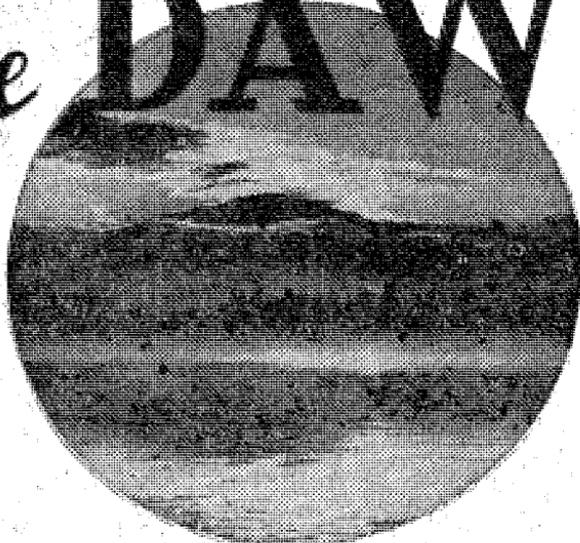


The DAWN



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A HERALD OF CHRIST'S PRESENCE

The DAWN

Vol. 12, No. 7

JULY 1943

One Dollar a Year

Making Ready The Temple

“—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. 15:3-8.”—“To Us the Scriptures Clearly Teach.” (See back cover.)

THE APOSTLE PAUL wrote, “I am not ashamed of the Gospel of Christ.” No Christian needs to be ashamed of the Gospel, and all the world will rejoice in it when its wondrous provisions are made known. One of the gracious provisions of the Gospel is that the divine call to the church is in preparation for the blessing of the world.

God’s viewpoint is one of interest in and love for His creatures and He wants Christians to attain this same viewpoint. It is for this that they are in training. It is the viewpoint of love, and all of the divine dealings with the followers of the Master are in order that they may become perfected in love, and thus be God-like, and Christ-like—conformed to His image.

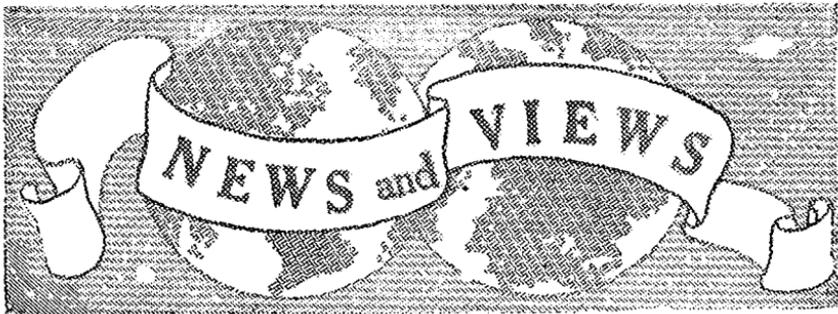
The Scriptures present many illustrations of how the followers of Christ are changed into His likeness. One of them is that of the temple, in which each individual

Christian is likened to a “living stone.” (1 Pet. 2:5.) In the building of a literal temple, stones gathered in the rough need to be shaped for the position they are to occupy. So it is with Christians. At first they are rough, unshapely, and quite unsuited for a place in the spiritual Temple of God. But, as they yield to the instructions of the Word, and to the hammer blows of divine discipline, they are made to conform to the character lines of Christ, the Chief Cornerstone in God’s Temple.

God’s Temple in Israel built by Solomon, was the channel through which God’s blessings reached the nation. So the spiritual Temple of this age is being built for that purpose. We should be happy if God is preparing us for a place in that Temple, and still more happy to realize that when it is complete God’s blessings of life and happiness are to reach all mankind.

(To be continued)

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PALESTINE FOR THE JEW

A BOUT four thousand years ago God said to Abraham, the father of the Jewish nation, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk thru the land in the length of it and in the breadth of it; for I will give it unto thee."—Genesis 13:14-17.

From the day that this promise was made, down to the present time, the land of Palestine to which it applies, has been known as the "promised land." The fulfilment of the promise was not realized in Abraham's own day. St. Stephen, in Acts 7:5, explains that while God did indeed promise the land to Abraham,

yet "He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child."

The descendants of Abraham enjoyed the blessings of the promised land only intermittently, being driven therefrom from time to time. When, after the nation of Israel had been delivered from Egyptian bondage, and were about to enter the promised land, it looked as tho it might be possible for them to remain there. But not so. Moses gave utterance to a prophecy indicating that they would be driven therefrom and scattered among all the nations, and then finally recovered in the "latter days," at which time, the prophecies show, the land will be restored to them forever. Moses' prophecy reads:

"I call heaven and earth to wit-

ness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto His voice; (for the Lord thy God is a merciful God;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them."—Deuteronomy 4:26-31.

The covenant God made with the fathers of Israel embraces His promise to Abraham concerning the land. While Moses clearly foretold the dispersion of the Israelites from the land which they were about to enter, yet he also assured them that God would remember His covenant, and that in the latter days His favor would return to them. There is every reason to believe, on the basis of prophecies now being fulfilled, that the world has already entered the latter days—already the

ground-work is being laid for the establishment of Messiah's Kingdom. The prophecy of Jeremiah 16:13-16 gives us further details concerning this foretold world-wide scattering of the Jews, and their ultimate restoration to the promised land. We quote:

"Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favor. Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

During all the long period of Jewish dispersion from Palestine, large numbers of them continued to maintain their faith in the promise of God that eventually they would be restored to the Holy Land. Their hopes, nevertheless, showed no signs of being realized until within the last half century. The number

of Jews in Palestine less than a hundred years ago was twelve thousand. Concerning these, the Peel Commission states:

"But, small though their numbers were, the continued existence of these Jews in Palestine meant much to all Jewry. Multitudes of poor and ignorant Jews in the ghettos of Eastern Europe felt themselves represented, as it were, by this remnant of their race who were keeping a foothold in the land against the day of the coming of the Messiah. This belief in the divine promise of eventual return to Palestine largely accounts for the steadfastness with which the Jews of the Disapora clung to their faith and endured persecution."

What is now known as the World Zionist Movement, having as its objective the reclaiming of Palestine as a homeland for Jews, had its birth more than sixty years ago. Concerning some of the conditions which brought it into being, we quote from the 1942 Year Book of the United Palestine Appeal, as follows:

"Violent pogroms against the Jews of Russia and Eastern Europe beginning in 1881 had repercussions thruout the world. Amongst the Jews on the Continent it caused a ferment of ideas which culminated in the first world Zionist Congress at Basle, Switzerland, where, in 1897, the delegates called for a 'publicly recognized, legally secured home for the Jewish people.'"

However, according to Judge

Louis E. Levinthal, President of the Zionist Organization of America, in an article also appearing in the 1942 Year Book of United Palestine Appeal, the early days of Zionism were considered more or less experimental, and it was not until following the first World War that it gained any considerable degree of real impetus. Judge Levinthal further explains:

"With the issuance of the Balfour Declaration twenty-five years ago, it became a glorious historic enterprise in which the enlightened statesmen of the world solemnly joined, pledging the honor of their nation to right an ancient wrong by granting the Jewish people the opportunity to re-constitute Palestine as the Jewish commonwealth. Until 1933, however, the rate of development of the Jewish national homeland kept pace with the probing uncertain fluctuating tempo of the experimental. But progress, tho slow, was undeniable."

We believe that this slow progress of the Zionist Movement is in keeping with the prophecy of Jeremiah 16:14-17, quoted above, in which the Lord said that, in connection with the restoration of His people to the promised land, He would first send "fishers" among them. Fishing methods are mild, and are suggestive of the religious and economic advantages offered to the Jews by the Zionist Movement, to enlist their cooperation in a back-to-Palestine movement.

But something more than the mild methods of fishers was necessary, in order to accomplish the foretold divine purpose of actually restoring God's ancient people to the land which He promised their fathers.

The prophecy further explains that in addition to the fishers, the Lord would also send "hunters" who would hunt His people, and drive them back to Palestine, as it were. This seems to have had a remarkable fulfilment in the experiences that have come to the Jewish people within the last ten years. On this point Judge Levinthal continues:

"Then came the flood-tide of blood-letting by the Nazi regime, and the stream of joyous, hopeful homecomers—Jewish pilgrims—became a torrent of desperate men and women, persecution-shocked, tragic human beings, fleeing before the onrush of barbarism. It was then that we began to hear Palestine described as a haven, and less and less as a homeland. It is sad that the same numbness of emotion which has tended to harden us to the agonies of our people has also served to make us callous to the miraculous achievements of Jewish Palestine. How quickly many of us have forgotten the fact that in one year, in 1935, the Jewish national home admitted 62,000—a figure which represented an increase of fully twenty-five percent of the total Jewish population of the country at that time! And this was only one of the many miracles Palestine performed at a time of

crisis for our people."

While the above rate of return to Palestine does seem astounding, yet, as a matter of fact, Jews have continued to pour into the Holy Land since 1935 in equal, if not greater, numbers, so today the population of the country is easily 600,000. And this in spite of the hardships imposed by the war. On this point, Dr. Israel Goldstein, President of the Jewish National Fund of America, says:

"It is significant that during the war period, in spite of immigration restrictions, economic war-time strain and recurrent apprehension of invasion, the Jewish position in Palestine has become enlarged and strengthened during the past three years. This program of advance can be best measured by the growth of the soil, for progress which is not based on the soil is not sure. Since the outbreak of the war, the land possessions of the Jewish National Fund have increased by 125,000 dunams."

It is significant that these outstanding Jews and officials in the Zionist Movement recognize the miraculous nature of that which is now taking place in Palestine, for miraculous it is. True, back in 1918 the British Government, in association with the League of Nations, undertook to guarantee the safety of the Jews in their homeland, and to assure them the opportunity of rebuilding that land as a home for their nation. Yet today, in spite of

immigration limitation placed by Great Britain, the returning of the Jews to Palestine continues in larger proportions than ever before, and they are being richly blessed in the land, despite all the hardships and difficulties now imposed upon a world at war. This proves that God's time has come for the Holy Land to revert to the Jew, and whether humanly constituted governments endeavor to help or hinder, God's promises will be fulfilled.

But let no one suppose that the outstanding experiences of the Jews in Palestine at the present time, and the wonderful way in which they are being blessed there, is the end of the miracles that are to be performed on their behalf. The prophecies show clearly that these miracles will continue, not only until the land is fully restored to the nation, in fulfilment of God's promises, but until all the Jews, even those who have died, are brought back there to enjoy divine blessings in fulfilment of the promises made to their fathers. As an official of one of the branches of the Zionist Movement has well said, Palestine will be restored to the Jew, not because of the Balfour Declaration, but because of God's declaration.

The entire 37th chapter of Ezekiel's prophecy presents a most hopeful view of what is yet

in store for the ancient people of God, the Jews. The prophecy not only assures us that their national hopes are to be revived, but that they are also to be restored to their homeland, and that even their graves are to be opened, and the dead restored. In Psalm 45:16, the promise is given that all the fathers of Israel will then become the children of the Christ, and will be made princes in all the earth—Palestine, of course, included.

This prophecy of Ezekiel also shows that then God will enter into a covenant of peace with Israel. The details of this covenant are foretold in Jeremiah 31:31-33, as follows:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, altho I was an husband unto them,

 THE JEW
 and
 THE WAR

Send for one or more of
 this hope-inspiring booklet.

For Jews and Gentiles

The Dawn, 136 Fulton St.,
 Brooklyn, (1), N. Y.

saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people."

In Ezekiel 16:60-63, these promised blessings to Israel are again related, and the promise made that the Gentile nations also shall then be blessed by entering into the same covenant with the Lord under which the Israelites receive their blessings. We quote:

"Nevertheless I will remember My covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters (Sodom, Samaria, Syria, and Philistia), thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish My covenant with thee; and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

The significance of the present miraculous developments in Palestine is that the time for God's promised blessings of life to flow out both to Jew and Gentile is drawing near. While the persecutions upon the Jewish people in Europe today are se-

vere, yet we can see that they are helping to fulfil the divine purpose of restoring the Jews to the promised land. The issue of what is to be done with the Jew is being forced, and whatever economic or territorial re-allocations come out of the present global war, there seems little doubt but that, with or without the consent of either the United Nations or the Axis powers, we will then see hundreds of thousands of the prophetic people of God returning to the promised land.

The blessed part of it is that both Gentiles and Jews who are now losing their lives as a result of persecution and war are *not* to lose the blessings God has promised, because, in the divine economy, these are to be awakened from the sleep of death, that they, too, may share in the great homecoming. To Israel, it will be a homecoming to their own land, and into covenant relationship with their God. To the Gentiles, it will also be a returning to the fold of the Creator, and the enjoying of His promised blessings of life and happiness that are to be dispensed thru the administration of the coming Kingdom of Christ.

We cannot leave this subject of *Palestine for the Jew* and its glorious implications for the entire race of mankind without appending the recent find-

ings of Dr. Nelson Glueck, Director of the American School of Oriental Research of Jerusalem, as reported in the *New York Times* of June 1. Some objection has been raised to the restoration and rehabilitation of Palestine on the ground that the Jordan valley is uninhabitable and incapable of supporting any large number of returning Jews. The recent findings of Dr. Glueck definitely and irrefutably contradict such a thot. Following is an excerpt from the published report:

"Recent evacuations in the Jordan River valley by Dr. Nelson Glueck, . . . resulted in the discovery of the ruins of seventy villages that existed between 3500 B. C. and the twelfth century A. D.

"Between the thirteenth and sixth centuries B. C., there were about thirty-five villages along thirty-five miles of the eastern side of the Jordan valley. The inhabitants then totaled 35,000 to 40,000, compared with the 12,000 Arab encampment today.

"Explorations of Dr. Glueck contradicted earlier authorities since Sir George Adam Smith who described the valley as uninhabitable because of the climatic and health conditions. His discoveries also confirmed the Biblical narrative in Genesis 13:10, where Lot describes the Jordan valley as well watered everywhere, 'even as the garden of the Lord.' . . . The story of a culture starting from the beginning of the fifth century B. C. until the present can be clearly read along

the banks of the river. It is now well known that the earliest settlements in Palestine were on the coastal plains and in the Jordan valley.

"Dr. Glueck established that the eastern side of the valley was densely settled from earliest historical times onward by a large thriving permanent agricultural population dwelling in numerous villages of considerable size. From the area, however, must be excluded much of the western side of the Jordan valley where the hills come so near the river that little space is left and because of the scarcity of water.

"Large, permanently settled, highly developed farming communities dwelt here in ancient times under climatic conditions that geological experts say were generally the same as today. The reasons for the richness of the eastern side of the Jordan valley, said Dr. Glueck, were 'a soil of exuberant fertility plus the presence of plentiful water.'

"One place had the greatest masses of ancient pottery fragments Dr. Glueck had ever seen in any ancient site in Palestine or Trans-Jordan. Inhabited about 3500 B. C. this site contained more pottery than exists thruout the whole Jordan valley today.

"The ancient civilization of the Jordan valley is ascribed by the American archaeologist to irrigation. Undoubtedly tremendous reservoirs of subsurface water exist in this valley. Only recently have they been explored. The farmers of antiquity made excellent use of the rich supplies of surface waters."



The Christian Life

"Take up your cross and follow Me."

"And Have Not Love"

*"Though I bestow all my goods to feed the poor, . . .
and have not charity [love], it profiteth me nothing."*

1 Corinthians 13:3.

JESUS told the rich, young nobleman that in order to have treasure in heaven he would need to sell all that he had and give to the poor. (Matt. 19:21.) It is evidently to this that Paul alludes when he says that even the doing of this would profit nothing apart from the motive of love. We are not to understand Paul to mean that Jesus made Christian discipleship too hard, and that we needn't make sacrifices to feed the poor if we have love.

No, that's not the thot!

What Paul is discussing is the motive that prompts Christian sacrifice and self-denial. It is conceivable that one might make great sacrifices for selfish reasons. The man who invests all he has in a hoped-for money-making project actually makes a great temporary sacrifice, but he does it in the hope of gain. Others make great sacrifices in the hope of receiving honor

and praise from men. These, of course, have their reward.

The Christian is called upon to sacrifice his life and substance in the divine cause, but even here it is important that the motive be pure, that is, unselfish—the motive of love. The motive back of acceptable Christian sacrifice must be that of divine love. God loved the world, and He gave His only begotten Son that the people might have life. If we love as God did, we, too, will give, not a tenth of what we have, as the Jews were expected to do, but all, even as Jesus made clear to the young nobleman.

He makes us stewards of His goods, and the decision is ours as to how much we will devote directly to His cause, and how much we will use for ourselves and our families.

What a grand way to test the sincerity of our consecration!

CHRISTIAN SABBATH KEEPING

"For he that is entered into His rest, he also hath ceased from his own works, as God did from His."

—Hebrews 4:10.



THE word sabbath means rest, and in the inspired words of our text the apostle explains that the rest, or sabbath of a Christian is similar to the rest upon which God entered at the conclusion of the six days of creative work. The Creator did not cease from His creative activities because of weariness, for the Prophet Isaiah writes, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" (Isa. 40:28.) As the Christian's rest is like that of the Creator's, it, too, could not mean a ceasing from activity because of weariness.

Included among the commandments which God gave to Israel at Mt. Sinai was the one which obligated them to observe every seventh day as a sabbath, or rest day, with the explanation that they were to rest on the seventh day because God rested on the seventh day. The Jews to this day continue to observe the seventh day of the week as their

sabbath. The professing Christian world also observes, in a perfunctory manner, one day in seven as a time of rest and recreation, basing the custom on the command given to Israel, but considering the first day of the week more appropriate for the purpose, in that it also commemorates the resurrection of Jesus from the dead.

Some Christians, claiming that the sabbath was unscripturally changed from the seventh to the first day of the week, are very zealous in keeping the seventh day, claiming that any other course is very displeasing to God and may cost the disobedient ones the loss of salvation. The apostle's explanation in our text that Christian sabbath-keeping is an entering into rest similar to that into which God entered at the close of the sixth creative day, would seem to indicate the possibility that it involves more than merely to refrain from physical toil on either the first or the seventh day of the week.

