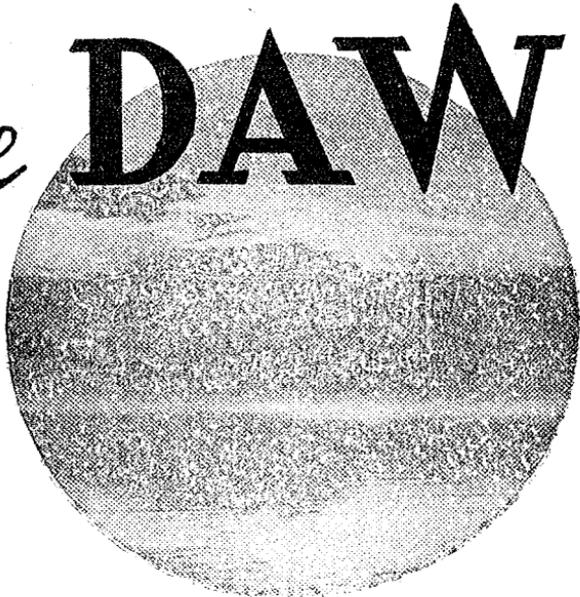


# The DAWN



**AUGUST**

**1943**

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**FRANK AND ERNEST BROADCAST SCHEDULE 35**

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# The DAWN

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## A Ransom for All

“—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.’—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.”—“To Us the Scriptures Clearly Teach,” par. 3. (See outside back cover.)

**GOD'S** love was manifested in sending His Son to earth to be man's Redeemer—also His justice. God's sentence of death upon Adam and his race was a just sentence.

As the sentence was just, it would be unjust for God to arbitrarily set it aside on the basis that He was too loving to continue imposing it. Should He do this, we could have no confidence in the integrity of His word. But God, in His great love, made a provision whereby He could continue to be just, and yet give life to whomsoever of Adam's race would accept it on His terms. That provision was thru Jesus, the Redeemer.

At great cost to Himself, the Creator sent Jesus, who was made flesh for the suffering of death. (Heb. 2:9.) Being perfect, He was an exact correspondence of Adam before the latter sinned. When Jesus died, therefore, it was not because He was under condemna-

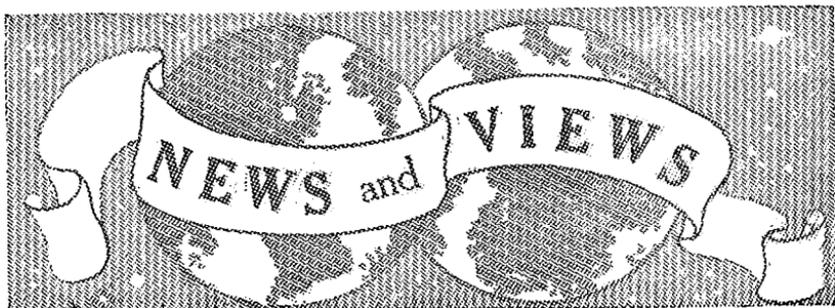
tion, but because He voluntarily sacrificed His life as a substitute for the forfeited life of Adam.

As the human race is dying because it inherited imperfection and death from Adam, so, when the penalty against Adam was met by the death of Jesus, the way was provided for lifting the condemnation from all. But this does not mean universal salvation. God's plan is that “whosoever believeth” on Him might have life.—John 3:16.

But belief without knowledge is impossible (Rom. 10:14), so in the divine plan, provision is made for all to have this knowledge testified to them, in “due time.” It is the due time now for the church. The due time for mankind in general will be during the thousand years of Christ's reign. Then all will know and have an opportunity to believe, and those who will not hear, will be cut off from among the people.—Acts 3:19-23.

(To be continued)

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## HOW WILL THE WORLD BE FED?

"We have set out to make a world in which, for the first time in history, every man, everywhere, will know certainly that he can get enough to eat," declared Marvin Jones, chairman of the United Nations Food Conference, the first session of which was held in Hot Springs, Va. A few days after the close of the conference, the delegates showed up in Washington, where the President, who had called the conference, expressed his thanks to all who participated in it, saying in part,

"You have demonstrated beyond question that the United Nations really are united. . . . No nation has ever had enough food to feed all of its people as we now know that human beings should be fed. But neither have nations representing over 80 per cent of the world's 2,000, 000,000 inhabitants ever before joined together to achieve that aim."

These are ambitious words on the part of Mr. Jones as well as the President. Should the commendable efforts of the Hot Springs Food Conference be successful, it would mean the setting aside in large measure of that part of the curse pertaining to food which came upon humanity six thousand years ago, when God said to Adam, "Cursed is the ground for thy sake; . . . thorns also and thistles shall it bring forth to thee. . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." —Genesis 3:17-19.

The efforts of this initial food conference of United Nations' representatives were largely exploratory. The food requirements of all nations were explained, but no definite proposals as to how these requirements might be met were adopted. Nor were the

delegates participating in the conference blind to the herculean task involved in the attaining of freedom from want.

On this point a press dispatch said, "The conference declared freedom from want can be reached. It did not, however, seek to conceal the fact that it will be first necessary to win freedom from hunger."

Regardless of how successful the plans of the United Nations to provide adequate food supplies for the whole world may be, it is refreshing to realize that united efforts are being made for the good of humanity even tho at present they are employed in the destruction of human life. Some of the delegates at the conference expressed the view that the providing of food for all the nations was the only genuine method of maintaining lasting peace.

The law of self-preservation is indeed a potent factor in the lives both of individuals and nations. This rule of selfishness is at the bottom of most of the world's troubles, and we doubt if the satisfying of human wants today will continue to safeguard the peace of the world in view of what is sure to be the enlarged wants of tomorrow. The lesson of human history proves that those who stop fighting because they receive one quart of milk a day will sooner or later take up

the battle-axe in an effort to secure from their neighbors by aggression a coveted two quarts a day.

We should appreciate the noble sentiments back of all efforts to make the world a better place in which to live. But, as Christian believers in the prophecies and promises of the Bible, we recognize that the only true solution for the food problem is the substitution of love in the place of selfishness as a motive power back of all human endeavor.

When there is an open water faucet overflowing the kitchen sink and flooding the floor, the best solution to the problem is to close the faucet, rather than to keep mopping up the floor. Supplying the growing and oft-times unreasonable demands of human selfishness in order to keep peace is like mopping up the floor—there is no end to the demands. However, only the administrative and educational program of Christ's Kingdom, backed up by miracle-working power, will be able to close the faucet of human selfishness, and create a new motive power in the hearts and lives of humankind. That's why we should all continue to pray, "Thy Kingdom come. Thy will be done in earth, as it is in heaven."—Matthew 6:10.

### THE NATIONS UNITING

The manner in which the nations of the earth today are united and continuing to unite, is a remarkable fulfilment of prophecies pertaining to the closing days of this present evil world. The Scriptural explanation of why the nations have heretofore been scattered, and why they are now uniting, is most faith-strengthening and revealing.

It was the hand of God in human affairs that has kept the nations separated, and now again it is by divine intervention that they are being brought together. By one master stroke of divine strategy the peoples of earth were driven asunder, and have been kept apart for four thousand years. It occurred shortly after the flood of Noah's day. Sacred history records the incident as follows:

"And the whole earth was of one language, and of one speech. . . . And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to

do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth."—Genesis 11: 1, 4-8.

From this it is evident that the idea of world unity is not a new one. It is equally plain, however, why a united world has not heretofore been possible. The diversity of languages has been an effectual barrier to prevent mankind from combining for the accomplishment of their own purposes, whether noble or selfish. Now the language barriers are breaking down, and the old urge of humanity to unite is reasserting itself.

The overcoming of language barriers in these last days is one of the direct results of the prophetic increase of knowledge. (Dan. 12: 4.) The far-reaching results of education are symbolically described by God's prophet as the flashing of Jehovah's lightnings. (Psa. 97: 4.) The prophet explains that these lightnings of Jehovah enlighten the world. Many of our great statesmen now recognize the relationship between education and present world chaos. They see that knowledge has started the common people on the march to

for freedom, and to obtain their share of the earth's blessings.

Psalms 97:4 explains that one of the results of Jehovah's lightnings is that the earth trembles. The thought is that by the great increase of knowledge symbolized by lightning, the whole social structure of mankind is made to tremble. It is in order to prevent the total collapse of the human social structure under the impact of these lightning flashes from the throne of God, that the nations unite for mutual protection.

The foretold increase of knowledge, as represented in printing, has also enabled each nation to become acquainted with the languages and customs of others. This, in turn, tends to promote mutual understandings where there is a desire for such, but, alas, also an increasing animosity when the power of knowledge is misused to spread the propaganda of hate. Hence, for these reasons, we can see why the nations now feel it necessary to unite, and the manner in which the increase of knowledge is making it possible for them to do so.

#### VOICES AS WELL AS LIGHTNINGS

The prophetic lightning symbolic of the modern increase of knowledge is mentioned four times in the Book of Revelation. In chapter 4:5, the lightning is

said to come forth from the throne of God. In both chapters 4:5 and 8:5 "voices" are associated with the symbolisms of thunder and lightning. That is also true of chapter 11:19. In chapters 8:5, 11:19, and 16:18, the term "earthquake" is added. An earthquake, in Bible symbolism, denotes a social revolution.

These symbolic voices carry the same significance as we attach to the word today, that is, of a message, as for example, the "voice of Washington" would mean a message representative of official opinions in Washington. While the symbolic earth is reeling and trembling to its fall, we hear of many "voices" setting forth plans whereby it can be saved.

From other sources, where it is more clearly recognized that the old order cannot be saved, come "voices" outlining various plans for a new world. Many of these plans are good, but none of them takes into consideration the element of human selfishness. While selfishness rules, the increasing enlightenment of the masses means that the problem of satisfying their demands becomes more and more complex and acute.

Our noble-minded rulers and law-makers doubtless wish the best for humanity. But God wants all nations to learn that they cannot establish lasting

peace and happiness apart from Him and the plan He has made for their eternal blessing. For this reason the present gathering of the nations will not accomplish what is hoped for, being prophetically foredoomed to failure. Note the following prophecies:

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand."—Isaiah 8: 9, 10.

"Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy."—Zeph. 3: 8.

Isaiah 8:12 indicates that the desire of the people to unite is based upon fear. "Neither fear ye their fear, nor be afraid," is the prophet's message to believers in God's plan. Jesus said of this time that men's hearts would be failing them for fear as they look forward to the things coming upon the earth. (Luke 21: 26.) In Psalm 46:1, 2, the

Lord's people, who are assured of divine overruling in their lives, are represented as saying they do not fear "though the earth be removed, and though the mountains be carried into the midst of the sea."

The "earth" here referred to is symbolic of the present social structure, and is represented as being carried into the sea of human passion and anarchy. (Isa. 17: 12, 13.) While all Christians should appreciate the good efforts now being made by man to establish a better order of things, yet we realize that the "desire of all nations shall come" only after they have first been terribly "shaken" and that the Lord alone is able to bring a genuine and lasting new order out of the chaos wrought by enlightened human selfishness.—Haggai 2: 7.

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Thus, while the general tendency to unite, as manifested nationally, politically, and ecclesiastically, is clearly in fulfilment of prophecy, yet, the purposes of human betterment which is prompting the unions will be realized only as a result of the establishment of Christ's Kingdom. Zephaniah 3:8 shows clearly the gathering, but that the human bonds of selfishness will not hold, and that the humanly conceived social "earth" will be consumed by the "fire of God's jealousy."

But we will not fear, for just beyond will come a further manifestation of divine power in the affairs of men. Verse 9 of Zephaniah 3 declares that then God will turn to the people a "pure language." The Hebrew word here translated language is *saphah*, and is the same word used in the account quoted foregoing concerning the confusion of tongues by the Lord when the people attempted to build the Tower of Babel.

The basic meaning of the word is band or boundary, and when used in connection with the Tower of Babel incident, denotes the limitations that were then placed upon the people by the confusing of their tongues. When the Kingdom of Christ is established, all nations will again be circumscribed by God, not by the confusing of their own language, but by having turned to them a

pure *saphah*, or language.

Words, or language, are used in the Scriptures to symbolize the conveying of information or a message. Thus the Word of God, or the language of God, signifies the imparted knowledge of His plans for the children of men. Doubtless, as the educational program of the Kingdom progresses, all nations will learn to speak one language; but more important than this is the fact that the symbolic language that will be turned to them by God will not only acquaint the people with His glory, but also set the bounds of their worship, limiting all to the worship of the one true God, calling upon Him from every land—"with one consent."

Then the food problem will be solved, as well as all the other problems created by man's fall into sin and selfishness. No longer will it be necessary for anyone to eat bread by the sweat of his face until he returns to the dust. Indeed, no longer will it be necessary for anyone to return to the dust, for not only will the curse upon the earth, symbolized by thorns and thistles, be removed, but the penalty of death itself will be set aside as a result of the redemptive work of Christ Jesus and the establishment of His Kingdom. One of the functions of Christ's Kingdom will be to operate as a world-wide food administration,

the glorious and lasting results of which are prophetically described as follows:

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him.”—Revelation 22:1-3.

What a glorious promise! Those who have faith in the Bible know that when the Kingdom of Christ is established, and the promised “river of life” is flowing for the blessing of all mankind, no more food shortages will prevail. One of the Kingdom promises reads: “Then shall the earth yield her increase, and

God, even our God, shall bless us. God shall bless us, and all the ends of the earth shall fear Him.”—Psalm 67:6.

Another promise reads: “Thy Kingdom is an everlasting Kingdom, and Thy dominion endureth thruout all generations. The Lord upholdeth all that fall, and raiseth up all that be bowed down. The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.”—Psalm 145:13-16.

To satisfy the desire of all mankind along the lines of food, is a big order, yet this is what the Creator of the Universe has promised to do. But it shouldn't be difficult for Him, because He is the Creator of the food in the first place, and His wisdom and power can certainly cause the earth to produce plenty for all, and properly distribute it as well. In this should be our confidence.



“No place shall be in that new earth  
 For all that blights this universe;  
 No evil taint the second birth—  
 There shall be no more curse.  
 Ye broken-hearted, cease your moan;  
 The day of promise dawns for you;  
 For he who sits upon the throne  
 Says, ‘I will make all things new.’”



# The Christian Life

"Take up your cross and follow Me."

## THE ANOINTING OF THE SPIRIT

*"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."*—Isaiah 61:1-3.

**I**N OUR text, the word anointing is used in the sense of ordination. This symbolism is based upon the ancient custom of installing kings, priests and others into office thru the use of anointing oil which was ceremonially poured upon the head of the candidate—this being the official symbol of induction or designation to office.

The title "Messiah" in the Hebrew language, and "Christ" in the Greek, literally means "Anointed" or "the Anointed One." This title, applied to Jesus, conveys the fact that He was the one whom the Heavenly Father specially anointed or commissioned to carry out the divine plan for the redemption and restoration of the lost world. This

commission includes not only the work of making known the glad tidings of salvation, which Jesus so effectively did, but also the actual and blessed work of executing all of God's life-giving provisions for humanity, a work that will not be completed until the close of Christ's Millennial reign, but which, nevertheless, has its beginning now, thru the church.

In John 7: 33, 39, we read, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive.)" The Old Testament Scripture evidently referred to by Jesus is that of Isaiah 12: 3, which depicts the world of mankind during the Kingdom period drawing water from the wells of salvation.

Proverbs 18: 4 reads, "The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook." By a comparison of these Scriptures the thot is made plain that the indwelling of the Holy Spirit in the Christian life will manifest itself by an outpouring of the message of salvation now, and if faithful in so doing, participating in giving life to mankind during the times of restitution.

The Spirit's anointing, as outlined in our text, came first upon

Christ Jesus, the Head of the church which is His body. In our Lord's case we know exactly when this prophecy was fulfilled. It was when He came to John at Jordan to be baptized, and there presented Himself in sacrifice to God.

The divine acceptance of this sacrifice and its authorization for use in keeping with the divine plan was manifested by the impartation of the Holy Spirit. Jesus recognized that He had received a special anointing and unction from the Father. While the record indicates that even at the early age of twelve, Jesus was desirous of being about His Father's business, yet it is not recorded that He actually ministered in the things of God prior to His having received the Holy Spirit at Jordan.

This does not signify that Jesus was not interested in speaking kind words and doing kind acts before that time. As a perfect man He was in the image of God, and possessed the Spirit of God in the full measure possible for such an one. To the extent that the image of God has not been obliterated, even members of the fallen race naturally display a spirit of kindness and love. Certainly this was much more the case with the perfect man Jesus.

