

THE DAWN



A HERALD OF CHRIST'S PRESENCE
JULY 1948

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- "Lower Than the Angels"**
- "The Intervening Age"**
- "In Like Manner"**
- "Times of Refreshing"**
- "The Sign in Heaven"**
- "Brightshining of His Presence"**
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THE DAWN

East Rutherford

NEW JERSEY

THE DAWN

A HERALD
OF CHRIST'S PRESENCE

Vol. XVII, No. VII

JULY 1948

One Dollar a Year

Our Cover Picture

"PALMS BY THE PACIFIC"—A view from Palisades Park overlooking Santa Monica Bay on the Southern California coast. Photograph by Adelbert Bartlett.

PICTURES AND RECORDINGS

SINCE announcing the prospect of soon having available recordings of the truth message suitable for home use and also illustrated lectures for presenting the message, we have received enthusiastic responses from all over the country wanting to know more about these new methods of bearing witness to the truth.

For the encouragement of those who have inquired, and others also, we are glad to state that satisfactory progress is being made, and while, as with every new project, there are unexpected delays, these are not serious. In all probability the August issue will carry a complete announcement concerning home recordings as well as further details concerning the visual presentation of the message. In the case of the latter we will be in a position to furnish the complete equipment. We will be glad to hear from all who are interested in one or both of these methods of witnessing.

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Israel Reborn

MANY of us will remember the famous motion picture of years ago entitled, "The Birth of a Nation." On the 15th of May, under circumstances more dramatic than fiction writers usually imagine, there was the rebirth of a nation—the nation of Israel. At least, this is the claim that has been made by the Jews in Palestine, and the claim was immediately thereafter backed up by the fact that the United States Government granted diplomatic recognition to the new nation. It is the first time in more than twenty-five hundred years that the Jews have been able to claim to be a free and independent state. Oddly enough, however, yet not out of keeping with the prophecies, no mention was made of God nor of his promises in the declaration of this new state of Israel.

The ancient history of the Jews constitutes the background of Christianity; although we are not always as conscious of this as we should be. The father of the Jewish nation was Abraham, and to this patriarch, who lived four centuries after the deluge of Noah's day, God made a wonderful promise—in fact, he made two promises. He promised the land of Canaan to Abraham and to his descendants as an everlasting possession; and he promised that through the seed of Abraham all the families of the earth would be blessed.

The natural descendants of Abraham had the opportunity of inheriting the fulfilment of both of these promises; but with respect to one of them, they failed. The promise of blessing through the seed of Abraham was conditional upon obedience to God's law, and the Jews failed to obey, and when their disobedience came to the full through their rejection of the Messiah they lost the privilege of being God's royal nation, his "kingdom of priests" to bless all nations. (Exod. 19:6) But the promise of the land of Palestine was unconditional; and according to the prophecies of God's Word, we are now living in the time when that land is to be restored to them forever.

The children of Israel were first recognized by God as a nation

and certain other national groups, such as the Scandinavian nations, are destined to be the rulers of the world because they are the real Israel of God. This theory is enthusiastically promoted in Great Britain, in Canada, and in many parts of the United States. The claim is that these ten tribes of Israel were not in Palestine when Jesus was crucified, so are not held responsible for his death, hence that God has been blessing and prospering them as his chosen people. The claim is that the term Israel applies exclusively to the ten tribes which broke away from the two tribes of Israel.

The two-tribe kingdom of Judah and Benjamin held together somewhat longer than did the ten-tribe kingdom; but in 606 B. C. they also went into captivity, not to Assyria, but to Babylon. Their last king was Zedekiah, and he was dethroned and taken captive to Babylon by King Nebuchadnezzar. The Jews have not enjoyed national independence since. When the Medo-Persian Empire conquered Babylon, King Cyrus permitted them to return to Palestine—as many as wanted to go, but he did not grant them national independence.

Later, Greece conquered the empire of the Medes and Persians, and the Jews were subject to them. Then Greece fell before the rising power of Rome, and the Jews became a vassal people to Rome. They were under the domination of Rome when Jesus was born. Five days before Jesus was crucified he said to this people, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Matt. 23:37, 38) This foretold desolation of the nation came in tragic reality during the years A. D. 70 to 73. Jerusalem was destroyed, and the people of Palestine dispersed from their land; and they have remained scattered ever since that time, until the British Mandate over Palestine permitted them to begin the reoccupying of their Promised Land.

So the Jews are indeed a historic people; and their history is vitally associated with the development of the divine plan of the ages—that plan of God through which he proposes to bring peace and joy and life to a suffering and dying world. The Bible records their history down to the first advent of Christ, and foretells what it would continue to be thereafter. And one of the greatest proofs

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of the divine inspiration of the Bible is the accuracy with which it foretells the experiences of the Jews throughout the centuries from Jesus' day until now. It tells of their dispersion, their scattering among the nations, their bitter persecutions. The prophecies declared that they would become a byword and a hissing among all nations. And how true all this has been!

The Bible also foretold that at this end of the age the time would come for this people to be restored to their land. It points out that this would occur during a time of international upheaval, when all the Gentile nations would be assembled and prepared for war. It prophesied that one of the problems of the nations would be the problem of the Jews and of Palestine, and it has been given to us of this generation to witness the fulfilment of these prophecies.

It would not be of great material value to know that the Bible has been accurate in its forecast of Jewish experiences throughout the centuries, and particularly in this time of destiny in which we now live, if that were the end of the matter. But the fact is that the same Bible foretells what is yet to develop in the experiences of the Jews, and the manner in which these experiences will be related to the eternal destiny of all nations. The evidence of the divine inspiration of the Bible which we see in the manner in which it has traced the past and present experiences of this ancient people, should give us confidence, indeed utmost confidence, in what it declares concerning the final outcome of such a colorful career.

And what does the Bible say concerning things yet to come as they relate to the Jews and to all nations? It assures us that they will repossess the land of Palestine and dwell therein forever. It reveals that so far as the present troublous time is concerned the land will be delivered from the sword, and that they will dwell in the land in safety, and become exceedingly prosperous. These points are not given in detail, but we may be assured, regardless of how the details are worked out, that the Palestinian war will cease, and to the great advantage of the Jew.

But this will not mean the end of all trouble for the Jews. The Scriptures point out that even after they have been restored to their land, and are dwelling therein in safety and prosperity, they will be attacked by a powerful aggressor nation from the north. Most students of the prophecies believe that this attack will come from Russia. But Russia will not be alone in it, for satellite nations

are shown to join in this aggression against a helpless people.

It will be then that the power and glory of the Lord will be manifested on behalf of his ancient people. In some way, the details of which the prophecies but vaguely disclose, God will defeat and destroy the enemies of Israel. And then the people, both Jews and Gentiles, will recognize the glory of God, and the kingdom of the Lord will begin to function, beginning at Jerusalem.

But the new state of Israel will not be the kingdom of the Lord. That new government will be established by Christ, whereas the new state of Israel just announced in Palestine was brought into being by man, and, like all other nations, is attempting to maintain its existence and its right to territory by the force of arms.

The real kingdom of the Lord is implemented by divine, miracle-working power. One of the miracles in the setting up of that government was wrought nearly two thousand years ago when God raised Jesus from the dead. At this end of the age another and similar miracle will contribute to the setting up of Christ's kingdom; namely, the resurrection of his true followers to live and reign with him in his kingdom.

Then there will be another miracle. It will be the resurrection of the ancient prophets and other faithful servants of God who lived and died prior to the first advent of Christ. These, the prophecies tell us, will be the human representatives of the new, divine kingdom. The Bible declares that they shall be "princes in all the earth." (Psa. 45:16) They will be the ones with whom the people will deal, and from whom they will learn the laws and requirements of the new kingdom.

Some may think that this is a visionary outlook. But not so! The visionary person of today is the one who imagines that human wisdom will somehow find a way out of the terrible dilemma into which selfishness has plunged the world. Only divine wisdom and divine power will be able to do this. We have seen how divine foreknowledge has so accurately forecast the experiences of the Jews throughout the centuries. We have seen that their experiences, which we have witnessed in our generation, were also foretold by the Spirit of God. Let us then be realists, and acknowledge that the God of the Bible, the Creator of heaven and earth, and of man, has provided the only solution for a dying world. And let us be realistic enough to believe that he will do just exactly what

he has promised to do, and in the divinely foretold "due time."

A World Going Mad

THERE is to be held in London, England, this August, an International Conference on Mental Health. Recently a luncheon was given in New York City, at which General Eisenhower was one of the principal speakers. Referring to the mentally sick of the world, he said:

"You mustn't think of these people as just some sort of unfortunates. . . . They are not—they are one of you. I saw a major general, one of the finest athletes of his time, definitely break—break because he could no longer sustain the agonies of combat. He could not talk to me without shaking, and he had to go home. This cannot be dismissed as not touching you personally."

In addition to seeking the cause of the unprecedented increase in mental illness, the London Conference will also make a study of human relationships in an effort to find the basic cause of so much misunderstanding among the nations, and among the heads of nations, who it is assumed are not mentally ill. Concerning this purpose of the London Conference, General Eisenhower said:

"These gentlemen . . . are trying to find out why we don't manage to understand each other. It is not enough to say that a few men in the Kremlin will deny to a large number of people the chance to learn. It is not enough to say that our motives, which we think of as altruistic and pure, are certainly misunderstood in South America. Now we must find out why we are misunderstood. . . . If the London Conference [begins] the solution of this problem . . . we will be doing a great deal to eliminate the causes of war. If in the measurable future we don't find some way of eliminating the causes of war, our grandchildren are going to find this world a most unhappy place in which to live. . . . That is important to me. I have lately had a grandson."

Another speaker at the New York money-raising luncheon on behalf of the International Conference on Mental Health was Dr. William C. Menninger, formerly a Brigadier General, and head of Army psychiatry during World War II. The tragic seriousness of the general mental health of the world was highlighted by Dr. Menninger by the figures which he cited:

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"We became aware that in the Army one out of eight men who came before the draft boards had to be rejected for mental illness. . . . Sixty-two per cent in the veterans' hospitals are psychiatric problems. Half of our hospital beds in America are devoted to mental illness. We have many, many evidences of a sick world. . . . We wish we knew why . . . these things occur."

The purpose of the London Conference is to try to find out what makes the world so sick, so mentally sick. Delegates from fifty-five nations will attend, among them teachers, nurses, industrialists, clergymen, and psychiatrists. They will attack the problem of mental health, or more properly speaking, mental ill health, as it exists all over the world, and from every possible angle. They will explore the origin of group mental disorders, such as class and national hatreds and prejudice against minorities.

Surely this is a very laudable effort, although the cause of the increasing mental illness of the world is easily explained to those who are willing to accept the explanation from the only truly reliable source there is in the world today, which, of course, is the Bible. The explanation which the Bible gives is that six thousand years ago man chose to disobey the law of God, and that by and large the human race has been in rebellion against God and his law ever since that time. The old-fashioned word for it is the "fall" of man. The Scriptures describe man's downward course toward physical, mental, and moral depravity, as traveling over a broad road which leads to destruction. The longer the journey continues over this road, the less ability the people have to resist the forces of evil which hasten them along toward the cataclysmic end of an evil world.

Increasing mental illness is only one of the symptoms of a sick and dying world order. It is well to remember that in addition to those who are classified as mental cases and cared for as such, there are countless millions of borderline cases and near borderline cases; and many of these doubtless are in high positions of trust in their respective fields. Some are in the world's governments and among the world's statesmen. Is it any wonder the world is so chaotic? The stepped-up tempo of living in the mechanized world of today, two global wars in a generation, and the fear of universal atomic destruction which may fall upon the world almost any time like a thunder clap out of a clear sky, are all contributing to driving mankind mad. But as we have already

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said, according to the Bible, the cause of it all is the fact that man is a sinner, estranged from God through wicked works, and gradually paying the wages of sin, which is death.

One would think that in the light of statistics as we have just quoted from the head of the Army's psychiatry division during the war, evolutionists would ponder well their theory that man is ever and continually evolving to higher and higher planes of mental and physical existence. With the world going mad, why don't the evolutionists wake up and recognize that their theory is false, that the human race is not evolving at all, but falling, and that it will continue to fall until divine intervention in the affairs of men occurs through the establishment of the kingdom of Christ. There is no other solution for this dilemma into which human sin and selfishness have plunged the human race.

The Church of England and War

IN 1946 the Archbishops of Canterbury and York appointed a commission to consider one of the great problems of our time—that is, the use of the atom bomb and total war, and what the attitude of the Church of England should be in case the nations ever embark on such an orgy of wholesale destruction. Not so long ago the report of this commission was published, and in June it was presented to the Church Assembly for approval.

The report goes a long way toward taking an outright stand against war of any kind, but doesn't quite do so. For centuries the churches of Europe, which were allied with civil governments, could be relied upon to sanction any war the civil rulers thought to be essential to safeguard the commercial and territorial interests of their countries. Indeed, the churches usually help to whip up enthusiasm for such wars. From this standpoint, therefore, the stand of the Church of England is rather significant. It grants that it may be possible for a war to be justified at the start, but often deteriorates into a campaign of hate, hence that Christians should be guided by their conscience as to refusal to participate. On this point we quote from the Commission's report:

“The tendency of a conflict to change its character as it proceeds, and of a nation at war to deteriorate progressively in outlook

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and conduct, must always be of grave concern to Christians, on account of the ethical dilemmas that arise when what begins as a 'just' war comes to assume a more dubious countenance. . . . We would therefore emphasize the duty that is laid upon Christians of refusing to participate in any act of war which they are morally certain is wrong."

It seems that on the committee which issued this report there was one pacifist, the Venerable Percy Hartill, Archdeacon of Stoke-on-Trent. He registered his disapproval of any kind of modern war, but the majority report commenting on this viewpoint said:

"There are those who say that the solution is to counter aggression by love. Ultimately that may be true. But is it applicable to the problems that confront us? . . . A nation that by disarmament rendered itself defenseless would not be assisting in the prevention of aggression, which is the only way to preserve justice in the world."

How do the prelates of the Church of England know that a counter aggression by love would not make an end of war? It has never been tried! Certainly there is no case on record where being prepared for war has prevented war. All the records from the very beginning of human history prove that this method doesn't work. They say that an aggression of love ultimately might work. *It would work now*; the only difficulty is to induce the nations to try it.

But it will be tried, and it will be found to work, when, under the administration of Christ's kingdom, the nations, in following the way of love, beat their swords into plowshares and their spears into pruninghooks, and when they learn war no more. And the Bible assures us that under such conditions there will be none to molest nor make afraid, for Christ will be King then, and under his rulership the people will learn the way of love.

"A ROYAL NATION"—Just published: a 32-page Dawn size booklet which discusses God's dealings with typical Israel and the failure of that nation to obtain the great prize of joint-heirship with Christ. It deals with the British-Israel question and points out from the Scriptures who comprise God's ruling nation. Single copies ten cents; twelve for one dollar. The Dawn, East Rutherford, New Jersey.

Your Questions—Scripturally Answered

BAPTISM

I believe in God, and have accepted Christ as my Savior, but I have never been baptized. Do I have to be baptized?

THE doctrine of baptism is an important one, and one that all Christians should understand. The word "baptism" is translated from the Greek word **baptisma**, which means "to immerse," "to completely cover." There are many forms of baptism practised by various religious groups today. Some sprinkle water on the head; some pour a small portion of water on the head, etc. It is our opinion that these forms are unscriptural and that the proper form of water baptism is complete immersion.

Water baptism is just a symbol. The real baptism of a Christian must first be understood before one considers the question asked above. Jesus was baptized at Jordan, but that was not his real baptism. Long after his baptism in Jordan at the hands of John the Baptist he said, "But I have a baptism to be baptized with; and how am I straitened till it be accomplished." (Luke 12:50) Also please read Matthew 20:22. Our Master in these texts referred to his real baptism, which was a baptism into death, sacrificial death, from which he did not deviate even though it led to Calvary. It was concerning this baptism that he asked his disciples, "Are ye able . . . to be baptized with the baptism that I am baptized with?"

The true Christian must partake of Christ's baptism. Romans 6:3, 4, reads, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death." This is the real baptism of the Bible. It is based upon the truth that those who during this age consecrate themselves to God in accordance with his call, have entered into a "covenant . . . by sacrifice."—Psalm 50:5

Now to our questioner we reply: If you have consecrated yourself to the Father and covenanted to be "buried with him by baptism into death," having decided to do God's will in all things, then water baptism, that is, immersion in water, is a beautiful and proper symbol to show what has already taken place in your life. Water immersion is not compulsory; it is a privilege extended to the consecrated, and if you have not first taken the step of consecration, then baptism in water will not mean anything.