We agree that God never authorized any one to change the sabbath of the decalogue from the seventh day of the week to

the first, but the propriety of observing either one or both of these days seems unnecessary when we accept the New Testament explanation that the law given to Israel was intended to be merely a shadow of God's will as it applies to the followers of Christ. On this point, Paul says, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."—Colossians 2:16, 17.

It may be argued that the apostle's reference to sabbath days means the various holy days observed by the Jews, which also were sometimes called sabbath days. That this is not the thot, however, seems clear from the fact that he makes special mention of these other holy days. In keeping with his usual systematic manner of expression, the apostle first speaks of these yearly holy days, then the monthly festivals—the new moons—and finally the weekly rest days. All of these, he claims, were but shadows of "things to come," and that Christians should not be judged by whether or not they observe them today.

But did not the Lord, in Exodus 31:16, speak of the seventh-day sabbath as a "perpetual covenant"? This is true, but

it should be noted that the Lord uses identical language with respect to the harvest offering (Lev. 23:14), the pentecostal sacrifice (Lev. 23:21), the day of atonement (Lev. 23:31, 32) and the feast of tabernacles (Lev. 23:41). The same Hebrew word "olam," which is translated "perpetual" in the seventh-day reference, is the word translated "forever" in these other passages.

The Hebrew word "olam" may mean everlasting where the context so indicates, but it is apparent that in the passages we have cited it carries the thot merely of that which lasts to a completion. The same word is used in Exodus 29:9, where we read that the priestly office was given to Aaron and his descendants "for a perpetual statute." That this does not properly mean forever is evident, for Aaron's family lost the priesthood nearly two thousand years ago.—Hebrews 7:11-14.

THE SHADOW OF THE LAW

The law and its ordinances were shadows or illustrations of bigger and better things to come. This is clearly shown in the New Testament. The high priests of Israel were supplanted by Christ, the real High Priest. The holies of the tabernacle pointed forward to the heavenly places in which Christians

now dwell with Christ, and heaven itself, where their hope of future glory is centered.—Hebrews 6:19, 20; 9:24; Ephesians 2:5, 6.

When the apostle speaks of the “holy places made with hands” as being “figures of the true” (Heb. 9:24), it is well to remember that he includes in the typical holiest of all the “tables of the covenant.” (Heb. 9:4.) In the last verse of Hebrews 8, Paul speaks of this entire typical arrangement as that which “decayeth and waxeth old,” hence is “ready to vanish away.”

We should not think of any of God’s plans or works as failing. The law not only served as a shadow of good things to come, but it also was a schoolmaster to “bring us unto Christ, that we might be justified by faith.” (Gal. 3:24.) This purpose of the law was admirably served. Those who learn well this lesson of the law now realize that they cannot hope to attain justification by their efforts to keep it, but that thru faith in Christ and His atoning blood alone they may enjoy the privileges of those who come to God thru Him.

Jesus said, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil.” (Matt. 5:17.) There is a vast difference between the law being destroyed and the thot of its passing away

as a result of fulfilment. The law of circumcision was not destroyed when the true circumcision of the heart, of which it was a shadow, took its place.—Romans 2:28, 29; Philippians 3:3; Colossians 2:11-15.

Obviously, therefore, to consider the law given thru Moses as binding upon the Christian, is to doubt if Christ has accomplished that for which He came, namely, to fulfil the law. True, Christians should study that law, and in it they find jewels of inspired wisdom, but we should study it as a shadow of better things to come, things that are now realities to us, under the leadership of the Greater than Moses—Jesus Christ.

LAW MAGNIFIED FOR CHRISTIANS

We are not to understand that Christians are under no law at all. We are under a much higher law than that which was binding upon the Israelites. Just as we have a better High Priest, and a better sacrifice than the Jew, so we have a better law—a law which contains a better sabbath. The Prophet Isaiah foretold that Christ was to “magnify the law, and make it honorable.” (Isa. 42:21.) The Christian, then, should observe the law as it *was magnified* by Christ..

The Jewish law said, “Thou shalt not kill,” but Jesus mag-

nified it by indicating that hatred of a brother is equivalent to murder. (Matt. 5:21-28.) How heart-searching this is! How it should make us realize the importance of keeping our hearts cleansed from all malice, envy, hatred, and strife.

God's law to the Israelites said, "Thou shalt not steal," but Christ taught us that we should not merely refrain from robbing our neighbors, but be ever ready to share our blessings with them. Indeed, Christ exhorted that we should be willing to lay down our lives for our brethren.—John 13:34; 1 John 3:16.

The law to Israel said, "Honor thy father and thy mother." Jesus said, "Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." (Matt. 12:50.) In keeping with this, Jesus also explained that those who love their father and mother more than they love Him, are not worthy of Him. (Matt. 10:37.) Thus did Jesus make it plain that those who are fully consecrated to do God's will and to follow in His footsteps, will consider allegiance to their Heavenly Father and to their spiritual brethren as superseding their honor toward earthly parents. Earthly parents should be cherished and loved by Christian children, but if the wishes

of the parents are contrary to the will of God, the Christian has no alternative but to disregard the parents' wishes.

THE CHRISTIAN'S REST

Noting thus that Jesus did magnify the law, we should look for the manner in which the Scriptures point out a larger application of the sabbath day commandment. In Isaiah 58:13, 14, we are given a comprehensive outline of what the sabbath signifies. Typically, it was a holy day, a day in which the people of God were not to seek their own ways, find their own pleasure, nor speak their own words. Instead, they were to honor God by doing His good pleasure, and speaking His words. This is true sabbath keeping, but the Christian is thus to keep the sabbath not one day in seven, but all seven days.

Every day the Christian is to "speak as the oracle of God." (1 Pet. 4:11.) Every day the Christian must follow the example of Christ who spoke only those things which the Heavenly Father taught Him. (John 8:28.) Every day the Christian should practice "holy conversation and godliness." (2 Pet. 3:11.) Every day the Christian should rest from speaking his own words. Even those words which are necessary in connection with the routine affairs of life should be

spoken to the glory of God, not merely on one day of the week, but all the time.—Colossians 3: 16, 17.

Christians are called to be co-laborers with God and with Christ. (2 Cor. 6: 1; 1 Cor. 3: 9.) Our partnership in the work of Christ is not, however, merely a one day a week engagement. It is a full time contract. With new creatures in Christ all the old things of the flesh have passed away, being supplanted every day in the week by the things of God. Yes, every day of the week is a holy day for Christians, and the sentiments of their hearts should ever be

*Every heart's throb, it is Thine;
Every human tie of mine;
Every joy and every pain;
Every act of mind, or brain—
 My blessed God!
Every hope, and every fear;
Every smile, and every tear;
Every song and every hymn
 "Laudamus Te."*

Christians are never to seek their own pleasure, but instead are humbly to submit themselves to God every day that He might work in them "to will and to do of His good pleasure." (Phil. 2: 13.) Every day the Christian should be so whole-heartedly devoted to the doing of God's will that he will be

"worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power."—2 Thessalonians 1: 11.

It is in order that we may cooperate with Christ in performing the good pleasure of God, that He has "made known unto us the mystery of His will." (Eph. 1: 9.) God's will is revealed to us thru the truth of His plan, and thereby we learn of His purpose to "gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him." (Eph. 1: 10.) We are invited to cooperate in the accomplishment of this divine purpose, and our all should be devoted thus to the doing of God's will, all the time and not only on one particular day of the week.

This was true of Jesus, our great Exemplar, of whom it was prophetically written that He delighted to do the Father's will. (Psa. 40: 8.) Because Jesus was so whole-heartedly devoted to the doing of His Father's will, it is also written of Him that the pleasure of the Lord should "prosper in His hands." (Isa. 53: 10.) This pleasure of the Lord is shown by the prophet to be the regeneration of the human race, with which, when accomplished, and as a result of the travail of Jesus' soul He shall be satisfied.—Isaiah 53: 11.

GOD'S REST

This brings us back to our text, which declares that Christians who believe enter into God's rest, ceasing from their own works, as God did from His. During the six creative days—which were long periods, or epochs of time—the Creator, together with His only begotten Son, the Logos, carried forward the work of creation. Finally, and as the crowning feature of the sixth creative day, God said to His Son, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—Genesis 1:26.

God blessed this perfect pair whom He created to head His earthly dominion, and He said unto them, "Be fruitful, and multiply, and replenish (Hebrew, fill) the earth and subdue it." (Gen. 1:28.) From this it is obvious that God's pleasure in the creation of the earth, and man in His own image to have dominion over it, was that this planet should be filled with a perfect and happy human family representing Him as rulers of this earthly domain.

But sin and death came, and man was driven out of his garden home to die. His dominion

over the earth was forfeited, and life itself was lost. We cannot suppose that anything could interfere with the good pleasure of God's will, and the Scriptures warrant us in this conclusion by revealing the divine plan for the recovery of man thru Christ. This divine plan called for an atoning work thru Jesus, hence He is spoken of as "the Lamb slain from the foundation of the world."—Revelation 13:8.

The Creator had, and still has, the utmost confidence in His beloved Son, and so fully entrusted to Him the work of recovering man from his fallen state, that it could be said that He rested from His own work. God did not cease from any activity which might be necessary in connection with the orderly procedure and governing of the universe, and this isn't what the Scriptures mean when they say that He rested on the seventh day.

It is the creative work in respect to this earth, and man's position on it, that the Scriptures refer to when they speak of God's rest on the seventh day. As each of the six creative days were long periods of time, so also is the seventh day on which God rested, and, indeed, is still resting; for the seventh day is not yet ended. By the close of the seventh day, the good pleasure of God concerning human-

ity will have prospered to completion in the hands of Christ. This means that then man will have been restored thru the process of regeneration to all that was lost as a result of sin.—Matthew 19:28.

The beginning and ending of each of the creative days of Genesis are described as the evening and the morning. The evening was the beginning of each epoch, and the morning, the close. Likewise, the seventh epoch has its "evening" and "morning." The evening of this day began amidst darkness and gloom. Man, the crowning feature of God's work in the "morning" of the sixth day, had sinned, and divine favor was consequently withdrawn from him. Death came as a result, and thruout all the centuries of this long night of sin of the seventh day, humankind has been walking thru the valley of the shadow of death.

Leeser's translation of Psalms 30:5 in which he makes the sixth verse tell us about this, says, "For His anger is momentary, (but) life is in His favor: in the evening (cometh) weeping to stay for a night, but in the morning there is joyful song." While weeping and death have continued for more than six thousand years, yet in God's sight they are merely "momentary." Thus momentarily

God withdrew His favor from those whom He had created in His image, ceasing to deal with them directly; but at the same time, He set in motion His plan embodying redemption thru Christ, by which at-one-ment between Himself and His creatures would ultimately be reestablished, in the morning, or close, of the seventh day. This will be the last of the seven thousand-year days of the Lord, or the end of the Millennium, now dawning.—2 Peter 3:8; Revelation 5:10; 20:6.

Having thus in the evening of the seventh day turned over to Christ the task of reconciling a lost world, God rested in full confidence. His beloved Son, who had served Him so faithfully thruout all the previous six days of creation, could now be trusted with the full responsibility of repairing the damage to that creative work which had been caused by sin.

The apostle tells us in our text that God rested from His own work. The creative work *was* His. It is true that His only begotten Son collaborated with Him in the work of creation, but it was merely as a "Logos," mouth-piece, or representative. The responsibility of all that was done was the Father's. But with the creation and subsequent fall of man, God delegated His Son to be the executor of the plan

of redemption in His own name.

From the fall of man to the first advent of Jesus, many promises were made by God which were to be fulfilled thru His Son, but not until the first advent of Christ did the actual outworking of the plan begin. At this point Jesus enters prominently into the arrangement, declaring after His resurrection, that all power in heaven and in earth had been given to Him. (Matt. 19:28.) God has continued to be interested in the human race, however. Indeed, by His Spirit He has inspired the writers of the Bible to reveal His great plan of love which centers in Jesus, in order that we may know that He cares for the children of men, even tho His justice demanded the death sentence because of sin.

The actual outworking of His plan God has entrusted to Jesus, thus ceasing from His own works. This is the great lesson to us of God's seventh day of rest. The Jewish Christians, to whom our text was first addressed, had endeavored to restore themselves to God's favor by their own efforts in keeping the law. The apostle wanted them to know that the only sure means of returning to the favor of God and thus obtaining justification to life, was not thru the deeds of the law, but by belief in Christ. (Rom. 3:20.) As

God had entrusted the work of salvation to Christ, Christians are admonished to do the same, thus ceasing from their own works, as God did from His. If the keeping of the law justified to life, then there would be no need for a Redeemer.

How wonderfully, then, is the law of the sabbath magnified in the Christian's life. While the Jew, under the law, gave one-seventh of his time to the Lord; the Christian gives seven-sevenths, all his time and all his powers. To the Israelites the Lord said, "Ye shall keep My sabbaths, and reverence My sanctuary." (Lev. 19:30.) God's sanctuary to Israel, like the sabbath, was also a shadow of better things to come. To them the sanctuary was a place made by human hands, but the Christian finds his sanctuary wherever he may be; for now God seeketh those to worship Him who worship Him in spirit and in truth. (John 4:21-24.) Every place is holy to the Christian. Similarly, every day is a holy day—a sabbath of rest of heart and mind in the completed work of Christ.

ANTITYPICAL TABLES OF STONE

Just as God's rest does not imply idleness on His part, so the Christian's rest does not mean that he ceases from all work. We do cease from our own work, but in so doing, become co-

workers with Christ. God gave typical Israel an opportunity to save themselves by their own works. The law which they undertook to keep was written on tables of stone. These tables of stone, like the law written upon them, were also shadows of better things to come. 2 Corinthians 3:3 reveals what constitutes the reality of that which the tables of stone foreshadowed. From this text we learn that each member of the church of Christ is being prepared as an epistle of Christ to appear later with Him in glory, as the typical tables of stone were with Moses when he appeared in glory to establish the old Law Covenant.

In 2 Corinthians 3:3-11, the apostle argues that because God is now writing the law of the New Covenant in the hearts of the followers of Jesus, the law which was the basis of the Old Covenant has passed away. He shows that the church has a hope of future glory with Christ, as able ministers of the New Covenant, and that this was foreshadowed by the tables of the law accompanying Moses in the inauguration of the Old Covenant.

What a wondrous magnifying of the whole law is thus apparent by the manner in which Christians are invited to be co-laborers with Christ. It doesn't mean, however, that it is a sin to re-



Jesus Healing on the Sabbath

frain from secular work one day in seven, whether it be the first or the seventh day of the week. It does mean that even our necessary secular work is to be carried on to the glory of God.

The fact that Jesus and the apostles, all of whom were Jews, used golden opportunities of witnessing the Gospel message in synagogues on the sabbath day, does not mean that they thereby mandated the keeping of the seventh day as obligatory to Christians. Prior to the death of Jesus, it was necessary for the disciples, as Jews, to keep the

sabbath day. Jesus, the perfect law-keeper, also observed the sabbath. However, in His answers to critics concerning the good work of healing the sick on the sabbath He said that hitherto the Father had worked on the sabbath and now He was working, thus hinting at the larger meaning of the sabbath which was soon to be revealed for the guidance of His followers.

And so it is that Christians today have the privilege of co-laboring with Jesus on the sabbath day, the larger sabbath day during which the Heavenly Father is entrusting to His Son the outworking of His plan. We work under the leadership of Christ, not one day a week, but seven. If, on the first day, or on the seventh day of the week, we, like Jesus and the disciples, find enlarged opportunities for bearing witness to the truth, we should gladly use them. Indeed, it is fitting that Christians conform their lives in this respect as nearly as possible to the customs of the people among whom they dwell. For this reason, we should welcome the opportunity on each first day of the week to set aside the ordinary duties

of life, that we may give ourselves wholly and directly to the worship and service of our God.

If living in a community of seventh-day keepers, we should be just as happy to do this on the seventh day of the week, not because the Scriptures enjoin it upon us, but because to do so is to exercise the spirit of a sound mind.

The Apostle Paul said that he had not shunned to declare all the counsel of God. (Acts 20:27), yet in all of Paul's writings, he says nothing about keeping the seventh day. He did say that Christians should not be judged upon the basis of keeping days and years. He also says that he mourned because some observed days.—Galatians 4:10, 11.

Nor do any of the other New Testament writers say anything about keeping the seventh day, or the first day either, for that matter. All of the New Testament writers emphasize that salvation is dependent upon faith in the shed blood of Christ. And why shouldn't it be so! Let us, then, rejoice in the privilege of keeping the larger sabbath thru our rest of faith in Christ.



We ought to give more earnest heed to the things which we have heard, lest at any time we should let them slip.—Paul.

Walking In The Light

"Walk as children of light, . . . proving what is acceptable unto the Lord."—Ephesians 5:8-10.

THE fifth chapter of Ephesians presents a number of interesting expressions descriptive of what it means to be a Christian. The "children of light" in our text, are the "dear children" of God in verse 1, being His children because they follow our Lord's example of living. These "children" who, in verse 8, walk in the "light," are said, in verse 2, to walk in "love." Those who, according to the 10th verse, prove "what is acceptable unto the Lord" are the wise ones of verse 17 thru their understanding of the divine will.

To walk in the light, then, means to walk in love. Jesus walked in love, as verse 2 indicates, because He gave Himself for us as a sacrificial offering, which was to His Father a "sweetsmelling savor." If we walk in love we, too, will give ourselves in sacrifice, laying down our lives for the brethren and doing good unto "all men" as we have opportunity, "especially unto them who are of the household of faith."—1 John 3:16; Galatians 6:10.

The self-seeking spirit side-steps the privilege of sacrifice and seeks personal comfort and advantages, often at the expense of others. The selfish way has always been the way of darkness, of which Satan is the sponsor. It is responsible for all the sorrow, hatred and bloodshed mankind has experienced.