The anointing of the Spirit that was upon Christ Jesus con-

tinued with Him thruout His entire earthly ministry. The fulness, or completeness, of God's favor rested upon His every word and act. Thus God was manifested in and thru His flesh; for He was the perfect human representation of all the qualities of Jehovah's glorious character, His every perfect talent being energized by the anointing of the Spirit to render the divinely authorized service committed to Him.

John the Baptist referred to the divine anointing that came upon Jesus, saying, "And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true. For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him."—John 3:32-34.

These words indicate that the anointing of the Spirit is valid only for service that is in harmony with the divine plan—"For He whom God hath sent speaketh the words of God." How very true this was in the case of Jesus. The anointing of the Spirit which authorized Him to speak, at the same time enlightened His mind, enabling Him to set forth all the divine truths then due in the proper manner to accomplish God's purpose for that time.

#### CHURCH ALSO ANOINTED

In 1 Corinthians, 12th chapter, the apostle points out that all consecrated Christians are baptized by the same Holy Spirit into the one body of Christ, thus becoming a part of the Anointed One. Thus it is clear that the divine authorization for service as outlined in our text applies to the church as well as to Jesus, its Head. A study of Paul's lesson in 1 Corinthians 12, also reveals that the anointing of the Spirit has to do particularly with the activities of the Christ. The Holy Spirit begets to a new life; it witnesses for our encouragement; it leads in the way of sacrifice; but it anoints to serve—to work the works of God.

With the followers of Jesus, even as with the Master Himself, there goes with the anointing of the Spirit not only the divine authorization to speak and act for God, but also the necessary qualifications for such service. This is suggested in the words of the Apostle John as follows: "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."—1 John 2:27.

In the case of Jesus and the apostles, their anointing of the

Spirit was accompanied by a miraculous revealing of truth—an ability to understand the Word of God which had been already recorded in the Old Testament. But with the remainder of the body members this illumination of the mind is not miraculous, but comes thru a study of and full devotion to the written Word of God. The anointing in our case is not something that takes place apart from the Word of God, but is one of the blessed results of our sincere and unreserved study of that Word, in order that we may know God's will and obey it. It must be a sincerity, a devotion, however, that does not stop short of *full obedience* to the divine will, regardless of what the cost may be.

#### THE EXAMPLE OF JESUS

Near the beginning of Jesus' ministry He entered a synagogue in Nazareth on the Sabbath Day, and when asked to read the Scriptures, selected the prophecy of Isaiah 61:1-3 (our text), reading to the point which speaks of the "day of vengeance of our God." He then added that the passage was being fulfilled in their presence, meaning, of course, that He was the one to whom this foretold anointing of the Holy Spirit applied.—Luke 4:16-21.

Being perfect to start with, and having His mind miraculously illuminated, the manner in

which Jesus obeyed the commission of the Spirit is a perfect example for us, His body members, to follow. He was commissioned to "preach good tidings unto the meek," and He did this zealously and untiringly. As His body members, energized and authorized by the same anointing, we, too, are to be zealous in proclaiming good tidings to the meek.

We are not to force the message upon the rebellious or the indifferent, for these are to be dealt with by and by. The judgments of the Lord during the present great time of trouble upon all nations, and the individual judgments that will later come to the people when the Kingdom is fully established, will mellow and soften their hearts, and effectively prepare them to receive the blessings of divine grace then due.—Hebrews 4:7.

But for the present, the ambassadors of the Lord are to seek especially all those everywhere who manifest that they are feeling after the Lord, and are not satisfied with the things of the world, but rather long for better, nobler things. Such will manifest a teachable disposition, and the message of the Kingdom will be a genuine blessing to them.

#### THE BROKEN-HEARTED

The meek ones of Jesus' day, even as now, were doubtless pri-

marily those whose hearts had been broken and mellowed by the trials thru which they were passing. They who are proud of heart are an abomination, and to attempt to convert such would be like "casting pearls before swine." (Prov. 3: 32; 11: 20; 16: 5; Matt. 7: 6.) The broken-hearted, on the other hand, are glad to receive the comforting message of the truth. It is not possible, of course, for us to seek out individually those who are broken-hearted and witness only to such. The divine method is to sow beside all waters, and in God's providences the broken-hearted will hear and respond. (Isa. 32: 20.) Then it is our happy privilege to assist further in comforting them.

#### **LIBERTY TO THE CAPTIVES**

Another phase of the work in which the Christ is commissioned to engage is "to proclaim liberty to the captives, and the opening of the prison to them that are bound." The "captives" referred to are those held in bondage to sin and death. The actual release of all such captives will, of course, be accomplished by the Christ during the thousand years of the Kingdom reign. As a matter of fact, the fulness of all the work of God which the Christ is divinely authorized to execute will be reached only during that time. However, the work began with Jesus while He was in the

flesh, and the same is true with His church.

Yes, Jesus proclaimed liberty to the captives. He bore witness to the fact that the time was coming when all who are in their graves will hear His voice and come forth, and He accentuated the spoken word by awakening some few dead ones from the sleep of death as an illustration of the glorious liberty yet to come to all mankind.

The miraculous gifts of the Holy Spirit which enabled Jesus and the apostles to heal the sick and raise the dead no longer operate in the church, hence we, today, are limited to the use of the spoken and written Word. But if we are faithfully following the example of Jesus, we will delight to make every sacrifice possible in order that the glad tidings of a coming resurrection from the dead may be heralded far and wide.

#### **THE ACCEPTABLE TIME**

Jesus was also commissioned to proclaim "the acceptable year of the Lord." This expression denotes God's plan for the Gospel age, during which the "better sacrifices" of the redemptive program are acceptably offered. (2 Cor. 6: 2; Heb. 9: 23.) Jesus was the first to offer acceptable sacrifice, offering Himself for the sins of the whole world. His sacrifice provided the ransom, the merit of which makes justifica-

tion by faith available for the church, and when finally applied on the heavenly mercy seat, will make actual restitution to human perfection available for *all mankind*.

But the sacrificial work of the Christ was not finished in the offering of Jesus, for His body members are also invited to present their bodies "a living sacrifice," with the assurance that thru Christ, such sacrifice will be "holy and acceptable" to God.—Romans 12: 1.

In 2 Corinthians 6:1, 2, the apostle in referring to our partnership in this Messianic work says concerning it, "Now is the accepted time." The Scriptures show that this entire Gospel age is the acceptable time here referred to by Paul—that is, the time in which the sacrifices of both Jesus and His body members are acceptable in connection with God's program of reconciling a lost world to Himself.

And it is still our privilege, in obeying the commission of the Holy Spirit, to proclaim the acceptable year of the Lord. As long as members of the anointed company are on this side of the veil this phase of the divine plan continues, and it is the privilege of each one to minister the truths pertaining to the high calling, and the opportunities of sacrifice in connection therewith, to all who have a hearing ear. This

phase of the divine plan was definitely inaugurated for the church at Pentecost, and when the divine purpose connected therewith has been fully accomplished, it will be as definitely ended. It is not our prerogative to determine when the church is complete and the privileges of sacrifice are no more available for the consecrated.

#### THE DAY OF VENGEANCE

The entire message as given in our text is now due to be proclaimed. On the occasion when our Lord read this prophecy in the synagogue at Nazareth, He omitted the part pertaining to the "day of vengeance of our God." This part of the commission was not due to be proclaimed in Jesus' day, hence He could not have said concerning it, "This day is this Scripture fulfilled in your ears."—Luke 4: 17-21.

But today it is due time to proclaim the day of vengeance, for the manifestation of God's wrath is already upon a world on fire. It is now our privilege to emphasize the words of the prophet, "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloomi-

ness, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy."—Zephaniah 1: 14-18.

We are not commissioned to pronounce vengeance upon mankind, but merely to declare that the trouble already upon the nations is a manifestation of God's vengeance. The fact that our privilege of comforting all who mourn is so closely associated with the statement pertaining to the day of vengeance, implies that our message should primarily be one of comfort to those who are suffering as a result of the great time of trouble.

In Jesus' prophecy pertaining to the time of His second presence, He said that all the tribes of the earth would mourn because of Him. We are now witnessing the beginning of this time of mourning, and it is our privilege to comfort the mourners who have an ear to hear and hearts to accept the glorious

message of the Kingdom in advance of its inauguration and establishment.

The children of God, who have learned the true source of comfort, are the only ones properly qualified to be real comforters, in the Scriptural sense. These have had their own hearts bound up and healed by the Great Physician, and hence they know where to direct longing hearts needing the balm which only God can give.—2 Corinthians 1: 3, 4.

#### MOURNERS IN ZION

Another part of the divine commission omitted by Jesus in His reading of the prophecy is that which speaks of comforting the mourners in Zion. This is a work that the saints of today, who have been enlightened and blessed with the message of present truth, are eminently qualified to do. Many of us were mourners in Zion before this refreshing message came to us—mourning because of the confusion and worldiness and death that prevailed in the nominal systems wherein we were bound.

In recent years particularly, many have been exceedingly distressed by conditions of error and sectarian bondage in the most modern of Babylonish sects. Many thus have been mourners indeed, but as the refreshing message of the truth once enjoyed is again heard and acted upon, how great is the rejoicing!

And what a wondrous privilege is ours today—we who are free—to comfort the remaining mourning ones in Zion.

Our message of comfort to all such mourners should be such as will help them lay hold more firmly upon the exceeding great and precious promises of the Lord. These promises, being ratified by the blood of Christ, assure His consecrated followers who have been “called out of darkness into His marvelous light” that they are indeed “trees of righteousness, the planting of the Lord, that He might be glorified.”—Isaiah 61:3.

#### QUENCH NOT THE SPIRIT

In 1 Thessalonians 5:19, Paul exhorts us to “quench not the Spirit.” The term “quench,” as applied to the Holy Spirit, is but another figurative way of illustrating still further the work of the Holy Spirit in the life of the Christian. It is a symbol that is associated with the thought of the illuminating power of the Holy Spirit. All down thru the Gospel age the church has been the light of the world, because the Holy Spirit has shined thru its members. Jesus, knowing that His faithful followers would, like Himself, obey the divine commission of the Spirit’s anointing, said of such, “Ye are the light of the world.”—Matthew 5:14.

As there are various ways by which a light may be extin-

guished, so there are different means by which the Holy Spirit may be quenched in us. A light will go out if the supply of oil or gas, or oxygen, upon which it depends, is shut off. It will also go out if something is placed over the light to extinguish it. So it is with us. The light of the Holy Spirit will die out if not replenished, or it may be quenched by contact with outside influences which, like a bushel, prevent it from burning as brightly as it should.

In order to have the Holy Spirit in large measure, we must keep near to the Lord. This means that if we neglect the privilege of prayer or study of the Scriptures, or of fellowship with others of like precious faith, the illumination of the Spirit will grow dim.

On the other hand, it will become brighter in proportion to our realization of our own imperfections, and to our degree of consecration to the Lord. We manifest our consecration by the zeal with which we study His will, and with which we practice that will in the affairs of life.

The world, the flesh and the devil are all in opposition to the light of the Holy Spirit. To whatever extent they are brought into contact with the light, to that extent they tend to smother it. If the spirit of worldliness comes into our hearts, it will

extinguish the Holy Spirit. Likewise, the spirit of selfishness or thoughtlessness will cause the light to grow dim, and finally to die out.

Weariness in well-doing will produce the same result. Indulging in selfish pleasures of the flesh will also tend to quench the Spirit. Sinful pleasures, of course, should be shunned by every Christian, but there are pleasures which are not sinful, yet, nevertheless, if permitted to interfere with our service of God, would tend to quench the Spirit if we indulge in them.

The Apostle Paul exhorts the church not to forget the assembling of themselves together. (Heb. 10: 25.) Where assembling is not possible, the Lord makes up for the lack in some other way, but where it is possible and then neglected, a quenching of the Spirit is sure to be the result. Those who have this opportunity for fellowship and who do not appreciate it are certain sooner or later to find themselves in a very unsatisfactory spiritual condition. In such cases the light is not burning brightly, else that one would delight to be with fellow-pilgrims in the same narrow way.

Let us, dear brethren, avoid all things that in any way may tend to quench the Spirit. A flame might be revived, of course, even after being largely extinguished,

but we are not to presume on the Lord's grace along this line. So we should ever be on guard lest we allow anything to dim or extinguish our love for the Lord, for the truth, or for holiness and Christ-likeness, which are the manifestations of the indwelling Spirit of God.

#### GRIEVE NOT THE SPIRIT

Ephesians 4:30 is an admonition that we "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." This should not be construed to mean that the Holy Spirit is a person which can be made sorrowful by our lack of faithfulness. The truth is, rather, that the Holy Spirit may not have the full influence in our lives that it should, if we wilfully oppose that influence. It is an important exhortation, therefore, symbolically teaching that we should do nothing in violation of our covenant of sacrifice; nothing to cause grief to our new Spirit-begotten minds; nothing to smite our conscience thru dereliction of duty.

In plain terms, this admonition means simply that our hearts and minds should be ever alert to the leadings and inspirational influences of God's Spirit as they reach us thru the Word of God. We should be quick to hear the instructions of God's Word, and zealous to obey. It is thus that the mind of God in us will be-

come more and more the dominating influence of our lives, assuring us of our seal of divine sonship.

How wonderful, then, is the work of God's Spirit in the Christian life! Let us all, who have covenanted to follow in the

footsteps of Jesus, seek daily to be more and more emptied of self, that we may be filled more with God's Spirit, and thus be like Him, and like His beloved Son, in whose footsteps, by His grace, we are endeavoring to walk.



## CHRIST WITHIN

**A** LIVING Christ, of wondrous birth,  
Who trod the dreary paths of earth,  
Shedding abroad His holy light  
Thru the deep gloom of sin's dark night.

A *dying Christ*, whose precious blood  
Seals the poor sinner's peace with God;  
And fills the soul with fullest love,  
Like to the joy prepared above.

A *Christ ascended*—all is done,  
A world redeemed, a victory won.  
With angel hosts, a glorious throng,  
We'll sing with joy salvation's song.

A *living Christ* our spirits need,  
A *loving Christ* our souls to feed;  
A *dying Christ*, our ransom He,  
A *risen Christ*, to set us free.

This, too, our need—a *Christ within*,  
A life with God, afar from sin,  
A Christ whose love our hearts shall fill,  
And quite subdue our wayward will.

*Poems of Dawn.*

## God Is Able

*"Our God whom we serve is able to deliver us."*

—Daniel 3:17.

FROM the time the Lord said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed," His true people have been subject to attack by those under the leadership and selfish influence of the devil. (Gen. 3:15.) God has not prevented these attacks but has always been a "very present help" to enable His faithful servants to bear them.—Psalm 46:1; 1 Corinthians 10:13.

It was so in the case of the three Hebrews, Shadrach, Meshach, and Abednego. They were called upon to decide between worshiping the true God and doing homage to the image set up by Nebuchadnezzar. The penalty for disobeying the king's decree was death in a fiery furnace. These three stalwarts of the Lord knew that God was able to deliver them if it were His will.

"Our God," they said, "is able to deliver us." On this great fact their faith rested. Whether He would or not was something they were willing to leave in His hands. The important thing with them was that their God was "able." They knew Him so well, and had such boundless confidence in Him that they were satisfied whatever He decided to do would be for their best, eternal welfare.

The example of the three Hebrew children will mean much to us if we, like they, have full confidence in "our God." Today, even as then, there are many gods,

or idols, which demand our time, attention, and worship.

It may be possible to escape the fiery trials which envelop those who are led by the Spirit of the true God—for His Spirit leads in the way of sacrifice and death. But, if we know "our God" as we should, we will not be tempted to draw aside from the path of sacrifice, but will continue on, regardless of what the cost may be.

Like the three Hebrews, we, too, can say that our God is "able." He is able to deliver, and will deliver, even tho the deliverance is by way of the fiery furnace. There is, of course, to be a final deliverance when the rebuke of God's people will be taken away from off the face of the whole earth forever. (Isa. 25:8.) Deliverance that now comes in every time of need, however, is not necessarily escape from trials, but divine help to bear them.

The three Hebrews were cast into the fiery furnace. Their God did not prevent that, but the fire didn't hurt them. A divine messenger—like unto the son of God—appeared in the furnace with them, and they were not burned by the flames. God is dealing with us as "new creatures" in Christ. The fiery trials which try us may burn the flesh, but "our God" will help us bear the pain, and as new creatures we will be strengthened by trial, and eventually perfected and delivered, if we remain faithful unto death.—Revelation 2:10.

