



## THE PRESENCE OF GOD

AUGUST 19—Genesis 28:10-22

**GOLDEN TEXT:** "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."—Psalm 145:18

THE setting of today's lesson follows that well-known episode in the life of Jacob, in which he obtained birthright blessings of the firstborn from his father, Isaac, having previously purchased from Esau the right to this blessing. Partly because of the wrath of Esau in being, as he thought, defrauded, and partly because Isaac requested him not to take a wife from among the Canaanites, Jacob left Beersheba and started toward Haran. He traveled all day, until the setting of the sun, and then encamped outside a settlement called Luz, which he later renamed Beth-el, because he had been so richly blessed there by the presence of God.

It was here that Jacob used stones for his pillows. And it was here, while sleeping on this improvised bed, outside of ancient Luz, that he had that wonderful dream in which he beheld a ladder set up on the earth, the top of which reached to heaven, with angels of God ascending and descending on it.

Regardless of what may be said concerning the method by which Jacob obtained the birthright which originally belonged to Esau because he was born a few minutes earlier than Jacob, God made it plain to him that He recognized

the transfer, and was prepared to bless him. This assurance was given to the patriarch in connection with the dream. As Jacob gazed upon the ladder, he saw the Lord standing above it, and heard Him say: "I am the Lord God of Abraham thy father and God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."—Genesis 28: 13-15

When Jacob awoke, he said, "Surely the Lord is in this place; and I knew it not." What a wonderful impression that dream must have made upon the mind and heart of this comparatively young man at the very time he was forsaking the material advantages of his father's house because of his great faith in the promise which God had made to his grandfather, Abraham, and had confirmed to his father, Isaac. There can be

no doubt but what this promise, reaffirmed to him on this occasion, was esteemed more highly than all which he had left behind.

The account tells us that Jacob was afraid, and said, "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." We are not to understand this to mean that Jacob was afraid in the ordinary sense of that term, but rather, that he was awe-inspired, feeling—and properly so—that the place had been hallowed by the presence of God, that God's presence had been there, and that from this standpoint it was the gate of heaven.

In a general way, we might understand this dream to represent covenant relationship with God, a relationship of Jacob, and God's people represented by him, in which God bestows His favors. The ladder itself could represent the thought of fellowship between heaven and earth, between God and man—a fellowship which, to the saints of this Gospel age, is made possible through the atoning blood of the Redeemer. This fellowship was enjoyed by Jacob because of his faith in the promises of God, and his willingness to forsake all else in order to become heir to those promises.

The foot of this ladder was close to Jacob. It is through his seed

that the great work of restoring relationship between God and men will be accomplished. The vision of God at the farther end of the ladder, and His encouraging words, were to stimulate Jacob to faithfulness and appreciation of the great promise God had made, a promise which was worth much more to him than the mess of pottage which he gave for it.

The dream had its intended effect. Jacob was encouraged, not only for that time, but through the remainder of his days. During the hard experiences through which he passed in the years which followed, Jacob could look back to this wonderful dream and hear the Lord saying to him, "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." How true in the experiences of Jacob were the words of our Golden Text, "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."—Psalm 145:18

#### QUESTIONS:

Did God recognize the transfer of birthright from Esau to Jacob?

What was represented by the ladder in Jacob's dream?

What was the purpose of the dream with respect to Jacob and his relationship to God?

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*"The block of granite which was an obstacle in the pathway of the weak, becomes a stepping stone in the pathway of the strong."—C. T. R.*

## BROTHERS RECONCILED

AUGUST 26—Genesis 33:1-11, 17-20

**GOLDEN TEXT:** "Let us therefore follow after the things which make for peace."—Romans 14:19

MANY years had passed since Jacob dreamed that he saw a ladder reaching from earth to heaven and angels ascending and descending upon it. At that time he was fleeing from Esau because of the latter's wrath engendered by the manner in which he had been deprived of the firstborn's portion of the family birthright. During these years God had blessed Jacob in fulfilment of the promise made to him, so that now he was rich in cattle and goods.