Those who are walking in the light should constantly be on the alert to discern the Heavenly Fa-

ther's will in the affairs of life. Obedient children of the light will interpret the Word in keeping with the spirit of love. They will not misconstrue God's commands to justify themselves in a selfish course.

As the children of God walk in the light of divine love, they seek every possible opportunity to sacrifice themselves in the divine cause and for the blessing of others; and they will endeavor to make sure—to prove—that their efforts are acceptable to God. They will realize that true love not only prompts sacrifice, but also governs the manner in which it is made.

As love "suffereth long and is kind," the children of light will endeavor to be longsuffering and kind. As love "envieth not," they will not envy. As love "vaunteth not itself, is not puffed up," they will not vaunt themselves but will be humble. As love does "not behave itself unseemly," they will walk circumspectly before the Lord. As love "seeketh not her own," they will gladly sacrifice their own for the blessing of others. As love is "not easily provoked," they will be even-tempered. As love "thinketh no evil," they will think upon the things that are good. As love "rejoiceth not in iniquity," their rejoicing will be in the truth. Yes, they will endeavor, by God's grace, to bear all things, believe all things, hope all things, and endure all things; for love never faileth.—1 Cor. 13:4-8.

SOWING AND REAPING

"Be not deceived, . . . he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

—Galatians 6:7,8.



THE thot of sowing is that of planting with a view to development or result. Some time the harvest will come. All of our thots, all of our actions, have an effect on future character. Little by little the character is made up. The sowing of today will bring the reaping of tomorrow. If our thots and our attention are given to earthly things, the result will be an increase of development along earthly lines; but if our thots and attention are given to heavenly things, the development will be along spiritual lines.

Sowing to the flesh, minding the things of the flesh, means gratification of the desires of the flesh, minding the things that are craved by our fallen nature. If yielded to, these cravings will grow stronger and stronger. It is a mistake to suppose, as some do, that a reasonable gratification of the flesh is proper. Every gratification of the fallen flesh satiates only the animal propensities. Those who continue to yield to these propensities will

ultimately reach corruption, death—the second death. Those who mind spiritual things set their affections on things above, not on things of earth; those who seek to develop themselves along spiritual lines, will progress in spiritual attainment. In due time such will reap a character likeness to the Lord, and become copies of God's dear Son, sanctified more and more thru the truth. To such is promised the gift of life eternal.

The words of our text are addressed to the church, and relate, therefore, to "those who have made a covenant with the Lord by sacrifice." If these live after the flesh, they shall die, as the apostle says; for they have already surrendered their human life-rights. If by earnest endeavors they seek to lay down their lives and to develop the new life by mortifying the flesh, by putting it to death, by striving to overcome the weaknesses which they inherit, they shall shortly be rid of all the impediments and be clothed upon with the new body. Then they shall be like the Lord.

**FEW REALIZE THE EXTENT OF
PERSONAL RESPONSIBILITY
FOR CHARACTER**

Comparatively few realize to what extent we form our own characters, to what extent our minds, our affections, are gardens in which we may plant either the thorns and thistles of sin, or the merely moral and practical qualities corresponding to the useful vegetables, or those seeds which produce the fragrant and beautiful flowers and fruits which more particularly represent the heavenly and spiritual graces. Whatsoever a man soweth he shall also reap, whether he sow to the flesh or to the Spirit. Whoever, therefore, seeks for the heavenly things, joint-heirship in the Kingdom, etc., must plant, or set out in his mind, in his affections, those qualities and graces which the Lord marks out as essential to the development of characters such as will be "meet for the inheritance of the saints in light."—Col. 1:12.

Thus the Father throws upon all those whom He calls to this "high-calling," this "heavenly-calling," and who accept the call and make a covenant thereunder, the responsibility for their success or their failure in attaining the prize. Thru His Word He tells them of their own nat-

ural weaknesses and imperfections, and shows them how He has provided a full off-set or counterbalance for these imperfections in the merit and sacrifice of the Redeemer; He shows them also what are the fruits and graces of the Spirit which they must possess, in heart, at least, if they would be joint-heirs with Christ; He shows them also, in the Redeemer's life as well as in His teachings, the copy which all must follow who would reach the same glorious station and be His joint-heirs.

We might look at this matter merely from the standpoint of the responsibility which it throws upon us, and might well feel overawed thereby. Rather, however, we should view it from the standpoint of divine grace, and consider what a blessed privilege has been granted us, of being transformed by the renewing of our minds, that we may come more and more to know and to strive for the good and acceptable and perfect will of God. In addition to all this, God has set before us the grandest reward imaginable for the doing of that which is merely our duty and our reasonable service—the doing of that which would bring us the largest measure of joy and peace, aside from a future reward.—2 Pet. 1:3, 4.



The largest room in the world is the room for improvement.

**WE NEED CONSTANTLY
TO PLANT GOOD SEEDS
AND WEED OUT THE EVIL**

There is for all mankind a natural attraction toward earthly things; even tho, during this reign of evil, the earthly things are blemished and in many respects distasteful to those who have learned to love righteousness and hate iniquity, there is still, nevertheless, a strong attraction toward the marred and blemished earthly things. Like weeds, earthly affections and desires spring spontaneously from seeds which come we know not whence. The Christian, therefore, who would keep his heart in the love of God, must not only keep planting good seeds, keep setting his affections on heavenly things, but he must keep rooting out the weeds of earthly desire and attraction.

Our new life is not manifest to all, nor upon all occasions to any. This the apostle intimates when he says, "Your life is hid with Christ in God"; it is a life of new desires, new aims, new aspirations, which the world can neither see nor fully appreciate, tho it sees some outward manifestations of the new life in our daily conduct. Even the "brethren" may not be able to appreciate the progress of the new life in us; and we ourselves may at times be perplexed respecting

the rapidity and strength of its growth; and we may need to look back over weeks or months, or perhaps years, in order to determine unquestionably that it is growing. Our new life, represented by our endeavors to follow the will of Christ, is hidden thus in Christ and in the Father.

In harmony with this thot the apostle in one place declares that neither the world nor the brethren were capable of judging him—that only the Lord, who could read the heart and know all the conditions, testings and weaknesses to be striven against, could properly judge him. He even declares, "Yea, I judge not mine own self." (1 Cor. 4:3.) It is an excellent plan neither to condemn others who claim to be walking conscientiously as children of the Lord, nor even to condemn ourselves if we are sincerely striving to do the Lord's will. We should simply press along, day by day, doing the best we can to cultivate the heavenly graces and to serve our Master, leaving all the results with the Lord. He careth for us, and so long as our hopes and aims and objects of life are centered in the heavenly things and our lives thus hid with Christ in God, we need fear no evil, present or future; for the Lord will be with us and bless us and keep us from falling and, ultimately,

present us to the Heavenly Father both blameless and faultless.

PUTTING OFF AND PUTTING ON

Coming down to a particularization of the changes which take place in those who have consecrated themselves wholly to the Lord, the apostle enumerates certain alterations of disposition which should be attempted and, so far as possible, accomplished, namely, the putting away of the following: anger, wrath, malice, evil-speaking, impurity of language and falsehood in its every form. (Col. 3:8, 9.) The necessity for such correction of life might, at first that, seem to be unnecessary to mention, such evil traits being too coarse and entirely opposed to every true Christian principle; but, as we scrutinize the matter we find that the apostle has really taken into his list nearly all the weaknesses of the flesh which beset those who have become "new creatures in Christ."

What is more common with Christian people than to become angry? How many there are who have named the name of Christ, but who have malicious or, at least, unkind thots respecting others, and who harbor these, permitting them at times to influence their conduct! How many are there who indulge in evil-speaking—that is, slander (here translated blasphemy)! This is often done in such a man-

ner as to deceive, not only the hearer, but also the speaker as respects his real intention in speaking of others discreditably, unkindly.

If all evil and impure language were avoided, what a wonderful world this would be! Every Christian should see to it that, henceforth, every word which proceeds from his mouth shall be such as will minister grace to the hearers, such words as will do only good and be edifying. Finally, how much need there is, not only of having good intentions in the heart, but also of expressing those good intentions truthfully one to another, without deception, without hypocrisy. But it requires that a heart be very pure and very full of love if it would be very truthful; otherwise it would lead to trouble continually. If the unloving, ungenerous, unkind hearts, full of evil surmising, malice, hatred and strife, were to express themselves frankly it would add immensely to the trouble of the world. The apostle therefore urges, first the purifying of the heart, and then general candor.

With the thot before our minds of the oneness and equality of those who have been accepted into the body of Christ, the apostle urges upon our attention the necessity not only of putting off the evil dispositions of our fallen

flesh, but also of putting on, cultivating, the various graces of the Spirit exemplified in our Head, Christ Jesus.—Col. 3: 12-14.

He specifies these: (1) Compassionate sentiments; a disposition of largeness and generosity of heart toward everybody and everything—toward the saints, toward our neighbors, friends and relatives, toward our enemies and toward the brute creation. Amplifying, he continues, showing that it would imply (2) kindness toward all; (3) humbleness of mind, the reverse of boastfulness, headiness, arrogance; (4) meekness, or gentleness of disposition; (5) long-suffering, or patient endurance with the faults and weaknesses of others. It implies that we should bear with one another's peculiarities of temperament and disposition, freely forgiving one another, if there be found cause of offense in each other—learning the meanwhile to correct ourselves, as we see our own blemishes mirrored in others. And the standard for all this course of conduct is found in the Lord's course toward us; for He surely has been generous, kind, forbearing and forgiving.

**THESE INJUNCTIONS
ARE ADDRESSED TO
THE CHURCH ONLY**

The apostle brings to the attention of the "holy and be-

loved," the elect, the fact that he is not attempting a reformation of the world along these lines, but merely a transformation of those who have entered into a special covenant with the Lord. All who have thus covenanted with the Lord and who hope to make their "calling and election sure" to membership in the glorified church, will not only seek to cultivate these fruits of the Spirit in their own lives, but also to assist in the cultivation of the same fruits, as they may have opportunity, in their Christian friends and neighbors; and above all, will seek to exercise so good an influence upon their own families that, as their children receive from them, as parents, the natural life and the necessary instructions and start therein, these may also, if possible, receive from them a start in the new life, and the necessary instructions and equipment for it.

But the apostle, as the mouth-piece of the Holy Spirit, is a thoro instructor. Not only does he tell us what dis-graces to put off and what graces to put on, but viewing the Lord's body arrayed in these qualities of heart-compassion, kindness, humility, meekness, patient endurance, forbearance and forgiveness, he adds, "And above all these put on love, which is the bond of perfectness." Love is thus pictured as the "girdle" which binds

and holds in place the folds of the robe of Christ's righteousness with its various graces. In other words, the apostle would have us see that forbearance, meekness, patience, etc., must not be matters merely of courtesy or merely of policy. However much they might partake of these qualities in the beginning, the wearers will not be perfected in heart, nor be fit for the Kingdom, until they have reached the place where these various graces of their wills, or intentions, are bound to them by the cords of love—love for the Lord, love for righteousness, love for the "brethren," and sympathetic love for the whole groaning creation. Love is, indeed, "the bond of perfectness," the very Spirit of the Lord.

CAN WE BE DECEIVED IN IN THIS MATTER?

In our text the apostle says, "Be not deceived." The question naturally suggests itself, Is there danger that we may not know whether we are sowing to the Spirit or sowing to the flesh? We answer, There is danger of being deceived along this line. The Scriptures represent that the flesh is very crafty; that the natural mind is deceitful above all things and desperately wicked, and that the new mind needs to guard continually lest it fall into a trap of the old nature. If one

is living according to the flesh, he may expect to reap accordingly. The others may be deceived, God cannot be mocked by our outward service of Him and His truth while we inwardly live according to the flesh. If we plant corn, we reap corn; if we sow wheat, we reap wheat. In all the affairs of our lives we are either building up the old nature that we agreed should be destroyed, or faithfully seeing to it that the deeds of the flesh are mortified and killed, that we may prosper as new creatures.

We "sow to the flesh" every time we allow the fleshly, selfish, unjust, unrighteous desires of the flesh to have sway in our hearts and lives. Each sowing makes more sure the end of the way, which is death—second death. On the contrary, each sowing to the Spirit, each resistance of the desires of the flesh toward selfishness, etc., and each exercise of the new mind, of the new will, toward the things that are pure, the things that are noble, the things that are good, the things that are true, the things that are spiritual is a sowing to the Spirit, which, if persevered in, will ultimately bring the attainment of the Lord's gracious promises and arrangements—everlasting life and the Kingdom.

--REPRINTS, page 4828.

Divine Help For The Humble

"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."

—Psalms 34:18, 19.

SOLOMON says that "A just man falleth seven times, and riseth up again." (Prov. 24:16.) From this we gather that an unjust man is one who falls but does not attempt to arise and make amends for his shortcomings. There is no virtue in making mistakes; but there is virtue in acknowledging them, and seeking divine grace to help us overcome our weaknesses.

If we are truly broken-hearted over our shortcomings, then the Lord will be nigh to help us; but He resisteth the proud, and giveth grace only to the humble. The Lord hasn't promised to prevent us from making mistakes because He knows that we need such "afflictions" to break our hearts and to make us contrite. For the same reason God permits afflictions of other kinds—He knows they are good for us as new creatures in Christ—for they are among the "all things" which are bound, under His overruling, to work together for our best interests as Christians.—Rom. 8:28-30.

What God has promised to do is to save, or deliver us from our various afflictions when He sees that it is for our best interests and there are some needed lessons for us to learn. Sometimes it may require a lifetime to learn these lessons. The Apostle Paul had a great affliction, a "thorn in the flesh,"

from which he earnestly sought deliverance; but God didn't deliver him. Instead, Paul received the assurance of divine grace to help him bear the constant goading of that "thorn"—"My grace is sufficient for thee."—2 Cor. 12:7-10.

So it is with us. We may have a blemish of some kind, perhaps a physical weakness, which we feel is interfering with our service and if freed from it, we imagine we could serve the Lord so much better. Perhaps our "thorn in the flesh" is some weakness of character that causes us to err repeatedly along some particular line. The Lord may permit us to fall seven times, or even seventy times seven, yet He picks us up each time, graciously delivering and forgiving us.

The secret of obtaining God's blessings thru all our afflictions is to have a humble heart, a contrite spirit. He may permit us to fall in order that we may be kept humble. He may permit other afflictions for the same purpose; but when we humbly cry to Him in our distress, He will deliver us. Upon this we can depend! In this assurance we can go on in the narrow way toward the Kingdom.

May we all learn to glory in our infirmities, knowing that in them divine strength is made perfect! —2 Corinthians 12:9.

THE SPIRIT OF TRUTH

"I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless I will come to you."—John 14:16-18.



WHEN Jesus indicated to His disciples that He would soon depart from them, they became very sorrowful, not understanding the necessity of such a course on the part of their Master. Jesus knew their inability to understand fully any explanation that He might offer, and explained that before they could understand, it was necessary for them to receive the Holy Spirit, which He referred to as the Comforter.

While the Common Version of the Bible uses the personal pronouns "he" and "whom" when referring to the Comforter, this by no means proves that the Spirit of comfort that later came upon the waiting disciples was the third person in a trinity of gods. As our text indicates, this same Holy Spirit is also spoken of by Jesus as the Spirit of truth.

John 16:13 also refers to the Holy Spirit as the Spirit of truth, as follows: "Howbeit when he, the Spirit of truth, is come, he

will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." In this passage the personal pronoun "himself" is a translation of the Greek word *heautou*. In our Common Version this same word is rendered in the masculine, feminine, common and neuter genders. As an example of its use in the neuter gender we have the following: "For the morrow shall take thought for the things of itself [*heautou*]."—Matt. 6:34.

Later translations of the Bible, such as Prof. Wilson's *Emphatic Diaglott*, use the pronouns "which" instead of "whom," "it" instead of "he," when referring to the Holy Spirit. The word "ghost," as in "Holy Ghost" is also dropped in these more recent translations, the word "Spirit" being properly used, instead.

The Greek word *parakletos* is the one rendered Comforter in the passages under consideration. The word means to help, to

encourage, assist and strengthen. From this we see that the Master's promise to His disciples meant that the Holy Spirit which the Heavenly Father would send in His name, and as His representative, would be to them a present help in every time of need.

Jesus gives us to understand that all the various ministrations of the Holy Spirit are under His direction, saying, "I will not leave you comfortless: I will come to you." (John 14:18.) Jesus thus identifies the Holy Spirit with Himself, as being His representative, hence it is because the Holy Spirit has been with the church to comfort and guide her, that Jesus could say, "Lo, I am with you always, even unto the end of the world [Greek, age]."—Matt. 28:20.

The power of God has been, and still is, with the whole church, yet each receives his share of this holy influence by individually connecting with the proper channels of the Spirit. The truth itself is the main channel of the Holy Spirit. That is why it is called the Spirit of truth. This is understandable when we remember that the entire Word of God, which is the truth, has been given to the church thru the ministration of the power of God as that holy influence operated upon the minds of the prophets and apos-

ties and our Lord Jesus Christ.

This means that our minds as Christians, hold communion with the mind of the Heavenly Father thru the study of His Word. Thru the power of His mind, He thus guides us and comforts us in every time of need. All who are closely associated with the truth, and have its Spirit as the guiding principle of their lives, are to that extent also channels thru which the Spirit aids and influences others.

Thus the comforting influences of the Spirit of God may be imparted for the blessing of individual members of the church thru the faithful ministry of other individuals. Jesus Himself was filled and wholly controlled by the Spirit of His Father, hence was a comfort to His disciples while He was personally with them; and, since Pentecost, the same Spirit, reaching the church thru the Word of God, continues to comfort the followers of Jesus in proportion as they are faithful in building up one another in the most holy faith. This that is beautifully expressed in the following message from the Apostle Paul:

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one

mind. Let nothing be done thru strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."—Phil. 2:1-5.