Many have been baptized in water who have never been baptized "into his death." Such baptisms mean nothing in the sight of God. But in the life of a consecrated child of God, this symbol shows that he considers it his "reasonable service" to lay all on the altar of sacrifice, walking in the footsteps of his Master. (Rom. 12:1, 2) Our Heavenly Father's love and compassion toward us is so great that anything we can ren-

der to him in time or service or means is very small by comparison. Beyond the blessings of the present life the promises of the Word assure us that great blessings await those who are faithful unto death in their life of sacrifice; for those who suffer with Christ shall also reign with him, and as joint-heirs each will also receive a "crown of life."—Rom. 8:17; II Tim. 2:12; Jas. 1:12; Rev. 2:10

THE PERMISSION OF EVIL

If all things are of God, and if as you say God loves his human creation, if he is all-powerful, how can you explain why honest and upright people are subjected to all the evil things of this life? Where is the reward of virtue?

WITHOUT an understanding of the whole plan of God this question would be difficult to answer. If this life, which appears to be but a pendulum between a smile and a tear, is all there is to living, or worse yet, if it is to be followed by eternal torment for the vast majority of the race, many of them "honest and upright," but not Christians, we might well wonder concerning God's love for mankind. But according to the Bible, God has a plan for man, and the permission of evil in the world at this time plays a part in it.

Our space here does not permit of all the details, but briefly the reason for "all the evil things of this life" is as follows: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Human wisdom causes many parents to

spoil their children because they do not know how properly to discipline or instruct. God's wisdom has mapped a course of instruction that will result in the most good for the greatest number of earth's children.

It is beneficial in the plan of God that all obtain a complete knowledge of sin and its consequences. Divine wisdom has permitted evil to play the part it has for the purpose of teaching us by experience the terrible results of sin and disobedience to divine law; so that when the kingdom of Christ is established, man having learned his lesson will no more be tempted to follow a course of disobedience to the law of righteousness laid down at that time.

The method by which all have been taught the lesson of the "exceeding sinfulness" of sin is an evidence of the infinite wisdom of God. (Rom. 7:13) He could have created enough human beings to fill the whole earth, just as he created Adam. And as Adam was on trial for life in Eden, so each could have had an individual trial for life. But if this course had been followed, each one who sinned would have required a separate Redeemer if he were to be raised from the dead. The plan of God shows divine wisdom. Adam was placed in Eden as the responsible head of the whole race. His sin, it is true, brought death upon us all, but all could thus be redeemed by one Savior: "For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

The lifetime of each individual is very short compared with eternity. As each one comes upon the

scene of sin and death he learns his lesson and passes away into the sleep of death. During the thousand-year reign of Christ "all that are in the graves" will be awakened. (John 5:28, 29) Those who during these trying days have lived "honest and upright" lives will quickly accept of God's grace and rejoice in the provisions for those who are obedient to his law. They will live forever. Having learned through experience what sin and death mean, they will not choose a course of wilfulness. Those who are incorrigible in that day, and who will not obey the laws of righteousness, will after sufficient opportunity be cut off in the second death, from which there will be no resurrection.—Acts 3:23

Malachi 3:15, 18 states: "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Even in this life in large measure virtue is its own reward, but the individual who now endeavors to live in accordance with righteous principles will receive his full reward in the blessings accorded the righteous in the kingdom for which we pray, when God's will is done on earth as it is in heaven.

WHAT DID ADAM LOSE?

Is it not true that father Adam lost everlasting life by his act of disobedience in the Garden of Eden?

NO! Adam did not lose ever-

lasting life. Adam never had everlasting life. How, then, could he lose it? Adam had perfect human life; he was free from all elements of death. He was placed in Eden on probation FOR everlasting life. If he had been fully obedient to God during the tests placed upon him, he would have been accounted worthy of everlasting life, not in heaven, but right here on the earth.

Christ came to "seek and to save that which was lost"; consequently when Adam, and through him the human race, is redeemed from the curse of death, this salvation from the sentence of death does not entitle the race to everlasting life, but it does entitle them to enjoy what Adam lost; that is, an opportunity to prove through faithfulness their worthiness of everlasting life.

This new trial obtained for Adam and his race by the ransom sacrifice of Jesus Christ will, in some respects, be more favorable than was Adam's trial in Eden. Satan will be bound. Man's knowledge will have been increased through experience with sin and death. His comparison of the blessings of obedience with the "wages of sin" will be clear-cut. The knowledge learned in this life by experience will be of great benefit to all who use it in their trial for eternal life during the millennial age. It will be easy then for all to understand why God has permitted and is permitting evil now. It will not be difficult for them to choose between good and evil in their trial before the great white throne. If they choose to do good, they will be given everlasting life.

TRUE WORSHIP

A friend of mine tells me that it is the fear of hell fire that keeps her from doing evil. If she believed as I do, that there is no eternal torment for the wicked, she would not fear to do wrong. I find it difficult to answer her. Will you please help me?

ONE must love righteousness and hate iniquity to be pleasing to God. Man looks upon the outward appearance, but God looketh upon the heart, and if he sees that the heart is desirous of doing evil he withholds his blessing. "Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23

John 4:23 reads: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." God could have made us mere flesh and blood machines without any liberty of choice. He could have made us so that obedience to God was compulsory, not dependent upon our own volition. According to this text, he does not want that kind of worship; nor

does he want the worship of any who are afraid to do otherwise.

God originally made man in his own image and likeness, with liberty of choice—a free moral agent. Some have tried to serve God through abject fear of eternal torment, but for the most part this service is feeble, nominal, and intermittent. It is not pleasing to God. He "seeketh such to worship him" who do so voluntarily, because of their love for him, which is born of his love toward us. He delights in the worship of those who have a heart appreciation of the principles of truth and righteousness.

The "true worshiper," according to the text, is one who has His Spirit, and who has been sanctified by His Word of truth. Many who make statements such as our questioner mentions do not mean what they say. They are feebly trying to justify a false teaching. Only a false worshiper could make a statement like that and mean it. Such would be a hypocrite. The "true worshipers" whom the Father seeketh are those who serve him gladly and willingly, and because of their calling, worship him in spirit and in truth, for he alone is worthy.

The sentiment that it matters not what a man believes so long as he is sincere, is as unscriptural as it is absurd. Sincerity in belief has no more effect in warding off evil in the spiritual than in the natural kingdom. If the teachings and persuasions of a reputed chemist should prevail on you to believe that arsenic is harmless, would it therefore be harmless? Could you mix it with your bread and eat it without injury? Oh, no, neither will the sincerity of your belief save you from the consequences of error in religious faith. Right belief—truth, God's truth, my brethren, is the only foundation on which you can safely rest your hopes.

—C. T. R.

The Seal of the Spirit

"In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory."—EPHESIANS 1:13, 14

THERE are two senses in which the word "seal" is used in the Bible: one is to make secret, that is, to seal up, or hide; the other is that of attesting, or giving full assurance, guaranteeing. It is in this latter sense that Paul uses the term in our text, and he explains that we are "sealed" by the Holy Spirit of promise, and that this constitutes an "earnest," a pledge, a token payment as it were, given to us by the Holy Spirit to guarantee that we shall receive the promised inheritance. The apostle also explains that this sealing comes "after" we believe, in other words that it is not something we receive as soon as we accept Christ, but only when we consecrate ourselves to do his will, even as our Lord did at Jordan.

The Holy Spirit is the holy power of God. In the case of God's power operating in the Christian life, it is largely the power of his mind, his thoughts. These holy thoughts of God—his will for the Christian—are a potent guiding influence in our lives to the extent that we yield our hearts to him. We can resist his will if we desire, but in that case his Holy Spirit will not be a power in our lives. God's thoughts—those which he intends to be a guide in our lives—were recorded under the inspiration of the Holy Spirit and reach us through the Bible. Thus when we study the Bible and yield ourselves to the guidance of its precepts, we are under the influence of the Holy Spirit—in this case, the holy mind of God.

The Holy Spirit is a "begetting" power in our lives. We are said to be begotten of God through the Word. (James 1:18) This conveys the thought that under the influence of the Holy Spirit

a new life is begun, a new life which will reach maturity in the "first resurrection" when all who are faithful unto death will be "born" of the Spirit. As we learned in a previous article, God's Spirit bears witness with our spirits that we are the children of God. This also is done through the Bible, and is real to each one of us to the extent that our lives are made to conform to the terms of the "narrow way" as they are laid down for us in the Word.

"The Holy Spirit of Promise"

In speaking of the Holy Spirit as a sealing power in our lives Paul describes it as the "Holy Spirit of promise." What does he mean? The Holy Spirit came to the waiting church at Pentecost in fulfilment of Jesus' promise, and in the very nature of things this contributed mightily to the assurance of the Early Church that all of God's promises would be fulfilled, that they could depend upon them. Thinking of the "seal" as an attestation or guarantee, the coming of the Holy Spirit, which had been promised, would indeed go a long way toward sealing the earnest and fully consecrated disciples of that time.

But the "Holy Spirit of promise" means more than merely that the Holy Spirit was given to the church in fulfilment of a promise. Through the ministry of the Holy Spirit in Old Testament times as well as during the New Testament period, God recorded hundreds of precious promises, promises which have to do with every phase of the Christian life, promises which in their wide scope of meaning have to do with every situation including our every need and emergency. The united testimony of all these promises is to the effect that the follower of Christ who continues faithfully to lay down his life in the divine service in keeping with the Father's plan will be kept by divine power and given strength to be an overcomer. Thus the Holy Spirit, through the Word of truth, attests to our victory through Christ upon conditions of our faithfulness, hence we are said to be sealed by the Holy Spirit—the Holy Spirit of promise.

When Is the Christian Sealed?

The "begetting" of the Holy Spirit occurs at the beginning of the Christian life. The "witness" of the Spirit becomes more and more manifest as the Christian conforms his life to the will of God as outlined in the Scriptures. But when can it be said that the follower of the Master is sealed with the Holy Spirit? In seeking

the answer to this question we think it is well to remember that from the beginning of the Gospel age—or shall say from Pentecost—the Heavenly Father has made the Holy Spirit available to fill the life of the Christian, and to accomplish every part of his divine purpose in such. When, by God's providences, we are brought in contact with the Word of truth, we accept it and it finds lodgment in our hearts, it remains only for us to fulfil the conditions attached to discipleship in order to enter into the fulness of all the blessings which are promised to accrue as a result of the indwelling of the Spirit in our hearts and lives.

We are not to think of the sealing of the Holy Spirit as something which takes place at a certain moment in Christian experience, and which is withheld by the Heavenly Father until he decides we are ready for it. The sealing is accomplished, the apostle explains, by the Holy Spirit of promise—or, to state the same thought in other words, we are sealed by the promises of God which have been recorded by the Holy Spirit. These sealing promises have been on record throughout the age. There is nothing which God needs to add to them to make them more complete or more comprehensive. They belong to us from the moment we enter into a covenant with the Heavenly Father by sacrifice. They are in fact a part of his side of that covenant, and apply to every foot-step follower of the Master from the beginning of his consecrated life.

Are we, then, sealed by the Holy Spirit from the very beginning of our Christian life? From God's standpoint, yes, but there should be an ever-increasing appreciation of the sealing promises of God. We do not have the full assurance of faith, the full guarantee of victory through Christ, until we have been some time in the narrow way and have had opportunities to meet the conditions of those promises, and experience as a result how wonderfully true and trustworthy they are. To begin with, everything pertaining to the Christian life, while beautiful and soul-satisfying, is more or less theoretical. It is only as theory merges into practical experience and reality that the promises of God become yea and amen to us in Christ Jesus.

“Ye Have Need of Patience”

The Apostle Paul writes, “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”

(Heb. 10:36) We are not to take from this that no promises are made to us until after we have proved worthy of them. But it is well to remember that all the promises of God pertaining to the Christian life are conditional upon our faithfulness in carrying out our part of the covenant. Not until through "patient continuance in well doing" we demonstrate our faithfulness in keeping covenant with God, can it be said that we have received his promises in the sense that we can take them wholly to heart.—Rom. 2:7

"After ye have done the will of God," the apostle says. This is evidently a reference to our consecration. Consecration is the first step of obedience in doing God's will, and after we have taken that first step God tests us, and when we have patiently endured some of these tests his sealing promises begin to take on a greater depth of meaning and give us a deeper sense of security in him. This progress of experience is outlined in Romans 5:1-5. Through faith in our Lord Jesus we have access, by consecration, into a wonderful position of favor with God—the "grace wherein we stand"—and while standing in this high position of favor we "rejoice in the hope of the glory of God"—that is, we have a hope of sharing the divine glory with Jesus, of being made like him, and seeing him as he is.

But there is more to the Christian life than merely rejoicing in this wonderful hope. Ere such a hope of glory can become a reality we must be tested, so Paul mentions the vital necessity of tribulations which the Heavenly Father permits to come into our lives for this purpose. The Apostle Paul says that we "glory" in these tribulations. We glory in tribulation when, by faith in the promises of God, and depending upon his strength for every time of need, we are able to use tribulation as a stepping stone to higher planes of grace and truth.

"Knowing that tribulation worketh patience," continues the apostle. We have need of patience, Paul says, in order to obtain the promises—that is, in order that God's promises may have their greatest power in our lives. Hence, when tribulation comes we endeavor to accept it as God's arrangement whereby we might learn patience, that is, constant, cheerful endurance.

The King James translation states that patience works experience, but again the Greek text makes the point more understandable, for the translation should be "trustiness." Patient con-

tinuance in faithfulness, even in tribulation, results in being trustworthy, and, as the apostle further explains, when we can be assured of divine approval based upon our faithfulness in living up to the terms of the narrow way, then we have a real basis for our hope—a “hope that maketh not ashamed”—a dependable, un-failing hope. At this point the Christian more fully appreciates the fact that he has been “sealed by the Holy Spirit of promise,” for it is here that he can realize more than before that the promises are truly his, that they apply to him because he has surmounted some of the “ifs” which are attached to them.

“Let Us Therefore Fear”

Hebrews 4:1 reads, “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.” All the promises of God to the Christian are, as we have seen, conditional. There is always the possibility of failing to meet the conditions, and to whatever extent we do, the promises are thereby nullified, not by God, but by us, by our unfaithfulness. Hence the apostle says that we should be fearful lest we are unfaithful—an expression denoting great concern over our position before the Lord, an earnest watchfulness of all that we think, and say, and do, lest we fail in any way and so “come short.”

We have in the Apostle Paul himself a wonderful example of earnest watchfulness lest in any way he might fail to measure up to all the conditions of the narrow way. In one instance he writes, “I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” (I Cor. 9:27) The Apostle Paul had already been “sealed” with the Holy Spirit when he wrote these words, yet he knew that there was still a possibility of his proving unfaithful.

To be sealed with the Spirit does not imply a position of grace from which it is impossible to fall away. It means only a deep-rooted assurance of victory based upon experience in the narrow way, experience which has given us an opportunity to “glory” in tribulation” and thereby develop patient endurance which in turn becomes a foundation for a genuine hope, a hope that maketh not ashamed. Paul had already endured much, and God’s promised grace to help had been verified to him in many trying circumstances. He knew now that by God’s grace he could win the prize, but he

also realized that he dare not slack his hand in rendering full obedience; for, if by his own carelessness he was unfaithful, he could yet become a castaway.

Paul Had Not Apprehended

Still later in his Christian experience Paul wrote to the church at Philippi and said that he did not count himself to have apprehended. (Phil. 3:13) The setting of this expression of humility is interesting. The epistle was written from Rome when Paul was in prison there. He was uncertain whether or not he would be released and have the privilege of visiting the brethren again. Chapter 1:20-24 tells about the uncertainty of the apostle's position. In reading these verses one can't help but realize that he was certain of his standing before the Lord. He knew that up to this point he had been faithful. His position in the divine family and in the body of Christ had been attested by the Holy Spirit of promise—he had been sealed.

Nevertheless Paul wrote in this same epistle, "I count not myself to have apprehended"; so he continued to "press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil 3:14) There was one point of uncertainty with Paul at this time, which was that he did not know whether he was to be executed soon, or whether he was to be released. Had he known definitely that his sacrifice would be completed within a matter of days, he might have written to the Philippian brethren as he later did to Timothy, "I have fought a good fight, . . . I have kept the faith: henceforth there is laid up for me a crown of righteousness." (II Tim. 4:7, 8) But since he might be released and have time to continue serving in the flesh, there also might be time to become weary in well-doing and become a castaway.—Gal. 6:9; II Thess. 3:13

Paul was released from this prison sentence and given his freedom for a time, but was reimprisoned later, and executed. Just before his execution he wrote a farewell letter to Timothy, and in reading this epistle one can't help but notice the changed viewpoint. In chapter 2, verses 11 and 12, Paul reiterates one of the fundamental conditions of discipleship, and calls to mind the faithfulness of God in carrying out his part of the covenant. He says, "It is a faithful saying"—that is, a saying, or promise, which can be depended upon—"for if we be dead with him, we shall also live

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with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us."