While Jacob, in fleeing from Canaan, was obliged to leave behind everything of a material nature which properly was his, he had received more than compensation in kind, and besides, had enjoyed the rich blessing of knowing that God was his Friend and Caretaker, and would fulfil to him all the gracious promises He had made. Yes, Jacob had been greatly increased and was rich in material possessions; and, what was even more important, he enjoyed the riches of God's favor.

Now he was returning to Canaan from whence he had not been away long enough to forget one of the reasons he had left; namely, the enmity of his brother Esau. Realizing that soon he would probably have to face his brother,

the thought of it troubled Jacob, for he had no idea what Esau's attitude would be. While Esau, failing to appreciate that part of the birthright which Jacob esteemed so highly, had made a bonafide bargain for it, Jacob feared that bitterness over the transaction might still rankle in his brother's heart which would now lead to serious results.

Knowing that Esau had been interested mostly in the material advantages of the birthright, Jacob adopted a wise procedure by making his brother a generous gift from his flocks. This was done as an appeasement measure. But more important than this was the fact that Jacob made the matter a subject of special prayer.

Jacob had great faith in God, and God had made wonderful promises to him, so he was justified in looking to Him for protection against the wrath which he feared would prompt Esau to rash action as soon as he learned that his twin brother was returning to Canaan. All of the Lord's people have a right to pray for whatever the Lord has promised to give them. Praying thus in harmony with the divine will, they are justified in expecting God to answer their prayers.

But while Jacob prayed earnestly for God to protect him and his family, he took whatever precautionary measures he could. By sending Esau a generous gift he was co-operating with God in softening his brother's heart; for this was the method God used to protect Jacob and his family in order that they might re-enter the Land of Promise in safety.

The goodness of God toward Pharaoh, in removing the various plagues when he agreed to let the Israelites leave Egypt, hardened the Egyptian king's heart. But there was a family tie of brotherly love in Esau's heart toward Jacob, which prevailed. To Pharaoh, God's goodness was accepted as a sign of weakness, but Esau did not so look upon Jacob's desire to present him with gifts. He not only seemed pleased to see Jacob, but was reluctant to accept the gift offered to him.

The meeting of these two brothers, long separated and estranged, was touching. Each wanted the other to accept a gift as a token of friendship, but both were well supplied with all that they needed, so the warmth of brotherly love stood out the more as being sincere. The fact that Jacob had not hindered Esau from possessing the material advantages accruing to the family through Isaac probably had much to do with his changed attitude.

Noting how wonderfully God had blessed Jacob, perhaps Esau feared that if he were now re-

turning to claim everything which went with the birthright there wouldn't be much he could do to hinder him. But whatever was in his mind he made it clear that he did not intend to oppose Jacob, and as Jacob had no intention of robbing Esau, there was no valid reason why they should not be friends.

When Jacob found that Esau wished to be friendly he was deeply impressed with the thought that God had overruled in the matter. He said to his brother, "I have seen thy face, as though I had seen the face of God." This Eastern manner of expression would mean in our language, "Your friendship and favor is an evidence to me of God's favor."

This should be the viewpoint of all God's people. How rich would be our lives if we could view all our joys and trials as providences of God! It would be much easier to forgive our enemies, and love for our brethren would be deeper and more abiding if we accepted the experiences that come to us through them as of God's appointment, designed for our highest and eternal welfare.

#### QUESTIONS:

Why was Jacob fearful over the prospect of meeting Esau after so many years of separation?

Had Esau suffered material loss by selling his birthright to Jacob?

What did Jacob mean by saying that to see the face of Esau was like seeing the face of God?



## Fellowship at Los Angeles and Detroit

**A** TOTAL of approximately seven hundred of the Lord's consecrated people assembled in Detroit, Michigan, and Los Angeles, California, for mutual edification and encouragement during the week-end holiday period afforded by the annual celebration of Independence Day on the fourth of July. There were also a number of more local gatherings in various parts of the United States, and one in Vancouver, Canada. The Lord's blessing rested richly upon all of the gatherings, and those who were privileged to attend returned to their homes determined to be more zealous and faithful to the Lord, the truth and the brethren than ever before; and, undoubtedly, the blessings which filled the hearts of the brethren as they left these assemblies of the saints overflowed to many others in their home districts.