THE SPIRIT OF THE FATHER AND THE SON

There is nothing in the Master's reference to the Holy Spirit as a Comforter, or a helper for the church, that implies the thot of another god, or another person of a trinity of gods. The context shows, to the contrary, that the comforting, or strengthening, of the Holy Spirit, is the work of the Father and the Son. The influence of both the Father and the Son reach the church thru the written Word.

It is the Spirit of both, because the Father and the Son are wholly at one in mind and will, and the operation of the Spirit in the hearts and minds of Christians is designed to bring them into a similar oneness of purpose with respect to the divine plan. Thus Jesus prayed on behalf of His followers, saying, "Sanctify them thru Thy truth: Thy Word is truth. . . . That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent

Me."—John 17:17-21.

That the oneness of the Father and the Son is not physical, but rather a oneness of purpose which is held by two individuals, is shown by the fact that each member of the church, when finally united with Christ in glory, will share the same oneness. This is because they will be fully sanctified, or set apart by the Spirit of both the Father and the Son, for the accomplishment of the same divine purpose.

That the Holy Spirit is not a person, but rather the power or influence of God, is further shown by Jesus' statement, "The words that I speak unto you, they are spirit, and they are life." (John 6:63.) This statement of the Master is merely another way of explaining the manner in which the influence of God's thots fill and control the Christian life. His words expressed the mind, the will, the spirit of God.

In order to be filled with the Spirit, it is necessary for us to study the Word of truth. There is no possible way of being filled with the Spirit of God apart from the study of God's Word, because God does not reveal His mind to Christians independent of that Word. We have the privilege of assisting each other in the study of the Word, and thru this mutual fellowship and interest, to encourage one another

in following more closely the leadings of the Spirit. But the basis of this fellowship must be the Word of God. Paul expresses the thot thus:

"Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—Eph. 5:17-20.

John 3:34 reads, "For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." Here again the words of God are shown to be synonymous with the Spirit. Jesus always did and said the things that were pleasing to His Father because He was filled with the Spirit of His Father. He was filled and wholly controlled by the Spirit because the revelation of the divine will to Him was without measure—nothing was held back that He needed to know in order to be wholly sanctified and wholly controlled by the will and Spirit of His God.

Jesus was perfect, and by nature wholly devoted to God, hence there was nothing in His being to hinder the inflow of the

Spirit of God by which He was at all times filled. Our goal as followers of the Master is, likewise, to be filled with the Spirit, but the imperfections of our flesh hinder our receiving of the Spirit of God without measure. The perfect Man Jesus, who was wholly the image of God, could be in fullest harmony with His Father and with the Spirit of holiness in every particular.

God does not limit the outpouring of His Spirit upon the followers of Jesus. Rather, it is the degree of degradation thru the fall that encumbers Christians and that limits the measure by which they are filled with the Spirit. It is the duty and privilege of each of the consecrated to seek earnestly to know and do the Lord's will. We are to keep our own will in subjection, that it may not oppose the influence of the Spirit of truth in our lives, yet no member of the fallen race is capable of receiving the Lord's Spirit to the full; that is, to be in absolute harmony with God in every particular and at all times.

The Scriptures which speak of God's Spirit being given without measure, and of His being filled with it, would be meaningless if the Holy Spirit is a person. But when we recognize that it is the power or influence of God which He exerts in the lives of His people by means of His Spirit-inspired Word, then we can un-

derstand how it is possible for some to be filled more and some less with His Spirit. We can see from this standpoint that consecrated believers who resign themselves wholly to the Lord, ignoring their own wills and preferences, can be more nearly filled with the Spirit than those whose consecration is not so absolute.

Those who are seeking to know and do God's will are said to be "led of the Spirit," "taught of the Spirit," and, thru the inspiration of the Word, can "serve [the Lord] in newness of Spirit." To continue under this leading and instruction of the Holy Spirit, they must themselves have a "spirit of meekness." (Gal. 5:22,23; 6:1.) To all thus fully devoted to doing God's will, we are told that the "God of our Lord Jesus Christ, the Father of glory" can give unto them the "spirit of wisdom and revelation in the knowledge of Him: the eyes of their understanding being enlightened; that they may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints."—Eph. 1:17, 18.

QUICKENED BY THE SPIRIT

The Apostle Paul said, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken

your mortal bodies by His Spirit that dwelleth in you." (Rom. 8:11.) Here we are reminded that it was the Spirit or power of God that raised Jesus from the dead.

This is a reference to the actual resurrection and exaltation of Jesus as further described by the apostle in Ephesians 1:19 and 20, where we read, "And what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." It was a power of God beyond the influence of His Word that raised Jesus from the dead following the completion of His sacrifice as man's Redeemer.

When Jesus was raised from the dead, He was at once surrounded by new environments—heavenly environments. He entered into the actual presence of His Father, and was a partaker of His divine nature. He could thenceforth carry on with the Father's work without the limitations of flesh and blood. All of these glorious realities of the actual resurrected life of Jesus are used by the apostle to illustrate the newness of life in which the Spirit-energized Christian is now privileged to walk. This new life of a Christian is referred to as a resurrected life.

Paul said, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. 3:1-4.

This newness of life is the result of being quickened by the Spirit. This quickening is not by a direct infusion of divine power into the mortal body of the Christian as is sometimes erroneously supposed, but an energizing of the heart and mind thru study and belief of the exceeding great and precious promises of God, all of which are Spirit-inspired.

To be filled and consequently energized by the Spirit of God is possible only in proportion as we give heed to the sanctifying power of the Word of God. The Spirit of truth thru the Word has indicated various ways by which we may cooperate with the Lord in order to be filled and energized by His Spirit. We are, for example, to pray for the Spirit. If we neglect prayer we are neglecting one of the agencies by which the Spirit of truth energizes us.

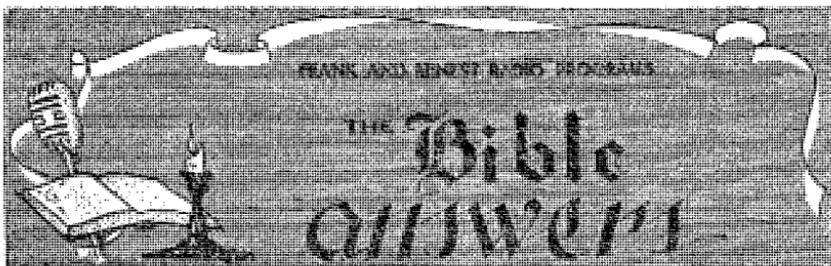
If we neglect to assemble ourselves with others of like precious faith when opportunity affords, we will fail to get the benefits and helps which "every joint supplieth." These helps include those which God has promised to the church as a whole, and are available thru

various members set by Him in the body as it pleases Him for the exposition of His Word. We cannot be isolationist Christians and expect to enjoy a rich in-filling of the sanctifying power of God's Spirit.—1 Cor. 12:25-28; Eph. 4:16.

To be filled and quickened by the Spirit of God means to be energized to an active participation in the doing of His will. The depth of our consecration will be the measure of our faithfulness in laying down our lives in the divine service. Proper consecration, however, is only that which is made to the Lord, based upon instructions in His Word. Some have consecrated themselves to a sect, and consequently have received a sectarian spirit of love for that particular organization. The devotion of such is to the sect, and their service and sacrifice are on behalf of that sect rather than the Lord.

Others, recognizing the value of one or more moral principles, have consecrated themselves never to violate those principles. These receive, at best, merely the spirit of morality, which while good so far as it goes, yet often leads to a self-satisfied, self-righteous spirit. Along this line there are those who pride themselves in their patience, or possibly are even proud of their humility.

(Continued on page 56.)



Armageddon Symbolic

QUESTION: What is Armageddon?

ANSWER: The word Armageddon appears in the Bible only once; namely, Revelation 16:16. The text reads, "And He [Sinaitic Ms., "they"] gathered them together into a place called in the Hebrew tongue Armageddon." The word is of Hebrew origin and geographically can be identified as the ancient hill or height of Megiddo. This hill occupied a very strategic position in the ancient Holy Land and was one of the great battle-grounds of Palestine.

The term Armageddon means "height of Megiddo." It is used in Biblical prophecies, not to identify a certain location at which the final battle of the ages will take place, but is symbolic of a worldwide struggle, the symbolism being based upon historical aspects of the ancient hill of Megiddo. We have something similar in our modern use of language, for example, take the term Waterloo. The outstanding defeat of Napoleon at Waterloo has caused the name to be used since as symbolic of any major defeat of an army that previously had had a long series of successes.

The main symbolic that in connection with Armageddon is that it will be a struggle in which God directs the issue and destroys the forces of evil. Israel achieved wondrous victories at Megiddo because God fought for them. In Biblical prophecy symbolic Armageddon is associated with what is described as the battle of the great day of God Almighty. This battle will terminate in a glorious victory, for God and righteousness.

All the prophecies of the Bible which refer to Armageddon make it clear that it is a struggle which takes place at the very end of the rule of sin and selfishness on the earth. It is the climax of what the Prophet Daniel describes as "a time of trouble, such as never was since there was a nation."—Daniel 12:1.

WHO WILL SURVIVE ARMAGEDDON?

QUESTION: Will any of the earth's population live thru the battle of Armageddon?

ANSWER: Yes. In Zephaniah 3:8 we have a prophetic description of Armageddon and in the 9th verse we are told that following this, God "will turn to the people

BROADCAST

a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." This shows that there will be people living upon the earth after the final struggle of Armageddon is over.

The turning of a pure language to those who remain after Armageddon which will result in all the people calling upon the name of the Lord to serve Him with one consent, indicates that these people were formerly those who had been divided in their religious worship, serving various gods, and in many ways. It shows, therefore, that some people of all nations and denominations, even heathen worshippers, are to survive the battle of Armageddon and be blessed by the knowledge of God to be disseminated in the earth thereafter.

LIFE IN THE MILLENNIUM

QUESTION: What Scriptures prove that there will be people on this earth during the thousand years of Christ's reign?

ANSWER: The entire thirty-fifth chapter of Isaiah is a wonderful prophecy of the Kingdom and the blessings to be dispensed to the people during the reign of Christ. The fourth verse speaks of the battle of Armageddon, identifying it as the time of God's vengeance; but it adds that beyond this day of vengeance upon a selfish order of things, God will save the people. The fourth verse of Isaiah 35 reads: "Behold, your God will come with vengeance, even God with a recompence; He will come and save you." The next two verses show that the scene of the fulfilment of this prophecy is right here upon

(SUNDAYS UNLESS OTHERWISE NOTED) EASTERN TIME

Akron, Ohio	WADC	1350 k.	9:15 a.m.
Baltimore, Md.	WFBR	1300 k.	9:15 a.m.
Bay City, Mich.	WBCM	1440 k.	10:15 a.m.
Binghamton, N. Y.	WNBF	1290 k.	10:00 a.m.
Boston, Mass.	WMEX	1510 k.	2:00 p.m.
Cincinnati, Ohio	WCPO	1230 k.	10:15 a.m.
Columbus, Ohio	WHKC	640 k.	9:30 a.m.
Dayton, Ohio	WHIO	1290 k.	12:30 p.m.
Detroit—Windsor	CKLW	800 k.	1:00 p.m.
Elizabeth City, N. C.	WCNC	1400 k.	6:15 p.m.
High Point, N. C.	WMFR	1230 k.	9:45 a.m.
Jacksonville, Fla.	WPDQ	1270 k.	9:00 a.m.
Kirkland Lake, Ont.	CJKL	560 k.	5:15 p.m.
Muskegon, Mich.	WKBZ	1590 k.	4:30 p.m.
New York, N. Y.	WMCA	570 k.	9:30 a.m.
Orlando, Fla.	WLOF	1230 k.	3:00 p.m.
Philadelphia, Pa.	WIP	610 k.	9:30 a.m.
Pittsburgh, Pa.	WWSW	1490 k.	9:45 a.m.
Pittsburgh, Pa. W-47-P (Freq. Mod.)			9:45 a.m.
Portland, Me.	WGAN	560 k.	9:45 a.m.
Scranton, Pa.	WARM	1400 k.	10:15 a.m.
Toronto, Ont.	CKCL	530 k.	9:30 a.m.

CENTRAL TIME

Chicago, Ill.	WAIT	820 k.	6:30 p.m.
Clinton, Iowa	KROS	1340 k.	9:45 a.m.
Dallas, Texas	KSKY	660 k.	9:30 a.m.
Fergus Falls, Minn.	KGDE	1230 k.	8:15 a.m.
Grand Rapids, Mich.	WLAV	1340 k.	9:30 p.m.
(Mondays)			
Indianapolis, Ind.	WIBC	1070 k.	9:30 a.m.
Jackson, Tenn.	WTJS	1390 k.	9:45 a.m.
Knoxville, Tenn.	WBIR	1240 k.	9:00 a.m.
Louisville, Ky.	WGRC	1370 k.	8:45 a.m.
Medford, Wis.	WIGM	1500 k.	9:45 a.m.
(Wednesdays)			
Minneapolis, Minn.	WTCN	1280 k.	9:15 a.m.
St. Louis, Mo.	KXOK	630 k.	10:00 a.m.
San Antonio, Tex.	KMAC	1240 k.	8:45 a.m.
Wausau, Wis.	WSAU	1400 k.	2:30 p.m.
(Saturdays)			
Wichita, Kans.	KFBI	1070 k.	11:00 a.m.
Wichita, Kans.	KFBI	1070 k.	5:15 a.m.
(Mondays)			

SUBJECTS FOR THE

JULY 4—WHERE ARE THE DEAD?
 JULY 11—PALESTINE FOR THE JEW
 AUG. 1—HOW WILL TH

ST SCHEDULE

Wichita Falls, Tex. KWFT 620 k. 9:15 a.m.
Winnipeg, Man. CJRC 630 k. 10:30 a.m.

MOUNTAIN TIME

Edmonton, Alta. CFRN 1260 k. 9:00 a.m.
Grande Prairie, Alta. CFGP 1340 k. 10:15 a.m.
Kalispell, Mont. KGEZ 1460 k. 4:45 p.m.
Nampa, Idaho. KF XD 1230 k. 4:00 p.m.
Phoenix, Ariz. KTAR 620 k. 7:45 a.m.
Safford, Ariz. KGLU 1450 k. 9:45 a.m.
Saskatoon, Sask. CFQC 600 k. 10:45 a.m.
Scottsbluff, Nebr. KGKY 1490 k. 10:30 a.m.
Tucson, Ariz. KVOA 1290 k. 9:45 a.m.
Yuma, Ariz. KYUM 1240 k. 9:45 a.m.

PACIFIC TIME

Berkeley, Calif. KRE 1400 k. 9:05 a.m.
Fresno, Calif. KMJ 580 k. 10:00 a.m.
Los Angeles, Calif. KMPC 710 k. 9:15 a.m.
Riverside, Calif. KPRO 1440 k. 10:00 a.m.
San Diego, Calif. KFMB 1450 k. 10:15 a.m.
Seattle, Wash. KJR 1000 k. 8:45 a.m.
Spokane, Wash. KGA 1510 k. 4:00 p.m.
The Dalles, Ore. KODL 1230 k. 9:15 a.m.
Vancouver, B. C. CKWX 980 k. 2:45 p.m.
Vancouver, Wash. KVAN 910 k. 9:15 a.m.
Wenatchee, Wash. KPQ 560 k. 10:30 a.m.

ATLANTIC TIME

St. Johns, Newfoundland VOCM 5:00 p.m.
Sydney, Nova Scotia CJCB 1270 k. 9:45 a.m.
Sydney, N. S. CJCX (Short Wave) 9:45 a.m.
Yarmouth, N. S. CJLS 1340 k. 10:00 a.m.

POLISH RADIO PROGRAMS

Baltimore, Md. WCBM 214½ k. 8:45 a.m.
Boston, Mass. WORL 950 k. 10:30 a.m.
Chicago, Ill. WGES 1390 k. 8:45 a.m.
Chicago, Ill. (Wed.) WGES 1390 k. 6:45 p.m.
Detroit, Mich. WJBK 1490 k. 8:30 a.m.
Jersey City, N. J. WHOM 1480 k. 4:30 p.m.
Muskegon, Mich. WKBZ 1500 k. 10:45 a.m.
Niagara Falls, N. Y. WHLD 1290 k. 8:45 a.m.
Racine, Wis. WRJN 1400 k. 2:30 p.m.
Springfield, Mass. WSPR 1270 k. 8:30 a.m.

AUSTRALIAN BROADCASTS

Geelong, Victoria 3GL 1350 k. 9:00 p.m.

THE MONTH OF JULY

JULY 18—DIVINE HEALING

JULY 25—SPIRITS IN PRISON

THE WORLD BE FED?

the earth where even the deserts become productive. This indicates very clearly that the whole earth is not to be a desolate wilderness during the time of Christ's reign.

THE UNSAVED DEAD

QUESTION: Will the unrighteous dead be resurrected? If so, who are they?

ANSWER: In Acts 24:15 we read that there shall be a resurrection of the dead, both of the just and of the unjust. In the sixteenth chapter of the prophecy of Ezekiel, the Bible assures us that the wicked people of Sodom, Samaria, Syria as well as the Philistines, are to be brot back upon the earth and given an opportunity to come into covenant relationship with God. The Bible also tells us that outside of Christ there is none righteous, no, not one. This means, then, that the unjust or unrighteous who are to be raised from the dead really include all mankind.

DEVELOPMENT IN THE JUDGMENT DAY

QUESTION: Will there be an opportunity for any one to learn righteousness during the judgment day?

ANSWER: Yes. In Isaiah 26:9 we read, "when Thy [the Lord's] judgments are in the earth, the inhabitants of the world will learn righteousness."

IS THERE A SECOND CHANCE?

QUESTION: Can any one live as he pleases in this life and then have a second chance in the judgment day?

ANSWER: No, certainly not.

Christ gave His life a ransom for all, but this does not guarantee that all shall obtain everlasting life. It does guarantee, however, that every member of the Adamic race will have a full opportunity to receive life purchased for them by the death of Jesus. God is the one to decide who shall have this full opportunity in this life and who shall not.