## THE NEW HOME IN CANAAN

*"Thou shalt bless the Lord thy God for the good land which He hath given thee."—Deut. 8:10.*

**A**FTER the forty years' sojourn of Israel in the wilderness they were now again on the borders of the promised land and about to enter it. All the rebellious adult generation had died. Only Joshua and Caleb and Moses remained; and even Moses, tho faithful and loyal to God to the highest degree, could not enter the land of promise, because in presumptuously and without authority smiting a second time the rock whence flowed the water of life, instead of merely speaking to the rock as he was directed, he committed a sin which typified the sin unto death. The rock represented Christ who was smitten once for the world's benefit; but those who would crucify the Son of God afresh and again put Him to an open shame shall not enter into the Canaan of the heavenly rest. Moses did not really commit that sin, but his presumptuous act being a type of it, he could not enter into Canaan, but must die in the wilderness, tho he had come to the very borders and in sight of the goodly heritage.

How solemn this lesson to the church for whose instruction those types were made! Yes, we may come even to the borders of

the glorious inheritance of the saints; and not only so, but we may also lead others there, and yet ourselves be castaways and die the second death, if we cease to recognize the one all-sufficient sacrifice of Christ our Redeemer and Life-giver.

Probably Moses knew nothing of the typical significance of the penalty of his rash act; but without a word of complaint he accepted the chastening of the Lord and made diligent haste to accomplish the work of the Lord for Israel before he should lie down to rest. There is a touching sweetness as well as a grandeur of nobility in the devotion of Moses to the Lord and to his work for Israel. When God bade him make ready to ascend the Mount to view the promised land and there to lie down and die alone, apart from all he had loved and labored for so long, Moses' only reply was an expression of deep concern for Israel—"And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, . . . that the congregation of the Lord be not as sheep which have no shepherd." (Num. 27:12-17.) And God regarded his request

and appointed Joshua to succeed His beloved servant Moses.

Then Moses diligently applied himself to the completion of his work, giving his fatherly counsel to his beloved people in whose interests he had sacrificed every earthly good and for whom he had endured hardness—incessant toil and care and privation and reproach and weariness and vexation of spirit for forty eventful years. How tender and wise his counsel! In it all there is no vaunting of self, no boasting of his own faithfulness; but there are strong and earnest words of exhortation, encouragement, instruction and advice, the account of which we read in the entire Book of Deuteronomy.

If we read these memorable words so full of wisdom and counsel, forgetful of their import to the church also, the antitypes of fleshly Israel, and merely as items of Jewish history, we miss discerning the very object of their record. "They are written for our admonition upon whom the ends of the world [the present evil world] are come." (1 Cor. 10:11.) Consider a few of these comforting thots in the light in which they shine to us, the spiritual antitypical Israel of God, to whom the promises and exhortations spoken directly to fleshly Israel apply in a wider and fuller sense.

Deuteronomy 4:23, 24, 30-40:

"Take heed unto yourselves lest ye forget the covenant of the Lord your God; . . . for the Lord thy God is a consuming fire, even a jealous God. [See also Heb. 12:29; 10:31.] If thou turn to the Lord thy God, and shalt be obedient unto His voice, . . . He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them [the Abrahamic Covenant, of which the Gospel church, as the spiritual seed of Abraham, are the chief inheritors.—Rom. 9:8; Gal. 3:29.] For ask now of the days that are past, . . . since the day that God created man upon the earth, and ask from one side of heaven unto the other, whether there hath been any such thing as this great thing is [which God hath done for His spiritual Israel], or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire [out of the glorious manifestations of His adorable presence with the church] as thou hast heard, and live? Or hath God assayed to go and take Him a nation from the midst of another nation by proofs, by signs, and by wonders, and by war, and by a mighty hand and a stretched-out arm, and by great terrors like all that the Lord your God did for you in Egypt before your eyes? [While in those days no wonders were

greater than those wrought on behalf of fleshly Israel, they are eclipsed by the greater wonders wrought on behalf of spiritual Israel in their emancipation from the bondage of sin, and in their wonderful leading thru all their wilderness way, beset as they have been by foes without and within, hotly pursued by Satan and tempted, tried and persecuted as they have been. What a miracle of grace is every child of God!]"

The text of this lesson is an exhortation to love and loyalty and obedience to God, and to steadfastness in His service. Let us ponder its propositions carefully, and let them sink deep into our hearts.

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with thy might." It is not a mere passing sentiment of appreciation that the Lord desires of us: it is all-absorbing love that He desires—a love which delights in God, meditates upon His law and strives patiently, and at the cost of any sacrifice to please Him. Such love is not natural to us: we must strive for it, pray for it and daily and hourly cultivate it.

Thru Moses the Lord indicates how we should endeavor to cultivate this love. It is by meditating upon His just and holy

law, His precepts and instructions which manifest to us the glory of His character. Hear Him: "And these words, which I command thee this day, shall be *in thine heart*, and thou shalt *teach them diligently* unto thy children, and shalt *talk of them when thou sittest in thine house*, and when thou *walkest by the way*, and when thou *liest down*, and when thou *riseth up*. And thou shalt bind them for a sign *upon thy hand*, and they shall be as frontlets *between thine eyes*. And thou shalt write them *upon the posts of thy house*, and *on thy gates*."

The Christian who abandons the daily reading of the Word of God and meditation upon its precepts is not a growing Christian. The precepts and promises of God are very rich; but they have no sweetness to the soul that does not keep them ever fresh before the mind and delight himself in them, and shape all his course in life in strict adherence to the principles therein set forth. Let us say with the Psalmist: "With *my whole heart* have I sought Thee [Lord], O let me not wander from Thy commandments. Thy Word have I hid in my heart, that I may not sin against Thee."—Psalm 119:10, 11.

Then let us weigh well the counsel of verses 10-12, as the principle applies to us with

double force. "And it shall be when the Lord thy God shall have brought thee into the land which He sware unto thy fathers, . . . to give thee great and goodly cities which thou builded not, and houses full of all things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees which thou plantest not; when thou shalt have eaten and be full; *then beware lest thou forget the Lord* which brought thee forth out of the land of Egypt, from the house of bondage." Beloved, shall the goodness of God ever cause us ungratefully to forget Him? Many indeed are the forgetful recipients of His favors. How much of the divine bounty in spiritual things has been ac-

corded to the children of God; yet even these blessings misused may be turned into a curse. The light misused may turn to darkness, and then, how great is that darkness! (Matt. 6:23.) If to serve the flesh we make merchandise of the truth received, ere long that inestimable blessing becomes our accuser before God and we are borne out of the light into the outer darkness. And those who thus go after other gods which their own perverse wills set up are liable to the penalty of verse 15 which, in its application to the reprobates from spiritual Israel, corresponds to the faithful warnings of the Apostle Paul in Hebrews 6:4-8 and 10:26-31.

—REPRINTS, page 1849.



*O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless His name; shew forth His salvation from day to day. Declare His glory among the heathen, His wonders among the people. For the Lord is great, and greatly to be praised: He is to be feared above all gods. . . . Give unto the Lord the glory due unto His name: bring an offering, and come into His courts. O worship the Lord in the beauty of holiness: fear before Him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: He shall judge the people righteously. . . . Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice Before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth.*

—David.

## Christians Can't Lose, If—

*"And we know that all things work together for good to them that love God, to them who are the called according to His purpose."—Romans 8:28.*

**THOSE** who courageously strive for a certain goal in life try, philosophically, to make the best of mishaps and disappointments. In most instances, however, their optimism turns out to be wishful thinking, for the whole human race is handicapped by the curse of sin and death, hence there is little certainty with respect to any of life's experiences.

But with the Christian it is different. His optimism is founded upon knowledge—"we know that all things work together for good." We know this because God has promised that it shall be so, and we have confidence in God's promises, not one of which has ever failed.

Our confidence is in the fact that all things "work together" for good—not that our experiences are in themselves pleasant or good. Paul himself, who gives us this blessed assurance, was put in prison, stoned, beaten and maligned. He suffered want and hardships. But he knew that all these experiences "worked together" for good. In their divine blending was provided a portion which was the very best for him as a new creature in Christ. So it is with us.

But this wonderful guarantee of divine overruling is merely for those who "love the Lord," and who are the "called according to His purpose." If we really love the Lord, we will desire to know

and to do His will. And if we fully submit our wills to the doing of His will, it will mean that we are of those called to participate in His purpose. This is the "high calling of God in Christ Jesus." (Phil. 3:14.) In Hebrews 3:1 it is spoken of as the "heavenly calling." It is a call to give up earthly hopes, aims and ambitions, and to set our affections on things above.—Colossians 3:1-4.

The purpose of the calling is that those who attain to it may live and reign with Christ in His future Kingdom which is to bless all the families of the earth. As the calling implies the giving up of all things earthly, including life itself, we should not expect that all things will work together for our good along material lines. But God knows how to convert our earthly losses into heavenly gain; and He will do this if we continue to humble ourselves under His mighty hand.

And while we permit God to work in us and for us, may our faith lay hold so firmly upon His promises that we can say with Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8:38, 39.

## MINISTERING SPIRITS

*“And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. . . . Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”*

—Hebrews 1:7, 14.

**O**UR text indicates that our Heavenly Father, in caring for our needs as His children, uses heavenly messengers, or angels, who are sent forth under general direction from His throne. Each of these is invested with adequate power to perform the task appointed, that task being especially to instruct, deliver, guide, and bless the people of God in their happy, yet hazardous pilgrimage along the narrow way.

Man was created a little lower in nature than the angels, yet they have always been interested in man, hence are enthusiastic and happy co-workers with God in all things pertaining to His plan as it relates to the human race. Described in Job 38:7 as the sons of God, they are said to have shouted for joy when this earthly domain was created.

Their continued interest in the human family is reflected in their keen desire to understand the writings of the Old Testament which reveal the divine purpose of redemption thru Christ. The apostle says that the angels desired to look into

these things, but were not permitted to do so.—1 Peter 1:12; Revelation 5:1-7.

While the angels have not been honored with so deep an insight into the divine plan for human redemption as have the footstep followers of Jesus, nor been called to the high position in that plan of joint-heirs with Him in His Kingdom, yet they gladly serve in the more humble capacity of helpers to the future royal family of heaven.

Jesus, in sounding the warning to those who might think to oppose His followers, mentioned the protection afforded them by these spirit messengers, saying, “In heaven their angels do always behold the face of My Father which is in heaven.” (Matt. 18:10.) Of Himself the Master said that He could ask the Father and He would be given more than twelve legions of angels for His protection.—Matthew 26:53.

The holy angels are spoken of in the Scriptures in terms which imply that their power would baffle all human conception. A single one of them was said to

have struck down 185,000 Assyrians in one night.—2 Chronicles 32: 21; 2 Kings 19: 35; Isaiah 37: 36, 37.

#### ANGELIC MINISTRIES IN OLD TESTAMENT TIMES

As already indicated, the angels served as God's ministers in Old Testament times, even as they are the invisible guardians of the church now. The Old Testament is replete with narrations of the presence and power of these ministering angels. Frequently when the Lord spoke to His servants, an angel was the instrument used to produce the audible voice, the angel being commissioned to speak in Jehovah's name. In Hebrews 2: 2, we are informed that "the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward."

The earliest mention of angelic intervention explicitly stated to be such is in the case of Hagar, who had been banished from Abraham's household. Out in the desert, with bread and water exhausted, she sat apart and watched her starving child, and wept bitterly. We are told that an angel called to her out of heaven and said:

"What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will

make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink."—Genesis 21: 17-19.

Aside from God's personal interest in Hagar and her child, Ishmael, He used them as types, or illustrations of fleshly Israel and His dealings with them under the Law Covenant. As an angel ministered to typical Hagar and Ishmael, so God's dealing with the Israelites in connection with the law is said to be by means of angels thru Moses the mediator.—Galatians 3: 19; 4: 24-31.

#### ABRAHAM ENTERTAINS ANGELS

Then, too, we remember when Abraham was sitting during the noontide heat beneath the shade of his sheltering tent, suddenly he was startled by the abrupt approach of three unusual strangers. Apparently there was a display of royalty in their demeanor, their bearing, because Abraham bowed himself to the ground before them, offering his hospitality.—Genesis 18: 1-8.

These strangers were materialized angelic messengers, sent to Abraham by God, and charged with the commission of conveying a most important message to him—a reaffirmation of the divine promise that Sarah was to bear him a son. While visiting Abraham, these angelic messen-

gers also announced a catastrophe of the greatest import for that time, the impending destruction of Sodom and Gomorrah.

Neither Abraham nor perhaps the angels who had spoken to him realized the full import of the promise concerning the seed thru which all the families of the earth were to be blessed. Probably they were not fully informed concerning the seed as being that of Christ and His church, the royal family or nation of this Gospel Age, developed thru faith, and under the influence of the Holy Spirit. But it was a happy privilege for the angels, and a blessed experience for Abraham and Sarah to have even this limited share in the outworking of the divine promises.

Later, when Abraham is raised from the dead, and the plan of God is unfolded to him—as by then it will also doubtless be to the angels who visited him on that memorable occasion—he will then know who constitutes the real seed of promise. They will also know that the seed will spread its influence thruout the the earth for the blessing of all people.

The message brought to Abraham and Sarah on this occasion was one that must have been difficult to believe, but in due time, tho seemingly contrary to

science and all natural laws, that strange angelic announcement was fulfilled. Never has a holy angel gone forth from the presence of the Most High to any nation, people, or person, with false or uncertain tidings. The word spoken by the *holy* angels is the utterance of the divine will, and therefore dependable. Tho thrones and dominions and principalities and powers conspire to thwart the accomplishment of the divine will, the power of the Almighty God stands back of every message He sends by the ministering spirits of heaven, and those messages have already been recorded for our particular benefit.—1 Corinthians 10:11; Romans 15:4.

The most important message the angels had for Abraham was that pertaining to the promised seed, and the blessing that was to come thru that seed. Just so, the most important part of God's message to us today is still the fact of that seed, and the coming Kingdom blessings of all mankind thru the seed.

The angels also told Abraham of the coming destruction of Sodom and Gomorrah; and even so the Lord, thru His Word, has informed us of the destruction of Satan's world. This knowledge in itself would be of little value were it not that we know also that there is to follow the "new heavens and a new earth, where-

in dwelleth righteousness."—2 Peter 3:13.

#### ANGELS MINISTER TO DANIEL

The inspired prophecy of Daniel is both interesting and important in view of its remarkable delineation of events fulfilled and to be fulfilled. His predictions run to the culmination of the "time of the end" of this age, and tell also of the Messianic Kingdom which is to be the administrative power in the affairs of men thruout the new age now dawning. He foretells the first advent of the Messiah and of His sacrificial death—"cut off, but not for Himself." (Dan. 9:24-27.) His prophecy also points out the return of Christ to this earth at His second advent, the reviving of the dead, the destruction of evil, and the establishment of a universal reign of righteousness on the ruins of the present imperfect governments of men.—Daniel 12; 2:44.

Much of Daniel's prophecy came to him directly from the lips of an angel. The key which unlocked for him the mystery of unseen future eras was furnished to the prophet in that manner. The angel Gabriel was the authority for much that Daniel predicted, a great deal of which is even now being fulfilled.—Daniel 9:3, 20-23; 10:9—12:13.

Daniel was a captive in a foreign land when he wrote his prophecy, but he was true to his

people and to the God of his fathers. He resisted the fascinations and corruptions of Babylon's court life with which he was surrounded and challenged the admiration of his enemies by his purity and integrity. But more important is the fact that God honored him as one of His special servants and prophets.

Daniel's intelligence, under divine providence, resulted in a rapid advancement at the court of Darius. The favors bestowed upon him by King Darius awakened cruel jealousy in the hearts of other officials, out of which there developed a wicked plot against Daniel, the servant of God. He was ordered cast into a den of lions. Then occurred a miracle most stupendous! He was not destroyed by the lions! What strange power surrounded him? Let us see.

The king, who had himself been inveigled unwittingly into the plot to destroy Daniel, came to the lions' den the next morning, hoping that the prophet's God had protected him. Upon inquiry, he found that indeed, his hope had been justified, that his trusted servant was still alive. We quote Daniel's explanation of what had occurred: "My God hath sent His angel and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before

thee, O king have I done no hurt."—Daniel 6:22.

Thus was effected a deliverance of Daniel from the attacks of literal lions. Christians also are subjected to attacks likened unto that of lions. Peter says, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8.) But, as with Daniel, so with Christians, "the angel of the Lord encampeth round about them," and they are delivered, not physically, but as new creatures in Christ Jesus.—Psa. 34:7.

#### PREPARING THE WAY FOR MESSIAH

We next recall the good priest Zacharias, the father of John the Baptist, and how he was overcome with fear at the presence of a shining visitor who was none other than the angel Gabriel. Gabriel soothed the alarm of the priest with words which filled his heart both with amazement and delight: "Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John."—Luke 1:13-19.