**THE DETROIT GATHERING** A BROTHER who attended the gathering at Detroit writes: "According to the testimonies of the visitors as well as the Detroit brethren themselves, it was the most successful convention held in Detroit in recent years." The opening discourse was given by Brother Krebs, who reviewed the great things which the Lord has done for us. This was followed by a talk on consecration from the text, "What shall I render unto the Lord for all His benefits toward me?" (Psa. 116:12). The point was emphasized that only those who are devoted to some purpose in life can be truly happy, and that we, as Christians, can

have fullness of joy as we are conscious of and faithful to our consecration vows by which we have dedicated ourselves to the doing of God's will.

This theme of appreciation was continued in a later discourse in which the experiences of the blind man of John 9:25 were made the basis of a very encouraging lesson. It was pointed out that one of the evidences of our sonship is the fact that whereas once we were blind, now we can see. This theme of thankfulness, expressed through faithfulness, was taken up again in the baptism discourse. This discourse was followed by an impressive service in which five dear ones symbolized their full consecration to God by water immersion.

The work of the harvest and our part in it was another melody which was taken up by the speakers at the Detroit convention and discussed from various standpoints. Assurances were presented from the Word that we are living in the harvest at the end of the age, and that the harvest work is still continuing. One of the speakers called attention to some of the details of the work now being done, and suggested future possibilities of service, urging all the Lord's people to participate actively in one way or another—by prayer and otherwise as they have opportunity.

There was a timely strain of warning in some of the discourses, the speakers urging the friends to faithfulness, to sobriety, and to watchfulness. A very forceful illustration was used of a child holding tenaciously to a toy as long as it remained awake, but when overcome by sleep, the precious toy slipped from the child's grasp. The point of this illustration is obvious. If we keep awake spiritually, we will continue to hold onto the Lord and to the truth and to the brethren; but if we allow ourselves to become drowsy and fall asleep, these precious possessions will be lost to us.

The testimony periods were exceptionally inspirational. It was encouraging to hear the friends tell of their gratefulness to the Lord for all of His benefits, and that they were more conscious of their consecration as a result of the discourses they had heard. They were glad for the opportunities of service they enjoyed, and testified that they would continue in the harvest work faithfully unto the end. Judging from the testimonies of the friends, the blessings of the Detroit convention will radiate not only to many

brethren who could not be present, but to truth-hungry persons in the world also, through the increased zeal engendered by the sweet fellowship of those three memorable days.

Those who addressed the Detroit Convention were: Brothers R. E. Krebs, G. M. Wilson, Leo Poskonka, E. R. MacJilton, H. E. Dietrich, P. Kolliman, D. J. Morehouse, S. C. De Groot, and C. A. Sundbom.

**THE LOS ANGELES  
GATHERING**

FOLLOWING the opening "Bethel" service conducted by Brother A. I. Ritchie, the address of welcome to the Los Angeles convention was given by Brother Robert Nash. Brother Nash referred to the difficulties some had encountered in journeying to the convention, and compared these with the trials of the entire church, as its members have journeyed to the great convention beyond the veil which the Scriptures describe as the "general assembly" of "the church of the firstborn." (Heb. 12:23) He used as a Scriptural illustration of this journey the long and hazardous journey of Rebecca when she accompanied Eliezer as he led her to Canaan and to her future bridegroom, Isaac.

There was a wonderful spirit of harmony and good fellowship at the Los Angeles gathering. All seemed intent in glorifying the Lord, exalting His truth, and serving the brethren. All of the Lord's people are imperfect, but these imperfections are covered by the robe of Christ's righteousness, and the brethren at this convention had no desire to look underneath that robe. It is well known that thorns grow on rose bushes, but as one of the speakers pointed out to the friends, it is our privilege to see the beauty of the roses and enjoy their fragrance, rather than to view our brethren as thorn bushes and not see the roses.