Paul had now reached the end of the way, the way which from the very beginning he had understood was to be one of suffering. At the time of the apostle's conversion God commissioned Ananias to go and tell him what great things he must suffer for the name of Christ. (Acts 9:16) And from then onward Paul did suffer for Christ's sake. He had suffered perils of the sea and perils of the land. He had suffered imprisonment. He had suffered stripes on his bare back. He had suffered weariness. He had suffered perils among false brethren. He had suffered in many, many ways for the cause of Christ, and because he was a follower of Christ. And he never had shrunk from suffering.—II Cor. 11:23-30

Now he had reached the end of the way. All of God's promises of forgiveness and grace and strength had been verified to him during his journey toward the kingdom. He had learned to know his God more intimately by realizing the wonderful way he had always made good his promises. Now there could be no doubt that the most important of all these promises would also come true; that is, that wonderful promise that if we suffer with Christ, we shall also reign with him. This was a faithful saying, a faithful promise, Paul says. He knew it was, because he had learned that ALL of God's promises were true and faithful. They could all be depended upon.

Paul had suffered, and through it all he had been faithful. Not once did he desire to turn back. Not once had he denied his Lord in order to escape suffering. Now he was at the end of the way. He was still suffering, and triumphing in it. Probably he had already been notified of the day of his execution. In any event, he knew now that he WAS to be executed; and having received that information his heart had responded in a triumphant Amen. So he knew that under this final and most crucial of all tests he was still faithful, still rejoicing in his privilege of suffering and dying with Jesus.

Hence, knowing that it was a faithful saying that if we suffer and die with Jesus we shall live and reign with him, and knowing now that he had passed the final test and there could be no turning back, Paul was able to write with assurance, "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."

The question is often asked as to whether all Christians can expect to have this full assurance of victory and of a coming reward before they die, as realized by Paul. Probably not, for the reason that it is not given to many to have the same sequence of experiences. But all mature Christians should enjoy this advanced witness of the Spirit, this assurance of sealing, or guarantee of God's blessing with respect to their day by day walk in the narrow way. No Christian should boast about tomorrow, but all should be living so near to the Lord, and so faithful to all the terms of their consecration that each night they might be able to say, "This day, by the Lord's grace, I have done the best I could. I have not denied my Lord, and have accepted whatever privileges of sacrifice and suffering have been presented to me. I will endeavor to do the same tomorrow. I know that I can depend upon his promises, because in every time of need he has helped me, strengthened me, and when I have erred, I have been given the assurance in my heart that he has forgiven me. So I will press on in the narrow way, and will endeavor to be more faithful tomorrow than I have been today." Should there come a day in our Christian experience when, as in the case of Paul, we know that it is the last day, hence that there will be no opportunity to fall away, the seal of the Holy Spirit of promise should be so well impressed upon our hearts that we, like him, will know that there is a crown awaiting us in the first resurrection.

The Sealing Promises

Paul said concerning the Christian's privilege of suffering with Christ with the hope of reigning with him, that "it is a faithful saying." All of God's promises are faithful sayings. And it is by the sum total of all of them which apply to the Christian's life in the flesh, that he is sealed. They constitute a very important part of the present inheritance of the saints. And what are some of these promises? In the order of application and need there are first of all those many promises of forgiveness, the forgiveness of all the imperfections which are attached to us because we are members of a fallen and dying race. All of these promises are

faithful sayings, and because of them we can rejoice in the hope of glory despite the imperfections of our flesh. Yes, in a very important way God's promises of forgiveness through Christ constitute a part of the seal of the Spirit, the assurance of sonship despite our inherited weaknesses and sins.

At the beginning of the Christian way, we made a consecration to do God's will. But what is God's will? Surely we need guidance in this respect, and God has promised to give it to us. "If any of you lack wisdom, let him ask of God," says the apostle, "that giveth to all liberally, and upbraideth not." (James 1:5) Then we have the promise, "The meek will he guide in judgment: and the meek will he teach his way." (Psa. 25:9) Again, "If any man will do his will, he shall know of the doctrine"—the teachings concerning the plan of God and his part in that glorious plan. (John 7:17) And the prophet wrote concerning the Christian, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."—Isa. 30:21

The enemies of the Christian are very formidable. In our own strength we would surely quail before them, and go down in defeat. But the Holy Spirit of promise has assured us that greater is he who is for us, than all who be against us. (Rom. 8:31; I John 4:4) If the enemy would defeat us through discouragement with respect to our imperfections, the Holy Spirit of promise reminds us that "it is God that justifieth; who is he that condemneth?" (Rom. 8:33, 34) If the enemy threatens spiritual disaster, the Holy Spirit of promise reminds us, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." (Psalm 91:1) The "secret place of the most High" is that condition represented by the "holy" of the tabernacle, which, so far as the Christian's privileges are concerned, is the condition of full consecration to the Lord. The Holy Spirit of promise testifies, therefore, that if we are faithful in carrying out the terms of our consecration—if we "abide in the secret place of the most High," the Almighty shall protect us from all harm which might come to the new creature, either from the world or from the Adversary, the devil.

By nature we are weak, unable to do the will of God as we should. We leave undone the things we should do, and through weakness and lack of wisdom, do the things we should not do.

But the Holy Spirit of promise has assured us of the availability of divine help, that the mighty power which raised Jesus from the dead and highly exalted him stands back of us to see us through to victory and to glory. (Eph. 1:17-20) Paul realized he was handicapped in his service by the fact of his near blindness, so he petitioned the Lord to remove this "thorn in the flesh." The Lord did not do this for Paul, but reminded him, "My strength is made perfect in weakness."—II Cor. 12:7-9

So it is with us. It is God's grace, God's strength, God's power, God's wisdom, made available for us, that guarantees our victory through Christ. Thus does the Father seal us by his Spirit, thus does he attest to us, his sons, that if we carry out the terms of our consecration as best we can, he will do the rest; that he will accept us through Christ; guide us through his Word, and strengthen us by his might in our every time of need. And finally, if we are faithful even unto death, that he will awaken and exalt us to glory, honor, and immortality, and make us a part of his inheritance in the saints.

The apostle writes, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption [deliverance]." (Eph. 4:30) To "grieve" the Holy Spirit means to be unfaithful in living up to the terms of our consecration to do God's will—terms which have been set forth in the Word of God through the inspiration of the Holy Spirit. This text indicates clearly that it is possible to become unfaithful even after we have been "sealed." So again we are reminded that it is not enough to be faithful for a little while, but rather that only those who endure unto the end, who are faithful even unto death, shall receive the crown of life.—Matt. 24:13; Rev. 2:10

Let us, then, be faithful. Let us gird up the loins of our minds for a long and difficult journey, even the journey of the narrow way. (I Pet. 1:13) God wants us to be faithful and has given us every needed assurance that he will help us to be overcomers, but it is necessary for us to lay hold upon those promises and faithfully to live up to the conditions which are attached to them. Failing in this, we "grieve" the Holy Spirit, which in effect would be grieving God. May we ever, then, seek the smile of our Heavenly Father's approval through faithful continuance in well-doing, knowing that in due time we shall reap, if we faint not.—Gal. 6:9

"Songs in the Night"

JULY 1

[Love] doth not behave itself unseemly.—I Corinthians 13:5

HAVE I the love which is courteous, "doth not behave itself unseemly?" Pride is the root out of which grows much of the unseemly conduct, impoliteness, so common to those who think themselves somebody, either intellectually or financially. Politeness has been defined as love in trifles; courtesy as love in little things. The secret of politeness is either surface polishing or love in the heart. As Christians we are to have the heart love which will prompt us to acts of kindness and courtesy, not only in the household of faith, but in our homes and in our dealings with the world.—Z '11-4918 (Hymn 267)

JULY 2

[Love] seeketh not her own.—I Corinthians 13:5

HAVE I the love which is unselfish, which "seeketh not her own" interests exclusively, which might even be willing to let some of her own rights be sacrificed in the interests of others? Or have I, on the contrary, the selfishness which not only demands my own rights on every occasion, but which demands those rights regardless of the conveniences, comforts, and rights of others? To have love in this particular means that we will be on guard against taking any unjust advantage of others, and will prefer rather to suffer a wrong than to do a wrong; to suffer an injustice than to do an injustice.—Z '11-4918 (Hymn 224)

JULY 3

[Love] is not easily provoked.—I Corinthians 13:5

HAVE I the love which is good

tempered, "not easily provoked" to anger—love that enables me to see both sides of a question, that gives me the spirit of a sound mind, which enables me to perceive that exasperation and violent anger are not only unbecoming but worse than that, injurious to those toward whom they may be directed, and also injurious in their effect upon my own heart and body?—Z '11-4918 (Hymn 18)

JULY 4

[Love] thinketh no evil.—I Corinthians 13:5

HAVE I the spirit of love which "thinketh no evil," which is guileless, not suspicious of evil or looking for faults in others, not attributing to them evil motives? Have I the love which seeks always to interpret the conduct of others charitably, to make all possible allowance for errors in judgment rather than to impugn the motives of the heart? Perfect love is good intentioned itself; it prefers and, so far as possible, endeavors to view the words and conduct of others from the same standpoint. It does not treasure up animosities and suspicions, nor manufacture a chain of circumstantial proofs of evil intentions out of trivial affairs. "Faults are thick where love is thin," is a very wise proverb.—Z '11-4918 (Hymn 109)

JULY 5

[Love] rejoiceth not in iniquity, but rejoiceth in the truth.—I Corinthians 13:6

HOWEVER profitable error might be, love could take no part in it, and could not desire the reward of evil. But it does take pleasure in the truth—truth upon every subject, and especially in the truth of divine revelation, however, unpopular the truth may be; however

much persecution its advocacy may involve; however much it may cost the loss of the friendship of this world and of those who are blinded by the god of this world. The spirit of love has such an affinity for the truth that it rejoices to share loss, persecution, distress, or whatever may come against the truth or its servants. In the Lord's estimate it is all the same whether we are ashamed of him or ashamed of his Word; and of all such he declares that he will be ashamed when he comes to be glorified in his saints.—Z '11-4918 (Hymn 261)

JULY 6

[Love] beareth all things.—I Corinthians 13:7

HAVE I the love that "beareth all things"; that is impregnable against the assaults of evil; that resists evil, impurity, sin, and everything that is contrary to love; that is both able and willing to endure for the cause of God, reproaches, reproofs, insults, losses, misrepresentations, and even death? "This is the victory that overcometh the world, even your faith"—the very life and center of which faith is the Holy Spirit of love for the Lord and for those that are his, and sympathetically, for the world. Perfect love can bear up under all circumstances and by God's grace, bring us off conquerors and "more than conquerors through him that loved us."—Z '11-4919 (Hymn 209)

JULY 7

[Love] believeth all things.—I Corinthians 13:7

HAVE I the love that "believeth all things"; that is unwilling to impute evil to another unless forced so to do by indisputable evidences; that would rather believe good than evil about everybody; that would take no pleasure in hearing evil, but would be disposed to resent it? Perfect love is not suspicious, but is, on the contrary, disposed to be trustful. It acts on the principle that it is better, if necessary, to be deceived a hundred times than to go through life soured by a suspicious

mind—far better than to accuse or suspect even one person unjustly. This is the merciful disposition, as applied to thoughts, and of it the Master said, "Blessed are the merciful, for they shall obtain mercy."—Z '11-4919 (Hymn 267)

JULY 8

[Love] hopeth all things.—I Corinthians 13:7

THIS hopeful element of love is one of the striking features in the perseverance of the saints, enabling them to endure hardness as good soldiers. Its hopeful quality hinders it from being easily offended, or easily stopped in the work of the Lord. Where others would be discouraged or put to flight the spirit of love gives endurance, that we may war a good warfare, and please the Captain of our salvation. Love's hopefulness knows no despair, for its anchorage enters into that which is beyond the veil, and is firmly fastened to the Rock of Ages.—Z '11-4919 (Hymn 201)

JULY 9

If these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.—II Peter 1:8, 11

ALL of God's people, all begotten of the Holy Spirit, are inspired by the spirit of the Father, the spirit of love, the spirit of justice and loyalty. But how about the degree, the abounding, the having of this love permeate all of life's affairs? If this spirit of the Lord abounds in us it will influence our business, our pleasure, our homes, our workshops, our kitchens, our dining rooms, our bed chambers, our very thoughts. It is the abounding love, the all-pervading influence of our Lord in the lives and in all of life's affairs of those who would have the abundant entrance into the kingdom of Messiah

as members of the bride class, that is required.—Z '11-4929 (Hymn 1)

JULY 10

I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.—Psalm 4:8

WE ARE invited to cast all our cares upon the Lord, knowing that he careth for us. And we have the encouraging assurance in the midst of present trials that we shall receive a crown of glory that fadeth not away, if in steadfast sobriety and humility we work out our salvation with fear and trembling, having been first redeemed with the precious blood of Christ, and thus through faith having gained the privilege of working it out. And we are comforted in the midst of trials with the blessed assurance that while God resisteth the proud, and they also resist him, he giveth grace to the humble.—Z '88-1054 (Hymn 65)

JULY 11

Some indeed preach Christ even of envy and strife; and some also of good will.—Philippians 1:15

LET us guard ourselves that our defense of the truth be not from motives of self-glorification but from love for the truth, love for the Lord, for his people, the brethren. If love be the impelling spirit, or motive, it will show itself accordingly in a loving, gentle, patient, humble course toward all the fellow-servants. Let us be "gentle toward all." Let "the sword of the Spirit, the Word of God," which is quick and powerful, do all the cutting.—Z '11-4803 (Hymn 182)

JULY 12

For ye have need of patience [cheerful endurance], that, after ye have done the will of God, ye might receive the promise.—Hebrews 10:36

AFTER we begin to grow in the graces of the Holy Spirit, we need patience to control the flesh, the spirit

of the world, the spirit of selfishness. . . . We are doing the will of God when we fully consecrate ourselves to him, and attain a place in the new creation. But he wills to put us to the test. How much do we love God? How sincere are we? . . . What are we willing to endure for Christ's sake? How fully are we submitted? How deep does our submission go? Are we wholly in harmony with the will of the Lord? Is our interest merely superficial, or does it enter fully into our hearts? The question is not merely shall we make the consecration—but after the Christian has taken all of these preliminary steps, to what extent will he manifest patient endurance and obedience and loyalty?—Z '13-5332 (Hymn 53)

JULY 13

For we have not an High Priest which cannot touched with the feeling of our infirmities; but was tempted in all points like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Hebrews 4:15, 16

HOW precious and comforting the realization that our merciful High Priest is touched with the feeling of our infirmities! We should never, however, relax our vigilance because of this knowledge, or take any advantage of his mercy. But we rejoice that we have a mercy seat to which we can go as soon as we are conscious of our inability to be all that we would, and rejoice to know that we shall not be turned away.—Z '14-5586 (Hymn 56)

JULY 14

And I will give thee the treasures of darkness, and hidden riches of secret places.—Isaiah 45:3

WE MUST come into Christ, as members of his body, the true church, by sacrifice, before we can have the opportunity of even searching for these hidden treasures, or of finding any of them. And then, as we progress faithfully in our sacrificial service as Priests,

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walking in the footsteps of the great High Priest, we find more and more of these true "riches of grace" day by day and year by year as we progress. . . . The apostle declares that these treasures of wisdom and grace—knowledge of divine good things in reservation, and the fellowship with God which permits us to anticipate and enjoy those blessings in a measure now—are all hidden in Christ, "in whom are hid all the treasures of wisdom and knowledge."—Z '01-2762 (Hymn 221)

JULY 15

Hereby we do know that we know Him, if we keep His commandments.—I John 2:3

IT IS when continued trust in the Lord and his many responsive providences in our lives have ripened into precious personal acquaintance and intimacy that we learn to delight in him. Yes, it is when heart answers to heart, when pleading prayer brings recognized answers of peace, when the divine love and care have been clearly seen in the guidance of our way, that we can recognize the abiding presence with us of the Father and the Son. Then, however dark may be our way, however severe may be the storm that rages about us, the thought of divine protection is ever with us, so that as the children of the Lord we are never in despair; though cast down, we are not destroyed; though persecuted, we are never forsaken.—Z '15-5803 (Hymn 110)

JULY 16

Rest in the Lord, and wait patiently for him.—Psalm 37:7

THE term "patience" carries with it the thought of meek, uncomplaining endurance of suffering with humble resignation and perseverance. It is a trait which indicates strength and self-discipline. It cannot be predicated of inexperienced persons, but only of characters which have been subjected to trials of affliction, pain, or loss; and it always shines brightest when mani-

fest under the glowing heat of severe affliction. This trait takes a very prominent place in the galaxy of Christian virtues; for without it the heart would grow faint, the head weary; and the steps would soon falter along the narrow way in which the church is called to walk.—Z '94-1721 (Hymn 44)

JULY 17

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

IT REQUIRES a great deal of courage to fight down the tendencies to sin. And it requires still more courage that after battling with the weaknesses and frailties of the flesh, and conquering them, we should additionally force our human bodies to sacrifice, to abandon the earthly things, and to serve the Lord. . . . But we are exhorted to put our trust in the Lord, and assured that we "can do all things through Christ, who strengtheneth us."—Z '13-5329 (Hymn 294)

JULY 18

Let every one of us please his neighbor for his good to edification.—Romans 15:2

IF THIS spirit prevails among the members of the Lord's body, the members will all have a mutual love and mutual care one for another—a care which seeks to encourage and strengthen all that is good and to discourage all that is unbecoming, and a love which throws its mantle over a deformity and endeavors to conceal a fault, rather than to expose the weaker brother to the reproach of others. For such self-sacrificing love how necessary is the spirit of humility and gentleness and patience and faith!—Z '11-4767 (Hymn 23)

JULY 19

He hath put a new song in my mouth.—Psalm 40:3

ALL spiritual Israelites who are in

THE CHRISTIAN LIFE

the right attitude of heart toward the Lord, are full of songs of gratitude and praise—not always audibly, however, for many can best sing and make melody in their hearts unto the Lord. . . . Our rejoicing is not because of temporal favors and advantages and privileges, but on account of those joys which are ours through faith and hope, inspired by the divine promises—the culmination of the same promises for which the natural Israelites were aspiring, and which are secured to us through the great Jew of the seed of Abraham, our Redeemer, our Bridegroom.—Z '05-3649 (Hymn 133)

JULY 20

All scripture given by inspiration of God is profitable . . . that the man of God may be . . . thoroughly furnished unto all good works.—II Timothy 3:16

OH THAT all God's dear children would be more earnest in studying the Scriptures, for, said Jesus, These "are they which testify of me." (John 5:39) As we are able to bear it, the glories of the Father and the Son, and our promised glory through them, will be made very clear to us. "He [the Son] was in the world, and the world was made by him, and the world knew him not," and still does not know him. Only those who humbly walk by faith in the light of the Word will know him, until his glory and power shall be revealed so that all flesh may see it together.—Z '88-1060 (Hymn 49)

JULY 21

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.—Revelation 2:10

A FAITHFUL servant is one who demonstrates himself worthy of his Master's confidence, one who can always be relied upon. Daily we are proving our loyalty or our disloyalty.

