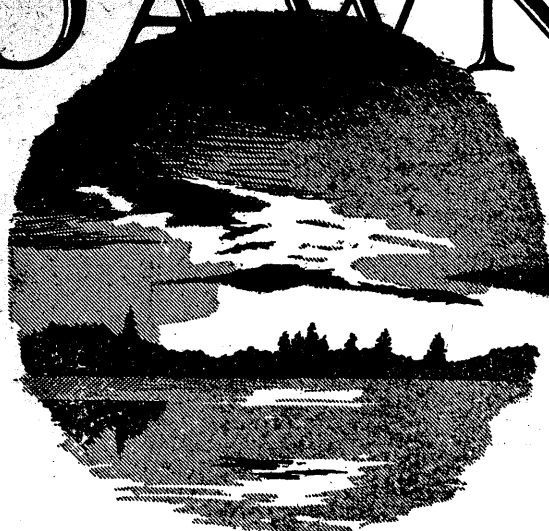


The DAWN



JULY

1945

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A Herald of Christ's Presence

15 Cents a Copy—\$ 1 a Year

The DAWN

Vol. 14, No. 7

JULY 1945

One Dollar a Year



The Divine Plan of the Ages And Key to the Scriptures

MILLIONS OF COPIES SOLD

FIRST published more than fifty years ago, this book is a vindication of the divine character and government: showing by a recognition and harmonizing of all the Scriptures that the permission of evil, past and present, is educational and preparatory to the ushering of mankind into the Golden Age of Prophecy in which all the families of the earth will be blessed with a full knowledge of God and a full opportunity for attaining everlasting life through the Redeemer, who then will be the great Restorer and Life-giver. (Acts 3:19-21) 352 pages, paper bound, 25 cents.

THE DAWN

East Rutherford

NEW JERSEY

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The Coming World Dictator

YES, there is to be a new world! Practically everybody knows that! Some want it, while others fear it. More than two thousand years ago the Bible foretold that there would be a new world, and described the form of government by which it would be ruled. If the people had faith in what the Scriptures forecast concerning the governmental arrangements of the new world, none would fear it, but, on the contrary, all would look forward longingly to its establishment, for the Scriptures declare that it will be "the desire of all nations."—Haggai 2:7

For long and weary years, by blood and sweat and tears, the United Nations have struggled to stamp out fascism and establish democracy. Yet, even now, millions fear that fascism still

lives, and that it will continue to blight the happiness of the human race. Other millions fear that a chaotic, starving Europe may prove to be fertile breeding-ground for other forms of dictatorship, which at an opportune time might deal a more deadly body blow to civilization than fascism has done. No doubt many will recall that Sir Anthony Eden said of the San Francisco conference that it could well be the world's last chance to save civilization.

Suppose the world's worst fears are realized, what then? Would that mean that Christianity has failed? If, out of the aftermath of hatred and chaos which follows the second global struggle in one generation, there is inflicted upon the nations a third devastating conflict, will it be possible for any remnant of civi-

lization to survive, or has man reached his extremity, which shortly will become God's opportunity to intervene on behalf of the people?

The Scriptures assure us that the time is near when God will intervene and take over the rulership of mankind, and that only thus will the human race be saved from the terrible results of sin and selfishness. For more than nineteen centuries Christians have been praying for divine intervention every time they have repeated the Lord's prayer, "Thy Kingdom come, Thy will be done in earth, as it is in heaven." (Matt. 6:10) In effect, this is a prayer for the establishment of a divine dictatorship over the affairs of men.

It will not, however, be the kind of dictatorship that has caused so much suffering in the world in recent years—far from it! Nevertheless, the laws which will operate under the rulership of Christ will be rigidly enforced. But they will be laws of justice, righteousness, and love. It will be a dictatorship of love instead of hate, and under its administration the people will be educated in the principles of justice, and mercy, and love.

The Kingdom is designed, for one thing, to prepare the people for true democracy. A fitting

illustration of this is the manner in which the United Nations have decided to occupy and rule over defeated Germany. It is for the stated purpose of re-educating and rehabilitating the people, and thus preparing them for the proper exercise of self-government.