Both Zacharias and his wife were "well stricken in years," so it was hard to believe the joyous tidings that Gabriel had brought, even tho they had come from the lips of an angel. (Luke 1:7.) It was but natural, therefore, that he should inquire, "Whereby shall I know this? . . .

And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed." In keeping with this, the priest's lips were sealed, and he remained speechless, even as the angel had said.

#### THE ANNUNCIATION

The announcement of the Savior's birth was also made by an angel, and when He was born the glorious tidings of His birth as the world's Savior—the most wondrous song ever heard by mortal ears—came from angelic lips.—Luke 1:26, 27; 2:8-15.

Later, Joseph was told by an angel to "Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word." (Matt. 2:13.) Joseph obeyed, following the angel's warning and escaped from the jealous power of Herod. What a precious life was thus delivered from peril! How highly did God thus honor and wondrously use His angelic servants.

And this angelic guardianship over Jesus continued, for, when Herod was dead, Joseph and Mary were again instructed in vision by an angel to return to their own land, and when doubtful about the rule of Herod's

successor were given further counsel and direction. (Matt. 2: 19-23.) Thus did the holy angels keep constant watch over the precious life of the world's coming Redeemer.

There is little doubt but what the angels of heaven continued to be the bodyguards, the swift and powerful servants of the Master. Thruout His entire earthly career it was their privilege to attend Him day and night. They were His unseen helpers at every step of the way.

#### MINISTERING TO THE SAINTS

The same bright, holy, powerful, beings who attended the Savior all thru His earthly career are also ministering spirits to the saints. Just as they helped Him in all His trials and sufferings, they are now in just as constant attendance over all His saints, and irrespective of their needs, are competent to guard their steps from danger, and to deliver them from the "snare of the fowler." (Psa. 91.) And how much we need to be defended against the assaults of demons and other enemies of the new creature which unitedly are endeavoring in every way to defeat us who are the soldiers of Jesus Christ.

The ministry of the angels is in the realm of the supernatural. God is above nature, and the angels are His mighty messengers. While God does not perform His work contrary to the laws of na-

ture, except when necessary, yet what we call natural law is never an obstruction to the accomplishment of His will as committed into the hands of His angelic ministers. No place can be so dismal, no cavern so deep and dark, no fortress so strongly guarded, that they cannot find quick and easy access; if a child of God be there.

Yes, angelic power, under divine commission, is superior to all physical laws, as evidenced by the miraculous deliverance of the Apostle Peter. His chains fell off and the huge iron gates of that ancient prison opened at the angel's behest—opened without being touched by the hand of man.

The ministrations of the angels are equally efficient on land, on the sea, or in the air. They can speak from the skies, feed a disconsolate prophet in the wilderness, and pluck a foundering ship from a tempest in mid-ocean. Wherever God's people are, angels are present to care for them.

#### THE ENCAMPMENT OF ANGELS

Psalm 34: 7 reads, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." This pictorial language suggests that our guardian angels do not appear simply on occasions of great and dire peril, but that they *tent* on the field, as it were. This suggests that they are never absent,

but always on duty, full-armed and vigilant. Symbolically speaking, they pitch their tents close round all the followers of the Master, and spread over their "defenseless heads" their shields of invincible skill and power.

Let us remember, however, that while God always works thru such instrumentalities as may serve His purposes best, and always will, still it is God Himself who does the work. Whatever help we have from angels or men is as really the help of God as tho He personally were to put forth His mighty arm and work directly for us.

But in all ages He has used the ministry both of angels and

men. Even in these dark and evil days, God's angels still guard the followers of the Master, so that neither evil men nor devils are able to separate them from the love of God. Tenderly they wait and watch, and spread their unseen shields over the weakest followers of the Lamb of God.

Nor will their sleepless vigil fail us day or night, till the last one of those who are running for the prize of the "high calling in Christ Jesus" is safely escorted to his place in the heavenly phase of Christ's Kingdom, and is ready to join with the Master in extending God's blessings to all the families of the earth.

## MY SACRIFICE

LAI<sup>d</sup> on Thine altar, O my Lord Divine,  
 Accept this gift today, for Jesus' sake.  
 I have no jewels to adorn Thy shrine,  
 Nor any world-famed sacrifice to make;  
 But here I bring, within my trembling hand,  
 This will of mine—a thing that seemeth small;  
 And Thou alone, O Lord, canst understand  
 How, when I yield Thee this, I yield mine all.

\* \* \*

Take it, O Father, ere my courage fail;  
 And merge it so in Thine own will that I  
 May never have a wish to take it back;  
 When heart and courage fail, to Thee I'd fly.  
 So change, so purify, so like Thine own,  
 Make Thou my will, so graced with love Divine,  
 I may not know or feel it as mine own,  
 But recognize my will as one with Thine.

## Christian Abstinence

*"Abstain from every form of evil."*—1 Thessalonians 5:22. (Revised Version.)

THE King James translation of this text gives us the word "appearance" instead of "form," as in the Revised Version. The Revised Version translation is the better one, for there are many things which may appear evil to others which are not actually evil. In some cases it is proper that the viewpoints of others in matters of this kind be given consideration in regulating Christian conduct.

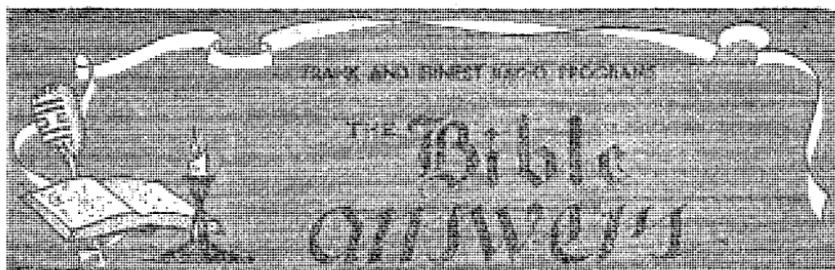
For example, Paul explains that while he could eat meat which had been offered to idols, yet, if by doing so he would cause a weak brother to stumble, he would eat no meat as long as the world endured. (1 Cor. 8.) In this case Paul was avoiding that which appeared evil to some, although it was not actually evil. There are many ways in which Christians can thus watch their conduct with the view of not being an injury to fellow Christians. From this standpoint it is proper to avoid even the "appearance" of evil.

But in other respects it would be wrong for a Christian to avoid something simply because it appeared evil to others. To some, it may appear evil to spend time, strength and money to publish the truth concerning the condition of the dead, that the wages of sin is death and not eternal torment. To some, it is a terrible crime to publish the true Gospel of the Kingdom thru which is held out a hope of life for all mankind. That is

teaching a "second chance" and is wrong in the minds of some. Surely we should not abstain from doing these things which the Lord wants us to do simply because to some they appear evil.

Jesus went about doing good, yet His works were made to appear evil, but He continued on faithfully until His obedience to the Heavenly Father resulted in His death. So we, too, as His followers, should be bold and untiring in the doing of the Father's will. We are to be a people who are "zealous of good works." (Titus 2:14.) Our works, like those of the Master, will appear evil to those who walk in darkness, and will be thus spoken of, but this should not deter us in the least.

And we should just as zealously avoid every form of actual evil, that is, evil according to the standards of God's Word. The verse preceding our text admonishes us to "prove all things," and to "hold fast that which is good." We are to discern between the evil and the good in the light of God's Word. When the evil is discerned it must be cast aside; and in discerning the good, let us hold to it and govern our lives by it. Thus will we find favor in the sight of the Lord, and in the sight of those who are in harmony with the Lord. Thus will we be heeding Paul's admonition of "giving no offense in anything, that the ministry be not blamed."—2 Corinthians 6:3.



## Divine Healing to be Universal

**QUESTION:** Does the Bible teach divine healing?

**ANSWER:** Yes, the Bible does teach divine healing. Jesus, as well as the apostles, practiced divine healing. One of the most outstanding miracles of healing recorded in the Bible was performed by the Apostle Peter shortly after Pentecost. The apostle, by the use of divine power, healed a man who had been lame from the time of his birth. Then, using this miracle as an illustration of what God had promised on behalf of all mankind, the apostle explained that following the second advent of Christ there will be "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." —Acts 3:19-21.

Restitution means restoration, and just as this one man had been restored to health, so the apostle's lesson is that there will come a time of universal divine healing.

However, this program of universal divine healing is still for the future, when the Kingdom of Christ is operating upon the earth. The disciples of Christ are now invited to follow in His steps, which lead to sacrifice and even unto

death. They are invited to suffer and die with Him, in order that they may live and reign with Him. No promises of material blessings are made to those who follow in the footsteps of Jesus. They are not to expect, therefore, that God will heal them of their diseases in a miraculous way.

It will be following the second coming of Christ and the establishment of His Kingdom that all the wonderful promises of divine healing will be fulfilled. It will be then that all the blind eyes shall be opened, as we read in Isaiah 35:5. It will be then that all the deaf ears will be unstopped, as we read in the same passage. It will be then that all the lame men shall leap as an hart, as we read in Isaiah 35:6.

The greatest proof that God's world-wide program of divine healing has not yet been inaugurated is the fact that the people are not being healed, but when God's due time comes for bestowing the blessings of life thruout all the world, all believers will be healed—healed so completely that sickness, and even death itself, will be no more.

It is true that when Jesus sent His disciples into the ministry, He

commissioned them not only to preach the Kingdom of God, but to heal the sick. (Luke 9:2; 10:9.) Some have argued that inasmuch as Christians are supposed to copy the example of Jesus, and as He healed the sick, so Christians should now heal the sick. But we must remember that Jesus also raised the dead, so if the fact that He healed the sick means that Christians today should heal the sick, it would also mean that Christians today should be able to raise the dead. We know that no such claims as this are being made by any one.

The divine program of miracles, as carried on by Jesus and His apostles, was limited to the days of the early church, and was intended by God to establish confidence in the message of the Kingdom which then was such a new thing in the world. The miracles thus performed were illustrative of the world-wide miracles of healing yet to be performed on behalf of all mankind. Concerning the first miracle Jesus performed, we read, "This beginning of miracles did Jesus, and manifested forth His glory."

It is true, of course, that God has the power to heal the sick today if He wishes to do so—to heal Christians of their physical diseases if that be His will for them. It may be that on occasions where divine wisdom sees the need for it, miracle-working power will be used on behalf of the followers of Jesus even now.

As a matter of fact, however, in the days of the apostles, Christians were not as a rule healed. Some of those who had their diseases

healed may afterwards have become Christians, but the work of healing in the days of the early church was practiced on behalf of non-Christians rather than on the followers of the Master.

Paul believed that he could serve the Lord better if his physical handicap of partial blindness, which he called a thorn in the flesh, could be removed. He prayed earnestly about it, not only once, but three times, only to receive "No" as God's answer, together with the assurance that divine grace would compensate for his physical disability. When Timothy, one of Paul's converts, was stricken with indigestion, the apostle did not ask God to heal him miraculously, but sent word to Timothy to take a little wine for his stomach's sake.—2 Corinthians 12:7; 1 Timothy 5:23.

In John 14:12 we read, "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father." Some have used this text to prove that Christians should be able to perform miracles of healing at the present time. It should be noticed, however, that Jesus not only here says that His followers will be able to perform the works that He performed, but greater works than these. As already noted, Jesus even raised the dead, and certainly Christians are not now able to perform greater works than that.

To understand how Christians will be able to perform greater works than Jesus did during the time of His earthly ministry, it is necessary to remember that those

# BROADCAST

(SUNDAYS UNLESS OTHERWISE NOTED)

## EASTERN TIME

whom He restored to health and those whom He raised from the dead received only temporary benefit. Those whom He raised went back into death again. Those whom He cured later sickened and died. The followers of Jesus, however, will be able to perform greater works than these in the sense that they will be able to heal people permanently, and those raised from the dead thru their co-operation with Christ during the time of Christ's Kingdom, will never need to die again if they obey the laws of that Kingdom.

This is the work to be accomplished thru the thousand-year reign of Christ, when His Kingdom is established upon the earth. All the true followers of Jesus (His church) themselves having been raised from the dead, will share with Him in the administration of that Kingdom, which will bring health and everlasting life to all mankind.

Some have wondered about the statement recorded in James 5:15, where it says that "the prayer of faith shall save the sick." It is evident from the 16th verse that the sickness here referred to is recognized as being a chastisement for sin—not a slight sickness, but a serious one, making it worth while to call together the elders of the church. The implication seems to be that sin lay so close to the door that the sick sinner was practically cut off from fellowship with God.

And under such circumstances we should expect that the sins would be confessed, and forgiveness prayed for; just so the record reads: "The prayer of faith shall save the sick [from the condemna-

|                                    |      |         |            |
|------------------------------------|------|---------|------------|
| 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                    | CKLV | 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 | 1500 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 | 580 k.  | 9:30 a.m.  |

## CENTRAL TIME

|                     |      |         |            |
|---------------------|------|---------|------------|
| Ada, Okla.          | KADA | 1230 k. | 10:30 a.m. |
| 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 M

AUG. 8—THE NEEDLES' EYE

AUG. 15—THE RICH MAN AND LAZARUS

SEPT. 5—JOHN THE BAPTIST

# 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 KFXD 1230 k. 4:00 p.m.  
Phoenix, Ariz. KTAR 620 k. 11:15 a.m.  
Safford, Ariz. KGLU 1450 k. 9:15 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. 9:15 a.m.  
Yuma, Ariz. KYUM 1240 k. 9:15 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. KPPO 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. 4:15 p.m.  
(Saturdays)

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 AUGUST

AUG. 22—GOD HAS A PLAN

AUG. 29—GOD'S PROMISES  
BAPTIST NOT IN HEAVEN

tion in which he was], and the Lord shall raise him up [to health—the restoration being a sign of the forgiveness of the sin]; and if he have committed sins they shall be forgiven him.” (James 5:15.) It seems clear, therefore, from a close study of this passage, that it could not be used as justifying a general effort toward miraculously healing all who are physically sick, either in the church or outside the church, during this present age.

## SPIRITS IN PRISON

**QUESTION:** How was it possible for Jesus to preach to spirits in prison between the time of His crucifixion and His resurrection? This question is based on 1 Peter 3:19, which reads: “By which also He [that is, Christ] went and preached to the spirits in prison.”

**ANSWER:** The difficulty frequently encountered in understanding this passage is in failing properly to identify the spirits to whom Jesus preached. Peter tells us who these are. We quote, “For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but made alive [quickened] by the Spirit; by which also He went and preached unto the spirits in prison; which sometimes were disobedient when once the longsuffering of God waited in the days of Noah, while the Ark was preparing, wherein few, that is, eight souls, were saved by water.”—1 Peter 3:18-20.

Thus we see that the spirits to whom Jesus preached were those who were disobedient before the flood. In his second epistle Peter identifies these same spirits as an-

gels who sinned, and who because of their sins, were restrained, or imprisoned. (2 Pet. 2:4.) The Apostle Jude also identifies them as the angels who, in the days of Noah, sinned, and consequently fell from divine favor. (Jude 6, 7.) In reality then, these spirits in prison are the fallen angels, and not human beings at all.

The key to an understanding of how Jesus preached to these fallen angels is in the fact that, as the text shows, it was **not after** His death that He did the preaching, but by His death, and by His resurrection. That is the way it is stated in the passage. In other words, what Peter says, is that Jesus' faithfulness in dying for the world, and God's reward of raising Him from the dead, was like a sermon to the fallen angels, a great object lesson projected to them, by which was revealed the fact that obedience to the Creator and His laws is the only true way to life and happiness. In harmony with the well-known saying that actions speak louder than words, certainly this was a very powerful sermon to the fallen angels.

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We know it is possible for angels, good or bad, to see the conduct of the people on this earth, and to learn lessons therefrom. In 1 Corinthians 4:9, the Apostle Paul speaks of himself and the other apostles as being a spectacle, that is, an object lesson, both to men and angels.

### JESUS IN HELL

**QUESTION:** Why was it necessary for Jesus' soul to go to hell? This question is based on Psalm 16:10 and Acts 2:27, which declare that when Jesus died His soul did go to hell.

**ANSWER:** Jesus didn't go to hell because He was a sinner, altho it was because of sin that He went to hell; not His own sin, however, but the sins of others, of the whole world, in fact. Jesus, in death, suffered the same fate that befalls sinners when they die. This doesn't mean, however, that He was tormented in fire and brimstone, for no sinner is tormented in fire and brimstone. The Bible explains that the wages of sin is death, not torment.—Romans 6:23.

The Bible hell is the death condition. The word "hell" in these two texts is a translation of the Hebrew word *sheol* in the Old Testament, and the Greek word *hades* in the New Testament. These words are also translated "grave" and "pit." Their real meaning is the death condition, and Jesus, the Scriptures clearly teach, died for the sins of the world.