"The Lord your God doth prove you." He proves us to see if we are worthy—to see whether we love him best or love self best; to see if our confidence in him is such that we will lay aside everything else to win this great prize which he has offered; to see whether we are trying to grasp this beautiful thing, this crown of life, without appreciation of its cost.—Z '16-5914 (Hymn 307)

JULY 22

Follow peace with all men, and holiness, without which no man shall see the Lord.—Hebrews 12:14

ALTHOUGH the Lord's people are counseled by the Lord's Word to be peacemakers, and to pursue peace, nevertheless they are forewarned that they must fight. On the surface these injunctions seem paradoxical. It seems strange that we should be admonished to be peacemakers and then be told that we are to fight. These conflicting statements may be harmonized, however. If we are loyal to the Lord and to his cause, our loyalty will bring us into opposition with whatever is contrary to God. It is not that we are to strive with people; but the very fact that we are counseled to be peacemakers implies that there will be opposition.—Z '16-5923 (Appendix K)

JULY 23

Let us consider one another.—Hebrews 10:24

LET us consider one another's weaknesses, consider one another's trials, consider one another's temptations, consider one another's efforts to war a good warfare against the world, the flesh, and the adversary—consider one another's troubles in the narrow way against opposition from within and without, and as we do so it will bring to our hearts sympathy, a sympathy which will take pleasure in pouring out the spikenard perfume, very costly, purest and best, upon all who are fellow-members of the one body.—Z '05-3536 (Hymn 48)

JULY 24

And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.—II Corinthians 12:9

THE secret of the apostle's endurance of so great privations—scourging, imprisonment, buffetings of various kinds—is presented to us in the words of our text. The Lord's grace was sufficient. The Lord's power was made perfect in his weakness. And is this not the secret of every successful Christian life? Was it not even so of our Master—that the Father's Spirit in him, his reliance upon the Father, and his looking for the light of the Father's countenance, were indeed the power of God working in our Savior to will and to do the Father's good pleasure?—Z '16-5942 (Hymn 304)

JULY 25

For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.—Hebrews 6:10

OH HOW great is the inheritance which our little insignificant labor of love secures, when supplemented by the all-sufficient merit of our Lord! Let us appreciate our privilege of ministering to the saints in whatever way we find it possible, whether in temporal or spiritual things. In the language of our beloved brother Paul: "We desire that every one of you do show the same diligence to the full assurance of hope unto the end." Since our covenant is to sacrifice and spend ourselves completely, full assurance of receiving the reward can only come by diligence in self-sacrifice—ministering.—Z '83-567 (Hymn 235)

JULY 26

Let this mind be in you, which was also in Christ Jesus.—Philippians 2:5

AS THE divine mind takes control of

our minds, it cultivates the nobler qualities; it nourishes them with divine truth and bids them expand and take possession of the man; it subdues the lower propensities and appoints their definite and proper place in the service of the new higher nature. It also lifts the mind out of the narrow sphere of self, and sets the man to work in the Lord's benevolent service of blessing others; it shows him the divine plan and tells him he may have a share in it—not only in its benefits, but also in its great work as a co-laborer together with God. Thus the saint approaches the divine likeness and enjoys communion and fellowship with God.—Z '88-1081 (Hymn 150)

JULY 27

He that hath My commandments and keepeth them, he it is that loveth Me. John 14:21

TO WHAT extent do we love much the Lord and his members? Is it not in proportion to our appreciation of the divine love for us and for all mankind? If we love little we will honor little, if we love much we will honor much. Let us, then, avail ourselves of the privileges day by day of anointing the feet members of the body, realizing that whatsoever is done unto one of the least of these his brethren is done unto the Lord himself, and is a perfume of sweet odor to him.—Z '06-3762 (Hymn 25)

JULY 28

And Isaac went out to meditate [to pray—margin] in the field at eventide.—Genesis 24:63

HOW impossible it is for a child of God, remembering and impressed by the events of the day, as to the Lord's wisdom and care and the surety that all things shall work for good—how impossible, we say, for such a one to retire to rest without thankfulness of heart to him upon whose power and promises they have leaned throughout the day: and how appropriate to bow the knee as well as the heart, to render

homage as well as thanks.—Z '85-799 (Hymn 274)

JULY 29

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.—II Corinthians 4:6

WE SEE in the mirror of the divine Word the model for our imitation; and in contemplation of all that is lovely, as embodied in him, and of all that is pure and holy and beautiful, we are changed little by little in the course of years to the same blessed likeness—from glory to glory. So be it: let the good work go on until every grace adorns the spotless robe of our imputed righteousness, received by faith in the blessed Son of God, whose earthly life was a perfect illustration of the Father's character, so that he could say—"He that hath seen me hath seen the Father."—Z '05-3656 (Hymn 299)

JULY 30

Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.—Isaiah 26:3

THIS rest, this peace of heart, is absolutely essential to our development as "new creatures," even as the crystals

are deposited from the liquids when they are quiet and not when they are in agitation. So the crystalline character which God is developing in us absolutely demands that a condition of rest, peace, quietness of heart, shall be attained: and to the attainment of this condition patience, faith, and love, the chief graces of the Spirit, are necessary.—Z '08-4279 (Hymn 7)

JULY 31

Let him that thinketh he standeth take heed lest he fall.—I Corinthians 10:12

IF WE knew in advance just how each trial of faith and love and devotion to principle and loyalty to the Lord and to the brethren would come we might be prepared to meet it, and correspondingly it would be less severe, and our humility, patience, and love be correspondingly less tested. But the Lord wishes to test us along these very lines, and hence our trials usually come from unexpected quarters. This makes the trial more severe and proves the better the real sentiments of our hearts. The Lord desires to purge out of us everything in the nature of dross—self-will, personal ambition, pride: he wishes to cultivate in us loyalty to himself and the principles of righteousness, represented in his character, and exhorts us through his Word.—Z '06-3865 (Hymn 266)

WEEKLY PRAYER MEETING TEXTS

JULY 1—"Walk as children of light . . . proving what is acceptable unto the Lord."—Ephesians 5:8, 10 (Z. '99-4. Hymn 154)

JULY 8—"The church of the living God, the pillar and ground of the truth."—I Timothy 3:15 (Z. '99-37. Hymn 281)

JULY 15—"Though I bestow all my goods to feed the poor, . . . and have not love, it profiteth me nothing."—I Corinthians 13:3 (Z. '99-77. Hymn 166)

JULY 22—"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth him out of them all."—Psalm 34:18, 19

"A just man falleth seven times, and riseth up again."—Proverbs 24:16 (Z. '03-217. Hymn 99)

JULY 29—"Our God, whom we serve is able to deliver us."—Daniel 3:17 (Z. '99-171. Hymn 328)

INTERNATIONAL

MICAH, A PROPHET

July 4

FOR the third quarter of 1948 the assignments for these studies deal with what are referred to as "Unheralded Bible Characters." The one listed for this lesson is Micaiah, a prophet in Israel whom the Lord used and blessed because of his fidelity to truth irrespective of how he might be affected by upholding it. The circumstances which serve to reveal Micaiah as a prophet true to his God have to do with the closing days of the life of Ahab, a wicked king of Israel. These circumstances placed Micaiah in a trying position, and the sterling qualities of his character are reflected in the Golden Text which indicates the prophet's determination to relate the truth as he received it from the Lord no matter how much it might displease King Ahab.

I KINGS 22:5-9—In considering the narrative of this chapter it is well to take into consideration the wickedness of Ahab, and that because of this the Lord had previously indicated his intention of bringing his reign to an end. (See preceding chapter.) A short reprieve had been granted because of Ahab's more or less repentant attitude when Elijah delivered a message of doom to him from the Lord. Apparently, however, his repentance and humility were not long-lasting, and the Lord, who is able to read the very thoughts of the mind and the intents of the heart, saw that Ahab had not actually reformed. It was consistent with God's dealings with the Israelites under the Law that Ahab be put to death.

Jehoshaphat, king of Judah, visited Ahab, king of Israel, who solicited his help in capturing Ramoth-gilead from the Syrians. Jehoshaphat indicated his willingness to co-operate, but suggested that first they consult the Lord in the matter by inquiring of his prophets whether or not they could expect divine guidance and help. Apparently Israel's king had surrounded himself with "prophets" who were quite willing to prophesy pleasant things to please the king. Four hundred of them were summoned, and to a man they all assured Ahab that victory would crown his efforts to capture Ramoth-gilead.

But Jehoshaphat, king of Judah, was not convinced. There was something about the situation that left a measure of uncertainty in his mind, so he asked if there was another prophet of the Lord from whom they might inquire. Then Ahab told him about Micaiah, but was frank to say that he did not favor him because, as he explained, "He doth not prophesy good concerning me, but evil." In this statement is revealed the perverse attitude of Ahab. He was determined to have his own way even if he had to silence the Lord's

BIBLE STUDIES

GOLDEN TEXT: "As the Lord liveth, what the Lord saith unto me, that will I speak."—I Kings 22:14

prophets who were bold enough to tell him the truth, and listen only to those who were willing to compromise themselves in order to please their king.

Jehoshaphat insisted, however, that Micaiah be consulted; and as Ahab greatly needed his help he yielded, and this lone prophet of the Lord was summoned.

I KINGS 22:13-18—The messenger who was sent to bring Micaiah before Ahab and Jehoshaphat was evidently a faithful cohort of Israel's king, for he warned the prophet that it would be to his best interest to prophesy good rather than evil. But the prophet was not dissuaded by this from telling the truth. However, by what appears a clever ruse, he caught the king off guard and caused him to reveal that deep down in his heart he knew himself that he was taking a wrong course. At first Micaiah agreed with the other prophets, and it was this that surprised the king, for he expected Micaiah would tell the truth, and apparently he knew that the other prophets had not told the truth.

I KINGS 22:26-28—Micaiah quickly reversed his position and

made it clear that Ahab would meet his doom in the proposed battle. The prophet's account of the vision by which the Lord gave him this information is most interesting. It need not be understood literally, but it does indicate that the Lord permits those to be deceived whose hearts are already perverse and wicked. In the New Testament, the apostle tells us concerning a similar class in this end of the age, and that the Lord would send them a "strong delusion" that they might believe a lie.—II Thess. 2:11

There is a heart-searching lesson in this for every follower of the Master. It reveals the great importance of keeping our hearts pure and sincere before the Lord. If we love the Lord's will more than we love life itself his providence will protect us; hence no matter how Satan may try to deceive us he will not be able to accomplish his ends. But if we are looking for a way other than that of truth and righteousness the Lord will permit the great deceiver to lead us into darkness and finally into death. As is always the case with those who are true to the vision of truth the Lord gives them, Micaiah was vindicated and the four hundred unfaithful prophets were proved wrong.

QUESTIONS:

Who was Micaiah?

How did he prove his faithfulness to the Lord?

Does God permit the pure of heart to be deceived?

BEZALEEL, THE CRAFTSMAN

July 11

GOLDEN TEXT: "Whatsoever thy hand findeth to do, do it with thy might."—Ecclesiastes 9:10

OUR Golden Text is expressive of a very important thought concerning our privileges of serving the Lord. It recalls a question the Lord asked Moses. When the great lawgiver of Israel indicated that in his opinion he lacked the necessary ability to deliver the Hebrews from the Egyptians, the Lord asked, "What is that in thine hand?" (Exod. 4:2) Following up this question, the Lord proved to Moses that if he were faithful in the use of what he possessed divine wisdom and power would crown his service with success.

A similar lesson is brought to us in Jesus' Parable of the Talents. (Matt. 25:14-30) Not all have ten talents. Some have only one. But if these talents—representing the opportunities given to them in keeping with their abilities—are wisely and faithfully used, the Lord is pleased, and they greatly rejoice in the blessings they receive through their faithfulness. We are to do with our might what our hands find to do, and it is in the Lord's providence that every Christian can find some opportunity of service. There is something

for every consecrated child of God to do.

EXODUS 31:1-11—Bezaleel filled a very important position in the arrangements of the Lord for his day. Evidently he was faithful to the opportunities of service which the Lord gave to him, yet he was not a leader in Israel; so his name is not familiar to most students of the Bible. The manner in which the Lord used him, and the example of his faithfulness should be of great encouragement to us who are not given prominent positions in the Lord's vineyard today. When we think of Bezaleel, it should help us to realize that there are things to be done in the Lord's service besides teaching and publicly proclaiming the truth.

Only one lawgiver and mediator was needed to serve the natural house of Israel, and Moses filled that position. But there were other things to be done. God instructed Moses to build a tabernacle and to furnish it. To carry out these instructions satisfactorily, a skilled craftsman was needed, and the Lord provided one in Bezaleel. This assures us that when there is a needed service to be rendered for the Lord he is abundantly able to raise up someone to do it. His arm is never shortened.

The account tells us that God filled Bezaleel with his Spirit, thus enabling him to "devise cunning works, to work in gold, and in silver, and in brass; and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." Evidently Bezaleel was the master workman, the foreman in charge, as it were,

but there were others also skilled who labored with him in building the tabernacle and making its furnishings according to the instructions which the Lord had given to Moses.

God filled these with his Spirit. God's Spirit is his power, and when he says that he filled Bezaleel with his Spirit, it simply means that he gave him the necessary skill to perform the tasks at hand. We should not confuse this filling of the Spirit with that which occurs in the lives of God's consecrated people during the present age. All of God's purposes are carried out by the exercise of his Spirit. Beginning with Jesus, his work has been the creating of a house of sons, and his Spirit has begotten each one of these and thus brought them into his family as sons.

But it was different in the case of Bezaleel. The Spirit of God in his life was not a begetting power. It did not constitute him a son of God. Rather, it was an energizing influence which brightened the mind and gave skill to the hands, enabling Bezaleel to be an expert in all manner of construction work needed for building the tabernacle and making its furnishings.

We have no way of knowing to what extent the filling of Bezaleel with the Spirit of God wrought miracles in his life. It seems reasonable to conclude, however, that he had considerable natural ability along the lines needed, and that in God's providences he was made more proficient. Nor are we to overlook the probable fact that the Spirit of God in Bezaleel gave him an intense desire to be used by

God for this service, and that this desire to co-operate had much to do with his success. The fact that one is doing that which he believes is a service pleasing to God is in itself a great aid in doing the work well.

II CHRONICLES 1:5—In this text we have evidence that Bezaleel not only was made capable of rendering the service assigned to him, but also that he actually performed it. Thus the entire tabernacle and its furnishings stood as a testimony to his faithfulness and as an evidence that he had devoted himself wholeheartedly to the task in hand. His service was not of the same nature as that rendered by Moses and Aaron, but it was a needed service, and it gave him the opportunity of displaying his love for God and his desire to serve him. No matter how insignificant the task may seem which God has assigned to us, let us be faithful in doing it. Of Mary it was said, "She hath done what she could." (Mark 14:8) May this be true of all of us!

The importance to us of any service we may have the privilege of rendering is measured by our zeal in doing it. The smallest service performed faithfully is more honorable in God's sight than greater things which may be done halfheartedly.

QUESTIONS:

Which is more important, the kind of service we render, or the faithfulness with which we serve?

In what sense was Bezaleel filled with the Holy Spirit?

How do we know that Bezaleel was faithful in the service assigned to him?