Certainly the millions of heathen who have never heard the name of Christ have not had such an opportunity. Millions who lived and died prior to the first advent of Jesus have not had that opportunity. Doubtless there are many living in so-called civilized lands who, because of the confusing and conflicting claims of Christendom, are so bewildered in their minds as to make it impossible for them to accept Christ. These, too, have not had a fair opportunity.

The apostle says that "whatsoever a man soweth, that shall he also reap." (Gal. 6:7.) This means that those who go contrary to that which they know to be right will suffer for it. If they continue in willful opposition to what they know to be God's will for them, they will eventually reap the penalty of the second death.

God's mercy is not extended toward those who, having accepted Christ, go contrary to what they know to be God's will. There is no individual second chance for any one—unless it be Adam—but, thank God, the death of Jesus guarantees one full, fair opportunity for all mankind. Some get that opportunity now, others will get it during the world's coming judgment day.

SATAN, THE DEVIL

QUESTION: Is there a personal devil?

ANSWER: Yes, the Scriptures so indicate. In the ninth verse of the Epistle of Jude, the apostle says that "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." It is difficult to see how Michael, the archangel, could argue with a mere principle.

In Zechariah 3:1, 2, we read of "Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." If Satan in this passage, is merely a principle, then we will have to conclude that Joshua the high priest, as well as the angel of the Lord, are merely principles. And besides, how could one principle stand at the right hand of another principle?

Satan originally was one of the highest and most powerful of the holy angels. According to Isaiah 14:12 his name was Lucifer and he is described as the "son of the morning." The Bible indicates that Lucifer was not created as a devil, but rather, developed his satanic characteristics later.

In John 8:44 Jesus speaks of Satan as being both a liar and a murderer, having departed from the truth and become the father of lies. It was the fallen Lucifer who told the first lie that ever fell upon the ears of mortal man. It was the biggest and most devastating lie that was ever told. It is recorded in Genesis 3:4, where Satan, personified as a serpent, is quoted as

saying to mother Eve, "Ye shall not surely die."

God had said to our first parents that if they disobeyed His law they would die. This, of course, was in keeping with God's arrangement that "the wages of sin is death." The fact that Satan, by his lie, contradicted what God had said, was in itself bad enough; but the aftermath of Satan's lie is what has made its consequences so serious to the human race. Nearly everybody has believed the devil instead of God. History indicates that from the earliest days of antiquity, right down to the present time, people have believed that there is no death.

Out of Satan's lie has grown most of the false religions of the earth. The Dark-Age theory of eternal torture for the wicked is based upon it; for if sinners do not die, they must be alive somewhere. It wouldn't seem right for them to be alive in a place of happiness, so the only alternative is that they must be suffering in a hell of torment.

Satan has also been a murderer. His deceptive and otherwise baneful influence over our first parents caused them to disobey the divine law which resulted in their death. The whole race lost life thru Adam, and thus we may say that Satan has been the murderer of all mankind. This is what the apostle means in Hebrews 2:14, where he says that Satan has the power of death.

JESUS TEMPTED OF THE DEVIL

QUESTION: In what way was Jesus tempted of the devil?

ANSWER: An account of this is given us in the fourth chapter

of Matthew. The temptations followed a forty day fast by the Master, and Satan suggested that He use His miracle-working power to turn stones into bread in order to satisfy His hunger. Jesus had entered upon a life of sacrifice which was to be unto death. He came into the world to be man's Redeemer, and the only way in which the redemptive program could be accomplished was by His death as a substitute for the forfeited life of Adam. Jesus was quite willing to use His miracle-working power on behalf of others, but to use it for Himself would be contrary to the sacrificial program upon which He was about to embark, hence He did not yield to this temptation.

Another very strong temptation was the devil's offer to give Jesus all the kingdoms of this world. God had promised that Jesus would become a world ruler in due time. Jesus knew, however, that first of all it was necessary for Him to die, in order to redeem man from death.

Jesus knew, furthermore, that the church was to reign with Him in His Kingdom. He knew that the work of developing His true church would require a long period of time, and that His rulership of the earth must wait until this church would be complete and exalted with Him at the time of His second advent. Hence, while Jesus expected to become a world ruler, He didn't propose to accept such rulership on the devil's terms.

The subtlety of Satan's offer to make Jesus a world ruler was in the fact that he was suggesting a substitute arrangement for the Kingdom which God had promised

—that Kingdom which will bring peace, health, happiness and everlasting life to all mankind when it is established.

The devil will not be permitted forever to continue deceiving the people. Revelation 20:1, 2, assures us that at the beginning of the reign of Christ he will be bound. In Revelation 20:9, 10, we are assured that at the end of the reign of Christ, Satan will be destroyed. Hebrews 2:14 also assures us that Satan is to be destroyed. Thus mankind, having benefited from an experience with evil, will be forever free from the devil's deceptive influence.

A FUTURE LIFE

QUESTION: Is there life beyond the grave?

ANSWER: Yes, in John 5:28, Jesus says that "all that are in the graves shall hear His voice, and shall come forth," and in Acts 24:15, the Apostle Paul says that "there shall be a resurrection of the dead, both of the just and the unjust." These Scriptures show that there will be life beyond the grave because of the fact that the dead are to be awakened from the sleep of death in the resurrection.

The Bible does not say that there is a place to which the dead go when they die. This absurd notion is based upon the idea that death is not a reality, but merely a gateway into another life. Naturally, if that be true, then there would need to be a place to which we could go when we depart this life. However, according to the Scriptures, man actually dies, and the hope of life beyond the grave is based entirely upon God's prom-

ises to resurrect the dead.

NO IMMORTAL SOUL

QUESTION: Where in the Bible does it say that the soul is immortal?

ANSWER: The expression "immortal soul" does not appear in the Bible at all, nor does the expression "immortal spirit" appear in the Bible. The word soul appears in the Bible several hundred times, yet not once is it said to be immortal. Wherever the subject of life or death is associated with the use of the word soul, it is made plain that sinful souls die, as, for example, in Ezekiel 18:4 we read, "the soul that sinneth, it shall die."

The word spirit in the Bible is often translated from Hebrew or Greek words meaning wind or breath. Sometimes it refers also to the mind. In Genesis 2:7 we are told that when God created man, He breathed into his nostrils the breath of life and man became a living soul. The Hebrew word here translated "breath" is the same word that is often translated "spirit" and from this text we learn that it is the union of the breath of life with the body that constitutes the soul. Briefly, the soul is the being itself, made up of its two component parts, namely, the body and the breath or spirit. The Scriptures show that even the lower animals are souls from this standpoint and that they have the same breath or spirit of life as human beings. See the marginal reference of Genesis 1:20.

MAN'S FUTURE HOME

QUESTION: Will resurrected human beings live upon the earth?

ANSWER: Yes. Jesus gave us

examples of what the resurrection would mean to the people, one of the most outstanding being that of the awakening of Lazarus from the sleep of death. The resurrection will mean just that for all mankind. The earth, too, will be made perfect in the time of the resurrection. The Garden of Eden was but a sample of what the entire planet will be like when the work of resurrection is completed.

When man is resurrected, he will still be human, but not imperfect and dying as he is today. The earth will be his home, and all who obey the divine laws then in force will continue to live in peace and happiness forever. Those who come forth in the resurrection will look like human beings, they will act like human beings, and they will be human beings. They will gradually be restored to the perfection that Adam lost because of sin.

The earth will be amply sufficient to accommodate all. As a matter

of fact, if we accept what the Bible says concerning the length of time man has lived upon the earth, the question of living room in the resurrection presents no problem at all. God's command to our first parents was to multiply and fill the earth. The Scriptures show that when that commission is fulfilled the propagation of the race will cease. God has not overlooked such an important matter as this in making His plans for the happiness of mankind.

The Bible does, of course, promise immortal, heavenly life for the footstep followers of Jesus. Where we have made our mistake in the past is in supposing that this represents the end of God's plan for the human race. In addition to exalting the followers of Jesus to immortality, the purpose back of it is that they might be co-workers with Jesus in the great undertaking of restoring the human race to all that was lost because of sin, including the earthly paradise.



Christ never asks of us such heavy labor

As leaves no time for resting at His feet,

The prayerful attitude of expectation

He oft-times counts a service most complete.

He sometimes wants our ear—our wrapt attention—

That He some heavenly wisdom may impart;

'Tis always in the time of deepest stillness

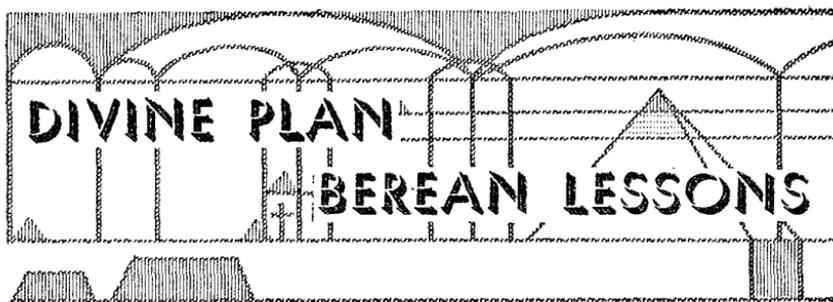
That heart finds sweetest fellowship with heart.

And yet He does love service—when 'tis given .

By grateful love that clothes itself in deed,

But work that's done beneath the scourge of duty,

Be sure to such He gives but little heed.



THE CHART OF THE AGES

"For unto the angels hath He not put in subjection the world to come whereof we speak."—Heb. 2:5.

LESSON ASSIGNMENT

The Divine Plan of the Ages, pages 219-221.

IN THE back of our text book is a chart. It illustrates God's plan for man's salvation. It is an aid to the mind thru the eye. It shows the progressive steps which every Christian must take, from being a member of the fallen human race to receiving the divine nature as a member of the bride of Christ. It also shows the progressive events in the restoration of fallen man to life upon the earth.

The three semi-circles at the top of the chart represent periods of time. The vertical lines picture dates. How does this apply to the three great dispensations designated on the chart as A, B, and C? The first one, (A), began at the creation of man and lasted to the flood. The second, (B), began at the flood and lasted to the second advent of Christ. The third, (C), began at the second advent of Christ and lasts for ages to come. Ephesians 2:7 reads, "That in the ages to come

He might show the exceeding riches of His grace in His kindness toward us thru Jesus Christ."

How are these three dispensations referred to in the Bible? The first one is called "the world that was." (2 Pet. 3:6.) The second dispensation is called "this world," "the present evil world," and "the world that now is." (John 14:30; 2 Pet. 3:7; Gal. 1:4.) The third dispensation is given the name of "the world to come."—Heb. 2:5.

Name one respect in which this present evil world will be different from the world to come. Now evil rules, then righteousness will rule. Now the righteous suffer, then the wicked will suffer. If we consider each of these three great worlds separately, will we be able to grasp the grand design of God's plan? No, because while each has a distinct and separate outline of work to be accomplished in it, yet each is only a part of God's plan. All the parts together, reveal the marvelous wisdom of His complete plan.

Was Satan the prince of the

world before the flood? No, we are told in John 14:30, that he is the prince of this present evil world. While he was not the ruler of the first world, he did exercise a powerful influence at that time.

Under whose supervision and special ministration was the first world placed? The angels, who were permitted to try what they could do to recover the fallen and degenerate race. Would the fact that they were so interested in the works of creation indicate a willingness on their part to help mankind get back into harmony with God? It would. "When the morning stars sang together, and all the sons of God shouted for joy."—Job 38:7.

What then can we infer from Hebrews 2:5? "For unto the angels hath He not put in subjection the world to come, whereof we speak." It would seem to imply that whereas the world to come will be under Christ and hence a righteous arrangement; on the other hand, the world before the flood had a government that was ruled by the angels and was filled with unrighteousness.

In this present evil world, is mankind permitted to try governing himself? Yes, he is. In the ages past, and even in the present time, mankind has tried many different schemes of government, some with more and some with less success. Men have not come out in open alliance with Satan. Would that fact disprove the fact that Satan is the ruler of the present evil world? No, it would not, because even the man has vainly striven in his efforts at self-government, yet it is true, as we read in Revelation

20:3, that Satan has deceived the nations. By his secret machinations and intrigues, he has gained control of mankind so that now the spirit of the world is a Satanic spirit of selfishness.

How will this attempted reign of man under Satan culminate? It is resulting in the greatest time of trouble the world has ever known. What will the results of the first two worlds show? The results of the first world have proven the futility of angelic power to save the race. The results of the second world will show that man by his own efforts cannot attain to satisfactory conditions.

Into how many distinct ages is the second dispensation divided? Three, each of which is a progressive step forward in carrying out God's plan for mankind. What name is usually given to age D which is the first one in the period called the present evil world? It is usually called the patriarchal age. Name some of the patriarchs with whom God had special dealings in this patriarchal age. Noah, Melchisedec, Job, Abraham, Isaac, and Jacob.

What is the name of the second age in this second dispensation? It is the Jewish age and started with the death of Jacob. What is the special feature of this age? The special feature is that the Jewish nation, the descendants of Jacob, are treated by God as His special charge. Romans 9:4 is a text right along this line: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."—Amos 3:2.

BETTER SACRIFICES

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Hebrews 3:1.

LESSON ASSIGNMENT

The Divine Plan of the Ages, pages 222, 223.

THE expression "better sacrifices" is found in Hebrews 9:23: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." This refers to the sacrifices of Jesus and the church, made on behalf of the whole world, which take away the sins of the world thru the ransom merit of Jesus Christ.

In the Jewish age there was the Aaronic priesthood. Is there an antitypical priesthood in the Gospel age? Yes, there is the royal priesthood of which Jesus Christ is the High Priest and the members of the church are the underpriests. They offer themselves as "living sacrifices," which, as Paul explains in Romans 12:1, are holy and acceptable unto God. This is because of their justification. These thots are supported by Hebrews 3:1: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

What is the relation of the services and ordinances of the Jewish age to the corresponding sacrifices of the Gospel age? Those of the Jewish age were shadows, while those of the Gospel age are

the realities.

By what means is the body of Christ called out from the world during the Gospel age, F, on the divine plan chart? By being shown the precious promises of the divine nature and joint-heirship with Christ which can be gained by obedience to the call and its requirement—"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world thru lust."—2 Pet. 1:4.

Is the permission of evil during the Gospel age in any way connected with the selection and development of the church? Yes, it serves as a test to see whether or not the members of the church are willing to give up the human nature with its privileges and blessings as a living sacrifice. They are thus made conformable to Jesus' death and thru these experiences develop Christian character. In the resurrection, they will receive divine bodies, and then Psalm 17:15 will be fulfilled: "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness."

How many ages will there be in the third great dispensation, C? The expression in Ephesians 2:7, "ages to come" implies that there will be many ages in the third dispensation. The only one con-

cerning which we have definite information is the first one which, on the chart, is called the Millennial age.

What will take place in that age?

(1) Satan will be bound for a thousand years. (Revelation 20:2.) (2) Jesus will reign over the earth and bless all nations. (2 Timothy 4:1.) (3) There will be "times of restitution spoken by all the holy prophets." (Acts 3:19-23.) (4) Sin and death will be forever blotted out.—1 Corinthians 15:25.

What death is to be destroyed? The Adamic death, not the second death. Will the church be associated with Christ in the great reconstruction work of the Millennial age? Yes, she will reign with Him as His bride. This is supported by Revelation 3:21—"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

What do we know about the ages to come which will follow the Millennial age? The Scriptures do not give details but they clearly teach that they will be ages of blessedness and happiness. Revelation 5:13 will then be fulfilled: "And every creature which is in heaven, and on the earth, . . . and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Also Deuteron-

omy 11:21: "That your days may be multiplied, and the days of your children, in the land which the Lord swear unto your fathers to give them, as the days of heaven upon the earth."

Do these dispensations have harvests? Yes, each one has a distinct beginning and ending. During the dispensation, there is a steady development of the work of the age. The age, then, ends with a harvest, in which is manifested its fruitage.

When was the harvest of the Jewish age? It began in the year A.D. 29 and ended in the year A.D. 70. What events took place at its beginning and ending? At the beginning, Jesus was anointed of the Holy Spirit. At the ending of the harvest, Jerusalem was destroyed by the Roman Army.

Explain how the Jewish age overlapped the Gospel age. The Gospel age began with the anointing of Jesus in A.D. 29. The Jewish age ended in A.D. 70.

Did the Jewish age end in a measure in the year A.D. 33? Yes it was there that the nation was rejected as stated by Jesus in Matthew 23:38: "Behold, your house is left unto you desolate." Was there any favor shown to any of the members of the Jewish nation after that date? Yes, there was special favor shown to certain individuals in that the Gospel call was extended exclusively to the Israelites indeed.



Diligence in the Lord's service is a sure method of gain and growth in grace.—C. T. Russell

THE PATH TO GLORY

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—Luke 4:18.

LESSON ASSIGNMENT

The Divine Plan of the Ages, pages 223, 224.

IN Acts 10:1-45, we are told about the conversion of Cornelius—"And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit." What did this event have to do with the closing of the Jewish age? Before this, God dealt only with the Jewish nation. Cornelius was the first Gentile to be accepted into the church of Christ. The pouring out of the Holy Spirit on him and those associated with him, was the outward evidence that they had been accepted as members of the body of Christ. When did this occur? In the year A. D. 36, which was three and one-half years after the cross.

When did the Gospel age begin? It had its beginning in the year A. D. 33, when Jesus was begotten of the Holy Spirit. The three and a half years from then until Cornelius was begotten of the Holy Spirit, was an overlapping period in which exclusive favor to the Jews was ending.

What is the work of this Gospel age? It is the call, development, and trial of the church, which con-

sists of Jesus, the Head and His body members. Why is this age called the Spirit dispensation? Because both Jesus and the church are anointed with the Holy Spirit. In Acts 10:38, we read, "How God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

Does Luke 4:18 (text for this lesson) apply to the body members of the church as well as to Jesus? Yes. All during this Gospel age the church has been anointed to preach the Gospel.