The subjects discussed at the Los Angeles gathering covered a wide range of spiritual thought, including all the vital fundamentals of the truth and their application in the Christian life. Those at the convention seemed to realize vividly that we are living in the midst of the great time of trouble which is rapidly bringing the Gospel age to an end, and that the time is short in which to make our calling and election sure. There was no disposition to speculate, but only to value the whole truth and to use it as a guide and inspiration in our endeavors to do the whole will of God.

Two of the brethren spoke on the text, "Come, My people, en-

ter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." (Isa. 26:20) The text was not used, however, as an excuse to withdraw from activity in the Lord's service, as some have done in the past to the detriment of their highest spiritual interests. The "doors" behind which we are to seek safety are doors of faith—faith in God and in His plan; faith in the ransom; faith in our part in the better sacrifices of this age; faith in the second presence of Christ; and faith in the harvest work still in progress. The "chambers" in which we hide are elsewhere referred to as the "secret place of the Most High," and the "holy of the tabernacle of the Most High."—Psa. 91:1; 46:4

The brethren were reminded of the blessed privilege enjoyed by the consecrated of taking God into their confidence in all the little things of life, and that we should feel free to do this because God has manifested His confidence in us by opening the eyes of our understanding that we may see and appreciate the truth. Yes, it is a wonderful fellowship, a joy divine which can be ours in proportion to our faith in the exceeding great and precious promises which the Lord has made to us.

The friends who gathered at Los Angeles were very much alive to the opportunities of promulgating the truth, which the Lord's people are privileged to enjoy at this time. The public meeting of the convention was held in the Embassy Auditorium, and was attended by approximately one thousand. At the closing session the convention committee reported to the friends the various ways in which the Los Angeles Ecclesia is engaging in the service of the truth, such as the use of two radio stations in the district, besides helping to sponsor broadcasts in other parts of the state. The ecclesia is also engaged in an organized effort to distribute tracts, and some are doing colporteur work. Now it is sending copies of *The Dawn* to ministers and church workers, and they recommend this to other ecclesias as another method of spreading the truth.

Those who addressed the Los Angeles convention were: Brothers Robert E. Nash, E. G. Wylam, E. H. Herrscher, C. W. Zahnow, Samuel Clements, C. H. Meadors, Edwin Procter, Edward Fay, August Swanson, Russell Siglin, L. Paul Davis, Frank E. French, Earl L. Fowler, G. R. Pollock, Irving Foss, N. M. Mollenaar, George P. Ripper, and Norman Woodworth.