NAOMI, WOMAN OF FAITH

July 18

GOLDEN TEXT: "Thy people shall be my people, and thy God my God."—Ruth 1:16

NAOMI'S faith in her God, in his promises and in his people, is demonstrated by her decision to return to Judah and to her own people after her husband and two sons had died. The Scriptures do not indicate the extent to which she may have encouraged her husband, Elimelech, in his decision to leave the land of Israel in a time of famine and move to the country of Moab in an effort to secure a better living. This move evidenced a lack of faith in God and in his promises, and the fact that she expressed her belief that God had punished her for the move implies that at least she offered no serious objections to her husband's plan to move to Moab.—Ruth 1:19-21

However, it is an evidence of faith, when one has taken a wrong course and is chastened by the Lord for it, to recognize the mistake and the providences of the Lord concerning it and seek to make amends; and we find that this was true of Naomi. As she testified, God had "dealt very bitterly" with her; but fortunately, her faith had enabled her not to become embittered against the

Lord, but instead, to recognize his overruling providences in her life and seek to profit by them.

When the family moved from Judah to Moab, she of course had her husband, and besides, two sons. The sons married Moabitish women. This in itself was contrary to God's covenant with Israel, and may indicate that Naomi and her husband had not been as faithful as they might have been in giving proper instruction to their boys. The move to a heathen country and their sons' marriages to heathen women seem to indicate a measure of slackness with respect to the will of their God. However, the fact that as soon as Naomi was free to make her own plans she decided to return to her own people that she might share their blessings and join with them in the worship of the true God, seems to indicate that in moving to Moab she was to some extent a victim of circumstances and did not wholly concur in the plan.

Naomi's influence over her daughters-in-law was a wholesome one. They loved her dearly, and while one of them took her advice and did not go with her to Bethlehem, the love of the other, Ruth, was so full and genuine that she could not be dissuaded from accompanying her mother-in-law and casting in her lot with her and her people. "Thy people shall be my people, and thy God my God," is the way she expressed the matter.

Ruth's decision to forsake her own people and the gods of the Moabites and to become an Israelite and worship the God of Israel also speaks well for Naomi's ex-

ample and influence. It indicates that Naomi had not concealed her faith in the God of Israel, but had told her daughters-in-law about him and about his laws.

Ruth was apparently of a deeply religious nature, and the convictions of such characters are not changed easily, nor without due consideration. Doubtless Ruth had given serious thought to the matter ever since her husband had died, perhaps even before, and when the time came, having thought the matter through carefully, was ready to take her stand on the side of the true God.

Naomi's faith in her God doubtless had had a blessed effect upon her life, for Ruth loved her. Her testimony concerning Israel's God would have had little effect upon Ruth had her life not been consistent with that testimony. This is true of the Lord's people today. Effective witness work requires both the spoken word of truth and a life which gives evidence of having been purified by the truth.

RUTH 2:20—Naomi's faith is further displayed in her recognition of God's providence in connection with Ruth's being led to glean in the fields of Boaz. Although the Lord had dealt bitterly with her on account of moving to the country of Moab, she rejoiced to realize that now he was smiling upon her because of her return. "Blessed be he of the Lord," she said to Ruth, "who hath not left off his kindness to the living and to the dead."

RUTH 4:14-17—Naomi was well acquainted with the customs of her people, and being quick to sense that Boaz was favorably impressed with Ruth, directed her daughter-in-law wisely in what to do in order to win his complete confidence as well as his love. When Ruth's son Obed was born, there was great rejoicing on the part of Naomi, and a further recognition on her part of the Lord's overruling providence in her life. The women with whom she was associated shared her joy, and they also praised God for his kindness.

While it is possible to draw many helpful lessons from the beautiful story of Naomi and Ruth, it is doubtful if their experiences are intended by the Lord to be typical. The vital value of the story so far as the plan of God is concerned is to establish a link in the genealogy of Jesus, for without this story that chain would be broken. Ruth's son by Boaz was the grandfather of David; and it was from the Davidic line that the promised Christ was to be born. In this case, the Lord certainly made the study of genealogy interesting.

QUESTIONS:

Did Naomi and her husband, Elimelech, do the right thing by moving to the country of Moab?

How was Naomi's faith manifested after the death of her husband and sons?

How was Naomi's faith shown in connection with Ruth's association with Boaz?

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THE HOPE OF LIFE

July 4

¶ Ernest, I would like you to tell me who made this statement, "If thou hadst been here, my brother had not died." Can you tell me?

¶ Wasn't it Mary, the sister of Lazarus? Lazarus had died, and his sister was chiding Jesus for not coming to their aid before it was too late. Am I right?

¶ Almost, Ernest, but not quite. It was the sister of Lazarus, but not Mary. Lazarus had two sisters, and the name of the other was Martha, and it was Martha who gave expression to that heartbroken feeling of regret experienced by millions when their loved ones are taken from them in death.

¶ Yes, Frank, so many thoughts go through the mind at such a time—if we had done this or done that; or if we had sent for a different doctor, some will say.

¶ And if death were the result of an accident while traveling, we might feel like saying, "if only our dear one had not gone on that trip this would not have happened." In Martha's case, she thought it was the absence of Jesus which led to the death of her brother.

¶ And Frank, many have shared this viewpoint of Martha's, in the sense that they have felt that in some way the Lord was responsible for the death of their loved one, or, at least that he could have prevented the tragedy from occurring. They wonder whether, the deceased had done something which was displeasing to God, hence was punished for it.

¶ And that, Ernest, does present a problem to many; for if death came as a punishment for wrongdoing, the question arises, What is the condition of the deceased now? Is he suf-

fering that which is worse than death? And so, mingled with the sorrow which results from death is the usually unanswered question of what lies beyond the grave. Will we ever see our loved ones again? Are they happy now, and shall we one day join them in their happiness?

¶ Frank, Why do people die, anyway? Are we to conclude that it is just natural for human beings to grow old and die?

¶ No, Ernest, that's not the answer, and for the very obvious reason that infants and young people die, as well as the aged. We sometimes speak of "natural" death, but actually there is no such thing as natural death with human beings. We become accustomed to things which are natural, but we have never become accustomed to death—it always comes as a shock. Briefly stated, the cause of death is sin, and sin is a violation of God's law.

¶ Frank, how could a few weeks' old baby be guilty of sin?

¶ The teaching of the Bible is that by heredity we are all members of a condemned and dying race. It is well to remember this when death comes into our homes, for it helps us to realize that this tragic experience is not due to our lack of interest or care, and that it is not a special punishment upon the one who has died.

¶ Frank, doesn't the Bible say something about all dying in Adam?

¶ Yes, the Apostle Paul wrote, "As in Adam all die." But the reassuring part of Paul's message is found in the remainder of the same text, where he says, "Even so in Christ shall all be made alive."—I Cor. 15:22

¶ Which means, as I see it, that the opportunity for life through Christ will be just as far-reaching and universal

as death has been through Adam. Is that right?

¶ Yes, Ernest, that is what the Scriptures clearly teach.

¶ But Frank, just how does that work out? Millions have accepted Christ, yet they have died just the same as those who have not accepted him. What does the Bible mean when it says that all in Christ shall be made alive?

¶ It means that they are to be awakened from the sleep of death.

¶ What do you mean by the "sleep of death"?

¶ The Scriptures use the term "sleep" to describe the death condition.

¶ What is there about sleep that makes it a suitable illustration of death?

¶ There are two main characteristics of sleep. One is that those who are asleep are unconscious. They are unaware of what is going on in the world about them. They are neither sorrowful nor happy. They have no worries, and experience no thrills of joy. They neither hunger nor thirst. Concerning those who are asleep in death the Scriptures declare, "The living know that they shall die: but the dead know not anything." (Ecclesiastes 9:5) The other characteristic of sleep is the expectancy of an awakening. A mother, for example, tucks her darling child into its crib for the night, sings to it a soothing lullaby until its eyes close in sleep and its little brain enters the land of forgetfulness. The child is now unconscious, and the mother tiptoes quietly out of the room, happy in her love for her darling, and rejoicing in her expectancy of hearing the delightful prattle of her child the next morning. There are no tears, no aching heart, no lonesomeness, for the child is merely sleeping; and in the morning it will be awake with its brightness again permeating the home.

¶ Frank, that's certainly a beautiful and a very encouraging viewpoint, and if that is really the way it is with those who have died, then we can entertain a real hope for them.

¶ And Ernest, there is no "if" about it.

Jesus gave a wonderful illustration of what the resurrection will mean for all mankind when he awakened Lazarus from the sleep of death.

¶ But if I remember correctly, Frank, Martha had her doubts as to whether it would be possible for Jesus to awaken Lazarus—she reminded him, I believe, that he had been dead for four days and that his body had already begun to decompose.

¶ That's right, Ernest, and that is just what makes this example of the resurrection so realistic. You see, where divine power is concerned, it doesn't make any difference whether a person has been dead for four days or for four thousand years. God is the Creator of all life, and is able to restore life regardless of how long an individual has been asleep in death. And so it will be that just as Jesus called Lazarus forth from the tomb, awakening him from the sleep of death, the time will come when, according to the Master's own promise, "all that are in their graves shall hear his voice, and shall come forth."—John 5:28, 29

¶ That's certainly an inspiring outlook. But Frank, do the Scriptures anywhere speak of the resurrection in terms of an awakening from sleep?

¶ Yes, Ernest, they do. Through the Prophet Daniel, God makes the promise that those who sleep in the dust of the earth shall awake.

¶ But why are the dead spoken of as being asleep in the "dust of the earth"?

¶ That, Ernest, is an allusion to the language used in the original sentence of death pronounced upon our first parents in the Garden of Eden. At that time God said, "Dust thou art, and unto dust shalt thou return!"—Gen. 3:19

¶ But the Lord didn't say anything at that time about Adam and Eve merely falling asleep, did he?

¶ No! You see the penalty for sin was death—an absence from life which would have been eternal but for one thing—

¶ And what was that one thing, Frank?

¶ It was the fact that God, in his love,

provided a Redeemer for the human race, who was Jesus, his beloved Son. Because Jesus took the sinner's place in death, giving his flesh for the life of the world, death was transformed into a sleep from which there will be an awakening. And that awakening will come in the morning of earth's new day.

¶ Just what do you mean by that, Frank?

¶ In the Bible, the period from the time of man's fall into sin and death until the full establishment of Christ's kingdom upon the earth is spoken of as one of darkness, a dark night of weeping.—Psalm 30:5

¶ Well, there certainly has been a lot of weeping in the world throughout all the centuries, and there still is. But Frank, does the Bible say that this condition will change?

¶ Oh yes! The same prophet declares that joy will come in the morning. The entire text reads, "Weeping may endure for a night, but joy cometh in the morning." And what a joy it will be when by divine power the dead begin to be awakened!

¶ It certainly will! But you know, Frank, there has been so much misunderstanding concerning the hope of the resurrection that many find it difficult to grasp the reality of what it will mean.

¶ I realize that is true, but actually, there should be no vagueness concerning it, for Jesus gave illustrations of the very literal manner in which the promises of God to raise the dead are to be fulfilled.

¶ A case in point, I presume, would be that of Lazarus.

¶ That's right. After the Master had explained to Martha the great truth of the general resurrection, and made it plain that in the new day of his kingdom those who were awakened and believed on him would never die, he went to the tomb of her brother, and through the use of divine power, called him forth from death. He then gave instructions to remove the grave clothes from Lazarus in order that he might

be free to mingle with his family and friends.

¶ Apparently, Frank, Lazarus was the same individual he was before, isn't that right?

¶ Yes. He was not a phantom, or a ghost. He didn't need to tip tables or rattle mirrors in order to let his friends know he was in their midst. He had been returned to them, personally and bodily. He had been dead, but now he was alive. In this we have a very practical and understandable illustration of what the resurrection will mean for all mankind. Multiply in your mind a thousand million times that joyous scene in Bethany when Lazarus was restored to his sisters, Martha and Mary, and you will have some idea of what God means in his hope-inspiring promises to bless all the families of the earth through the redeeming and kingdom work of Christ Jesus.

WHAT IS THE SOUL?

July 11

¶ Frank, when we speak of science and the Bible, isn't it true that in some ways, at least, science contradicts the Bible? Take the subject of the soul, for example—science denies that there is a living entity secreted somewhere within the human organism, called the soul, which continues to live after the body dies. Scientists declare that they simply can't find anything in the human body that corresponds to the "soul." Isn't this a case in which science and the Bible disagree?

¶ This apparent disharmony between the Bible and science is due to a misunderstanding of what the Bible teaches on the subject of the soul. There are many theories accredited to the Bible which it does not teach, and for that matter, there is a lot of so-called science that is far from scientific. True science and the unadulterated Word of God are in perfect harmony.

FRANK AND ERNEST BROADCASTS

¶ But Frank, that being true, what about the soul question? Does the Bible tell us what the soul is and where it is located in the body?

¶ Well, the Bible defines the soul. The very first time the word soul appears in the Bible is in a passage in which the Lord tells us how he created it, and of what it consists. That's in Genesis 2:7. Perhaps you would like to read it.

¶ "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Well, this doesn't explain very much to my mind. It says that man became a soul, but it doesn't say where the soul is located.

¶ Ernest, the information that man "became" a soul is the explanation.

¶ I don't believe I follow you, Frank.

¶ Let's examine the entire passage. First it explains that God formed man out of the dust of the ground. This, of course, refers to the creation of the organism, the body.

¶ But the soul doesn't come from the earth, does it?

¶ No. The account says that after creating the organism, or body, God breathed into it the "breath of life," and man "became" a living soul.

¶ The soul, then, is the breath.

¶ No, Ernest, that isn't what it says. The text says that it was the union of the body with the breath of life that constituted the soul. In other words, neither the body nor the breath of life is the soul, but the soul is formed by the union of the two—man became a living soul. A simple illustration is the electric light. The bulb, wire, connections, etc., would correspond to the human body, while the electricity which is caused to flow through the bulb corresponds to the breath of life. The bulb is not an electric light, neither is the electricity that flows through it; but the union of the two produces the light. When you turn on the electricity the bulb becomes an electric light.

¶ In that case, then, if one's breath of life is shut off his soul goes out.

¶ The French have a better way of expressing it. They say that the light is extinguished. It really doesn't go anywhere in particular; it just ceases to exist, just as the soul does at death.

¶ Well, that seems to make the subject very understandable, but how does it harmonize with other scriptures? If the soul is the entire being, made up of the body and the breath of life, what did Jesus mean when he said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell"? Doesn't this indicate that the soul can exist without the body?

¶ The passage to which you refer is in the 10th chapter of Matthew. Jesus was speaking particularly to his disciples, to whom he was giving special instructions as to how they should conduct themselves while engaged in the work of the ministry. He pointed out that if they remained faithful they might expect persecution, perhaps death. The word soul as used in this text by the Master, means as it always does, the entire being, not a separate entity within the body.

¶ How, then, would it be possible to destroy the body without destroying the soul?

¶ As I mentioned a moment ago, Jesus addressed these words to his disciples for whom there was a hope of resurrection. Because God intends to raise the dead to life again the Scriptures often speak of death as being merely a sleep. From this standpoint God would view the disciples as being alive even though their bodies were destroyed by their enemies.

¶ Does the Bible show that God actually views dead people from this standpoint?

¶ Yes, Ernest, a notable example of this is in the case of Abraham, Isaac, and Jacob. In replying to the objection of the Sadducees to the hope of a resurrection, Jesus tells us that the resurrection of the dead is taught in the statement which God made to Moses at the burning bush when he declared himself to be the God of Abraham,

THE DAWN

Isaac, and of Jacob, who were already long dead. Jesus explains that God is not the God of the dead, but of the living. It was because Abraham, Isaac, and Jacob are to be raised from the dead that the Creator referred to himself as their God. Thus seen, the followers of Christ who are put to death because of their faithfulness to him are viewed as not having been destroyed eternally even though their bodies have been destroyed. As a matter of fact, all the dead are referred to in the Bible as being asleep in death. The Apostle Paul refers to those who "sleep in Jesus," and of David, the Bible says he "slept with his fathers." (I Kings 2:10) It is God's purpose to awaken all these sleeping ones in the resurrection. In Daniel 12:2 we are told that they which sleep in the dust of the earth shall awake. You probably recall that when our first parents were sentenced to death, God said to them, "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) Were it not for the hope of being awakened from the dust of the earth, the death of human beings would be the same as the death of the lower animals.

¶ Jesus awakened Lazarus from the sleep of death, did he not?

¶ Yes, and the circumstances in connection with this wonderful miracle are very revealing. Jesus said to Martha, the sister of Lazarus, "Thy brother shall live again."—John 11:23

¶ That would imply that he really was dead at the time, would it not?

¶ Certainly. Martha knew of God's promises to awaken all who are in the sleep of death, so she replied to Jesus, saying, "I know that he shall live again in the resurrection at the last day."—John 11:24

¶ What did Martha mean by the "last day" in which the resurrection would take place?

¶ Martha evidently understood something about the Old Testament prophecies. Doubtless Jesus in his many visits to the home Martha, Mary, and Lazarus, had explained these prophecies to them. This general testimony is to the effect that in a time which

they describe as the "last days" the messianic kingdom would be established, bringing happiness and life to all mankind, and even the resurrection of the dead.