How does the Gospel age end? It ends with a harvest, during which the Millennial age is gradually beginning. This results in another overlapping of the ages. 1 Corinthians 10:11 speaks of the "ends" of the "ages"—minstranslated "worlds."

In what way is the closing of the Gospel age similar to the closing of the Jewish age? They both end in stages. The Jewish age was a pattern or "shadow" of the Gospel age. The Jewish age ended in a time of trouble upon the nation of Israel in the year A. D. 70, when Jerusalem was destroyed by the Roman Army. This is a pattern of what is now taking place on a

larger scale in the harvest of the Gospel age. This period of trouble is a punishment for wickedness and a preparation for the next age.

The various horizontal lines on the Chart of the Ages represent planes of nature and favor or disfavor with God. What does plane N represent? Perfect human nature—either actual or reckoned. How long was Adam on this plane? From the time he was created until he sinned. Then what happened to him? He fell to plane R which represents the condition of fallen, imperfect human nature, out of harmony with God. On what plane are all the children of Adam born? They are all born on plane R. They are all prone to sin—"As the sparks fly upward." (Job 5:7.) "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psalm 51:5.) This plane R corresponds to the "broad road" which leads to destruction.

What does plane P on the chart represent? The plane of typical justification to be effected in this sacrifices of the Law for the Jews. Did it make them actually perfect? No, as explained by Paul in Hebrews 7:19, "the Law made nothing perfect." This typical justification served as a pattern of the better justification to be effected in this Gospel age by the perfect sacrifice of Jesus Christ.

We saw that Adam was on plane R before he disobeyed God and lost his perfect human standing. Was any one else on this plane? Yes, because plane R not only rep-

resents perfect human nature actually, but also reckonedly. Hence it is also a picture of the standing of all justified persons. How do justified persons reach this plane R? 1st Corinthians 15:3 answers that "Christ died for our sins according to the Scriptures"—that is, as foretold by the Scriptures. As a result of this sacrifice of Jesus Christ, those who accept His sacrifice as being perfect and sufficient to cover their sins, are freely justified by God. What does it mean to be justified? It means that God is pleased to reckon such as being perfect and free from sin.

Can any one have communion with God who is not on this plane R? No, the only ones who can have full communion with God are those who are perfect either actually or are perfect reckonedly thru justification. In the Gospel age these are called sons of God. Luke 3:38 uses the expression, "Adam, which was the son of God."

During this Gospel age, what offer is extended to justified persons? The hope of being changed from earthly human beings to heavenly spiritual beings. 1 John 3:2, reads, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him." Do all believers go on to take advantage of this offer by making a consecration of their all to sacrifice their justified humanity in doing God's will? No, some never take this step.



A pure heart loves righteousness and hates iniquity.

TREASURES IN EARTHEN VESSELS

"And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass (copper)."—Exodus 26:37.

LESSON ASSIGNMENT

The Divine Plan of the Ages, pages 224-228.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1.) Who respond to this invitation? Those who love God because their sins are forgiven thru the merit of Jesus Christ, and who are seeking to do God's will because they realize that they have been bought with a price and are not their own. They ask the Lord "What wilt Thou have me do?"

What does it mean to "present your bodies a living sacrifice?" It means that we should consecrate to God every power and talent that we possess. How about our friends and families? Henceforth their wishes come second, because now we put God first in all our plans and arrangements.

How can God accept us when we are imperfect? Thru our justification by faith in the ransom sacrifice of Jesus Christ, we are considered by God as being holy.

What did the apostle mean when he said that we have this treasure in earthen vessels? The newly begotten spirit mind is the new creature which uses this frail, imperfect body. The posts for the first veil of the tabernacle beautifully pic-

ture this thot. (See main text—Exodus 26:37.) The posts being covered with gold was symbolic of the divine nature. Their being set in sockets of copper showed that our new nature is still based upon, and rests in, our justified humanity. This also shows that our place or standing as new creatures is not yet perfected.

How do those who appreciate and obey this call, view the reproach and scorn which they must endure for the name of Christ? Paul answers, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Corinthians 4:17, 18.

How does God look on this class? Again Paul answers, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Corinthians 5:17.

How is this class represented on the chart? They are now on plane M, the Spirit-begotten condition. This is merely an embryo stage. Only in their minds are they on this plane. Their bodies are still human. Paul says, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in

you." Now let us turn to Colossians 3:3: "For ye are dead, and your life is hid with Christ in God." In what sense are we dead? It is not the body that is dead nor is it the intellect: it is the old will that has been surrendered. The old will is not reckonedly dead, but should be really dead; for one could not have two wills at the same time, any more than he could walk in two directions at the same time.

What is necessary before we can reach plane L, the perfect spiritual condition? The covenant of sacrifice must be completed. Is this an easy matter? No, "keeping the body under" until death and the keeping of our own wills dead, requires constant effort and diligence.

We have referred to plane M as a Spirit-begotten condition. How does plane L fit in with this statement? It can be called the Spirit birth condition, for it means the full entrance into life as a Spirit being. When will the church enter into this condition? In the "first resurrection," following the completion of their sacrifice in death. This is what the apostle meant when he said "the dead in Christ shall rise first." Those saints who are living in this harvest period go into death, but do not remain in the death condition. They are changed immediately in a resurrection from death to a Spirit nature. The apostle says "Then we which are alive and remain shall be caught up to-

gether with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thessalonians 4:16, 17.

What is meant by 1 Corinthians 13:10, which reads, "But when that which is perfect is come, then that which is in part shall be done away"? The apostle was referring to the perfect spiritual bodies, like Christ's glorious body, that the saints shall receive in the resurrection. That which is in part, means the begotten condition with the various hindrances of the flesh, to which we are subject.

What does plane K represent? It pictures a glory of power or office whereas plane L pictures a personal glory. Can one have the divine nature and still be on plane L, or does he have to wait until he arrives at plane K, before he can have that experience? Oh, yes. Those on plane L include all on the Spirit plane. This would embrace the angels, who possess the lowest Spirit nature and also those who have the divine nature, which is the highest Spirit nature.

Of what does the glory of power and office on plane K consist? Rulership and authority and special privileges. Jesus had this in mind when He said, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."—Revelation 3:21.



*O! the joy of that blest hour when, in glory, Christ I'll meet,
Raised by Him to queenly power, in His righteousness complete.*



GOD CALLS A LEADER

JULY 11—Exodus 3:1-12

GOLDEN TEXT: Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt.—Exodus 3:10.

UNDOUBTEDLY God's providences had to do with the shaping of the general character of Moses for the great work he was intended to perform. Nevertheless, we see it would be quite contrary to the divine method to have coerced him into entering upon the service of God's people. The character and qualifications being developed, it was necessary for Moses himself to decide respecting his course. The secret of Moses' success lay in the fact that God was with him and was the real Deliverer of Israel. Moses was merely His servant and representative. The Lord Himself declared to His people, "I am the Lord thy God, who brought thee out of the land of Egypt and out of the house of bondage. Thou shalt have no other gods before Me."

When we consider that eighty years of Moses' life were passed in preparation, it helps us to appreciate the fact that God is never in haste. Thus, also, 4,000 years

had passed before Jesus was born, and yet the Scriptures assure us that it was in due time that God sent forth His Son, born of a woman.—Galatians 4:4.

We may feel certain of the development of all God's plans in their proper time, and with this thought, all His true people may rest in confidence. Altho so much time was spent in preparation for the deliverance of Israel, yet when the appointed hour arrived the whole nation started to move.

The life of Moses is divided into three parts of equal length. The first forty years were spent in Egypt, and made him familiar with all the learning of that civilization. The second forty years began when he fled after killing the Egyptian, and ended when he returned to Israel under divine direction and successfully led them forth from Egypt. The third forty-year period terminated with his death at the end of Israel's wanderings in the wilderness, and just as they

were about to cross over the Jordan into Canaan.

The period of Moses' life from forty to eighty years was spent as a shepherd in the service of his father-in-law, Jethro, otherwise known as Reuel. Doubtless like David, Moses while tending the sheep learned to think of God as the Great Shepherd, and perhaps often wondered why, after giving such great promises to Abraham and his seed, He had left the children of Abraham apparently in hopeless bondage.

Here our lesson opens, showing Moses at eighty years of age, caring for his flock in the vicinity of Mount Horeb. Moses perceived a bush in flames, yet not consumed, and he turned aside to observe the remarkable phenomenon. It was then God spoke to him from the midst of the burning bush, and Moses at once knew that this was a miracle by which the Lord designed to attract his attention.

The first point of instruction given to Moses at this time was a lesson in humility and reverence: "God called to him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

The Prophet David writes, "Keep thy foot when thou goest into the house of God,"—take heed to your walk, take heed to your conduct. If Moses, the "meekest man in all the earth," needed as his first instruction this lesson of humility and reverence, shall we not accept a similar lesson for ourselves and

realize its great importance? Let us honor the Lord in our hearts, in our outward demeanor and conduct. Whether we bow to give thanks for our daily bread, or bow the knee night and morning to acknowledge God's care and providences in our life, or in meetings with others of like precious faith, let us see that reverence marks our conduct and our words as well as ruling in our hearts.

The Lord then assured Moses that He had not been oblivious to the sufferings of Israel, but had "seen their affliction," had "heard their cry," and "knew their sorrows." With these words He enabled Moses to understand that not until this time had the appropriate moment come for interference on behalf of Israel. He tells Moses He has come down to deliver Israel from the Egyptians, and then adds, "Come now, therefore, and I will send thee unto Pharaoh that thou mayest bring My people, the children of Israel, out of Egypt."

How wonderful it seems that God thruout all His dealings, past and present, has been willing to use His consecrated people. Telling them on the one hand that they are unworthy, He assures them on the other hand of His willingness to disregard their unwilling imperfections and to overrule and guide in respect to their services for Him and His cause.

QUESTIONS:

Did God coerce Moses into accepting leadership in Israel?

Was Moses the real deliverer of God's people from Egyptian bondage?

What was the first important lesson given to Moses at the burning bush?

GOD ENCOURAGES MOSES

JULY 18—Exodus 3:13-16; 4:10-17

GOLDEN TEXT: Certainly I will be with thee.—Exodus 3:12.

OUR lesson continues the conversation between Jehovah and Moses following the manifestation of God in the burning bush. God had made the remarkable statement to Moses that His time had come to deliver the children of Israel from their Egyptian masters, and invited him to become the divine representative in accomplishing their deliverance. The prime essential for the carrying out of such a commission would be reverence for the Lord and humility as respects one's own talents and abilities.

It was so with Moses. Moses was overwhelmed with the thought that the Lord would deign to use him as His messenger, and promptly disclaimed any special qualifications therefor. Doubtless it was this very appreciation of his own unworthiness that helped to make him suitable for the Lord's business.

And so it is with us.

We may be sure that when we feel strong, then we are weak; and when we feel weak in our own strength, then we are best prepared to accept God's provision for us, and, strong in the Lord and the power of His might, to be used of Him as His instruments.

Feeling the great responsibilities of the work suggested, Moses protested to the Lord that he had not the qualifications, and the Lord's answer implied that this was true, but that his weakness would be

supplemented by God's power, saying, "Certainly I will be with thee." This being true, how could the mission fail? It is equally true with us today: if the Lord be with us and for us, who could be against us? How could His work fail?

The members of the body of Christ, the antitype of Moses, are now permitted to share, as the Lord's representatives, in the work of declaring the fall of Babylon, the presence of the King, and the gathering together unto Him of all who have made with Him a covenant of sacrifice. While feeling our unworthiness of so great an honor, and our inability with respect to so great a mission, let us remember that the Lord Himself is with us, and that since it is His work it will go onward and accomplish His design.

Not only did the Lord assure Moses of His presence and power and cooperation in the mission, but also that it would result successfully. So the Lord's assurances to us, that the results will come anyway, are an encouragement to us to go forward and do our part. The Lord will do the work, and the whole question is whether or not we shall have a glorious share in it as His members and representatives.

Whatever confidence Moses had in his brethren, their readiness to believe the promises of God and to accept deliverance from Egypt, he seems to have lost. Evidently while

God was telling him of the success of the mission upon which he was being sent, Moses' mind was reverting to the attempt he had made forty years before, and so he asks: "Lord, when I come unto the children of Israel and shall say unto them, The God of your fathers sent me unto you; and they shall say unto me, What is His name? what shall I say unto them?"

The people of Israel, long in association with the Egyptians, had doubtless lost much of their faith in the one God of their fathers. Their heathen neighbors and masters recognized various gods, and seemed to be greatly prospered, and it is probable that the Israelites had by this time come to wonder which god they could count as theirs and what his name might be. Moses' question seems to imply that his thots ran in this line. God's reply was to give His name, Jehovah, for the words, "I am that I am," signify the same as the name Jehovah—the self-existent One, the One who always exists.

Perceiving that the question only covered a part of Moses' meaning, the Lord proceeded to prove to His servant that this name would not be an empty sound in his mouth, but that He would be with Moses and would demonstrate His greatness, dignity, and ability to deliver the people thru miraculous signs, which He there permitted Moses

to see in advance.

These demonstrations of divine power strengthened Moses' confidence in God. But he had a further misgiving as to his ability. He said, "I am slow of speech." Evidently he felt that he was not qualified to answer and reason out this matter with Pharaoh. Meeting this objection, the Lord told Moses that He would give him his brother Aaron as a mouth-piece. Thus strengthened and encouraged, the meekest man in all the earth set out upon his mission to meet the greatest king of earth at that time, Pharaoh Menephtah.

Let each of us impress upon our hearts the essence of this lesson, that if God be with us and for us, however humble and weak of ourselves, we may be mighty in Him for the accomplishment of His service, the deliverance of God's people from the bondage of error, and the building up of our brethren in the most holy faith. Let His words, "Certainly I will be with thee," be our strength in every effort in His name and cause.

QUESTIONS:

What was one of Moses' chief qualifications for the task God gave him to do?

Does God help His people today who recognize their own weaknesses?

What is the work God has commissioned His people to do at the present time?



We do not understand that anyone can suffer as a Christian unless he takes the steps necessary to make him a Christian.

THE COST OF DRINKING

JULY 25—Deut. 21:18-21; Prov. 23:20, 21; 1 Cor. 6:9-11

GOLDEN TEXT: Know ye not that the unrighteous shall not inherit the Kingdom of God?—1 Corinthians 6:9.

UNDOUBTEDLY it is true that the misuse of alcohol has contributed immeasurably to the sorrows and difficulties of man. In the quotation from Deuteronomy relief is provided for parents who suffer from the evil conduct of a son they were unable to reform, and who under the influence of liquor, was ungovernable and insulting. Probably the case under consideration was one in which the victim of appetite would not only be given to such self-gratification, but that in his drunkenness he would be transgressing other laws of decency.

This was apparently the cause of the deflection of the two sons of Aaron, the High Priest, who offered "strange fire" in the tabernacle before the Lord, contrary to His instructions, and were judged worthy of death therefor.—Leviticus 10:1-11.

The quotation from Proverbs shows that intemperance deadens the intellect and results in poverty.

In his first epistle to the Corinthians, Paul points out a number of evils, including drunkenness, and states that those who practice such things will not have a part in the Kingdom of God. It may seem surprising that it was necessary for the apostle to name such gross wrong-doing, and to tell the brethren at Corinth that if such conduct were continued they could not hope to be recognized of the Lord. However, the church had been only very recently established at Cor-

inth, and its members were called from many classes, some degraded by nature and also by their environment in one of the most wicked cities of the world.

It helps us to understand and appreciate the devotion and brotherly love of Paul, to see his zeal and patience in dealing with evils among the brethren at Corinth. He admits that some of them had been guilty of the very wrongs he was condemning, but reminds them that they had been "washed, sanctified, justified in the name of the Lord Jesus, and by the Spirit of our God."

What they had been before they learned of the Lord and His high standards was comparatively unimportant, but if, after knowing Him and His principles, they lapsed back into sin, their hope as God's people would become a vain illusion.

The moral of the apostle's words is just as applicable now as it was to the church at Corinth. We, too, are surrounded by the old environment, we have in our flesh the same old dispositions that were ours before we came to the Lord. The mind of the flesh is ever ready to suggest wrong ways and means of serving the Lord. The danger of a compromise with the world or our own flesh is real and ever present, and will not end while we tabernacle in the flesh. Hence the importance of a positive course, an abiding determination

and effort to "glorify God in our body, which is God's."—1 Corinthians 6:20.

The apostle elsewhere exhorts, "Walk in the Spirit, and ye shall not fulfil the desires of the flesh." He points out that this will require close scrutiny of the suggestions and desires of the flesh, saying, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Galatians 5:16, 17.

Another translation of these verses (Rotherham's) makes it clear that if we are to be successful in our desire and efforts to walk in accordance with the Lord's Spirit, we shall find that the things which are natural to us, "the things we might chance to desire," will be the very ones we must avoid. We cannot expect ever to come, in the flesh, to a point where the suggestions of our mind will not need to be carefully and prayerfully checked with the Word of God.

In the epistle to the church at Ephesus, Paul presents sublime views of the high calling of God in Christ Jesus, but, in chapter 5, he also points out the "unfruitful works of darkness," and warns against being ensnared by them. He exhorts that we "walk circumspectly, not as fools but as wise, redeeming [buying back] the time, because the days [and our surroundings in the world] are evil."

"Wherefore," says the apostle,

"be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit." (Eph. 5:15-18.) Here he indicates that the greatest danger the Lord's people have to fear is being overcome with the spirit of the world, its ideas, methods and false reasonings. The alternative is to be "filled with the Spirit."

St. Paul seems here to be suggesting a subtle contrast between drinking deeply of intoxicating wine, and being filled with the Spirit of God. One who is overcome with liquor is intoxicated with a false enthusiasm and joy. Those who are filled with the Holy Spirit are, on the contrary, stimulated with a genuine enthusiasm for doing His will, which causes a deadening of their human desires while they seek first the Kingdom of God and His righteousness.

We should take to ourselves the exhortation, "Let the words of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Colossians 3:16, 17.