### THIEVES IN PARADISE

**QUESTION:** If Jesus went into hell at the time of His death, how was it possible to fulfil the promise He made to the thief on the cross,

when He said that they would be together in Paradise that day?

ANSWER: The Paradise to which Jesus referred in His promise to the thief is a world-wide restoration of Garden-of-Eden conditions, including the restoration of man himself to enjoy that Paradise. A misplacement of the comma has confused the meaning of this text. The way the promise reads in our English versions of the Bible gives the thought that Jesus expected to be with the thief in Paradise that very day, but with the passage properly punctuated, it reads as follows: "Verily, verily, I say unto you today, thou shalt be with Me in Paradise."

At the time Jesus made this promise, both He and the thief were dying. The thief was dying as a sinner, and Jesus was dying for sinners, for all sinners, including the thief. But Jesus knew that the thief would later be restored to life thru the power of the resurrected Christ, and have the privilege of living in the restored Paradise. His promise, therefore, is a manifestation of the Master's great faith in the outworking of the divine plan for human redemption.

#### THE NEEDLE'S EYE

QUESTION: How is it possible for a camel to go thru the eye of a needle? This question is based on Matthew 19:24, which reads, "It is easier for a camel to go thru the eye of a needle, than for a rich man to enter into the Kingdom of God."

ANSWER: Jesus was not referring to what we call the eye of a needle. The city of Jerusalem, like most ancient cities, was surrounded

by a wall. In this wall were large gates to accommodate the incoming and outgoing commerce of the city. At night these large gates would be closed for the protection of the city against robbers and other enemies. But within these large gates were small openings, or gates, that could be easily guarded, and which were used for admitting travelers who did not reach the city before dark. These smaller openings were called needle's eye gates and were sufficiently large for a man to pass thru. A camel, by walking on its knees, could squeeze thru one of them, if first it had its pack, or load, removed.

As an illustration, it represents that in order for anyone to become a joint-heir with Christ, and share in the glories of His heavenly Kingdom, it is necessary to have their pack of worldly ambition and goods removed. As Jesus told the rich young ruler, it is necessary for them to give up all they have and use their time and strength and substance for the blessing of others, in the spirit of self-sacrifice.

#### THE RICH MAN AND LAZARUS

QUESTION: Please explain the Parable of the Rich Man and Lazarus. Does it mean that all good people go to heaven when they die, and all sinners go to a place of torment?

ANSWER: The account of this parable is found in Luke 16:19-31. In brief, the parable tells of two men, one rich, the other poor. The rich man was dressed in purple and fine linen, and fared sumptuously every day, while the poor man was full of sores, and was glad of the opportunity to eat of the crumbs

which fell from the rich man's table. The dogs licked the poor man's sores.

Both these men died, and after they died, the poor man was carried by the angels to Abraham's bosom, but the rich man went to hell. When in hell, he lifted up his eyes, being in torments, and seeing the poor man in Abraham's bosom, he asked him to send a drop of water to cool his tongue. The parable then shows that the drop of water could not be given, and that there was apparently nothing that could be done for the rich man.

To many, this is taken to mean that good people go to heaven when they die, and sinners go to hell. But, actually, it says nothing about righteous people, nor about sinners. Nor does it say anything about heaven. It doesn't say that the rich man was a sinner, nor does it say that the poor man was virtuous. And the poor man, instead of going to heaven when he died, was carried by the angels to Abraham's bosom.

The Old Testament record is that when Abraham died he slept with his fathers, hence we should not expect to find his bosom in heaven. And besides, Jesus tells us that ~~no~~ man had ascended into heaven. (John 3:13.) The beggar couldn't have been taken to Abraham's literal bosom anyway, because his bosom had returned to dust long centuries before.

We must remember that this is a parable. Jesus didn't explain what the parable meant, hence we can't be too dogmatic about our explanation of it. However, there are certain statements in the par-

able which give us a clue as to its meaning. The rich man addressed Abraham as "Father Abraham." The five brethren of the rich man are said to have had Moses and the prophets as their teachers. There is only one group of people who called Abraham their father, and who also had Moses and the prophets as their teachers. Both of these things were then true of the Jewish nation.

It seems reasonable, then, to view the rich man in this parable as representing the Jewish nation, and the poor man as representing the Gentiles, those outside of the Jewish nation. Even in our day, we have a similar use of language. We have Uncle Sam, for example, representing the United States, and John Bull, representing Great Britain.

The riches of the one man in the parable and the poverty of the other, evidently represent that the one class enjoyed God's favor, while the other class did not. (Rom. 3:1, 2.) The Bible tells us that "the blessing of the Lord maketh rich." Shortly after Jesus spoke this parable, the position of both groups changed; both died to the conditions which previously had existed. The Jews as a nation were dispersed, God's protecting hand being withdrawn. Just before Jesus died He said, "Your house is left unto you desolate."—Luke 13:35.

The beggar also died. That is to say, the Gentiles died to that condition in which they were outcasts from the favor of God. Believing Gentiles were taken into Abraham's bosom, in the sense that they, thru faith, became the children of Abraham, his bosom rep-

representing favor and parenthood. God had promised that the seed of Abraham should bless all the families of the earth. The actual seed of Abraham, the Jewish nation, failed to enter into this promise, so Gentiles were given the opportunity to become the children of Abraham thru faith. This is made very plain in a number of places in the New Testament. The 11th chapter of Romans sets the matter before us very plainly, as does also the 3rd chapter of Galatians.

The Jews died to the rich condition of God's favor which they had previously enjoyed, and since then they have been a suffering people. The Wailing Wall in Jerusalem is a fitting symbol of their torment, and of the fact that their petitions for divine blessing have apparently gone unheeded. In many instances, they have actually sought relief from their persecutions by appealing to Gentile groups for help. This may be what is represented by the rich man appealing to Lazarus in Abraham's bosom for a drop of water to cool his tongue.

The parable doesn't suggest that the conditions represented by it were to continue forever. Thru an understanding of the prophecies pertaining to this end of the age, we are able to see that this rich man, representing the Jewish nation, is now on his way back from hell. God's favor is now returning

to Israel in fulfilment of the promises that such would be the case at this end of the age.

While the Jews today are going thru much persecution, on the other hand, Palestine is being prepared, and will yet be opened up wide for their return, and when God's favor is fully restored to them, blessings of everlasting life and peace will be available, not only to the Jews, but to all the families of the earth.

These returning favors to the Jews will be so all-comprehensive that they will include the resurrection of the dead. This is clearly shown in Ezekiel 37:12-14.

The rest of the world will then also receive God's blessings of peace and happiness. The Bible indicates that while the Jewish nation will be the first to receive the blessings of Christ's Kingdom, yet the blessings will quickly spread to other nations, and they will say, "Come, let us go up to the Kingdom of the Lord."—Isaiah 2:3.

And when the nations do this, they will be taught to beat their swords into ploughshares, and their spears into pruning-hooks, and there shall be universal peace and happiness forever. The only ones who will not be blessed by this Kingdom will be those who wilfully oppose its laws. The Bible says that all such will be destroyed from among the people.—Acts 3:23.



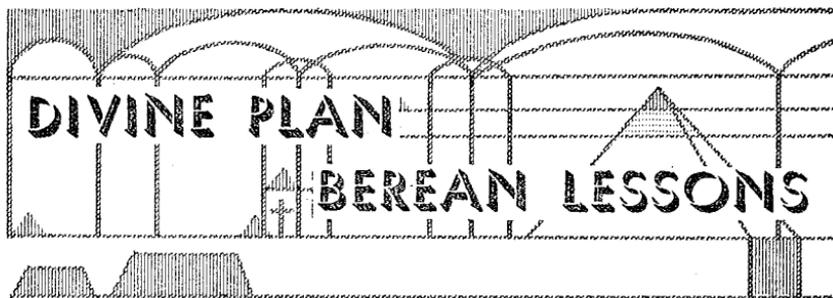
*He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.—Solomon.*

## THE SUNSHINE OF THE BIBLE

MANY have recognized the value of the Bible as an enlightening influence in the hearts and lives of individuals, as well as in communities and nations. Oliver Wendell Holmes, in the "Autocrat of the Breakfast Table," illustrates the effect of the Bible by what happens when a slab of stone, which has been lying on the ground for a long time, is turned over or removed, permitting the sunshine to reach the spot where it lay. We quote:

"BENEATH IT, what a revelation! Blades of grass flattened down, colorless, matted together, as if they had been bleached and ironed; hideous crawling things; black crickets with their long filaments sticking out on all sides; motionless, slug-like creatures; young larvae, perhaps more horrible in their pulpy stillness than in the infernal wriggle of maturity. But no sooner is the stone turned and the wholesome light of day let in on this compressed and blinded community of creeping things than all of them that have legs rush blindly about, butting against each other and everything else in their way, and end in a general stampede to underground retreats from the region poisoned by sunshine. Next year you will find the grass growing fresh and green where the stone lay—the ground bird builds her nest where the beetle had his hole, the dandelion and the buttercup are growing there, and the broad fans of insect-angels open and shut over their golden discs as the rhythmic waves of blissful consciousness pulsate through their glorified being.

"The stone is ancient error, the grass is human nature borne down and bleached of all its color by it. He who turns the stone is whosoever puts the staff of truth to the old lying incubus, whether he do it with a serious face or a laughing one. The next year stands for the coming time. Then shall the nature which had lain blanched and broken rise in its full stature and native lines in the sunshine. Then shall God's minstrels build their nests in the hearts of a newborn humanity. Then shall beauty—divinity taking outline and color—light upon the souls of men as the butterfly, image of the beautified spirit rising from the dust, soars from the shell that held a poor grub, which would never have found wings unless that stone had been lifted."



## WRATH TO THE UTTERMOST

*"Whose fan is in His hand, and He will thoroly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable."*—Luke 3:17.

### LESSON ASSIGNMENT

The Divine Plan of the Ages, pages 228, 229, bottom of page.

**IN OUR** previous studies, we have learned that the vertical lines on the Chart picturing the divine plan represent dates. (Chart appears in text book.) The horizontal lines represent various planes of natures and relationships to God. The various pyramids represent classes of people who are on the various planes.

The complete pyramids are very fitting illustrations of classes that are perfect, either actually or reckonedly, while the topless pyramids appropriately picture those classes which are not perfect.

Adam is shown on the Chart as pyramid a on plane N, which represents human perfection. Pyramid b on plane R pictures Adam after his fall, and all of his offspring—"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have

sinned."—Romans 5:12.

After Adam disobeyed God, he fell from his perfection. While on plane R, the plane of sin and death, he became the father of the human race, which, by heredity, shared in his imperfect human nature.

Pyramid c on plane N, pictures the Ancient Worthies. They are shown on plane N, the sinless, perfect condition because in their hearts there was a strong desire to do God's will, and because they had faith in God's promises. The Lord dealt with them as tho they were perfect and free from sin. They were justified to fellowship and friendship with God. They were not justified to life because Jesus had not yet appeared as their Redeemer and hence there was no ransom merit available for that purpose.

Does God count those on plane R as His friends? No, they do not have communion with God and are called "enemies through wicked works." (Col. 1:21.) On the other

hand, we read of Abraham, who was on plane N, "And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God."—James 2:23.

What does the topless pyramid d on plane R represent? It is a picture of the world of mankind during the period following the flood and lasting until the Millennial age begins. During all that time the world remains on this plane of imperfection and death.

What does plane P represent? It is a picture of typical justification which lasted from the giving of the Law at Mount Sinai to the time of the crucifixion of Jesus. Colossians 2:14 reads, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Who was on this plane? The nation of Israel. Did their sacrifices make the Jews clean? The apostle answers, "For the law made nothing perfect."—Hebrews 7:19.

How is real justification provided for? The apostle explains in Hebrews 9:23 that it is thru the "better sacrifices" of this Gospel age. The sacrifice of Jesus Christ really takes away sins. Hebrews 10:1 reads, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

Let us now look at the Chart again and note the shaded section with the letter f in the center of it. It represents the time of trouble

thru which "Israel after the flesh" passed during the period that Jesus was present at His first advent and lasting until the year A. D. 70, when they were overthrown as a nation by the Roman Army.

Explain how Luke 3:17 applies to this harvest: "Whose fan is in His hand, and He will thoroely purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable." The wheat were those who were Israelites indeed. They were those who were trying to live in harmony with God's laws—to love God with all their hearts and to love their neighbors as themselves. The chaff represents the balance of the nation, the refuse. They are referred to in Isaiah 29:13, as follows: "Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men." The garner into which the wheat is gathered is the Christian church.

What does this Scripture mean when it says that He will burn the chaff with unquenchable fire? It refers to the fire of trial and trouble. It was unquenchable in the sense that the Jews were powerless to avert the catastrophe which resulted from the great fire of religious and political contention which destroyed them as a nation. Paul refers to this, saying, "Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost."—1 Thess. 2:16.

How is Jesus at the age of thirty years pictured on the Chart? By the perfect pyramid g. He is shown on plane N because He was a perfect man. As Paul explains in Hebrews 2:9, He "was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every

man." What lesson can we get from Deuteronomy 19:21: "But life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot"? This shows that God's law is absolute and that the claims of God's justice could only be met by the death of a perfect man and not by the death of an angel or the death of an animal.



THE period in which sin is permitted has been a dark night to humanity, never to be forgotten; but the glorious day of righteousness and divine favor, to be ushered in by Messiah, who, as the Sun of Righteousness, shall arise and shine fully and clearly into and upon all, bringing healing and blessing, will more than counterbalance the dreadful night of weeping, sighing, pain, sickness and death, in which the groaning creation has been so long. "Weeping may endure for a night, but joy cometh in the *Morning*."—Psalm 30:5.

As tho by instinct, the whole creation, while it groans and travails in pain, waits for, longs for and hopes for the *day*, calling it the Golden Age; yet men grope blindly, because not aware of the great Jehovah's gracious purposes. But their highest conceptions of such an age fall far short of what the reality will be. The great Creator is preparing a "feast of fat things," which will astound His creatures, and be exceedingly, abundantly beyond what they could reasonably ask or expect. And to His wondering creatures, looking at the length and breadth, the height and depth of the love of God, surpassing all expectation, He explains: "My thots are not your thots, neither are your ways My ways, saith the Lord; for as the heavens are higher than the earth, so are My ways higher than your ways, and My thots than your thots."

—*Divine Plan of the Ages.*

## IN THE LIKENESS OF SINFUL FLESH

*"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."—2 Corinthians 8:9.*

### LESSON ASSIGNMENT

The Divine Plan of the Ages, pages 229 to 231.

**WE ARE** now considering Jesus as a perfect man, represented on the Chart by pyramid g. (See Chart in "The Divine Plan of the Ages." He had to be a perfect man, else he could not do any more to redeem the people than a member of Adam's race, all of whom were under condemnation of death. This is called to our attention in Psalm 49:7, which reads, "None of them can by any means redeem his brother, nor give to God a ransom for him." On the other hand, we are told of Jesus that He is "holy, harmless, undefiled, separate from sinners." (Hebrews 7:26.) How did Jesus reach plane N? He was born on that plane. In 2 Corinthians 8:9, we read: "For we know the grace of our Lord Jesus Christ, that, though He was rich (as a Spirit being in the honor and glory which He had with the Father before the world was) yet for our sakes He became poor (was made in the likeness of men) that ye through His poverty might be rich." We read, "And the Word was made flesh, and dwelt among us."—John 1:14.

Romans 8:3 reads, "For what the law could not do, in that it was weak through the flesh, God sending His own Son, in the likeness of sinful flesh, and for sin, condemned

sin in the flesh." The thot in this text is that the Jews were unable to get life by keeping the law perfectly, because they were imperfect and sinners by nature. Jesus therefore had to leave His Spirit nature and become a man in order to be a ransom or substitute for Adam and his race. He thus became like flesh that had become condemned as sinful in that He took the same nature, but He did not become sinful. He was a corresponding price for the perfect Adam. The margin of our King James Bible shows that the words "and for sin" could be translated "by a sacrifice for sins."

Was Jesus free from pains and infirmities? He had none of His own but the Scriptures indicate that He voluntarily shared the pains and sicknesses of others by miraculously giving out His vitality to sick people and in turn absorbing their physical weaknesses. Give some Scriptures to support this thot. Isaiah 53:4 reads, "Surely He hath borne our griefs, and carried our sorrows." Mark 5:30 says, "And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, Who touched My clothes?" The Diaglott translates the word, virtue, with the word "power." A good word would be vitality. See also Luke 6:19: "And the whole multitude sought to

touch Him; for there went virtue out of Him, and healed them all."