¶ I presume that promise you quoted a few moments ago, in which it is said that those who sleep in the dust of the earth will awake, is one of them.

¶ Yes. Its fulfilment is shown to be due following a great time of trouble such as never was since there was a nation. We are in that time of trouble now, and that's why the hope of the resurrection of the dead is such a meaningful one at the present time.

¶ Martha did seem to have quite an understanding of God's plan, didn't she?

¶ Yes, she believed in the resurrection, and Jesus said to her, "I am the resurrection, and the life," meaning that he was the One who would raise the dead in the last day, and if he desired to do so, he could raise Lazarus from the sleep of death even then. This he proceeded to do, calling Lazarus forth from death. Jesus didn't call him back from heaven or up from hell. He cried with a loud voice, saying, "Lazarus, come forth. And he that was dead came forth."—John 11:43, 44

¶ Didn't Jesus say that the time was coming in which all who are in their graves shall hear his voice and come forth?

¶ Yes, and the awakening of Lazarus from the sleep of death is an illustration of what divine power will do for all who have died. Thus will all the sleeping ones be awakened.

¶ Will they all be restored to everlasting life?

¶ No, not necessarily. Lazarus later went back into death. It was not then the due time for the world to receive everlasting life. But in the time of the general resurrection of the dead, those who are awakened from death and obey the laws of the new kingdom then in force, will not go back into death again. The Apostle Peter, quoting from the Old Testament, tells about this day, saying, "It shall come to pass the every soul, which will not hear

that prophet, shall be destroyed from among the people." Those who do obey, however, will never die.—Acts 3:23

¶ Frank, did Peter say that it is the wicked souls that will die?

¶ Yes, Ernest, and that is in harmony with what all of the writers of the Bible testify concerning death. As we have already seen, the term soul is descriptive of the entire being, hence, when a person dies, it is the soul that dies; and, in the resurrection, it is the soul, or being, that is awakened from the sleep of death.

EVOLUTION VS. THE BIBLE

July 18

¶ As you know, Frank, since we have entered the atomic age there is much concern in the minds of the people as to who our friends and who our enemies may be, internationally speaking. What would you say constitutes our most menacing enemy?

¶ The Scriptures refer to Satan, the devil, as a very powerful and wily enemy of the Christian, an enemy who goes about as a roaring lion, seeking whom he may devour. (I Pet. 5:8) And, like all other enemies, Satan also uses every possible weapon at his command in order to accomplish his deceptive purposes.

¶ Is that what the Scriptures mean which declare that Satan appears as an angel of light?—II Cor. 11:14

¶ That's right. And by so doing he confuses those against whom he fights, by making them suppose that he is their friend, and that his teachings constitute advanced light on Christianity.

¶ What would you say is one of Satan's modern deceptions?

¶ One of the cleverest deceptions of

the devil which he has successfully used in these last days to destroy Christian faith is the theory of human evolution.

¶ Frank, why do you call the theory of evolution deceitful?

¶ For the reason that while it is diametrically opposed to the teachings of the Scriptures, many who have accepted it sincerely believe that it is in harmony with the teachings of the Bible, which means, you see, that they do not realize the true nature of this attack against Christian faith; hence their confidence in the Word of God is gradually undermined.

¶ And there can be no doubt of the fact that the evolution theory does attack many plain statements of the Bible.

¶ Very true. It is opposed to the Genesis record of man's special creation and of his subsequent fall into sin and death, for the evolution theory holds that man did not fall, but that he has been slowly but steadily evolving from lower to higher planes of civilization and culture throughout perhaps hundreds of thousands of years.

¶ I wonder, Frank, in the light of this theory, how evolutionists explain the dilemma in which a supposedly advancing civilization finds itself today?

¶ I really don't know how they would explain this paradox, but irrespective of the many inconsistencies connected with the theory, evolutionists must necessarily discard the Genesis story of creation. And when they do that, they must also dispense with much of the remainder of the Bible, both of the Old Testament and the New, for in one way or another the Genesis account of creation is referred to again and again by the various inspired writers.

¶ You're right, Frank. Why, Jesus himself is referred to in the New Testament as the last Adam, who eventually is to give abundant life to this dying race of the first Adam. Besides, it is made plain in the New Testament that the human race is now dying because of the transgression of the first Adam.

¶ Yes, Ernest, that's very true. In-

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME	STA. KC. P.M.		
St. John's, N. F. (Thurs.)	VOCM 1006 9:00	San Angelo, Tex.	KTXL 1340 12:45
		Waukesha, Wis.	WAUX 1510 3:15

EASTERN TIME STA. KC. A.M.

Adrian, Mich.	WABJ 1500 10:00
Akron, Ohio	WADC 1350 9:45
Baltimore, Md.	WFBR 1300 9:15
Bay City, Mich.	WBCM 1440 10:00
Binghamton, N. Y.	WNBF 1290 10:00
Bridgeport, Conn.	WLIZ 1300 8:45
Columbus, Ohio	WHKC 610 9:30
Hamilton, Ont.	CHML 900 9:45
Lawrence, Mass.	WLAW 680 10:15
Martinsburg, W. Va.	WEPM 1340 10:30
Philadelphia, Pa.	WIP 610 9:30
Pittsburgh, Pa.	WWSW 1490 9:30

>> P.M.

Dayton, Ohio	WHIO 1290 12:15
Detroit-Windsor (Sat.)	CKLW 800 1:15
Grand Rapids, (Thurs.)	WLAV 1340 10:00
Jacksonville, Fla.	WJHP 1320 2:45
New York, N. Y.	WINS 1010 10:15

CENTRAL TIME STA. KC. A.M.

Anderson, Ind.	WHBU 1240 9:45
Clinton, Iowa	KROS 1340 9:45
Grand Forks, N. D.	KILO 1440 9:15
Jamestown, N. D.	KSJB 600 10:30
Louisville, Ky.	WGRC 1370 8:45
Marquette, Mich.	WMMI 970 9:00
Medford, Wis. (Wed.)	WIGM 1500 9:45
Minneapolis, Minn.	WTCN 1280 9:15
Mobile, Ala.	WKRK 710 10:15
Muscataine, Iowa	KWPC 860 9:45
St. Louis, Mo.	KXOK 630 10:00
San Antonio, Tex.	KISS FM 8:45
San Antonio, Tex.	KMAC 1240 8:45
Shenandoah, Iowa	KMA 960 9:15

>> P.M.

Chicago, Ill.	WAIT 820 1:30
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MOUNTAIN TIME STA. KC. A.M.

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

>> P.M.

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

PACIFIC TIME STA. KC. A.M.

Albany, Ore.	KWIL 1240 10:30
Berkeley, Calif.	KRE 1400 9:00
Blythe, Calif.	KUCB 1400 9:00
Brawley, Calif. (Sat.)	KROP 1300 12:45
Brawley, Calif.	KROP 1300 10:15
Calexico, Calif.	KICO 1490 7:00
Indio, Calif. (Sat.)	KREO 1400 12:45
Indio, Calif.	KREO 1400 10:15
Long Beach, Calif.	KGER 1390 8:45
Moscow, Idaho	KRPL 1400 9:15
Riverside, Calif. (Sat.)	KPRO 1440 12:45
Riverside, Calif.	KPRO 1440 10:15
Riverside, Calif.	KPOR FM 10:15
San Diego, Calif.	KFMB 550 9:45
Spokane, Wash.	KREM 1340 9:45
Stockton, Calif.	KGDM 1140 9:30
The Dalles, Ore.	KODL 1230 9:15
Vancouver, B. C.	CKMO 1410 10:30
Vancouver, Wash.	KVAN 910 9:15
Victoria, B. C.	CJVI 900 10:00

>> P.M.

Seattle, Wash.	KOL 1300 5:15
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FRANK AND ERNEST BROADCASTS

I Corinthians 15:22, Paul declares that "in Adam all die." And in Romans 5:12 he explains that "by one man sin entered into the world, and death by sin." If the theory of human evolution be true, all these statements of the New Testament would be in error, and utterly undependable.

¶ And besides, Frank, doesn't the Bible say that Jesus came to seek and to save that which was lost? (Luke 19:10) That would be quite meaningless, it seems to me, if man lost nothing, but instead has been evolving ever upward toward perfection. Isn't that right?

¶ Yes. And the scriptural teaching concerning the redemptive work of Christ would be equally false. According to the evolution theory, man needs no Redeemer, but is bound to evolve to greater and greater heights by slow infinitesimal steps of perpetual progress. The claim is that this law continues to operate for man's benefit, regardless of the suffering and death of Jesus.

¶ It would seem of vital importance, then, Frank, that students of the Bible should know something about the evolution theory, and how its arguments may be refuted, for if evolution cannot be disproved by sound argument, then no one's faith in the Bible is secure.

¶ That's true, but on the other hand, if the evolution theory can be successfully combated, then our faith in the Bible as God's Word is buttressed and strengthened, and we really have a firm foundation in the promises of God concerning what lies beyond this present world-wide distress, which has been so

clearly pointed out in the prophecies of the Bible. Personally, I think the very best way to disprove the evolution theory is by giving consideration to statements made by evolutionists themselves, statements in which they freely admit that it is an unproved theory.

¶ You don't mean to imply, do you, that scientists and evolutionists are now willing to admit that the human race has not been evolving?

¶ Yes, Ernest, that's exactly what I mean. Outstanding scientists and professors of our leading universities are now admitting, in the light of their most recent discoveries, that primitive man was really more highly developed intellectually and physically than the average man of today. They tell us that modern research is leading them away from the picture of primitive man as brutish and dull. There is more justification, they say, for regarding primitive man as clever, kindly, generous, and inventive. They are inclining to the view that whatever change has occurred throughout the thousands of years has been largely retrogressive. They cite the reduction in hand skill, and dulling of the senses of sight, smell, and hearing.

¶ I know you're right on that, Frank. I have a book containing many statements of the scientists in which they explain that when we open the first page of authentic history we find man in possession of almost all the fundamental inventions. He had learned the art, not only of using tools, but of making them. He had developed a wonderful ability in drawing and painting

AUSTRALIAN BROADCASTS

Vic. and N. S. W. Time

Geelong 3GL 222 metres 10:00 A.M.
Sydney 2KY 294 metres 8:15 A.M.

Western Australian Time

Perth 6KY 227 metres 10:15 A.M.

POLISH BROADCASTS

Ashtabula, Ohio WICA 8:45 a.m.
Boston, Mass. WORL 10:30 a.m.
Chicago, Ill. WGES 8:45 a.m.
Niagara Falls, N. Y. WHLD 9:45 a.m.
Springfield, Mass. WSPR 10:00 a.m.
Stevens Point, Wis. WFHR 10:30 a.m.

and sculpture, and used these to advantage in expressing his love of the beautiful. They tell us that the picture presented by these earliest records differs in no great essential from life as it is experienced in great areas of the world's surface today. They admit that they have no knowledge of how the inventions and discoveries of those early times came about.

¶ Ernest, I think I have that same book, and what the scientists have discovered shows that man has fallen, and not evolved, even as the Scriptures so clearly teach. Why, archaeological discoveries reveal that the earliest inhabitants of Mesopotamia, as well as the earliest known people of Egypt, Crete, and Asia Minor, actually had civilizations which far exceeded that of Europe three or four centuries ago, and indeed, compared most favorably with ours of the present day.

¶ Barring the atomic bomb! You know, Frank, I believe it will be interesting to our radio audience to learn that outstanding evolutionists themselves now admit that the theory is an unproved one.

¶ Ernest, we cannot overestimate the importance of obtaining the real truth on this subject. The Bible is the textbook of Christianity. Its historical records, its prophecies, its promises, are all inspired by God, the Creator of the universe. If the evolution theory is true, then the Bible is not what it claims to be, and those who wrote it have succeeded in foisting upon the human race the most gigantic fraud of all human history. If, on the other hand, the theory of human evolution is found merely to be the unscientific guesses of the worldly-wise, and the biblical record of the creation and fall of man is found to be in harmony with all genuine scientific knowledge, as the book on creation so clearly shows, then we should accept the Bible for what it claims to be—the inspired Word of God. Accepting it as such, we should have confidence in its prophecies of our times, and its promises concerning the future. In this way we are given a genuine hope for better times soon to come on this old earth.

¶ I can see that all right, Frank. If the scriptural record of the creation and fall of man is true, then we should have no difficulty in believing its testimony that fallen man is to be restored to God's favor and live in a world-wide paradise just as God originally intended. But of course, as you know, many find it difficult to believe that the earth and the heavens were created in six literal days.

¶ I know that, Ernest, but as you have doubtless found, the Creation book shows that according to the Scriptures the creative days were not twenty-four periods, but long epochs of time. When this is understood we find there is no disharmony between science and the Bible.

SCIENCE AND EVOLUTION

July 25

¶ Frank, since we had that discussion concerning the theory of human evolution, I have studied the subject further in the "Creation" book which you gave me, and am more convinced than ever that the Bible account of creation is true. Man was created directly by God, and he was perfect.

¶ Yes, Ernest. The Bible's wonderfully true story of the origin of man furnishes unquestionable proof that the great Creator inspired its writers. The same power of inspiration that enabled the prophets to record accurately those things of the past of which they had no personal knowledge, enabled them also to foretell God's purpose concerning the future. And they make it clear that the great Creator's plan for this race of dying human beings is to restore them to life upon the earth—and how much better this is than the vague, indefinite philosophy of evolution!

¶ But I have learned from the Creation

book that there is much more to the theory of evolution than merely the idea that men evolved from other animals.

¶ That's very true, Ernest. The evolution theory is that all plants and animals, including man, have sprung from one or a few elemental forms.

¶ But here's the odd part of it, Frank: the claim is that the very first germ of life came about by sheer accident. Certain atoms of matter, they say, happened to assemble themselves in the proper kind of pattern, with the result that the process we call life just naturally resulted.

¶ But what the scientists can't explain is why similar accidents did not continue to occur, and why, in fact, they are not happening today! Evolutionists are frank to admit that so far as they know life germs do not begin in that way, but come about by cell division. They know, of course, that there were no living cells in the beginning. Surely no life germ could have been here when this planet was a sizzling hot ball of fire!

¶ And even more difficult to explain, it seems to me, is the failure of scientists, with all their knowledge and equipment, to be able now to produce living protoplasm. If the first life cell just happened to come into existence, why can't scientists who hold this view create life cells?

¶ But of course we know they can't! You know, Ernest, I thought this subject would come up today, so I brought that book on creation with me, and I would like to read a statement by Professor George A. Dorsey, a leading evolutionist and author of the book, "Why We Behave Like Human Beings." Professor Dorsey says, "Science knows nothing of the ultimate origin of matter, or of the source of energy. The problem of the origin of life is locked up in the origin of matter and energy. Life has never been produced in any man-made laboratory. Protoplasm has been reproduced artificially, and it does everything but live." Strange, isn't it, that our scientists and evolutionists confess so little knowledge about the

origin of life! One would think, the way the details of their theory are explained, that the scientists know all about it.

¶ But Frank, there are some arguments used by the scientists which may seem to be more than just guessing. Professor Thomas Hunt Morgan, for instance, insists that one of the proofs of evolution is the similarities between various living animals, including man.

¶ But Ernest, that no more proves that one evolved from the other than that a large house evolved from a small one. What it does prove is that one supreme Creator was the Author and the Architect of the whole creative scheme. On the other hand, there are probably more differences than there are similarities, between the various animals of earth. Why not stress the differences instead of the similarities? If the similarities prove the theory of evolution, then it seems to me that by the same law of logic the differences between the species would disprove it.

¶ But Frank, the evolutionists have another line of proof for their theory which is not so easily set aside. It is that which is based upon the study of the fossils of extinct animals. In some of our great museums, as you know, these fossils are on display, arranged in series to demonstrate the gradual processes of evolution step by step from a small animal to a large one, like a horse. These displays always begin with the smallest and most primitive looking creatures, and finally show the more complex organisms.

¶ However, Ernest, before accepting such a proof as being bona fide, it is but fair to ask whether or not these arrangements of fossils are true to facts, or whether they are arbitrarily thus arranged. Did the small animal at the start of the exhibit live millions of years before the last one shown at the head of the exhibit? Do all the skeletons in between represent a gradual sequence in point of time? Or could it be possible that any or all of these animals may have lived at the same time? Professor Lotsy, a famous Dutch scientist, who has devoted much of his life to arranging these museum

exhibits and making so-called reconstructions from fossil fragments, makes a very frank admission which is quoted in the Creation book. This scientist says: "Reconstruction of what has existed in the past is no science at all, but a product of fantastic speculation. This is not written down lightly," says the professor, "because," as he says, "nobody cares to destroy his own efforts."

¶ That's a strong statement from a scientist!

¶ It surely is, and there is another one here in the Creation book equally as good, by the late Dr. Ethridge, former fossil expert of the great British Museum. He said, "Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by facts. In all this great museum there is not a particle of evidence of the transmutation of species."