QUESTIONS:

What was the "strange fire" offered by the two sons of Aaron, for which they were condemned to death?

How do we account for the apparent gross sins practiced in the church at Corinth?

Is there any comparison between intoxication by alcohol and being "filled with the Spirit"?



"Laurels have a habit of drooping when you try to rest on them."

—Drew Pearson

GOD DELIVERS HIS PEOPLE

AUGUST 1—Exodus 5:22, 23; 6:1-7; 12:51

GOLDEN TEXT: Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.—Psalm 50:15.

IN TODAY'S lesson we have the account of Moses' first interview with Pharaoh. In response to his demand, Pharaoh refused, saying, "Who is the Lord, that I should obey His voice and let Israel go? I know not the Lord, neither will I let Israel go."

When the request was repeated, even more urgently, Pharaoh again refused. He concluded that the Israelites had it too easy, hence had time for listening to the idle words of Moses and Aaron and were desiring to go out in the wilderness to do sacrifice unto the Lord.

Pharaoh determined to make the lot of the Israelites more difficult and accordingly gave instructions that they should no longer be given the straw used in their brick-making, but would have to produce just as many bricks as in the past, in addition to finding the straw. To enforce this new rule, the foremen, Israelites also, were beaten, and when they appealed to the king, Pharaoh gave them no relief. This unreasonable and harsh rule has become the basis for the metaphor "bricks without straw" which is frequently applied, even now, to unjust exactions. The delay in the carrying out of God's expressed purpose became a source of trial and test to all concerned. Before presenting their message from the Lord to Pharaoh, Moses had met Aaron and performed the miraculous signs before him. Then they

together had called the elders of the Israelites.

"And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped."—Exodus 4:30, 31.

It was at this juncture that the first two verses of today's lesson apply. The foremen or "officers," of the Israelites met Moses and Aaron after their fruitless appeal to Pharaoh for relief, and reproached them for having increased the severity of their bondage. And then Moses cries unto the Lord, saying:

"Lord, wherefore hast Thou so evil entreated this people? why is it that Thou hast sent me? For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast Thou delivered Thy people at all."

The prospect was very dark to those servants of the Lord, doubts and fears strongly assailed them. Their faith and confidence no doubt needed this test, but God would not permit them to be too severely tried. He did not hasten His own wise plans for the release of Israel, but in the second section of the lesson, He repeats His determination to effect their deliverance, and

assures Moses that He will do this in the face of all the opposition that Pharaoh may contrive.

The Lord tells them to again assure Israel that He will deliver them, and to say to them that He will take them for a people, and will be to them a God and deliver them from under the burdens of the Egyptians. But when this gracious message was transmitted to the Israelites, "they hearkened not unto Moses for anguish of spirit and for cruel bondage."

The last section of our lesson tells of the final deliverance of Israel, in exact accordance with God's promises. In the interim of perhaps several months the plagues were being experienced by the Egyptians. Finally, with the death of their first-born in the night when the Passover was instituted and the first-born of Israel were spared, Pharaoh and his people were anxious to have the Israelites go. He realized that One was working for their deliverance with whom they were unable to cope, and that continued defiance would mean their destruction.

Even tho their fear came about thru demonstrations of God's power in His judgment-plagues, and not thru recognition of His love and kindness, yet even so, it was an advantage for the Egyptians to learn that much about Jehovah. We can see in the world's present experiences a somewhat similar gain. In the great time of trouble

in the end of this age, the world is to come to "their wits' end." But this will be to the advantage of mankind, for we are told that in this dire emergency, when all confidence in themselves and their fellow men has been lost, "they cry unto the Lord in their trouble, and He bringeth them out of their distresses."—Psalm 107:27, 28.

God also gives His children of spiritual Israel, tests of faith and patience. These experiences of that typical people should be of great benefit and encouragement to us. No doubt as the plagues progressed and the people as well as their leaders saw the mighty works leading up to their final deliverance from Pharaoh and his hosts, their faith and confidence grew, and they were prepared to see that patient waiting on the Lord, alertness and watchfulness and readiness to respond to His instructions, were the lessons He would have them learn. May our experiences as we await our great deliverance likewise instruct us in these valuable character-qualities.—James 5:10, 11; Hebrews 10:35, 36.

QUESTIONS:

What is the background of the expression, "bricks without straw," which is sometimes used to describe unjust dealings?

What characteristics of God were made manifest to the Egyptians, and were they profited thereby?

Does God test the faith and patience of spiritual Israelites? If so, How?



Sometimes Satan's arts seem to be employed to get those who are trying to live godly into contention with each other.

THE SPIRIT OF TRUTH

(Continued from page 32.)

Still others consecrate themselves to "work" for the Lord, deciding that the Lord's work is that which is promoted by some particular denomination or organization of their choice. To these the particular kind of work with which they busy themselves doesn't seem to be of paramount importance, so long as there is plenty to be done and they have a prominent place in it.

Oftentimes the spirit of work for the Lord by which those are infused who make a consecration to works, so energizes them that they are so continuously engaged in a frenzy of activity that they have little or no time to study God's Word, and thus to ascertain the *kind* of work the Lord wants done.

It is true, of course, that a consecration along any of these lines is far better than for one to be devoted to the service of evil, and thus to be energized by the spirit of evil. Any of them is better, too, than to be devoted wholly to the carrying out of one's own selfish desires. Certainly, to be devoted to almost any enterprise that is not in itself evil, is better than an aimless life of consecration to nothing.

TRUE CONSECRATION

True consecration to do the will of God, however, differs

from all others. It is exemplified in our Lord Jesus Christ who, in His consecration, expressed the proper spirit of devotion to His Father, saying, "Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God." (Heb. 10:7.) These words reveal that Jesus' consecration was to do His Father's will. For Jesus, the Father's will was not that which He might Himself decide to do upon the basis of His own preferences. Neither was it that which His mother or brethren or friends might consider to be the proper thing to which He should devote His time and strength.

No, the will of God for Jesus was that which had been written in the "volume of the Book." His consecration, therefore, was an agreement to be guided by all of the Spirit-inspired instructions of the Word of God. Not only was the Master guided by these instructions, but He was also energized by the Spirit-inspired promises of the Old Testament which set before Him a joy that enabled Him to endure the cross and despise the shameful end of the consecrated way.

Jesus, therefore, is our example. His consecration reveals what our consecration should be; namely, to do the will of God, as that will is revealed to us thru His Word. If our consecration

is truly unto the Lord, it will cause us to bow to no other will but His. If our consecration is complete, it will permit of no stipulations or reservations. This true consecration will lead us to present our bodies "a living sacrifice, holy, acceptable unto God." (Rom. 12:1.) The spirit of consecration causing us to yield to the instructions of God's Word, will bring about a transforming of our minds as we endeavor daily to study the Word of God to prove what is His "good and acceptable will."—Rom. 12:2.

Thus seen, the measure in which we are quickened by the Spirit depends on how fully we yield ourselves to the influences of the Word of God. The word

"holy" as in Holy Spirit is of Anglo-Saxon origin from a root meaning "whole," completeness. Hence, from this standpoint, the Holy Spirit is a whole, or complete spirit. That is, its influence thru the Word of God, reveals the entire will of God. To the extent that we, as Christians, are energized by the Holy Spirit, we therefore become God-like, and Christ-like.

If we have received the Holy Spirit in any good measure, we are in that proportion, rounded out on all sides of our characters, and are better balanced than ever before in our judgments, having what the apostle described as the "spirit . . . of a sound mind."—2 Tim. 1:7.

(Continued next month.)



THE POWER OF WORDS

The power of words has long been recognized. It has been well said that the pen—symbol of the written word—is mightier than the sword. Words can be potent for good as well as for evil. Concerning His own words God says that they will not return unto Him void, but will accomplish that which He pleases, and prosper in the things whereto He sends them.—Isaiah 55:10, 11.

The tragic effect of evil words is described by the Apostle James, saying, "The tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell." (James 3:5, 6.) May we choose good words, the very best of which are God's!

INTERESTING LETTERS



WANTS TO KEEP DIVINE PLAN

"Dear Frank and Ernest: I desire to keep the book, 'The Divine Plan of the Ages,' and enclose money for same. This is a wonderful little book to me as I read it over and over again and has been bringing much needed light to people with whom I am in contact. I trust you will let me keep it; I have already added same to my own private library. We and many of our friends listen to Frank and Ernest every Sunday and greatly enjoy these inspiring talks on Scripture. My wife and I attended a meeting by one of your speakers and I must tell you that we did enjoy the truth which we are looking for now, to make us all free. I thank you for all this, wishing you all divine blessing thru our Lord. J. C. D., B. C., Can."

GOOD TO HEAR THE MESSAGE

"Dear Brethren in Christ: I am constrained to write a few words of appreciation of your labor of love in the Lord. My heart is full of thankfulness to our Heavenly Father for the manifestation of His loving care and the privilege of once more fellowshiping with those who are holding forth the Word of truth to a world in dire need of it. It is good to hear the message of good news going forth each Sunday, and after listening to Frank and Ernest, praise and thankfulness to our God and Father well up in our hearts, and we pray His blessing on this means of spreading the message.

"It is truly a 'home-coming' to be able to study God's Word again without fear of man or organization, that is, those who set themselves up as the sole expounders of the Scriptures. May the blessings of the Lord abound toward you richly as you continue in the work of announcing the incoming Kingdom of Christ. Your brother in Christ, T. G. S., Me."

OVERJOYED

"My dearest Friends: I am so very much interested in your booklets. My words can't tell you how overjoyed I really am in the booklet I have on hand now. I have read it over and over and found out it has real truth in it. . . . If I can scratch together a few more nickels I'm going to send for some more of them. Very truly yours, A. W., Ill."

HELP WANTED

"Friends: If I couldn't do any better explaining why God allows this war than you fellows did Sunday, I'd take my sign down. Z. D., Mo."

REALLY WANTS TO KNOW

"Dear Sirs: Three Sundays ago I accidentally tuned in on your broadcast. Now I look forward to your program every Sunday. There are so many things I do not understand. I am reading my Bible every day, trying to get an understanding of things. This morning you discussed the question, 'Can the dead talk to the living?' I do not believe God intended that the

dead should communicate with the living. But if, as you quoted, the dead are dead and 'know not anything,' how would you explain the appearance of Moses and Abraham with Christ when He went up into the mountain and appeared to the disciples in His glorified body? I am not trying to be 'funny.' I really want to know. I would appreciate your answer very much. So many people believe that their loved ones are with God now and know all about us here. I have thot about that a lot, and think if they knew all that is going on here they couldn't be happy. I'd rather believe that the dead are dead and 'know not anything,' and that when they are called at the Day of resurrection it will seem that they have been asleep only a short time. Then again, about the thief that was crucified with Christ. Jesus said, 'Verily I say unto you, today you shall be with me in paradise.' Would you explain that to me too, please? I would like a copy of The Dawn, also the 'Angels' booklet. Very sincerely, D. F., Tex."

A WONDERFUL STORY

"Dear Sirs: I have received your wonderful little book, 'As Angels of Light,' which I have read and passed on to friends. I would like to have more of such to read. I listen to your broadcasts with interest and think you are right. It is a wonderful study. E. W., Pa."

MESSAGE IN HANDY FORM

"Dear Friends: The booklets already received have given me a great deal of pleasure and they are so handy in form that I want more of them to pass out to friends and fellow-workmen, as this is one

way of helping folks to overcome many tenth-century superstitions. Please enter my subscription for one year to The Dawn Magazine. I enclose one dollar for the booklets and one dollar contribution to the fine work which you are doing over the air. Praying God's blessing upon this and other work which you are doing, I remain, Yours sincerely, R. V. P., Calif."

"P. S. Are there any study classes being held down here? If so, tell me where, or whom I may contact."

FOLLOWING THE TEXTS

"Dear Sirs: It is with great interest that I look forward to the broadcasts each Sunday afternoon of Frank and Ernest. I had never heard anything like them before, and believe me they are a real eye-opener. Myself and neighbors have followed the texts, and the Frank and Ernest talks are so reasonable and well explained that it is impossible not to understand. Let's have them continue. They certainly are bringing true knowledge of the Bible to the people. So, on behalf of myself and neighbors, I wish to thank the management of Station CJKL for broadcasting such a fine program. Yours sincerely, L. G., Ontario, Canada."

MESSAGE BROUGHT JOY

"Dear Friend: Your kind letter received. I enjoyed the booklets I sent for very much. They seemed to be what I was looking for. Eight years ago this month I lost a son who was a very good son. He was twenty-nine, but he did not belong to church or profess to be a Christian. As I had been brought up in the old orthodox way I thot that boy had to go to hell, and you

can imagine my grief. The first joy I had was when I heard Frank and Ernest on the radio, and I do believe them, for I have always been taught God was good and kind and I always thot to myself, Why should He condemn my boy, who was a good boy, to hell, because he did not belong to church? Frank and Ernest gave me hope that he will have another chance, so that is why I sent for the booklets that I might understand better. . . . I want to let you know that the Dawn Magazine came and I enjoy reading it. Yours in Christian love, B. J. P., Calif."

APPRECIATES SCRIPTURE STUDIES

"Dear Sirs: I received the six 'Studies in the Scriptures' some time ago and wish to thank you for making possible their publication. They are wonderful books and I am amazed at my own ignorance concerning the Bible. I have always attended Sunday School and church, too. Could you tell me if there is any group here which meets to hold studies on these subjects? I notice that the St. Louis announcer always tells about such a group there—before the Frank and Ernest broadcast. . . . May God bless your work. R. E. W., Ind."

SOLDIERS LISTENING

"My dear Sirs: Last Sunday a group of us soldiers listened to your program over our little portable radio. Your program tends to throw new light for us in these present days. Will you please send your booklet, 'God's New Order'? Thanks a lot for everything, and wishing you much success, Pvt. S. L. A., N. Y."

GOOD USE OF TELEPHONE

"Dear Frank and Ernest: I am still enjoying your program every Monday and hope it will never be discontinued. I have been telling as many as possible, in order to get them interested. I have a phone. Because I am lame and cannot walk very much I call all my friends and tell them of your interesting program. . . . Keep it up as long as you can and I will pray for your strength. Ever your friend, A. M., Mich."

A PLEASURE TO UNDERSTAND

"Gentlemen: I have received the little booklet and appreciate it greatly. It is a great help and comfort to me. I have been interested in the study of the Bible for some years now. It is a pleasure to learn and understand many of the prophetic teachings. May God strengthen you and your helpers so that your help will reach out farther and farther. I am sending you some names and addresses and would like you to send booklets to them, and I want to order more for myself soon. Thank you most sincerely. Gratefully, F. T. H., Va."

WANTS TO HELP OTHERS

"Dear Frank and Ernest: Am sending for a six months subscription to The Dawn. Thank you for all the literature you have sent me. Am reading it and am going to study it hard. It is so helpful, the light I have been hoping for. . . . I am asking you to send the booklets I have checked to the addresses I am enclosing. I am sure they will appreciate them as much as I do. I am going to try to help others as you have helped me. Thank you so much. E. M., Me."



Talking THINGS OVER

TRUTH'S FOUNDATION AND PILLAR

GOD could have made the holy angels the guardians of the truth, but He didn't. As a matter of fact, the angels were not even permitted to understand the mysteries of the divine plan. The angels were given a blessed commission as guardians of the saints, "ministering spirits, sent forth to minister for them who shall be heirs of salvation," (Heb. 1: 13, 14) but the guarding of the truth by which we are sanctified is the sacred duty of the true church itself.—Ephesians 6: 10-18.

That the true church might be a proper foundation and support of the truth, God Himself planned its organization, and has supervised the appointment of its personnel, setting the members in the body as it pleaseth Him. (1 Cor. 12: 18.) Jesus is the Head of the church, and the twelve

apostles of the Lamb are its principal supports. And then there are pastors and teachers and evangelists. Besides, each individual member has a responsibility, and so "by that which every joint supplieth" the body is edified and built up into Christ the Head, and serves adequately as a "pillar and ground of the truth."—Ephesians 4: 11-16.

The truth is, in turn, the sanctifying medium by which each individual member of the church is set apart to the doing of God's will. Hence, as we zealously guard its purity, our understanding of God's will is kept clear; and yielding to that will, we are transformed more and more into the divine image. To contend earnestly for the faith once delivered unto the saints is a sacred responsibility the Lord has imposed upon every member of the

church. (Jude 3.) Some say the important thing is to live right. True, that is important—fundamentally important—but what we believe controls the manner in which we live, hence to live right we must believe right.

The nominal church, not guarding the truth, hence not now possessing it, views the Christian life as merely adhering to a high standard of morality. The fact that Christians are invited to be co-sacrificers with Christ in the "better sacrifices" of this age is not discerned. Where this great truth of Christian sacrifice and its purpose is not understood, there is no sacrifice, hence there is lacking that which is "holy and acceptable unto God."—Romans 12: 1.

All of the wondrous teachings of the Bible concerning the call and development of the church, and our covenant relationship with God, are important. These truths have been entrusted to the church as the blueprint of God's will for all who follow in the footsteps of Jesus. It is important, therefore, that we study and understand the blueprint, and contend earnestly to prevent the enemies of truth from changing it.

Dispensational truths also are vitally important to the Christian. To know that we are living in the presence of the Son of

Man directly governs the manner in which we serve the Lord. Yes, beloved, it does matter what we believe, and the Lord wants us, as members of His church on earth, to cherish and guard the truth. (Isa. 26: 2, Leeser.) It is by thus guarding the truth that the true church is enabled to walk in the light.

To be established in the truth, and to contend earnestly for its principles, does not mean that one is bigoted or sectarian. Bigots and sectarians are those who are established in errors which are based only upon their own prejudices and superstitions. Contending for error usually results in contention. We should be on guard against developing a contentious spirit with respect to viewpoints not clearly established by a "thus saith the Lord."