Let us now read Philippians 2:8: "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." When He was thirty years of age, Jesus humbled Himself in that He then accepted God's will to sacrifice His perfect humanity as a ransom price for mankind. He symbolized his consecration to sacrifice by water immersion. The apostle referred to this in Hebrews 10:7, saying, "Then said He, Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God." In the ninth verse, he goes on to say, "He taketh away the first [the typical sacrifices] that He may establish the second, [the antitype, the real sacrifice for sin.]"

Jesus' offering was holy and pure. God manifested His acceptance by filling Him with His Spirit and power. In the Book of Acts (10:38), we are told that "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." This filling with the Holy Spirit was one step toward receiving the divine nature. Jesus was begotten of the Spirit, and the new mind which He received enabled Him to desire and appreciate spiritual things. This new mind had to be fully developed, and the human nature sacrificed, until the offering was completed. This Spirit begotten condition of Jesus is

shown on the Chart by pyramid h on plane M. He remained on this plane for three and one-half years. Then, after being dead for three days, He was raised to plane L, which represents the perfection of Spirit being. Jesus is then represented on the Chart by pyramid i. He was then a Spirit being and was no longer in any sense a human being, for "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit."—John 3:6.

Jesus appeared as a man to prove that He was no longer dead. But in order to prove that He was no longer a man and that He was now a Spirit being, who could not be controlled by human conditions, He appeared each time in a different body and would appear and disappear in a miraculous manner. Notice the following Scriptures in support of these observations: John 3:8; 20:19, 26.

Explain the difference between the way God looked on Jesus while on plane M and while on plane L. While on plane M, from the moment of His consecration to sacrifice until the cross, His human nature was reckoned dead and the new nature was reckoned as begun. On plane L, however, the new Spirit nature was completed and the human nature was a thing of the past. Paul says, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption . . . And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."—1 Corinthians 15:42, 45.



## THE PATH TO GLORY

*"Because Christ also suffered for us, leaving us an example, that ye should follow His steps."*

—1 Peter 2:21.

### LESSON ASSIGNMENT

The Divine Plan of the Ages, pages 231-235.

**FORTY** days after His resurrection, Jesus ascended to the plane of divine glory, where He is now represented by pyramid k on plane K. The Chart shows Jesus Christ as pyramid l on this same plane K all during this Gospel age. The church will ultimately share this divine plane with Jesus.

During this Gospel age the church has been in process of development, discipline, and trial. Later she will become the bride and joint-heir of Jesus Christ. When this takes place she, the church, will share His glory on plane K. Paul explains in Romans 8, verses 17 and 18, that "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which will be revealed in us."

Do the steps of the church toward the heavenly Kingdom differ from the steps that Jesus took? No, except that the church starts from a lower plane. "Christ also suffered for us, leaving us an example, that ye should follow His steps." (1 Peter 2:21.) Our Lord came into the world on plane N, the plane of human perfection, but the church members were originally of

the Adamic race on plane R which pictures imperfect, sinful human nature.

The first step necessary for these is to exercise faith in the sacrifice of Jesus Christ. This brings one from plane R to plane N. We are told in Romans 5:1 that, "being justified by faith, we have peace with God through our Lord Jesus Christ." We could not commend ourselves to God by good works, so God did the commending, as we read in Romans 5:8: "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." And Paul continues in the ninth and tenth verses, "Much more then, being justified by His blood, we shall be saved from wrath thru Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

But this does not give us a change of nature. We must also be begotten of the Holy Spirit. Before we receive Spirit begettall we must make a full consecration of our all in sacrifice. The merit of Christ is then imputed to us and we are begotten by the Holy Spirit to a new life.

What is meant by Proverbs 23:26—"My son, give me thine heart"? When we give God our hearts, we give Him our all, because the heart stands for our love

and affection. This includes our hope of a share in restitution to perfect human nature. If we thus give up our earthly aims, hopes and ambitions, we are given in exchange the new Spirit mind and thus have a hope of receiving the divine nature.

Those who enter this race and who rightly value this prize and who run with patience, gladly lay aside every weight, delighting to do the Father's will. They do works that are acceptable to God, because of their justification by faith in Christ.

Having made this consecration and been begotten of the Holy Spirit, we are now shown on plane M. Are we now sure of gaining the divine nature? No, we must also carry out the covenant of sacrifice that we have made. This means overcoming the world, the flesh and the devil. The Apostle Paul says, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day: and not to me only, but unto all them also that love His appearing."—2 Timothy 4:7, 8.

The saints who died during the Gospel age slept in death until the harvest. Then they were raised from the dead to the divine nature. Those who are "alive and remain," during the harvest period are raised to the divine plane as they finish their sacrifice in death. When

they reach plane L they will then be fully born as heavenly, immortal, incorruptible beings.

When the whole company is complete, they will reach plane K. They will then be glorified with the Lord and united with Him in power and great glory. This unifying and full glorification of the entire body of Christ is described in the Bible as the marriage of the Lamb.—Revelation 19:7.

As we now look again at the Christ, we see in the Gospel age section, a topless pyramid marked off in four sections designated n, m, p, and q. What does this represent? It pictures four distinct classes who together make up Christendom. It claims to be the true church, the body of Christ. It is interesting to note that sections n and m, are both on plane M, showing that two classes have existed together thruout the Gospel age. These groups have both made a contract with the Lord to be baptized into Christ's death. Each one in the two classes has been begotten with the Holy Spirit and has become a new creature in Christ.

One class is made up of willing, joyful sacrificers. They are the n class who will ultimately reach plane K as joint-heirs with Jesus Christ. The other class—called the Great Company class—seek by a compromising course to avoid the fiery trials which come from a hearty performance of their covenant.



*Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.—Solomon.*

## CHRISTENDOM

*"Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn."*

—Matthew 13:30.

### LESSON ASSIGNMENT

The Divine Plan of the Ages, pages 235-238.

**THE** Great Company class, represented by pyramid M, shrinks from the death of the human will, but God in His great love for them, will bring them through the way of trouble and adversity, to a character of righteousness, love and loyalty. This is referred to by Paul in 1 Corinthians 5:5: "To deliver such an one unto Satan for the destruction of the flesh [the fleshly mind] that the Spirit [the newly begotten nature] may be saved in the day of the Lord." This scourging and purifying by the fire of affliction is referred to in Revelation 7:14, as coming out "of great tribulation" and washing "their robes, . . . in the blood of the Lamb." These do not receive the "full reward" mentioned in 2 John 8.

We notice that the third section, p, of the nominal church is shown on the Chart as quite large. This section represents the great majority of nominal Christendom. They are nominally believers, but not sanctified. They are consecrated merely to living moral lives but not to sacrifice and hence are not Spirit begotten. They are on a higher plane than the world in general because they have professedly accepted Jesus Christ and are

seeking to avoid sin.

We know that all who are included in sections m and n on plane M, were once a part of section p on plane N. What step did they have to take to be transferred to plane M? They must take the step of full consecration, to sacrifice. What if they do not take this step? They thus receive the "grace of God in vain." (2 Cor. 6:1.) If they continue in faith and fully submit to the righteous laws of God's Kingdom in the Millennium, what will be their final reward? They will attain to human perfection—mental, moral, and physical—enjoyed by Adam before he disobeyed God.

What advantage has this class over the world? They have the advantage of an earlier start and some progress in the right direction of righteousness, but if they fail to improve their position by going on to consecration to sacrifice, they will lose much of their advantage and in some cases will really find it more difficult to properly appreciate their privileges in the next age.

What Scriptures can be given to substantiate the thot stated in our text book, that "the entire race, when restored, will forever be the brethren of the Christ and children of God"? One text is Matthew 25:40, which will have its fulfilment

in the Millennial age when humanity comes back into harmony and sonship with God—"And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

What text can be said to apply the terms "sons" and "brethren" to those represented on plane N, by section p of the topless pyramid? Proverbs 23:26 is one, and it reads, "My son, give Me thine heart, and let thine eyes observe My ways." Another text is found in Romans 12:1—"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." This latter text can also be applied to the "brethren" on plane L, urging them to comply with the terms of their "covenant by sacrifice."—Psalm 50:5.

We note that section q of the topless pyramid is shown below plane N. It represents a class which is connected with the nominal church, which has not only failed to make a consecration to sacrifice, but has not even been justified by faith. They profess to be Christians but are really not. They belong on plane R with the world of mankind. They are "wolves in sheep's clothing."

We see that the nominal Christian church thruout the Gospel age has consisted of these various classes n, m, p, and q, all mingled together and known as the church of Christ. This was foretold in the Parable of the Wheat and Tares as follows: "Let both grow together

until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn. . . . The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the age; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the age. The Son of man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity."—Matthew 13:30, 38-41.

Note that both the wheat and the tares are to grow together until the harvest, which is the end of the age. His "angels" are the reapers. This word means messengers and includes the Lord's saints, just as in the Jewish age harvest, the reapers were His consecrated saints.

Is it right to consider both section n and section m, as being represented by the wheat? Yes, both classes are "children of the Kingdom." The n class, picturing the Great Company class, can be considered as unripe wheat. Those of this class, who "wash their robes" in the great tribulation, will eventually reach the barn condition, but will not be given the divine nature, and will not be considered as a part of the bride of Christ. Who make up the tare class? All in section q and most of those in section p. The few in class p who later on take the step of full consecration, are on the way to become wheat.



## GOD SHOWS HIS PEOPLE THE WAY

AUGUST 8—Exodus 13:17-22; 15:17-22

**GOLDEN TEXT:** The Lord is my strength and song, and He is become my salvation.—Exodus 15:2.

“Sometimes 'mid scenes of deepest gloom,  
Sometimes where Eden's bowers bloom,  
By waters still, o'er troubled sea—  
Still 'tis His hand that leadeth me.”

**THESE** beautiful lines sum up well the meaning of today's lesson for spiritual Israelites. All who have set out to follow in the Master's footsteps, and who put their trust fully in divine guidance will find, as our Golden Text states, that the Lord is their strength and their salvation. But, as with the Israelites of old, our “troubled seas” of Christian experience will be grievous indeed if we lack faith in the Lord, and murmur against His leadings.

The death of Egypt's firstborn convinced Pharaoh that it was best to let the Israelites leave Egypt. The obvious route to Canaan, from the standpoint of human wisdom, was thru the land of the Philistines, but God did not lead them that way. He knew their lack of full confidence in Him, and that they were not too thoroly con-

vinced of the wisdom of leaving Egypt anyway, so He foresaw the liability of their repenting of the undertaking if they had to face the opposition of the warring Philistines.—Exodus 13:17.

How wise is our God! It doubtless seemed strange to the Israelites that they should not be allowed to take the shortest route to the promised land. But God knew that what seemed to be the easiest way would turn out to be the most trying, hence He spared His people.

At times we may feel that if God's leadings were in another direction it would be better, that the trials would not be so severe, yet the probability is that if we were permitted to follow the course that seemed best to us, the difficulties encountered would be even greater. So let us learn to trust more fully

in His leadership.

God led His people by a route that brought them to the Red Sea, where they were temporarily blocked from going farther. Meanwhile Pharaoh's heart again became hardened and he determined to give chase to the Israelites and if possible to bring them back to Egypt. Exodus 14:4, 8 states that God hardened Pharaoh's heart, and the account shows how He did it. It was by leading the Israelites to the Red Sea, and having them encamped there in such a position as to indicate that they had become "entangled in the wilderness."

Pharaoh learned of this seemingly hopeless plight of his former slaves, and concluded that under the circumstances there should be no serious difficulty in surrounding and capturing them. Thus, it was God's strategy in placing Israel in this vulnerable position that tempted Pharaoh and despite the lessons of the ten plagues he again determined in his heart that he would not permit the Israelites to have their freedom.

Meanwhile God's people themselves were severely tested. The Red Sea was before them and the Egyptian hosts were pursuing them. It was more than their faith could stand so they complained to Moses. It would have been better, they said, to have continued serving the Egyptians, than to die in the wilderness.

And, as is still the tendency of human wisdom, they adopted an attitude of "I told you so." No actual injury had befallen them as yet, but they were sure it would, because, had they not said themselves while in Egypt that it would

be hazardous to follow Moses even tho they did temporarily gain their freedom? (Exod. 14:11, 12.) To learn that "sufficient unto the day is the evil thereof," is an important lesson.

But Moses said to the faithless Israelites, "Fear ye not, stand still and see the salvation of the Lord, which He will show to you today; for the Egyptians whom you have seen today, ye shall see them again no more for ever." (Exod. 14:13.) It was what the Lord could do for His people that gave Moses confidence.

We today should never lose sight of the fact that the Lord is still the leader of His people. We should have faith to believe that He is too wise to err, and too loving to be unkind, hence will not permit a single trial that is not needed, and will always provide a way of escape when, in His wisdom, it becomes necessary.

When the time came the Lord made a path thru the Red Sea for the Israelites, having meanwhile held their enemies back by the "pillar of darkness." God is still performing miracles for His people. No obstacle can stand in the way of a Christian which God cannot set aside. He can still vanquish and destroy the enemies of His people no matter how formidable they may be. In this great truth may we trust!

#### QUESTIONS:

In what way does God deliver spiritual Israelites today?

Explain how God hardened Pharaoh's heart.

Is there a lesson for us in the fact that God finally destroyed the Egyptian Army?

## GOD PROVIDES FOR HIS PEOPLE

AUGUST 15—Exodus 16:11-18; 17:3-6

GOLDEN TEXT: Give us this day our daily bread.  
—Matthew 6:11.

THE Israelites had been blessed by so many miraculously bestowed favors from God that it seems strange they should ever doubt His ability to care for them, but they did. They even murmured against God and against Moses—the one whom God provided to lead them out of Egyptian captivity. And while God was patient with them, He certainly would have been much more pleased had they gone to Him in thankfulness for blessings already received and in simple faith requesting a continuance of His care over them, rather than to murmur.

In this there is an important lesson for us today. If we are living up to our privileges of faith and trust in our Heavenly Father our prayers will certainly not be of the murmuring variety. Both for material and spiritual food, it is our privilege to pray, "Give us this day our daily bread." How beautifully simple is this form of request which the Master gave to the church!

Christians can learn valuable lessons from all the varied experiences thru which the children of Israel passed. Many of the things God provided for Israel were specifically typical, foreshadowing "better things to come" in this and in the Millennial age. This is true both of the manna and the water. Jesus claimed that He was the true bread from heaven. (John 6:31-33.) Paul explains that the Is-

raelites drank of "spiritual drink;" and ate "spiritual food."—1 Corinthians 10:3, 4.

The term "spiritual" is used in this connection to denote a similar that as in Romans 7:14 where we read that the Law was spiritual, meaning that it came from God—a divine provision. The that is that the manna and the water from the smitten rock, both were provided by God and intended as illustrations of the provision for life everlasting He would later make thru Christ.

The divinely provided shadows of good things to come were very accurate in their outline of the realities which they pictured. For example, the typical manna needed to be gathered daily. Feeding upon Christ involves more than merely a momentary acceptance of Him and then doing no more about it. We must daily appropriate to ourselves this bread of heaven by believing and obeying all the words of life that were brought to light by Him thru the Gospel.—John 6:35.

The disciples, prior to receiving the Holy Spirit at Pentecost, found it hard to understand what the Master said about eating His flesh and drinking His blood. (John 6:60, 61.) Jesus, noting that they "murmured" at what He had said, continued, saying, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words I speak unto you they are Spirit and they are

life."—John 6:63.

Thus Jesus explained that the eating of His literal flesh would profit nothing, that it is the Spirit that quickeneth or giveth life. Then He explained that His words constitute the Spirit or power of God in the Christian life. This makes it plain that we appropriate to ourselves the life-giving merit of the Redeemer by accepting and acting upon His teachings. These teachings include the necessity of repentance, belief in the shed blood, full consecration to God, and a daily laying down of life in the divine service.—John 6:29.

The church in this age as well as the world of mankind in the Millennial age, can receive life only thru the redemptive work of Christ. He brought both "life"—human life—and "immortality"—divine life—to light thru the Gospel. (2 Tim. 1:10.) The members of the church by laying down their human life rights now, are promised immortality instead. Indeed, it is only by this change of nature that the church will have the privilege of reigning with Christ.—1 Corinthians 15:49, 50.

God also illustrated the immortality of the Christ by the use of manna. Under His instructions a small portion of the manna was placed in a golden bowl and put in the Ark of the Testimony under the mercy seat in the Most Holy of the tabernacle. This manna did not corrupt as did the regular supply that the Israelites needed to gather each day. Overcomers of this Gospel age are promised that they shall be given to eat of the "hidden manna."—Revelation 2:17.