¶ Frank, that's certainly a very significant admission. But what about the reconstructions of early man, as they are exhibited in our museums? They represent him as bearing a very close resemblance to the ape. In one of America's leading museums is displayed an original reconstruction of the so-called trinit ape man. It is a horrible looking creature, with ape-like countenance and simian ears. It has a scowling face, and long, shaggy hair. As you look at it, you can well imagine it to be a half man and half beast sort of creature. Are we to consider this exhibit a proof of evolution?

¶ Not by any means, Ernest! All the evidence that the plastic artist had upon which to base such a work was the upper part of a human thigh bone, part of a skull, and a few teeth. The teeth were discovered in the sand fully

a yard away from the skull, and the shattered thigh bone fragment was nearly fifty feet away. Nobody can prove that these pieces of bone ever belonged to the same creature.

¶ Frank, how could anyone decide the nature of a pre-historic race simply from the shape of a thigh bone? Co-existing on the earth today are both giants and pygmies, and all sizes and varieties of human beings in between these two extremes. Would the finding of a pygmy skeleton, a thousand years from now prove that the race at this time was one of pygmies?

¶ Certainly not! And that, Ernest, brings us right back where we started, faced with the fact that we have no certain knowledge concerning the origin of the human race except that which is furnished by divine revelation. And all true scientific knowledge is in harmony with the Bible. The Bible shows that the human race began in the vicinity of Mesopotamia, and scientists have long known that the evidence points to that particular part of the earth as being the very "cradle of civilization." In Mesopotamia the explorers have dug through layer after layer of debris, representing the accumulations of long centuries of human habitation, and finally have reached the virgin soil below which no human relics are found. The relics discovered just above the virgin soil represent the handiwork of earliest known man, and the evidence indicates that he was highly developed intellectually, and in every way the superior of the average human being today.

¶ All of which agrees with the Bible. Well, after all, Frank, that's just what we should expect!

"CREATION"

This is the book mentioned by Frank and Ernest in the preceding programs. It contains 64 pages and five chapters of facts to strengthen faith. Send for it today. First copy free—additional copies 15 cents each.

THE DAWN, East Rutherford, N. J.

LITERATURE OFFERS

JULY 4 and 11—

"Hope of Life" Booklet

JULY 18 and 25—

"Creation" Book

Radio address—Frank and Ernest, Box 60, General Post Office, New York, N. Y.

Consecration

"Here am I; send me."—ISAIAH 6:8

IN THE term "consecration," and in the text, "Here am I; send me," we have the theme and the theme text for the 1948 General Convention to be held at Chautauqua, Ohio, August 1-8. The text is a statement by the Prophet Isaiah made in response to an inquiry by the Lord, "Whom shall I send, and who will go for us?" This question came in a vision in which God revealed his glory and majesty to the prophet, and it was the inspiration of this vision which inspired him to offer himself unreservedly to God to be used as divine wisdom indicated. Likewise it is the vision of God's glory which has come to the Lord's people in this end of the age through the message of present truth that inspires them to present their bodies as living sacrifices in the divine service. It is the hope of the convention committee, and undoubtedly it will be the prayer of the brethren generally, that this convention will do much to strengthen the consecration vows of all who attend; and that through the report to be published in *The Dawn* and radiating to others from those present, thousands more of the Lord's people throughout the earth will be led to a closer walk with God.

While the general theme of the convention is designed to be that of a deeper consecration to God and to his service, it is well to recognize that true consecration is based upon the truth. Sanctification results from a turning to the Lord in consecration, and a daily renewing of our consecration vows, and an increasingly determined effort to pay those vows fully. Jesus prayed on behalf of his church, "Sanctify them through thy truth: thy Word is truth." (John 17:17) It is the truth of God's plan, revealing his gracious character of love, which inspires us to make a consecration to do his will, and only the continued inspiration of the truth will enable us to carry through with our consecration to the end

of the narrow way.

Realizing the vital relationship of the truth to the consecrated life, and that its every phase is important in this connection, the committee has planned a program which it is hoped will be well balanced in the sense that the doctrines will be emphasized as well as those essential truths which have to do with love and prayer and the development of Christian character. Mindful of the Master's promise to serve "meat in due season" to the household of faith at his return, and believing that we are living in the days of his *parousia*, arrangements have been made for the discussion of subjects particularly pertinent to this time.

There will be, for example, a "round-table" discussion on the subject of the Lord's second presence. It is expected that this discussion will deal with many of the arguments being advanced these days in an attempt to prove the old nominal church views concerning our Lord's return, and the time of his presence. These arguments are shallow, and oftentimes border on the ridiculous, yet the Adversary is endeavoring to use them to destroy the faith of as many of the Lord's little ones as he can. The convention committee believes that those who are in a position to do so, have a responsibility placed upon them to meet these arguments and thereby help to establish the brethren more firmly in our most holy faith.

Harvest Time, Harvest Work, Harvest Workers

Jesus said that the "harvest is the end of the age." All truth-enlightened brethren believe that we are living in the end of the age. This being true, we are also living in the harvest time, so a session of the convention has been set apart to discuss this very important phase of truth. Four brethren will participate in this discussion, and an opportunity will be given for the audience to ask questions. The subject will be approached from the standpoint of the time of harvest, the work of harvest, and the workers in the harvest. To us this seems like a very timely subject indeed, and we are confident that it will result in a rich blessing to the brethren.

Reports from Abroad

Another feature of the general convention this year will be the presentation of reports of the welfare and activities of our

TALKING THINGS OVER

brethren across the seas. Brother J. Y. MacAulay will be asked to give a report of his visits among the brethren in Great Britain. At another session of the convention accounts will be given concerning the brethren and their work in various other countries, including Germany, Poland, Greece, Switzerland, and India. Both the spiritual and material needs of the brethren in foreign countries will be considered.

How Can We Serve?

In keeping with the general theme of the convention one session will be devoted entirely to the consideration of ways and means of serving the brethren and proclaiming the glad tidings of the kingdom—in other words, how to carry out the terms of our consecration in terms of practical service to others. Not many who come into the truth and consecrate themselves to the Lord are in a position to give all of their time in the service. Some are, of course, and even with these it is often difficult to find ways of serving. But with many, only a little time can be given—frequently very little—so the convention committee believes that a session of the convention devoted to the discussion of ways and means of serving, both for those who have much time as well as those who have little, will be well worthwhile. It is suggested that those who have discovered effective ways of ministering the truth be on hand at this session of the convention to relate their experiences.

The Public Meeting

Friday evening, August 6, will be given over to a well advertised public meeting. Brother Russell Pollock, of Los Angeles, California, will be the speaker. This meeting will be held in the convention auditorium on the Chautauqua grounds, and will be advertised through the newspapers in a number of surrounding towns, as well as by the distribution of cards by those attending the convention who wish to participate in this service.

Vesper Services

One of the features of the Chautauqua General Convention in the past has been the "vesper services," which consist largely of the singing of hymns. These will be held again this year, and as usual will be in the outdoor "Chapel in the Woods." There is

a possibility that this year these services may be supplemented by illustrated chart talks. Those who remember the vesper services of past years will look forward again to enjoying the inspiration they afford. They are a blessed means of bringing the convention days to a close.

Room for All

There has been a question in the minds of some as to the availability of sleeping accommodations for all who can attend. We wish to assure the brethren that there will be room for all who come. The important thing is to plan to attend. Then write to the Room Committee in care of Mr. H. K. Blinn, 2002 Clarion Avenue, Cincinnati, Ohio, for reservations. When writing, state how many will be in your party, and whether you are coming by automobile, train, or bus. Your reservation may not be sent to you ahead of time, but don't let this deter you from coming to the convention. You may be assured that if you write for a reservation, accommodations will be waiting for you. And besides, there will be extra rooms for those who make up their minds at the last minute to attend.

Early in July, programs of the convention, giving full travel details and other essential information will be sent to all Dawn subscribers. When you receive your program, study it carefully, and make up your mind to attend. There is one way in which all can participate in the convention, and that is through their prayers. In past years, we have learned that many who are unable to attend the convention keep the printed program before them during convention time, and thus they attend in spirit and through their prayers, even though they cannot be present in person. Thus those at Chautauqua as well as those at home will be able to meet at the Mercy Seat, where their petitions and their thanksgivings will mingle at the throne of grace.

The Truth in Germany

RECENTLY we have received a communication from the secretary of the Bible Students Association in the Russian Zone of Germany telling of a convention of representative brethren which was held in Leipzig on March 28, at which a resolution was passed

setting forth their determination to stand free in the Lord, defend the doctrines of present truth, and co-operate with their brethren in other parts of the world who are maintaining the same standards of Christian fellowship and service. In Leipzig there is an ecclesia of three hundred who are thus rejoicing in present truth; and in Dresden there is a class of two hundred. There are a number of other large ecclesias, besides smaller ones, and many individual brethren. There is a fair sized class in Berlin. We will not here publish the entire resolution adopted by these brethren, but feel that portions of it will be of general interest to the brethren, as well as an encouragement. The first paragraph reads:

“It is our understanding that God’s consecrated people in the whole world are one, existing thus without the slightest human ties, but held together alone through the Spirit of the Lord, known as the ‘Spirit of Truth.’ This unity is without any human denominational ties whatsoever; and without regard to race, nationality, position or education. A unity that stands solely and only under the guidance of the Lord, and must therefore also be based upon united principles of understanding and beliefs.”

These brethren in Germany leave no room for doubt concerning what they mean by essential truths upon which Christian unity should be based, for the next paragraph of their resolution reads:

“God’s faithful and true followers came to know of these basic fundamentals through their understanding of the principles of the truths of the divine plan of the ages as set forth in Brother Russell’s biblical publications.”

They then explain further in the resolution that the fundamentals of the truth as taught by Brother Russell cannot be subject to any change whatsoever; that even as when they were published, so today, they continue to “form the foundation of the religious life of all.” In a further reference to present truth these German brethren, in the closing paragraph of their resolution, have this to say:

“We have reverted to the original and pure truth of God and will cling to it also in the future, in unison with all the brethren who are bound by the same truth throughout the whole world.”

It was of great encouragement to us to receive this communication from our brethren in the Russian Zone in Germany, and thus to learn that they are standing firm for the truth and its service. They report that German literature is now reaching them from

The Dawn, and for this they are deeply appreciative. Conditions in the Russian Zone of Germany are favorable for the promulgation of the truth, the chief difficulty seemingly being that of getting literature to them. However, they report receiving word of a shipment of seven hundred copies of God and Reason reaching Berlin. We are now investigating the possibilities of establishing more direct contact with the brethren in the Russian Zone, and we know that whatever the Lord's will may be in the matter it will be accomplished.

The secretary of their association requests that we make known to the brethren how much they appreciate all that is being done for them. Much food and clothing has reached the brethren in all the occupied zones, and it has been gratefully accepted as an evidence of the blest tie that binds our hearts in Christian love.

Can You Use Any of These?

IN GOING over our inventory of literature we find that we have a limited number of the following items on hand which are slightly defective. To help make room for new stocks we are disposing of these items at the following reduced prices:

Cloth Bound Manna Books	\$.25
De luxe Manna Books . . . . .	.50
Tabernacle Shadows (Cloth) . . . . .	.25
God's Promises Come True . . . . .	.75
The Divine Plan (Paper) . . . . .	.10
The Divine Plan (Library Edition) . . . . .	.50
The Divine Plan (Pocket) . . . . .	.25
The Time Is at Hand (Pocket) . . . . .	.25
Thy Kingdom Come (Pocket) . . . . .	.25
The Battle of Armageddon (Pocket) . . . . .	.30
The Atonement Between God and Man (Pocket) . . . . .	.30

These books are suitable for classroom or personal use. In case the ones you wish are out of stock when your order reaches us, we suggest that you do not send remittance with order. If we can fill your order in whole or in part we will send statement of amount due.

We also have available a supply of back issues of The Dawn. We are pricing them in miscellaneous lots at fifty copies for one dollar—virtually the cost of shipping. Order as many as you can use.

THE DAWN

East Rutherford

NEW JERSEY

Encouraging Letters

A Gift from God

Gentlemen: I wish to thank you for The Dawn you sent me recently. I cannot express in words what a blessing of understanding this has meant to me. I have read it from cover to cover four times already. My true conception and belief of the Bible is all wrapped up in The Dawn. It was a gift from God, it seemed. Thanks again! Yours in truth and faith, H. K., Fla.

Now Loves All

Dear Frank and Ernest: Last November I heard your radio program over Station WSGN here in Birmingham. You mentioned some small booklet as teaching the Bible truth, which I could have by just a request on a postal card. I had faith in your teaching. I wanted to support your program, so I enclosed in my letter a dollar bill. I notice you did not pocket this dollar, but instead I received ten books, some with as many as 350 pages. After I read some of these books I had light and knowledge that never before had reached my mind and heart. Learning the truth and understanding God and his plan, I now love all people. I no longer hate any human being. I feel I want to witness for Him. Christ is on my mind most all the day through. What a blessing it would be if others who are blind concerning God's plans could read and study true teachings that the Dawn Bible Students Association teaches by its bright light. I will pray for you. L. C., Ala.

A Listening Circle

Dear Friends: When I say friends, I do mean it. Many neighbors and relatives are here in my home. Some, here on a visit from a distance, others here especially to hear your program. There has been a death in our neighborhood, which was a shock to all of us. This person who died was a young man who

didn't belong to his parent's church, but was a fine fellow in everybody's estimation—everybody's except his own relatives, who feel that he is now in a hot place suffering because he was not a member of their radical church. Please send to me your lesson on the hope of the dead. And in addition please send your book "God and Reason" to these friends and relatives so that they can read it in their homes after they return there. F. J., Idaho

Rejoicing in the Truth

Dear Frank and Ernest: Only the Lord knows what a blessing my writing to you brought to me; and not only me, but others whom I have talked to. For a few years I have been seeing some truth, but it wasn't enough to satisfy my appetite. I was so anxious to get more truth that I couldn't wait until you answered my first letter, so I wrote a second one. The day I mailed the second one I received my book. In the meantime I received a card telling me of a brother to be in Augusta, Georgia to speak to the class there. I was of the so-called "Holiness" faith, until God in my own home led me out from the darkness I was in, and showed me that it was wrong. I began to see it was only those who would believe just what his precious Word said whom God would in any way bless. I was so hungry for God's truth, and it seemed there was nothing around me but a mass of whited sepulchres full of dead men's bones. They couldn't give me what I wanted. I had been listening to your program for some time, and knew you were speaking truth, so I finally said, "I'll write anyway, and see what these books are like." I am truly thankful today that I did make that decision because I have grown by leaps and bounds. I desire prayer from everyone who knows some of the real love of God, that He will give me grace to endure unto

the end. Since I have read some of your books, and been to the study in Augusta, I have a much more loving and bigger God than I once had. I guess there isn't much use in trying to put on paper how much the truth has meant to me since I first wrote you. Only I want you to know some of the joy your program brought. I really thank God for the few I have found around me who have the spirit of truth. Let me hear from you if you are not too busy. Mrs. G. W., S. C.

Likes Questions and Answers

Dear Sirs: I accidentally turned your program on tonight and I found it so interesting that it goes without saying that I shall listen to it next week. Questions and answers pertaining to God's holy Word have always intrigued me. I like to delve into questions and answers because my friends ask me questions and I don't like to give them haphazard answers. I am fortunate in that I was raised in a Christian home, and we all believe in the Lord Jesus. My daughter was very impressed about the Lord's reign on earth for 1,000 years. That is why I would like the "Hope Book" so that she and I can look up Bible verses and find some hope for this world. May your wonderful interpretations of prophecy reach many new listeners as it did me. God bless your work and thank you for your book. Sincerely, Mrs. E. G., N. Y.

"Wore it Old"

Dear Frank and Ernest: I am a long and interested listener to your broadcasts, and so was my dear departed husband, who would miss a good meal to listen to you. He is gone—left us Christmas day for a home beyond, though sleeping now the sleep of the just. He was 80 and I 79. I am not able to even get out. Also have an invalid son 46 to care for. We fell into possession of one of your Dawn magazines and Daddy and I wore it old just reading. Now I can't subscribe for it, but I would be so thankful to receive it for a little while at least. I know it would be a great comfort to me now. I read my Bible daily and

there is so much that I just don't understand. You explain so fully to me in your Dawn and your tracts. Daddy was a great Bible reader and understood its meaning wonderfully. I know The Dawn would brighten many a lonely hour for me. God's blessing on you and your work. Thanking you in advance. Yours respectfully, Mrs. C. D., Ind.

A Great Hope

Dear Sirs: I have been very much interested in your program. I can't see how the world is to go on as it is now. Unless relief comes in some way it looks hopeless. You have a lot of courage to put on such a program, and I pray you are right. I am a woman of eighty-three years, and I am so weary of present world conditions. I know this is a great hope and I pray with you that deliverance is coming. I shall listen to see how you proceed. Please send me the "God and Reason" book. Sincerely, Mrs. L. B. H., Ill.