Let us not, however, assume the false position that because some dispute a point of truth it should not be considered a fundamental one. There are many who still firmly believe that the wages of sin is eternal torment, not death. They are not willing to accept a "thus saith the Lord" on the subject, and when the true meaning of Hebrew and Greek words appertaining thereto are pointed out to them, they make the accusation that we are changing the Bible. This false reasoning does not give us the

liberty to say that it is unimportant what we believe with respect to this doctrine.

The church's responsibility as the divinely constituted pillar and ground of the truth rests upon each local congregation of the saints. Christ is the universal Head of these congregations, and no humanly constituted representative of Christ should be permitted to claim headship. This is true whether an individual is involved, or a group of individuals. Christians who are living up to their privileges of contending earnestly for the faith will guard their sacred heritage of Christian liberty in this respect.

This does not mean, of course, that there cannot be a community of interests among the Lord's people everywhere, and a blessed partnership in the service of each other and the promulgation of the truth. What a blessed fellowship is thus provided for all the consecrated! The brethren of The Dawn appreciate greatly the privileges they enjoy in this

partnership, and are desirous of increasing the usefulness of their service to the friends generally, as much as possible.

Let us all, then, look well to our standing with the Lord. Let us note carefully that for which we are striving; whether they be the things of God, or merely the interests of our flesh, as those interests are represented in personal preferences and friendships. There is plenty for all to do in the great program outlined for us in the plan of God. There is no necessity for going outside of that plan to find an outlet for our energies.

We should "fight the good fight of faith," but let us not fight each other. We should continue to struggle against our threefold enemy, the world, the flesh and the devil, and we should help our partners to do the same; but let us not bite and devour each other. And what a blessed privilege is ours to keep this real Christian objective before us, and strive earnestly toward that objective!



Life is a place of service, and in that service one has to suffer a great deal that is hard to bear, but more often to experience a great deal of joy.. But that joy can be real only if people look upon their life as a service, and have a definite object in life outside themselves and their personal happiness.

—Tolstol

IT'S WORTH TRYING

SUGGESTIONS have come from many friends, in various parts of the country, that *The Dawn* should be put on sale on the newsstands. We believe that the Lord often expresses His will thru the minds of His consecrated people, and are therefore inclined to give these suggestions very careful and prayerful consideration. We are also passing them on to the brethren generally that they may join with us in that and prayer for a further indication of the Lord's will in the matter. Among the suggestions received is the following fairly concrete proposal from the Phoenix, Arizona, Ecclesia, forwarded to us by Brother E. H. Herrscher:

"Dear Friends: The whole class is delighted with the new *Dawn*. One of the brethren suggested that because of the war thousands of people are manifesting interest in the Bible who have never given it that before and that *The Dawn* in its new form might be just the thing to meet this interest and therefore find ready sale on news and magazine stands.

"The matter was discussed by the class and a motion was unanimously adopted to the effect that if you would print the price on the front cover that would allow dealers a commission for handling we would take one hundred copies a month and distribute them to the dealers, on consignment, with the understanding that they would

only pay us the cost price on copies sold.

"In the larger towns and cities it might be better to handle the matter thru the regular news agencies. This could be done by fixing a wholesale price for the distributor, and dealer. The difference between the retail price and the yearly subscription price might prove an inducement to interested readers of single copies to subscribe.

"In smaller communities friends of *The Dawn*, either as individuals or ecclesias, could place a few copies of *The Dawn* with one or more newsstand proprietors, according to ability and opportunity, collecting the cost price after they are sold. A simple form of agreement showing the number of copies consigned to the dealer, stipulating that all unsold copies are returnable, could be typed up by the friends, or *The Dawn* could print a supply of such forms for the use of any who might wish to take part in such an effort.

"Another suggestion by the class was that the phrase 'of tomorrow' be added to the present title of the magazine. So many are talking about the world of tomorrow, the new order, etc., that this fuller title might be appealing.

"We would be interested in knowing if other classes think this worth trying and what you think of the matter.

"Yours in the Master's service."

We have replied to the Phoenix brethren to the effect that we are much interested in the

proposal and that it is being passed on to our readers in order that other ecclesias and individuals might give it consideration. We believe that *The Dawn* as it is now being published is quite suitable for general distribution, altho we do not intend in any way to lessen its value to the consecrated in order to make it more appealing to others. Since *The Dawn* is suitable for use in this wider field there can certainly be no objection in principle to using any legitimate method of distribution that will place it in the hands of those who are searching for the answer to present world problems. Back in the early days of the truth movement efforts were made to place the "Scripture Studies" in bookstores, but to no avail. Prejudice stood in the way. Conditions may be different now, and if so, and upon trying this door of opportunity we find that it

opens to us, surely we will enthusiastically enter and rejoice in this further privilege of bearing witness to the truth.

In order that all who desire may test the Lord's will in the matter this issue of *The Dawn* bears the newsstand price on the front cover. The price shown enables us to supply them at a wholesale rate to cover cost, and allows the usual percentage of profit for both the general distributor and the local dealer. Extra copies of this issue are available for any who may wish to order them.

May we all seek earnestly to determine the Lord's will in all matters pertaining to our privileges as colaborers with Him. We here at *The Dawn* will specially appreciate receiving any information that might be helpful to us in this connection, especially reports from those who decide to try this method of witnessing.



The lily has a right to use everything within its power for its own nourishment. So it is our right and our duty to use the means within our power for beautifying our characters and for our spiritual nourishment, knowing that he who began the good work in us is able to complete it unto the day of Jesus Christ.

—C. T. Russell

SPEAKERS' APPOINTMENTS

Information as to time and place of meetings in various places served by speakers listed below, will be gladly furnished by the Pilgrim Dept., of The Dawn, 136 Fulton Street, Brooklyn, (1), N. Y.

BROTHER F. A. BRIGHT

Allentown, Pa. July 4, 5

BROTHER S. C. DE GROOT

Wilmington, Del. (Morning) .. July 18
 Philadelphia, Pa. (Afternoon).....18
 Brooklyn, N. Y. (3 p.m.).....25
 Newark, N. J. (Essex House,
 1050 Broad St., 7:30 p.m.)....25

BROTHER C. F. GEORGE

East Liverpool, Ohio July 11

BROTHER P. A. GATES

Los Angeles, Calif July 2-5
 Phoenix, Ariz.9-11
 Yuma, Ariz.13
 Santa Ana, Calif.15
 Hyde Park, Calif.16
 Pasadena, Calif. (a.m.)18
 Los Angeles, Calif. (p.m.)18
 Glendale, Calif.20
 San Gabriel, Calif.21
 Pomona, Calif.22
 San Bernardino, Calif.23
 Mentone, Calif.24
 Riverside, Calif.25
 Los Angeles, Calif. (116th St.)28
 Lamanda Park, Calif.30
 Hawthorne, Calif. (a.m.) Aug. 1
 Los Angeles, Calif. (p.m.)1

BROTHER W. J. HOLLISTER

Newark, N. J. (Essex House,
 1050 Broad St., 7:30 p.m.) .. July 4
 New London, Conn.18

BROTHER PETER KOLLIMAN

Detroit, Mich. July 3-5
 Cleveland, Ohio7
 Tonawanda, N. Y.8
 Syracuse, N. Y.9
 Albany, N. Y.10, 11
 Washington, D. C. (Morning)18
 Baltimore, Md. (Afternoon)18
 New Haven, Conn.25

BROTHER R. A. KREBS

Ypsilanti, Mich. July 1, 2
 Detroit, Mich.3-5
 Elkhart, Ind.6, 7
 South Bend, Ind.8, 9
 Gary, Ind.10, 11
 Batavia, Ill.13, 14
 Aurora, Ill.15, 16
 Roseland, Ill.17, 18
 Chicago, Ill.20
 Danville, Ill.21, 22
 Champaign, Ill.23, 24
 Mattoon, Ill.25, 26
 St. Louis, Mo.28, 29
 Quincy, Ill.30, 31
 Canton, Ill. Aug. 1, 2

BROTHER J. Y. MAC AULAY

Detroit, Mich. July 3-5
 Allentown, Pa.11
 Lehighton, Pa.12
 Hazleton, Pa.13, 14
 Wilkes Barre, Pa.15
 Bloomsburg, Pa.16, 17
 Shamokin, Pa.18
 Pottsville, Pa.19
 Reading, Pa.20
 Lebanon, Pa.21
 Paterson, N. J.25

BROTHER W. S. MARSHALL

Guilford, Me. July 4
 Dexter, Me.11, 18
 Ellsworth, Me.25

BROTHER EDWARD MAURER

Duquesne, Pa. July 4

BROTHER M. C. MITCHELL

Albany, N. Y. July 4

BROTHER F. W. RICE

Paterson, N. J. July 11

BROTHER T. G. SMITH

Wilton, Me. July 11

BROTHER G. M. WILSON

Los Angeles, Calif. July 2-5
 Brooklyn, N. Y. (109 Remsen St.)....18
 Newark, N. J. (Essex House,
 1050 Broad St., 7:30 p.m.)18

BROTHER W. N. WOODWORTH

Saginaw, Mich. July 1
 Flint, Mich.2
 Detroit, Mich.3-5
 Newark, N. J. (Essex House,
 1050 Broad St., 7:30 p.m.) ..11
 New Haven, Conn.25

BROTHER EDWIN PROCTER

Yuma, Ariz.	July 1
Los Angeles, Calif.	3-5
San Gabriel, Calif.	7
Pomona, Calif.	8
Lamanda Park, Calif.	9
Santa Ana, Calif. (a.m.)	11
Los Angeles, Calif. (p.m.)	11
San Bernardino, Calif.	13
Riverside, Calif.	14, 16
Mentone, Calif.	15
Hawthorne, Calif. (a.m.)	18
Los Angeles, Calif. (p.m.)	18
San Luis Obispo, Calif.	20
Taft, Calif.	22
Tulare, Calif.	23
Fresno, Calif.	25
Sonora, Calif.	27

Stockton, Calif.	29
Sacramento, Calif.	30
Berkeley, Calif. (a.m.)	Aug. 1
San Francisco, Calif. (p.m.)	1

BROTHER H. L. YOUNG

Allentown, Pa.	July 4
Baltimore, Md. (10:30 a.m.)	11

BROTHER C. W. ZAHNOW

Council Bluffs, Iowa	July 6
Denver, Colo.	8
Provo, Utah	10
Ogden, Utah	12
Boise, Idaho	14
Lewiston, Idaho	16
Spokane, Wash.	18
Seattle, Wash.	20

CONVENTION ANNOUNCEMENTS

Albany, N. Y., July 4. Y. W. C. A., 5 Lodge Street.

Saginaw, Mich., July 11. Woman's Club, 311 N. Jefferson St.

Roseland, Ill., July 18. Merchants' Hall, 11145 S. Michigan Ave., Chicago, Ill.

Chicago, Ill., July 25. The Chicago Ecclesia holds local conventions on the fourth Sunday of each month in their hall, Central Masonic Temple, 910 N. La Salle Street.

New Haven, Conn., July 25. Convention opens at 10:30 a.m. in the Fraternal Bldg., 19 Elm Street. Restaurant lunch. Those interested in baptismal service, please notify Mr. Levi Jacobs, 72 Winter St., New Haven, Conn.

Rexford, N. Y., Aug. 1. At the home of Brother and Sister Plath, R. F. D. 1.

Take Saratoga Bus at Schenectady. Get off at Blue Barns.

Campbellsburg, Ind., Aug. 1. For information, write Mr. W. I. Wells, 1102 Elm Street, New Albany, Ind.

Gustine, Texas, Aug. 6-8. Siloam Schoolhouse. For information, write Mr. H. E. Hillhouse, Gustine, Texas

Weatherford, Texas, Aug. 29. Zion Hill Schoolhouse, five miles from Weatherford. Address Mr. J. Wyndelts, 3715 University Blvd., Dallas, Texas.

Owen, Wis., Aug. 28, 29. Marvin's Fox Farm. Write Walter H. Hake, Route 1, Curtiss, Wis., for information.

The St. Louis Ecclesia will hold their two-day convention the early part of October.

Bloomfield, N. J., Oct. 3.

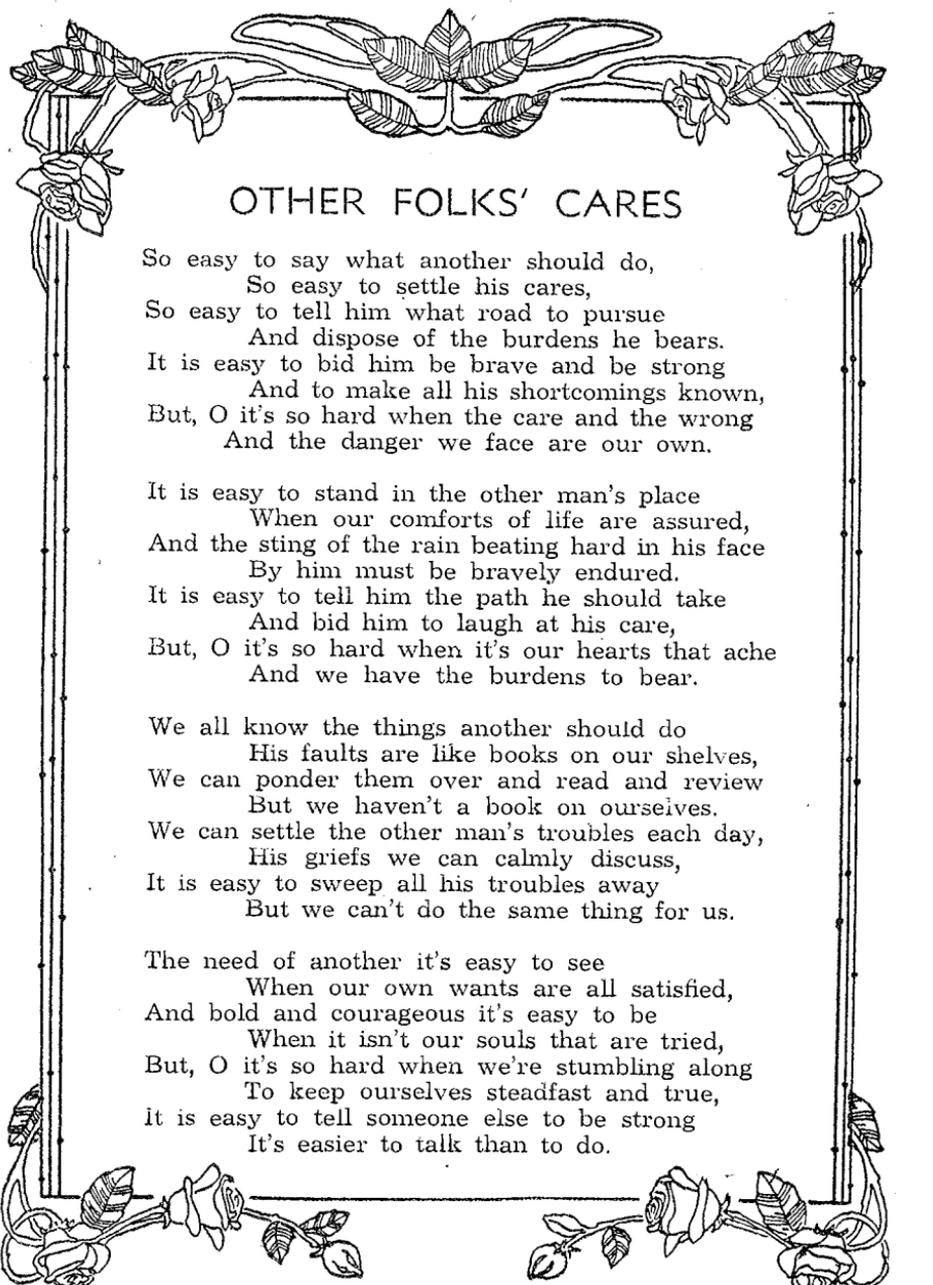
LABOR DAY CONVENTIONS

Minneapolis, Minn. Please make room reservations early. Write Class Secretary, Mr. L. H. Norby, 6804 Third Avenue S., Minneapolis, Minn.

Seattle, Wash. For reservations write Mr. Sam Clements, 846 W. 63rd Street, Seattle, Wash.

Brooklyn, N. Y. Usual Labor Day Convention of the New York metropolitan district, to be held at 109 Remsen St., Brooklyn. We urge early inquiries for accommodations which should be addressed to the Class Secretary, Mr. Felix Wassmann, 44 Livingston Street, Brooklyn, N. Y.

Due to wartime travel restrictions, and in acquiescence to the Government's wishes, the Committee on Arrangements for the Midwest General Convention has decided that it is best that the Convention be postponed until the summer of 1944.



OTHER FOLKS' CARES

So easy to say what another should do,
 So easy to settle his cares,
So easy to tell him what road to pursue
 And dispose of the burdens he bears.
It is easy to bid him be brave and be strong
 And to make all his shortcomings known,
But, O it's so hard when the care and the wrong
 And the danger we face are our own.

It is easy to stand in the other man's place
 When our comforts of life are assured,
And the sting of the rain beating hard in his face
 By him must be bravely endured.
It is easy to tell him the path he should take
 And bid him to laugh at his care,
But, O it's so hard when it's our hearts that ache
 And we have the burdens to bear.

We all know the things another should do
 His faults are like books on our shelves,
We can ponder them over and read and review
 But we haven't a book on ourselves.
We can settle the other man's troubles each day,
 His griefs we can calmly discuss,
It is easy to sweep all his troubles away
 But we can't do the same thing for us.

The need of another it's easy to see
 When our own wants are all satisfied,
And bold and courageous it's easy to be
 When it isn't our souls that are tried,
But, O it's so hard when we're stumbling along
 To keep ourselves steadfast and true,
It is easy to tell someone else to be strong
 It's easier to talk than to do.

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The Jew and the War—A message of hope.

The Judgment Day—Removes gloom.

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50 or more, 10 cents each.

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

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

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

THE DAWN 136 Fulton Street BROOKLYN, (1), N. Y.

Printed in U. S. A.

To Us the Scriptures Clearly Teach

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

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

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

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

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

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