# SPEAKERS' APPOINTMENTS

<b>W. T. BAKER</b>		Riverside, Calif. (a.m.)	19
Paterson, N. J. (Afternoon) Aug.	26	Pomona, Calif. (p.m.)	19
Rutherford, N. J. (Evening)	26	Los Angeles, Calif. (SW)	23
<b>N. T. CONSTANT</b>		Los Angeles, Calif.	26
Rutherford, N. J. (Evening) Aug.	5	(Forresters—Afternoon)	
Hartford, Conn.	26	Los Angeles, Calif.	26
<b>S. C. DE GROOT</b>		(116th St.,—Evening)	
York, Pa. (Evening)	11	San Luis Obispo, Calif.	27
York, Pa. (Morning)	12	Taft, Calif.	28
Lancaster, Pa. (Afternoon)	12	Tulare, Calif.	29
Pittsburgh, Pa.	22	Fresno, Calif.	30
Columbus, Ohio	23	Berkeley, Calif.	Sept. 2-3
Richmond, Ind.	24	Redwood City, Calif.	4
Indianapolis, Ind.	26	<b>EDWIN PROCTER</b>	
Muncie, Ind.	27, 28	Taft, Calif.	Aug. 2
Elkhart, Ind.	29	Tulare, Calif.	3
South Bend, Ind.	30	Fresno, Calif.	4, 5
Chicago, Ill.	31	Sonora, Calif.	7
Minneapolis, Minn.	Sept. 2-3	Oakland, Calif.	8
<b>C. F. GEORGE</b>		Redwood City, Calif.	9
East Liverpool, Ohio	12	Newman, Calif.	10
<b>P. KOLLIMAN</b>		Berkeley, Calif. (Afternoon)	12
Allentown, Pa.	5	San Francisco, Calif. (Evening)	12
New Haven, Conn. (Morning)	12	Stockton, Calif.	13
Waterbury, Conn. (Afternoon)	12	Sacramento, Calif.	14
Paterson, N. J. (Afternoon) Aug.	19	Roseburg, Ore.	16, 17
Rutherford, N. J. (Evening)	19	Salem, Ore.	19, 20
<b>R. A. KREBS</b>		Lebanon, Ore.	21, 22
Pleasant Plains, S. I. N. Y. Aug.	7	The Dalles, Ore.	24
(535 Bloomingdale Road)		Portland, Ore.	26, 27
Paterson, N. J. (Afternoon)	12	Tacoma, Wash.	28, 29
Rutherford, N. J. (Evening)	12	Seattle, Wash.	Aug. 31—Sept. 3
Philadelphia, Pa.	19	<b>M. A. STAMULAS</b>	
Binghamton, N. Y.	26	Baltimore, Md.	Aug. 5
<b>EDW. MAURER</b>		Groton, Conn. (Evening)	18
Duquesne, Pa.	5	Groton, Conn. (Morning)	19
<b>J. Y. MAC AULAY</b>		New London, Conn. (Afternoon)	19
Glendale, Calif.	1	<b>G. M. WILSON</b>	
San Diego, Calif.	5	Washington, Pa.	Aug. 19
Santa Ana, Calif.	6	Monessen, Pa.	26
Long Beach, Calif.	7	<b>H. L. YOUNG</b>	
Alhambra, Calif.	8	Pottstown, Pa.	Aug. 12
Eagle Rock, Calif.	10	Hazleton, Pa.	26
Phoenix, Ariz.	12	<b>C. W. ZAHNOW</b>	
Yuma, Ariz.	15	Mattoon, Ill.	Aug. 1
San Bernardino, Calif.	16	Indianapolis, Ind.	2, 3
Mentone, Calif.	17	Muncie, Ind.	5
		Toledo, Ohio	8
		Detroit, Mich.	9, 10
		Saginaw, Mich.	Aug. 12-Sept. 3

# ASSEMBLIES

**SAGINAW, MICH., Aug. 12**—Woman's Club, 311 N. Jefferson Street.

**REXFORD, N. Y., Aug. 12**—Home of C. F. Plath, R. F. D. 1. Take Saratoga Bus at Schenectady, and get off at Blue Barns.

**ITHACA, N. Y., Aug. 19**—205 E. Falls Street.

**SHAMOKIN, PA., Aug. 19**—Redmen's Hall, Market Street.

**CHICAGO, ILL., Aug. 26**—All day gathering in Central Masonic Temple.

**DETROIT, MICH., Aug. 26**—Maccabees Bldg., Woodward Avenue at Putnam.

**GARY, IND., Sept. 15, 16**—in CIO Auditorium, 100 E. 5th Avenue. Convention opens at 2:30 p. m. Saturday, and closes 5:30 p. m. Sunday. For details, write the secretary, Mr. Stanley Overton, 3328 Connecticut Street, Gary, Ind.

**ST. LOUIS MO., Oct. 6, 7.**

**JACKSON, MICH., Oct. 7**—Bible Students Hall, 233 E. Robinson Street.

**GRAND RAPIDS, MICH., Oct. 13, 14.**

## LABOR DAY GATHERINGS

**SEATTLE, WASH., Aug. 31-Sept. 3**—All meetings in Norway Hall, 2015 Boren Avenue. Secretary, Mr. S. Clements, 846 W. 63rd Street.

**BROOKLYN, N. Y., Sept. 1-3**—104 Clark Street. Convention opens at 10

a. m. The Room Committee finds it necessary, due to housing conditions in Brooklyn, to forewarn the visiting friends that few, if any, rooms will be available near the convention hall. For details, write the secretary, Mr. F. S. Wassmann, 44 Livingston Street, Brooklyn, N. Y.