This "hidden manna" will be

given only to the overcomers, and after they have demonstrated their faithfulness even unto death. It is a blessed hope that is set before us, which, as our faith can lay hold upon it, will strengthen us for every trial. The apostle speaks of it as a hope which "entereth into that which is within the veil."—Hebrews 6:19, 20.

How meaningful to spiritual Israelites are the words of Jesus: "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed." (John 6:27.) As for our material needs, Jesus assures us that if we seek "first the Kingdom of God, and His righteousness; . . . all these things shall be added" unto us.—Matthew 6:33.

#### QUESTIONS:

What kind of bread is referred to in our Golden Text, "Give us this day our daily bread"?

What was foreshadowed by the manna and the water provided for the Israelites in the wilderness?

What was represented by the manna which was kept under the Mercy Seat in the Most Holy of the tabernacle?



#### COURAGE

One watches all, with care most true,  
Doubt not that He will give thee, too,  
Thy part.

Only be steadfast, never waver,  
Nor seek earth's favor,  
But rest;

Thou knowest that God's will must be  
For all His creatures—so for thee—  
The best.

## GOD GIVES LAWS TO HIS PEOPLE

AUGUST 22—Exodus 23:1-9; Galatians 3:23-28; 5:13, 14

**GOLDEN TEXT:** Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27.

**OBEEDIENCE** to law is necessary among any people in order to enjoy peace and happiness. Complete freedom to do as one pleases is a workable formula only with those who are so whole-heartedly in harmony with God's will that they desire to do only those things which please Him. With such the revealed will of God becomes the law by which they are governed and in which they delight. (Psalm 19:7-14.) This is the thought expressed by Jesus in our Golden Text. Fleshly Israel had not attained to so high a standard of devotion to God, hence it was necessary to have many regulations made binding upon them. The Exodus portion of our lesson mentions a number of these.

Bearing false report, or witness, was forbidden. Doing evil, even tho the majority—a "multitude"—favored it, was forbidden. Just because a man was poor was no excuse for sponsoring his evil plans to better his position. They were to deal kindly even with their enemies, helping them, when they were in trouble. They were not to take advantage of the poor. The acceptance of bribes was forbidden. Strangers within their gates were to be treated fairly and with understanding.

In this we have a rule of action which, if enthusiastically practiced, would promote the well-being of any nation. Practiced by nations

in their dealings with each other, it would promote international peace and good will. To the extent that the Israelites adhered to this code of laws, as well as to the "Ten Commandments," they were a favored, prosperous and happy people, blessed of God, and protected by Him from their enemies. But Israel was not wholly obedient, in fact, many times they openly rebelled against God and His laws, and finally national calamity and dispersion was the result. The majority of the Ten Tribes was absorbed by the Assyrians; the remainder, together with the other Two Tribes were later scattered, when, in A. D. 70-73, Jerusalem was besieged by the Roman Army and destroyed.

Paul, speaking as a Jew, said, "Wherefore the law was our schoolmaster to bring us unto Christ." (Galatians 3:24.) The law taught the necessity of the redemptive work thru Christ, and also served to hold the Israelites together in a measure that they might still be a people to whom Christ could present Himself as King at the end of the Jewish age. Apart from the restraining influences of the law the nation of Israel would have gone into total eclipse long before the due time for the first advent of the Messiah.

In Galatians 5:13 the apostle says, "For, brethren, ye have been called unto liberty; only use not

liberty as an occasion to the flesh, but by love serve one another." From this we learn that even our liberty in Christ is relative, that it is not a license to do as our fallen flesh might like to do. Taking the text as a whole we get the thought that we have liberty to serve our brethren—to do good unto the household of faith. In Galatians 6:10, this privilege of service is broadened out to include "all men" as we have opportunity. If we have liberty only to do good, we certainly will not speak evil of our brethren, nor in any way do them injury. In loving our God supremely, we will endeavor to do good "unto all men" as we have opportunity. What a glorious privilege!

When all the willing and obedient of the fallen race are restored to perfection, then there will be a full liberty of the sons of God. All will then know the divine requirements, and be so enthusiastically in harmony with them that obedience will be their constant delight. But until that time comes, definitely specified laws are necessary to regulate the lives of those with whom God is dealing. This is true even of the church, God's new creation of this age. There are laws governing the footstep

followers of the Master which cannot be ignored or flouted without serious spiritual loss and perhaps catastrophe.

Under the impact of increasing knowledge in this end of the age, the people of the world have been awakened from their long slumber during the nighttime of sin and death, and there is a great hue and cry for liberty. But the consecrated followers of Jesus should be on guard lest this sentiment of liberty should influence them to ignore the fact that they have been made bondslaves of Jesus Christ. As slaves of the Master we are under obligation to observe all the laws which He has given thru the Word. These laws should regulate our individual lives and our associations with our brethren in Christ. These are divine laws, hence are in the best interests of all concerned. Let us not, in the name of liberty, pick and choose which ones we will obey and which ones we will not.

#### QUESTIONS:

Is it necessary to tell one who loves his neighbor as himself that he should not injure his neighbor?

In what way was the Law a schoolmaster?

Are there any limitations to Christian liberty?



*Take fast hold of instruction; let her not go; keep her;  
for she is thy life.—Solomon.*

A "Second Chance" was given

## ISRAEL'S SIN AND RESTORATION

AUGUST 29—Exodus 32:7-10; 34:4-9, 27, 28

**GOLDEN TEXT:** The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression.—Numbers 14:18.

**ISRAEL'S** God—who is also our God—was longsuffering and patient. In the light of the divine spirit of forgiveness which was manifested toward that stiffnecked people on so many occasions, it is surely true that the creeds of the Dark Ages have made God's love "too narrow by false limits of their own, and they magnify His vengeance with a zeal He will not own."

When, in the temporary absence of Moses, the Israelites erected a golden calf and worshiped it, God was willing to forgive them, and later entered into covenant relationship with them. He gave them a "second chance." Their repentance, of course, was essential, but where there is true repentance God is quick to forgive and to extend His favor.

God's viewpoint on the matter of forgiveness is expressed by Jesus in His seventy-times-seventy rule laid down for the guidance of Christians. What Jesus taught on the subject of forgiveness must surely reflect God's own attitude in the matter. How strange, in view of this plainly taught Scriptural principle, that anyone who professes to be a Christian should decry the teaching which gives an opportunity for repentance during the thousand years of Christ's Kingdom.

However, divine forgiveness is not without limit, nor is it extended irrespective of the indi-

vidual's request for it. Guilt which God does not forgive is that which is wholly wilful. In order for sin to be wilful it must be committed in full understanding of the issues involved, and with full ability to resist the temptation. It would seem, therefore, as though there have not been many among all the teeming millions of earth who have sinned beyond the reach of God's forgiveness. If God could forgive the Israelites who set up the golden calf, surely His tender mercy will yet be displayed to the millions who have sinned without possessing nearly as much light as they.

But God did not "wink" at Israel's sin. He noticed it and was displeased. He told Moses so, and Moses was displeased also. Moses was so wrought up, in fact, that he destroyed the two tables of stone on which the Law was written. He very probably thought, Why give a law to a people who had so soon forgotten the God who delivered them from Egyptian bondage?

However, God thot otherwise, and He instructed Moses to take two other tables of stone and go up into the mount. There God communed with Israel's leader and again the Commandments were inscribed as a permanent record upon that second set of stone tables. The account says that when Moses went up into the mountain of Sinai, bearing the tables of stone with Him,

"The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."—Exodus 34:5-7.

God proclaimed His name to Moses by reminding him of the glorious attributes of His character. The term "name" is here used to denote personality, or character, as today we say that an individual has a good name, or a bad name. God's name was glorious, and what made it so was His mercy, His longsuffering, and the abundance of His goodness and truth, or righteousness. "The righteous Lord loveth righteousness; His countenance doth behold the upright."—Psalm 11:7.

In 2 Corinthians 3:3, Paul refers to the tables of stone upon which the Law of God was written at Sinai, and then explains that now God is again writing His law on tables—not on tables of stone, but on "fleshy tables of the heart." The remainder of the chapter reveals what Paul means. God has promised to establish a new covenant with the house of Israel:

"And so all Israel shall be saved: as it is written, There shall come

out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is My covenant unto them, when I take away their sins."—Romans 8:26, 27.

As Moses was the Mediator of the Old Covenant, Jesus is the Mediator of the New Covenant. As Moses was provided with tables upon which the law of the covenant was written, so Jesus, too, will have "tables" upon which the law of the New Covenant will be written—"fleshy tables of the heart."

As Moses went up into the mountain to commune with God while the law was being written, so Jesus entered into the divine presence following His resurrection, and by faith the church is seated with Him in the heavenlies. Through a ministration of the Spirit of truth, God's name is being proclaimed and His glory reflected.

For nineteen centuries this has been in progress, and soon the predestinated number of "fleshy tables of the heart" will have God's law inscribed upon them, and then, like the typical Moses, Christ will appear in His glory, and His church will be with Him, and will share with Him in the mediating of the foretold New Covenant. Until then the blessings of the New Covenant must wait.

#### QUESTIONS:

Does God arbitrarily forgive sinners?

How many times will God forgive sinners who repent?

What does Paul indicate was illustrated by the second set of stone tables?



## CALLED TO BE A HOLY NATION

SEPTEMBER 5--Leviticus 19:1-4, 11-18, 32-34

GOLDEN TEXT: Be ye holy, for I am holy.—1 Peter 1:16.

**THERE** is only one way in which any member of the fallen race can be holy as God is holy, and that is in undivided heart devotion to Him. "Blessed are they that keep His testimonies, and that seek Him with the whole heart."—Psalm 119:2.

It was not possible for Israel to measure up perfectly to all the details of God's requirements, but it was within their reach not to divide their worship and devotion with other gods. Their hearts could be perfect toward the Lord, and so can ours today. Our hearts must indeed be pure, for out of them are the issues of life.—Proverbs 4:23.

During the Jewish age God's devotion and care were exclusively on behalf of Israel. He was in no sense the God of any other nation—"You only have I known," He declared to Israel thru the prophet. (Amos 3:2.) God was interested in other nations, and was working out His plans to enlighten and bless them during the Messianic Kingdom period, but during the Jewish age His covenant dealings were exclusively with that one little nation of Israel. Surely the least they could do was to give Him their undivided devotion.

While our lesson points out a number of details of what was involved in Israel's holiness, yet it all adds up to the point of loving God supremely, and one's neighbor as one's self. In principle God's requirements of His people today

are the same. The Prophet Micah says, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8.

God had a purpose in making Israel a holy nation. It was that they might also be a royal nation, and a Kingdom of priests. As the natural seed of Abraham, God would have used the Israelites to be a channel for the blessings which He had promised for all nations. His standards for those who could be so wondrously used were high, and Israel did not qualify, hence failed to obtain the coveted prize. See Romans 11.

Nevertheless, as we saw in last week's lesson, God was very patient and longsuffering with Israel. He gave them every possible opportunity, but finally the time came when iniquity should have an end, and the command was given to "take off the diadem," as then worn by King Zedekiah, and to "remove the crown," for it was to be no more until He came whose right it was.—Ezekiel 21:26.

This was in 606 B. C., but even after that, and until the first advent of Jesus, divine favors continued to be shown to this stiffnecked people. The covenant was confirmed with them until the end of the seventy weeks. (Daniel 9:24.) Shortly before the full time of their national favor had expired Jesus explained that the Kingdom would be taken from them and given to a nation bringing forth the fruit

thereof; that is, a nation which would actually qualify upon the basis of full heart loyalty to God. (Matt. 21:43.) Just before Jesus died He said to Israel, "Your house is left unto you desolate."—Matt. 23:38.

Peter, who gives us our Golden Text, "Be ye holy, for I am holy," also identifies the holy nation to whom the Kingdom was given when its privileges were taken from Israel. Addressing the church, made up of the footstep followers of Jesus, he says, "But ye are a chosen generation, a royal priesthood, an **holy nation**, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light"—1 Peter 2:9.

The Lord had said to natural Israel that if they would obey His voice and keep His commandments; that is, be truly a holy nation, they would be to Him "a peculiar treasure . . . a Kingdom of priests and a holy nation." (Exodus 19:5, 6.) Israel failed to maintain this standing of high favor before the Lord, so the opportunity was passed on to the church, as Peter shows.

The "Kingdom of priests" mentioned in Exodus 19:5 Peter designates a "royal priesthood" when identifying the church as the inheritors of the promise. God's "peculiar treasure" in Israel, the apostle describes as a "peculiar people," when transferring the promise to the followers of Jesus.

Peter explains that God's purpose in thus separating a people unto Himself, to be His special people, is that they might show forth His praises. This is not be-

cause God is proud and wants to be praised, but because He knows that only by full obedience to His laws, and by enthusiastic appreciation of His glorious character as the Lawgiver, can any of His intelligent creatures enjoy lasting happiness and peace.

The Kingdom of priests will be the royal blessers of all nations during the Messianic Kingdom reign. (Rev. 5:10.) They will have qualified for this upon the basis of their holiness unto the Lord. And because they are holy—that is, undivided in their devotion to the Lord—they are a very special treasure unto Him, which He protects and upon which He lavishes His blessings even now, and will use to His glory thruout the endless ages of the future.

While natural Israel lost this chief favor of being God's royal nation, they are, nevertheless, still to be richly blessed by Him. Paul explains that when the true Zion of this age is complete, the fulness of the Gentiles having come in, then, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for this is My covenant unto them, when I shall take away their sins." (Rom. 11:25-29.) Then, at long last, Israel will be a holy nation, but not a Kingdom of priests to live and reign with Christ.

#### QUESTIONS:

How is it possible for members of the fallen race to be holy as God is holy?

Who constitutes the "holy nation" to whom the Kingdom privileges were transferred following the failure of Israel to qualify for them?

Will natural Israel ever become a holy nation?

## SCIENCE AND THE BIBLE

THE enduring qualities of divine wisdom as found in the Bible—a wisdom which emanates from Him who is from everlasting to everlasting—is in bold and reassuring contrast to the limitations of selfish human wisdom. Not only may we be assured of the ultimate success of God's plan for the salvation of the world, but students of the Bible are coming more and more to realize that it had recorded knowledge, scientific and otherwise, thousands of years in advance of its discovery by man.

The Bible's story of Noah's "ark," which God commanded Noah to construct in order to save himself and family from the flood, has been much ridiculed. Now it is discovered that the dimensions of the ark, as given by God to Noah, are scientifically in harmony with the latest deductions of human wisdom on the subject. It is said, for example, that the proportions of the ark are the same as the modern battleships constructed for the United States Navy.

Another interesting fact is the one stated by the Prophet Job, (38:7) namely, that the stars sang together for joy at the time of creation. While to Bible Students this carries a wonderful symbolic meaning, being descriptive of the joy expressed by some of God's sons on the spirit plane

of life, yet it is now known that the literal stars actually make a singing noise as they travel thru space. This "singing" of the stars cannot be heard by the human ear except thru the aid of instruments, but, nevertheless, God knew about it long before the wisdom of man discovered it.

The Apostle Paul also sets forth a wondrous scientific truth concerning the stars. As an illustration of the variety to be represented in the resurrection of the dead Paul says, "one star differeth from another star in glory." (1 Cor. 15:42.) It has now been discovered, by the use of powerful telescopes, that among all the myriad of stars in God's boundless universe no two of them appear exactly alike, that they actually do differ in glory and beauty.

And so we might go on continuing to marvel at the manifold wisdom of God, and the wondrous manner in which He has caused some of His knowledge to be revealed thru His Word. Our limited knowledge of God's great wisdom and power constitutes a basis for faith and confidence in the outworking of His plan. May this lesson mean more and more to us as we see one after another of human plans fail, and their sponsors end up in defeat and disgrace; as for instance Mussolini.



## BLAMELESS AND HARMLESS

*"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the Word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."—Phil. 2:15, 16.*

**I**N VERSES twelve and thirteen of this chapter the apostle urges the Philippians to work out their own salvation, and assures the brethren that God was cooperating—working in them to will and to do of His good pleasure. To Paul, who was blessed with such a deep insight into all that is required in the Christian life, "holding forth the Word of life" for the blessing of others was a part of the divinely provided means of working out one's own salvation.

The apostle's sequence of that is enlightening. First, "work out your own salvation," (verse 12), then "Do all things without mur-

murings and disputing," (verse 14), in order "that ye may be blameless and harmless, the sons of God without rebuke," (verse 15), "holding forth the Word of life."—Verse 16. To be "blameless," "harmless," and "without rebuke," as we hold forth the Word of life is of vital importance if our efforts are to contribute to the working out of our own salvation.