Wants to do God's Will

Dear Frank and Ernest: Will you please send me a book entitled "God and Reason," which I heard you offer on your broadcast a few Sundays ago? It was through this broadcast that life took on a new and definite meaning for me. I no longer have any will but to do God's will, and I am very anxious to know what his will is. Very sincerely, Mrs. J. E. M., Ohio

"Has Been the Answer"

Gentlemen: For the past year I have listened to your program and have enjoyed it very much. I have been taught "hell fire and damnation" all my life. This type of so-called religion, I feel, instills fear instead of love and hope. In the past ten years I have not had any church connections and have more or less given up any idea of finding a good interpretation of the Bible. Your program has been the answer. I would appreciate receiving a copy of the book, "God and Reason." Very sincerely yours, R. E. H., Mich.

Nations "Insane"

AN OUTSPOKEN warning to the world was by given Sir J. Boyd Orr, the United Nations Director General of its Food Organisation, on May 31. He said, "The nations of the world are insane; they are spending one-third of their national income preparing for the next war." Sir John declared that the world food shortage was just beginning and that the governments of the world were not really interested, their major problem being Communism versus private enterprise.

"In Derision"

THE second Psalm deals with present-day conditions in the world, showing the world opposition to the divine purpose, but the Psalmist says that the Lord would laugh at the puny efforts to oppose his will. (Psalm 2:4) The Psalms are prophetic, as for instance in Psalm 118, which states that the stone that the builders rejected is become the head of the corner. This text was applied by our Lord in his day. (Matt. 21:42) Psalm 2:1-5 shows the nations tumultuously assembled against Jehovah and his Anointed; they are meditating a vain (worthless) thing.

What is this worthless thing? It appears to be the continuance of

their own plans, which means that as the feet of the Gentile image, part iron and part clay, they are, in effect, trying to perpetuate the rule of that image beyond the time allotted. Verses 6 to 9 express the divine intention: "I have set my King upon my holy hill of Zion." Verses 10-12 call on the world to acknowledge the Son. The kings of the earth set themselves, and the rulers take counsel together against the Lord. Isaiah 8:9, 10 says that this association will come to naught, and the counsel shall not stand.

These nations have been controlled by the woman seated upon the scarlet colored beast (Rev. 17 and 18), and have been made drunk with her false doctrine, and now seeking to retain their power are fighting against God. No wonder that he that sitteth in the heavens shall laugh! Psalm 46:2 says of the church, "Therefore will not we fear, though the earth be removed, and the mountains be carried into the midst of the sea." The world socially and politically is being broken up.

What a comfort it is to the Lord's people to know that God is their refuge and strength, a very present help in trouble. Verse 5 of Psalm 46, speaking of the church, says that "God shall help her, and that right early," or as the marginal reading states, "when the morning appeareth." Truly we can realise, "Blessed are all they that put their trust in Him."—Psalm 2:12

SPEAKERS' APPOINTMENTS

W. CLARKE		
Beckenham	August	22
C. E. DICKINSON		
Luton	July	18
Yeovil	August	8
J. E. HUMPHREY		
Anerley	July	18
H. R. KIPPS		
Ipswich	July	18
F. LINTER		
Beckenham	July	18
J. Y. MAC AULAY		
Liverpool	July	2
Glasgow		3, 4
Dundee		5
J. H. MURRAY		
Leigh (Afternoon)	July	11
Warrington (Evening)		11
Anerley	August	15
W. E. PAMPLING		
Oxford	August	22
R. J. PHILIP		
Dewsbury	August	8
P. WATTS		
Pontypool	July	25

LITERATURE NEEDS IN BRITAIN

DUE to import restrictions and uncertain rates of currency exchange it is desirable that the friends in Great Britain order all their literature from the British branch of The Dawn, 68 South Castle Street, Liverpool 1. Any books, booklets, or tracts published by the Dawn Bible Students Association, if not in stock, will be obtained for you. Arrangements can be made through the Liverpool office for the overprinting of your local meeting address on tracts. Send us your suggestions, and let us know your needs. We will be happy to co-operate with you to the fullest extent possible.

AN ENCOURAGING LETTER

Dear Brethren: Loving greetings! The Gateshead class send to you the enclosed as a contribution toward the expenses of Brother MacAulay's visit to this country. We wish to express our deep appreciation for the blessed time of fellowship we had with him during his visit to Gateshead. Two excellent talks were given, and we thank the Lord for such edifying words of grace and truth. All the brethren who were privileged to hear the Lord's message on this occasion expressed their appreciation gladly. May God's blessing continue with Brother MacAulay as he labours in the interests of the Lord's people. Thank you also for your labours of love in making all the arrangements for our brother's visit. God be with you all. Your brother in Christ Jesus, Charles Storey, Secretary Gateshead Bible Students.

Aldersbrook Ecclesia Appointments

W. R. CHANDLER		
Portsmouth, Hants.	July	4
H. R. KIPPS		
Kettering	August	22
E. T. NADAL		
Oxford	July	18
A. W. PARKER		
Beckenham	July	11
D. P. VAUGHAN		
Maidstone	July	11
T. W. WATSON		
Birmingham	July	25
Beckenham	August	8

ILFORD, ESSEX, July 31 and August 1 and 2—The Aldersbrook Ecclesia is holding its usual August Convention, including an immersion service. A warm invitation is extended to all. For further details please apply to the secretary, Mr. W. R. Chandler, 29 Woodlands Avenue, Wanstead, London E. 11.

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(de luxe)—6/3
Hymns of Dawn (Cloth)—5/-
Tabernacle Shadows (Cloth)—2/6 each
Emphatic Diaglott—10/6
Moffatt's Translation (Complete Bible)—
17/6
Berean Questions (Volumes 1, 2, and 3)
—6d
Berean Questions (Volumes 5 and 6)—8d
God's Promises Come True—10/-
Creation—8d each; 7/6 per dozen
Chosen People—8d each; 7/6 per dozen

"Behold Your King" (Cloth)—2/6
A Royal Nation—6d

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Christ Has Returned
God's Plan
The Truth About Hell
God and Reason
Hope Beyond the Grave

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Divine Intervention Near
The Judgment Day
God's Remedy for a World Gone Mad
God's Restitution Project

THE DAWN

68 South Castle Street

LIVERPOOL 1

"Let us not merely assume the guise of humility, but let us actually have that grace of character which will enable us to do kindnesses and service to all with whom we come in contact. Then we shall all the more enjoy this privilege as we find the needy ones to be members of the body of Christ—The Christ."

AMERICAN CONVENTIONS—continued from page 64

BROOKLYN, N. Y., July 25—104 Clark Street.

CHICAGO, ILL., July 25—Central Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., July 25—Maccabees Bldg., Woodward Avenue at Putnam.

ITHACA, N. Y., July 25—205 East Falls Street.

GENERAL CONVENTION, August 1-8
(See Talking Things Over)

CINCINNATI, OHIO, August 29—Fifth Sunday gathering.

WEATHERFORD, TEXAS, August 29—Zion Hill Schoolhouse.

LABOR DAY GATHERINGS—Brooklyn, N. Y.; Minneapolis, Minn.; Saginaw, Mich., and Seattle, Wash.

GRAND RAPIDS, MICH., October 16, 17—English Room of the Rowe Hotel. Inquiries may be addressed to the secretary, Mrs. Edw. DeGroot, 924 Ellsmere, N. E., Grand Rapids, 5, Mich.

Speakers' Appointments

H. E. ANDERSON

Paterson, N. J. July 18

W. T. BAKER

New Brunswick, N. J. July 2
 Wilmington, Del. 4
 Wallingford, Conn. (Morning) 11
 Hartford, Conn. (Afternoon) 11
 North Brookfield, Mass. 13, 14
 Worcester, Mass. 15
 Lynn, Mass. 16
 Boston, Mass. 18
 Portland, Me. 19, 20
 New Bedford, Mass. 22
 Lewistown, Pa. 26
 Ebensburg, Pa. 27
 Pittsburgh, Pa. 28
 Cincinnati, Ohio 29, 30

JULIUS BEDNARZ

York, Pa. (Evening) July 17
 York, Pa. (Morning) 18
 Lancaster, Pa. (Afternoon) 18

F. A. BRIGHT

Paterson, N. J. July 4
 Allentown, Pa. 11
 Binghamton, N. Y. 13

D. H. COPELAND

Detroit, Mich. July 3-5

O. D. DEIFER

Brooklyn, N. Y. (3 p. m.) .. July 4
 Rutherford, N. J. (8 p. m.) 4
 Dover, N. J. 5
 Baltimore, Md. 6
 Roanoke, Va. 7
 Richmond, Va. 8
 Washington, D. C. 9
 Shamokin, Pa. 11
 Easton, Pa. 18

EDWARD E. FAY

Los Angeles, Calif. July 3-5
 Oakland, Calif. 9-11
 Riverside, Calif. (Morning) 18
 Pomona, Calif. (Afternoon) 18

E. H. HERRSCHER

Los Angeles, Calif. July 3-5

W. J. HOLLISTER

Dover, N. J. July 5

G. O. JEUCK

Jacksonville, Fla. July 11

G. S. KENDALL

Los Angeles, Calif. July 1-6
 Fresno, Calif. 7, 8
 Oakland, Calif. 9-14, 18
 Redwood City, Calif. 15, 16
 Sacramento, Calif. 20
 Salem, Ore. 22, 23
 Portland, Ore. .. July 25-28, Aug. 1
 The Dalles, Ore. July 29, 30

PETER KOLLIMAN

Detroit, Mich. July 3-5

R. A. KREBS

Cleveland, Ohio June 30-July 1
 Detroit, Mich. 3-5
 Grand Rapids, Mich. 8, 9
 Saginaw, Mich. 10, 11
 Flint, Mich. 12
 Ann Arbor, Mich. 13, 14
 Jackson, Mich. 15, 16
 South Bend, Ind. 18
 Muncie, Ind. 19, 20
 Richmond, Ind. 21, 22
 Dayton, Ohio 23
 Piqua, Ohio 25
 Columbus, Ohio 26-28
 Zanesville, Ohio 29
 Newark, Ohio 30

A. H. KRUMPOLT

Washington, D. C. (Evening) July 17
 Washington, D. C. (Morning) 18
 Baltimore, Md. (Afternoon) 18

L. P. LOOMIS

Pottstown, Pa. July 18

SPEAKERS' APPOINTMENTS

J. Y. MAC AULAY

Brooklyn, N. Y. July 25
 Chautauqua, Ohio Aug. 1-2

E. R. MAC JILTON

Detroit, Mich. July 3-5
 Washington, Pa. 18
 Monessen, Pa. 25

W. S. MARSHALL

Orland, Me. July 4
 Guilford, Me. 7, 14
 Portland, Me. 11
 Wilton, Me. 18
 Brooklin, Me. 21
 South Penobscot, Me. 25
 Skowhegan, Me. 28
 Dover-Foxcroft, Me. 29

M. C. MITCHELL

Paterson, N. J. July 11
 New Haven, Conn. (Morning) 18
 Waterbury, Conn. (Afternoon) .. 18

N. M. MOLENAAR

Santa Ana, Calif. July 25

D. J. MOREHOUSE

Los Angeles, Calif. July 3-5

EVERETT MURRAY

Fresno, Calif. July 1
 Los Angeles, Calif. 2-11
 Phoenix, Ariz. 12-14
 Tucson, Ariz. 15
 San Antonio, Tex. 16-18, 20
 Austin, Tex. 19
 Galveston, Tex. 21, 22
 Dallas, Tex. 24
 Weatherford, Tex. 25
 Little Rock, Ark. 26, 27
 St. Louis, Mo. 29
 Indianapolis, Ind. 30

L. H. NORBY

Westford, Mass. July 3, 4
 Albany, N. Y. 11

A. OBENLAND

Los Angeles, Calif. July 3-5
 San Diego, Calif. 7
 Oakland, Calif. 9-11
 Redwood City, Calif. 12, 13
 Sonora, Calif. 14
 Stockton, Calif. 15, 16

G. P. OSTRANDER

Ithaca, N. Y. July 25

W. E. PAMPLING

Tonawanda, N. Y. July 2
 Detroit, Mich. 3
 Los Angeles, Calif. 4, 5
 San Luis Obispo, Calif. 8
 Oakland, Calif. 9, 10
 Portland, Ore. 11
 Tacoma, Wash. 12
 Bellingham, Wash. 13
 Vancouver, B. C., Can. 14, 15
 Victoria, B. C., Can. 16
 Seattle, Wash. 17, 18
 Spokane, Wash. 19
 Minneapolis, Minn. 21
 Chicago, Ill. 23
 Brooklyn, N. Y. 25

H. PASSIOS

Duquesne, Pa. July 4

G. R. POLLOCK

Los Angeles, Calif. July 3-5
 Oakland, Calif. 9-11

F. W. RICE

Whittier, Calif. July 18

G. R. RIPPER

Los Angeles, Calif. July 3-5

C. R. SIGLIN

Los Angeles, Calif. July 3-5

M. A. STAMULAS

Toledo, Ohio July 1
 Detroit, Mich. 3-5

C. A. SUNDBOM

San Luis Obispo, Calif. July 1
 Los Angeles, Calif. 3-5
 Gary, Ind. 8
 Piqua, Ohio 9
 Richmond, Ind. 10
 Indianapolis, Ind. (A. M., P. M.) 11
 Muncie, Ind. (Evening) 11

H. V. WARREN

Los Angeles, Calif. July 3-5

F. S. WASSMANN

Philadelphia, Pa. July 18

C. R. WEIDA		H. L. YOUNG	
Wilkes Barre, Pa.	July 18	Lehighton, Pa.	July 25
G. M. WILSON		C. W. ZAHNOW	
Detroit, Mich.	July 3-5	Iowa Park, Tex.	June 30-July 1
Connellsville, Pa.	11	Waurika, Okla.	2-4
W. N. WOODWORTH		Oklahoma City, Okla.	5
Detroit, Mich.	July 3-5	Wichita, Kans.	6
Brooklyn, N. Y.	25	Topeka, Kans.	7, 8
E. G. WYLAM		Kansas City, Mo.	9
Westford, Mass.	July 3, 4	St. Joseph, Mo.	10, 11
Rutherford, N. J.	9	Quincy, Ill.	12, 13
(145 W. Passaic Ave., 8 p.m.)		Canton, Ill.	14, 15
Pittsburgh, Pa.	11	LaSalle, Ill.	16
Cincinnati, Ohio	12	Chicago, Ill.	18
		Gary, Ind.	19, 20
		Jackson, Mich.	21, 22
		Ann Arbor, Mich.	23
		Detroit, Mich.	25

CONVENTIONS

WESTFORD, MASS., July 3, 4—The convention opens Saturday evening across the Common from the Post Office. Sunday there will be services at 10:30 a. m. and at 3:00 and 5:00 p. m. Westford is on Route 110, Worcester to Lowell. (Forty miles from Worcester to Westford, and ten miles from Lowell.) Buses run to Westford from Worcester and Lowell. Some run to Westford Centre. Get off at the Post Office. On buses which do not run to the Centre, get off at Minot's Corner and then call Westford 798. For further information write Mr. A. G. Lundberg, Westford, Mass.

DETROIT, MICH., July 3-5—Convention opens at 10 a. m. Saturday in Pillar Hall, 14529 Kercheval. An immersion service is being planned. An interesting feature on Sunday evening will be a forum discussion on "Evidences of Our Lord's Presence." For reservations and other details write the secretary, Mr. R. J. Krupa, 8191 Wisner, Detroit, Mich.

LOS ANGELES, CALIF., July 3-5—Thirteenth Annual Convention, to be held in the Unitarian Community Centre. An immersion service is being planned. Among the interesting

features of the convention will be a round-table discussion conducted by Brother G. R. Pollock in which all the Los Angeles elders will take part. All inquiries for reservations, etc., should be addressed to the secretary, Mr. A. W. Abrahamsen, 2816 W. 83rd St., Inglewood, Calif.

DOVER, N. J., July 5—The Paterson, N. J., Ecclesia is sponsoring a one-day gathering at the farm of Wesley Stephens, R. F. D. 2, Center Grove Road. In case of rain convention will be held in Dover High School on Myrtle Street.

OAKLAND, CALIF., July 9-11—Welsh Presbyterian Church, 18th and Castro Sts. The Third Annual Convention opens Saturday evening with a discourse for the public. For reservations and other details write the secretary, Mr. Clifford R. Miles, 1177-76th Avenue, Oakland 3, Calif.

ALBANY, N. Y., July 11—Y. W. C. A., 5 Lodge Street.

MILWAUKEE, WIS., July 24, 25—Modern Woodmen of America Hall, 734 N. 26th Street. For reservations and details write the secretary, Mrs. Edw. Conrad, R. F. D. 2, Box 485, Hales Corners, Wis.

(Additional conventions listed on page 61.)

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No. 3—Contents: "HOPE BEYOND THE GRAVE"; "The Dawn of Hope"; "Running Like the Lightnings"; "Liberty of the Sons of God."

No. 4—Contents: "GOD'S PLAN"; "God's 'Glory' and 'Visit'"; "When Thoughts Take Wings"; "Father, Son, and Holy Spirit"; "God's Enduring Mercy"; "Spiritualism—Fact or Fancy?"; "Meeting the Challenge to Christianity."

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

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

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

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

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