**MINNEAPOLIS, MINN., Sept. 1-3**—opens Saturday evening at 19 S. 7th St. There will be an immersion service. Candidates will please notify the secretary, Mr. Roy Carpentier, 2316 Howard Street, N. E., Minneapolis, 13, Minn., in advance of the convention.

**SAGINAW, MICH., Sept. 1-3**—all meetings in the Woman's Club, 311 N. Jefferson St.

**BERKELEY, CALIF., Sept. 2, 3**—South Berkeley Masonic Temple, 1837 Alcatraz Avenue. Opens 9:30 a. m. Sunday. For details, including desire for immersion service, write the secretary, Mrs. Pierce Dowling, R. F. D. 1, Box 125, Martinez, Calif.

## *Pittsburgh Convention*

### *Cancelled*

Owing to the increased travel difficulties, and with no indications for early improvement, the Pittsburgh Ecclesia decided to cancel its three day convention usually held during the month of October.

**LEESER'S TRANSLATION** (Old Testament): cloth, \$2.00.

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**EMPHATIC DIAGLOTT:** Cloth, \$2.10.

## *Foreign Books Needed*

We wish to thank the many brethren who have sent in used volumes of Studies in the Scriptures as a result of our recent request. We now have plenty of these, and our greatest need is for foreign volumes. We shall appreciate it if English speaking brethren can acquaint foreign ecclesias in the United States of our desire for these foreign language books by Brother Russell. We shall be glad to pay the postage which should be book rate, and a fair price for the books if not badly worn. Address: The Dawn, East Rutherford, N. J.

## *The Dawn of the Golden Age*

FOR over three thousand years the Bible has been declaring that a divine curse is upon man and his earthly home, and that he cannot extricate himself. However, the Bible assures us that God, who imposed the sentence of death and labor with sweat of face—the curse,—has purposed that it shall be rolled away, and that instead of divine displeasure shall come blessings through Messiah's Kingdom.

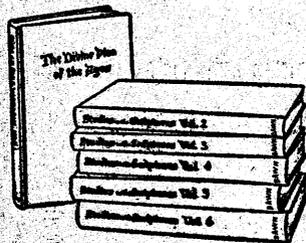
Moreover, a time was fixed in the divine purpose for the bringing in of these blessings through Messiah's Kingdom. The reign of sin and death was to be permitted for six great days of a thousand years each, in which mankind would learn the "exceeding sinfulness of sin," and of his own inability to free himself from it and its penalty—sickness, sorrow, death. The great seventh day, also a thousand years long, was appointed for Messiah's Kingdom. (2 Peter 3:8) Everything will be taken out of man's hands and put under the control of Messiah for human uplift—to bring the willing and obedient back to God, to perfection and everlasting life.

The coming of Messiah's Kingdom and its blessings of restitution was foretold by all the prophets. (Acts 3:21) God declared to Abraham that the great Messiah to bless all the families of earth would be of his seed. Finally, Jesus came, and by His death for man He gained the right to be the Messiah and do the uplifting work. He came before the time for blessing and release from the curse—to call out from the world of sinners a special class, the bride class, to be His joint-heirs in His Kingdom, sharers of His glory, honor and spirit nature. Jesus promised through His apostles, and in His special Revelation, that as a result of His Kingdom there would be no more curse, and ultimately no more sighing, crying or dying. All these wonderful changes are to mark the new day—the long-looked-for Golden Age.—Revelation 21:1-5; 22:1-3

God's true saints, instructed through the Bible, realize that the new day is now dawning, that many of its blessings are now here, though the Sun of Righteousness has not yet risen. "Midnight shadows" of ignorance and superstition are passing away, and the beauty of God's character and glorious plan for humanity are becoming more and more discernible as the light of morn increases. God's people are made joyful by what they see, and it is their privilege to tell it out to the world.

The Bible intimates that none except the saints of God will be able to see clearly the new dawn until their eyes of understanding shall be rudely opened by the great time of trouble with which the new dispensation is being ushered in.—1 Thess. 5:4-6

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## To Us the Scriptures Clearly Teach

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