MAN'S OPPRESSION

Six thousand years ago, because of man's disobedience to divine law, the human race came under the cruel and oppressive domination of sin and death. Throughout all the ages since, the master mind of Satan has continued to concoct and disseminate among the people malicious deceptions concerning God and righteousness. Because man disobeyed God's law, he lost divine favor and guidance and protection. He was left to his own devices, and subject to the misguiding influences of Satan. And now, after six thousand years of effort to manage his own affairs, the horrible tragedies which we of this generation have witnessed bear grim testimony to the miserable failure man has made.

One of the reasons the antediluvian world came to an end was man's failure in government. The Scriptures declare that the imaginations of men's hearts were evil continually and

that the earth was filled with violence. Both sacred and secular history reveal that in all the ages since the flood, selfishness, hatred, and violence have characterized man's efforts to manage his own affairs. Civilizations have arisen, and have flourished for a time, only to crumble and fall under the weight of selfishness.

It was confidently expected by modern statesmen and lawmakers that the increased knowledge and advantages of our day would enable so-called Christian civilization to endure. Now it has been demonstrated that knowledge, manifested through science and invention, has served merely to implement human selfishness, and thus to hasten the destruction of a world. Education without God has not changed the hearts of men, except to increase their desires for the bounties of the earth which have for so long been denied to all but the few.

GOD'S LOVE

Despite man's selfishness, however, the Scriptures assure us that God loves the people. His love was manifested by sending Jesus into the world to be man's Redeemer. This was the first step toward the liberation of a people who had become enslaved by the great taskmaster

of sin and death. By the time Jesus came into the world, man had sunk so deep into sin, and had become so depraved, that instead of appreciating the purpose of His coming, they hated Him, and ultimately put Him to death.

Yes, the very people whom Jesus came to liberate considered Him to be an enemy, and crucified Him. But this serves to illustrate the utter inability of man to extricate himself from the slavery which had resulted from his own wrongdoing, because it reveals the great depth of sin into which the world had sunk.

In addition to the increasing selfishness of the human race which has resulted from the fall into sin and death, Satan, the great archenemy of God and the people, has continued his nefarious influence among the nations. Jesus referred to Satan as being a murderer from the beginning, and also designated him the father of lies. (John 8:44) Through his lying propaganda he has maligned God, and deceived all nations with respect to the truth of God's Word and the righteous standards of love which it advocates.

In 2 Corinthians 4:4 the Apostle Paul declares that Satan is

the god of this world—the world which is now coming to an end. The apostle asserts, furthermore, that Satan has blinded the minds of the people, which means that under his deceitful and malicious influence the world has been led away from God and from righteousness. As whole nations today, under the influence of propaganda, have been led to believe lies concerning other nations, so all mankind, through the deceitful and lying propaganda of Satan, have been made to believe lies concerning God and those who serve Him. As an outstanding illustration of this, we mention two statements that were made to our first parents in the Garden of Eden. God told them that they would die if they disobeyed His law. Speaking through the serpent, Satan, the father of lies, said to Mother Eve, “Ye shall *not* surely die.” (Gen. 3:4) Practically the whole world has believed Satan, both heathendom and so-called Christendom asserting that “there is no death.”

GOD HAS BEEN SLANDERED

One of the slanders against God, which is based upon Satan's lie concerning death, is the fiendish teaching of eternal torture for the unsaved. The world has been shocked by the reports

of cruel atrocities perpetrated in the name of fascism. Many of these reports have been illustrated by photographic evidence revealing the gruesome details of torture inflicted against the alleged enemies of fascism.

However, the cruelties thus brought to light are as nothing compared to those which God has been charged with inflicting upon countless millions of the human race after death, and which the creeds have claimed will continue throughout the endless ages of eternity. The illustrations portraying the posthumous tortures inflicted upon the people by God, as set forth in Dante's *Inferno*, come far short of what the reality of those tortures is alleged to be. If this God-dishonoring teaching were true, think of the grim photographs news reporters might send back from the eternal regions of the damned—God's concentration camp.”

In addition to the perverted viewpoint of the people engendered by Satan's lying propaganda, the human race has continued to succumb to the ravages of sin and disease; and from these, also, the peoples are to be delivered through the administration of the Kingdom of Christ.

The liberation of the peoples

of the world from the slavery of sin and death is, however, to be more far-reaching than the proposed liberation of the peoples of Europe. In order for the captives of death to be set free, it was necessary not only that Jesus should come to earth, but that He Himself should go into death, dying as man's Redeemer. Thus, while the people for whom Christ died themselves put him to death, in the great economy of God provision is made for the release of Death's prisoners.