To be blameless is to be devoid of any disposition to do evil. We are not to be controlled by anger, malice, hatred or strife; and are not to seek vain-glory. We should be harmless, not merely so far as God would see,

or so far as the brethren would see, but, so far as possible, harmless in the sight of the world before whom we are to reflect the Gospel light.

We should not compromise the truth in order to please the world, but there shouldn't be anything in our conduct or character to which the world can point as being evil. Our position should be like that of Daniel, of whom it was said by his enemies, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."—Daniel 6: 5.

To be blameless in the sight of God is to have our heart's intentions always pure, just, loving and kind. But this doesn't mean that the world will approve our course in life. Indeed, we should expect to have opposition from the world. If we have the friendship and approval of the world, then we should seriously question our standing before the Lord. Jesus did not please the world, but those of the world who were not prejudiced against Him on account of His teaching found no fault with Him. Pilate said, "I find no cause of death in this man."—Luke 23: 22.

So our concern should be that no just cause for blame be given thru our wrong doing. 2 Corinthians 6: 3 speaks of "Giving no offense in anything that the ministry be not blamed." Paul then

outlines the manner in which this can be done, saying,

"But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned. By the Word of truth, by the power of God, by the armor of righteousness on the right hand and on the left. By honor and dishonor, by evil report and good report: as deceivers and yet true; as unknown and yet well known; as dying and behold we live; as chastened and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things."—2 Corinthians 6: 4-10.

In our text Paul indicates that we are to hold forth the Word of life amidst a crooked and perverse people. This means that we should not refrain from bearing witness to the truth simply because the majority of those with whom we come in contact are not Christians. It will not injure us nor mar the purity of the truth to let it shine in a wicked world. It has been well said that a ship is safe in the ocean as long as the ocean is not in the ship. So it is in our ministry of the truth. We should keep ourselves unspotted from the world, and

guard well the purity of the message we proclaim, making sure that it is not mixed with worldly philosophy. Each Christian who does this will be as a beacon light in a dark world of sin and sorrow.

We are not to expect that the world will be converted. It was not in Paul's day, and will not be until the Kingdom is fully established. It was a perverse and crooked generation to which he preached and every generation since that time has been the same. Perverseness implies unwillingness to be guided by the Lord. Crookedness is not always a way of open wickedness, but, like a crooked line which goes in various directions, it implies a doing of both right and wrong. Amidst these conditions we are to let our light shine, "showing forth the praises of Him who hath called us out of darkness into His marvelous light.

In our text Paul tells the Philippian brethren that if they would continue doing this, he would be able to look back upon his own ministry and feel that he had not labored in vain. This is a strong statement. Apparently in the early church there were more hearers of the Word than doers; many who were glad to hear the good news of the Gospel, but few who were willing to lay down their lives in order that others might hear.

If the love of God fills our

hearts, we can't help telling others about the Gospel. Those who erroneously suppose that all who are not now converted must suffer an eternity of torture are often zealous in proclaiming error. We, who know the plan and love of God, should not be less zealous simply because we know that the world will not be converted until the next age. We are to let our light shine just the same, for out in the darkness there is one here and there whom the Lord will reach with the message which we proclaim; and rich will be our blessing in thus cooperating with Him.



#### PLEASE BE PATIENT

The increasing demands for literature have made it exceedingly difficult to keep all items in stock. Paper bound First Volumes are now temporarily out of stock; also the paper bound hymnals. We are doing the best we can—and are making plans to increase production capacity, so we trust the friends will be patient.

#### PITTSBURGH CONVENTION CANCELLED

The usual gathering of friends in Pittsburgh, Pa., in October, will not be held this year, due to the desire of the War Transportation Board that all conventions which increase travel be postponed. There will, however, be a one-day local gathering, with date to be announced later.

# INTERESTING LETTERS



## DAWN FINDS NEW FRIEND

"My dear brethren in the Lord: The new Dawn that I received in my mail yesterday was a surprise and you haven't the slightest conception as to how thrilled I am with it. In the new form it is not cumbersome, nor does it require a lot of space. This morning while on my way to work I stopped at a restaurant located close to my work. I always take The Dawn to work with me and read it when time permits, and also leave it on my desk so that others can pick it up. About an hour after I left the restaurant I realized I had forgotten to pick up my Dawn and on my lunch period I hastened back to the restaurant to see if it were still there. Several times I have left literature there, but received no response. When I asked the waitress for the book she said she would see if it had been turned in and soon she was back with the book. About two minutes after she had left my table the proprietress came to me and said that the book was left near the register and that she picked it up to put away for me, as she knew I would be back. Then she said, 'You know, this is a wonderful book. I looked thru it and I took one of the coupons to send away for it.' She also said that she had been buying another popular magazine of that size but that this book is even better. I told her I would be glad to loan her my book, but she wanted her own and will mail in

her dollar. So you see, friends, how my book found itself to a total stranger—someone who never before looked at the literature I left there, but this book turned out to be the 'apple of the eye.' I'm so thrilled over the episode and I hope that The Dawn will make many more new acquaintances. The expression on that lady's face was really a blessing to me. With my prayer for blessings upon you all, I remain, Your sister in the Lord, C. R., Pa."

## A TRUE BEREAN

"My dear Brethren: Please accept my sincere congratulations on your June issue of The Dawn Magazine. I think it is such an improvement over the old form. It makes one want to read it right thru from cover to cover. I am enclosing two dollars for gift subscriptions to two people who might be interested. I surely hope they will. I wish there were more people who would read it. I'm sure they could get much out of it. When my neighbor, Sr. N. R., started telling me things about the 'signs of the times,' I didn't take much stock in it. But as I have always been 'from Missouri,' I proceeded to look things up for myself and to my amazement I found she was right. In fact, my whole outlook on life has been changed in a few months. Will you be able to send my friends the June issue? I would like you to, if you have it, as it is a very interesting

book. May God continue to guide you in your work. I am, your sister in Christ, D. McC, Conn."

#### MESSAGE BRINGS JOY

"Frank and Ernest, dear Brothers: I wish to tell you how much I enjoy your Sunday morning broadcasts which you are sending forth in such a kindly and loving way, yet so brilliant and to the point, making the Word of God so clearly set forth. So my prayers are that the Lord will grant you His blessing to go on in this wonderful work that you have been privileged to do. I would like some of your pamphlets if you have any to spare. I would like to give them to some of my friends. As for myself, I cannot read any more. My eyes are dim; and so again, may the Lord bless you and keep you in His love. With Christian love, I am your sister by the grace of God, E. L., N. J."

#### "WISDOM FROM ABOVE"

"Dear Frank and Ernest: I have missed a lot. It is not a long while ago since I heard you for the first time, but we sure have not missed many times since. I have asked others also, 'Did you hear Frank and Ernest on Sunday at three? It was certainly wonderful.' Now, brothers, I am not giving any credit to you as men, in spite of the fact I believe you are mouth-pieces for the message. But when I say, 'It is wonderful,' I am aware of the Author Who is truly wonderful, and the message of the Scripture is beyond all earthly wisdom of men. My family listens very attentively, too, and is looking for-

ward to the time to turn on the radio. Even the youngest knows how different it is from the ordinary programs of the churches and popular religion. They are more than able to hold their own in a conversation on the Bible.

"I have great veneration for Pastor Russell's books, particularly 'The Divine Plan of the Ages.' To me they have never been excelled, although many have been published since along those lines. . . . I have always been a 'sticker' for truth, and cannot accept anything on some other person's say-so. I must be convinced from the Bible and deep reason. I would like very much to get a copy of today's dialog by you, which I think is printed in 'The Dawn.' With deep appreciation and kind regards, I am, Sincerely, E. B., Ontario, Can."

#### GOD'S PLAN ORDERLY

"Dear Frank and Ernest: Thank you so much for the very instructive and inspiring booklets you sent and also the paper, The Dawn. It surely feeds one's soul and has given me a key to so many hidden truths and facts regarding our life now and to come. It has opened up partially revealed truths to my heart. Within me the Spirit says a hearty Amen to your teaching, because it is **Bible Truth**, not man-made creeds founded on partial truth. How lovely the plan, when every setting is in the right place and order. Praise God. I pray you may be able to continue the broadcasts and that God may bless, keep and guide you in all your study and talks. Your friend and sister in Him, C. B. P., Alta., Can."

# SPEAKERS' APPOINTMENTS

## BROTHER W. T. BAKER

Paterson, N. J. (Afternoon)....Aug. 29  
Newark, N. J. (Evening).....29

## BROTHER F. A. BRIGHT

Baltimore, Md. ....Aug. 8  
Reading, Pa. ....15  
Allentown, Pa. ....29

## BROTHER S. C. DE GROOT

New Haven, Conn. (Morning) . .Aug. 15  
New London, Conn. (Afternoon) .15  
Paterson, N. J. (Afternoon) .....22  
Newark, N. J. (Evening).....22

## BROTHER A. C. FREY

Paterson, N. J. (Afternoon) . .Aug. 15  
Newark, N. J. (Evening) .....15

## BROTHER P. A. GATES

Hawthorne, Calif. (a.m.) .....Aug. 1  
Los Angeles, Calif. (p.m.) .....1  
Tulare, Calif. ....3  
Fresno, Calif. ....4  
Sonora, Calif. ....6  
Oakland, Calif. (a.m.) .....8  
San Francisco, Calif. (p.m.) .....8  
Berkeley, Calif. ....10  
Stockton, Calif. ....11  
Sacramento, Calif. ....12  
Lebanon, Ore. ....15, 16  
Salem, Ore. ....17  
Portland, Ore. ....18  
Centralia, Wash. ....19  
Olympia, Wash. ....20  
Tacoma, Wash. ....22  
Seattle, Wash. ....23  
Port Angeles, Wash. ....24  
Victoria, B. C., Can. ....26  
Duncan, B. C. ....27  
Vancouver, B. C., Can. ....29, 30  
Lynden, Wash. ....31  
Bellingham, Wash. ....Sept. 1  
Seattle, Wash. ....3-6

## BROTHER C. F. GEORGE

Duquesne, Pa. ....Aug. 1

## BROTHER W. S. MARSHALL

Guilford, Me. ....Aug. 1, 22  
Dexter, Me. ....8  
Ellsworth, Me. ....29

## BROTHER D. J. MOREHOUSE

Kalamazoo, Mich. ....Aug. 8

## BROTHER EDWARD MAURER

East Liverpool, Ohio ....Aug. 8

## BROTHER PETER KOLLIMAN

Newark, N. J. (Evening) .....Aug. 8  
Wilmington, Del. ....15

## BROTHER R. A. KREBS

Canton, Ill. ....Aug. 1, 2  
Clinton, Iowa ....4, 5  
Rockford, Ill. ....6-15  
Madison, Wis. ....16, 17  
Lake Mills, Wis. ....18  
Waukesha, Wis. ....19, 20  
Milwaukee, Wis. ....21, 22  
Appleton, Wis. ....24, 25  
Owen, Wis. ....28, 29  
Minneapolis, Minn. ....Sept. 3-6

## BROTHER J. Y. MAC AULAY

New Haven, Conn. ....Aug. 1  
Clinton, Conn. ....2, 3  
Groton, Conn. ....4  
Fall River, Mass. ....5  
New Bedford, Mass. ....6  
Providence, R. I. ....8  
North Brookfield, Mass. ....9  
Worcester, Mass. ....10  
Boston, Mass. ....11  
Lynn, Mass. ....12  
Portland, Me. ....13, 14  
Wilton, Me. ....15  
Augusta, Me. ....16, 26  
Belgrade, Me. ....17  
Belfast, Me. ....18  
Dexter, Me. ....20  
Guilford, Me. ....22  
Lewiston, Me. ....27  
Somersworth, N. H. ....29  
Lynn, Mass. ....31  
Boston, Mass. ....Sept. 1  
Brooklyn, N. Y. ....Sept. 4-6

## BROTHER F. W. RICE

Philadelphia, Pa. ....22

## BROTHER T. G. SMITH

Wilton, Me. ....Aug. 8

## BROTHER W. N. WOODWORTH

Newark, N. J. (Evening) .....Aug. 1  
Chicago, Ill. ....25  
Minneapolis, Minn. ....26  
Spokane, Wash. ....29  
Tacoma, Wash. ....30  
Victoria, B. C., Can. ....31  
Vancouver, B. C., Can. ....Sept. 1  
Lynden, Wash. ....Sept. 2  
Seattle, Wash. ....Sept. 4-7  
Portland, Ore. ....8  
San Francisco, Calif. ....10  
Los Angeles, Calif. ....12, 19  
Phoenix, Ariz. ....20

## BROTHER C. W. ZAHNOW

Seattle, Wash. ....Sept. 4-6

The conventions listed below are not sponsored by the Publishers of The Dawn, but are courtesy announcements which we are glad to make in the interests of Bible study and Christian fellowship. The gatherings are sponsored and the programs arranged by local groups of Bible Students where they are held. Where local secretaries are not listed, we will be glad to furnish whatever additional information we may have at hand.



## CONVENTION ANNOUNCEMENTS

**Schuylkill Haven, Pa., Aug. 8.** One day gathering at farm home of Mrs. Clara Beiler, at junction of Routes 83 and 443. Taxi service available. Bring your lunches; milk and coffee will be provided. For other details, write Mrs. Clara Beiler, Star Route, Schuylkill Haven, Pa.

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

**Wilmington, Del., Aug. 15.** Jr. O. U. A. M. Hall, 907 Tatnall St.

**Campbellsburg, Ind., Aug. 15.** For information, write Mr. W. I. Wells, 1102 Elm Street, New Albany, Ind.

**Lake Ariel, Pa., Aug. 22.** One day gathering at home of Mrs. Harriet F. Baldwin, R. F. D. 2, Lake Ariel, Pa.

**Chicago, Ill., Aug. 22.** The Chicago Ecclesia holds local conventions on the

fourth Sunday of each month in their hall, Central Masonic Temple, 910 N. La Salle Street.

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

**Ithaca, N. Y., Aug. 22.**

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

**Detroit, Mich., Aug. 29.** Meetings and month-end conventions will be held in the same hall, Maccabees Bldg., Woodward Ave., at Putnam, with opening at 10:00 A. M.

**Bloomfield, N. J., Oct. 3.**

**New London, Conn., Oct. 17.**

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



## LABOR DAY CONVENTIONS

**Phoenix, Ariz., Sept. 4-6.** Address the Secretary, Mr. Chas. F. Deppe, 733 E. Portland Street, Phoenix, Ariz.

**Saginaw, Mich.** For information, write Mrs. C. A. Sundbom, 207 Alice Street, Saginaw, Mich.

**Minneapolis, Minn., Sept. 4-6.** Convention opens Saturday evening, with closing session Monday afternoon. All sessions in hall 2922 Cedar Ave. Make reservations early, writing Mr. L. H. Norby, 6804 Third Ave., S, Minneapolis, Minn.

**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.

**Seattle, Wash., Sept. 4-6.** Convention to be held in Norway Hall, 2015 Boren. Meals will be served. For reservations write Mr. Sam Clements, 846 W. 63rd Street, Seattle, Wash.

## A Prayer of the Righteous

*"Who can understand his errors? Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me. . . . Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer."*

—Psalm 19:12-14.

**THIS** heart-searching prayer of the prophet reflects the desire of every fully consecrated Christian. The question "Who can understand his errors?" indicates that conscience is a safe guide for the Christian only when it is enlightened by God's Word. David said:

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned; and in keeping of them there is great reward." —Psalm 19:7-11.

Then follows the prayer recorded in our text, which indicates the prophet's desire to be guided by the words of the Lord and by His judgments. Thus we see that in addition to our prayers for holiness we must avail ourselves of God's provisions for our cleansing. If our prayers are sincere, we will gladly cooperate with the Lord by giving heed to the instructions of His

Word, the Word which He has given "for correction, for instruction in righteousness, that the man of God may be . . . thoroly furnished unto all good works." —2 Timothy 3:16, 17

And besides, if we are to be thoroly cleansed of secret faults, which lead sometimes to presumptuous sins, we will appreciate the corrective judgments of the Lord. David says that these judgments are more to be desired than gold, and are sweeter than honey and the honeycomb. Happy are we as Christians if we can place this proper valuation upon God's judgments. Paul mentions them as the chastenings of the Lord, which, while perhaps grievous for the time, yet afterward yield the peaceable fruits of righteousness to them who are rightly exercised thereby.—Hebrews 12:11.

So, while we pray for divine cleansing, and that the words of our mouths and the meditations of our hearts be acceptable to the Lord, let us give earnest heed to His Word that we may understand His will, and humbly submit to the experiences which He permits to keep us in line with His Word. Thus our prayers will be answered, and we will rejoice in the beauties of holiness.—Psalm 110:3.



## 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.