Christ died as the Redeemer of the world more than nineteen centuries ago, but the people are still enslaved by sin and death. This is because the world still awaits the occupational forces of Christ's Kingdom. Up until the present time God has merely been mobilizing these Kingdom agencies, which in answer to our prayer, "Thy Kingdom come," are to establish divine control over the human race.

CHRIST AND THE CHURCH TO RULE

The Bible reveals that Jesus, who is to be King of kings and Lord of lords in God's new world, will be the great Leader of all the forces of emancipation. The Scriptures also declare that His faithful followers,

who suffer and die with Him, are to live and reign with Him in His Kingdom. They are His "joint-heirs" and will, together with Him, reign on the earth for a thousand years.—Rev. 5:10; 20:4, 6

In the 2nd Psalm, verses 8 and 9, there is a prophecy which indicates that Christ inherits the rulership of all nations, and is to take possession of "the uttermost parts of the earth." This prophecy declares that Christ, whom it depicts as the Son of Jehovah, will rule or shepherd the nations with a rod of iron. Verses 10, 11 and 12 of the Psalm read: "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

The expressions, "Be instructed, ye judges of the earth," "Kiss the Son, lest He be angry," and "Blessed are they that put their trust in Him," denote that the rulership of Christ, while it will be stern and unyielding, like a "rod of iron," will embody a program of instruction designed to educate the people in the knowledge of

God and His love, with the object of bringing about their free will co-operation, and obedience thereto.

And what a blessed thing it will be when, as the prophet declares, all the people shall have learned to put their trust in God! This is one of the great objectives of the thousand-year reign of Christ. Only by trust in divine wisdom, and the acceptance of the provisions of divine mercy through Christ by obedience to the laws of His Kingdom, will the people be prepared ultimately to rule themselves in the spirit of justice and love toward one another.

PEOPLE NOW LACK FAITH

As yet, however, the peoples of the world are not willing to put their trust in God. The nations still assemble themselves together to devise plans of their own, as foretold in the 2nd Psalm. They have not learned, despite the tragic evidence of human failure on every hand, that they are imagining vain things. But as human plans continue to fail, there will come a time, not long hence, we trust, when the world will seek help from God. Of this we are assured by the prophet, who declares, "But in the last days it shall come to pass, that the

mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."—Micah 4:1

The prophecy of Daniel (2:35; 44, 45) identifies the mountain of the Lord as His Kingdom. Hence, when the Prophet Micah writes that "the mountain of the house of the Lord shall be established in the top of the mountains," He means that the Kingdom, made up of God's ruling house of sons, will be established as a dominating government, ruling over all the nations of the earth.

The Prophet Micah continues: "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem."

The term "Zion" is one which is used in the Scriptures to symbolize Christ's Kingdom, particularly the spiritual phase of the Messianic rulership. In the 2nd Psalm, where we read that Christ will rule the nations with a rod of iron, Jehovah says concerning Him, "I have set My King upon My holy hill of

Zion." In Revelation 14:1, 144,000 followers of Christ are shown to be on mount Zion with Him. In the last verse of Obadiah's prophecy, we are told that "saviors shall come up on mount Zion," and that then "the Kingdom shall be the Lord's."

HOW LAW GOES FORTH FROM ZION

Thus, when we read that the law shall go forth of Zion, we are to understand it as meaning that from Christ and His church will emanate the authority by which the nations and peoples of the world will be controlled during the thousand years of His reign.

While the rulership of "Zion"—Christ and His church—will be spiritual and invisible to men, it will have human representatives. This human phase of the Messianic Kingdom is symbolized in the prophecy of Micah as Jerusalem. Hence we read that "the law shall go forth of Zion, and the Word of the Lord [the educational program based upon that law] from Jerusalem."

The tremendous responsibility of representing the divine Christ among men will not, however, be entrusted to selfish and scheming politicians, for the Scriptures reveal that God intends to resurrect the ancient prophets and other faithful ones of the past, to occupy the key

positions of the visible government throughout the world. These ancient worthy ones were long considered the fathers of Israel, but they are to become the children of The Christ, and as such will be made "princes in all the earth."—Psalm 45:16

The 46th Psalm portrays the transitional period in which we are now living—the time during which Satan's world is being destroyed, and Christ's Kingdom is being established. The 47th Psalm reveals further details concerning the operation of that Kingdom. Verses 2 and 3 read: "For the Lord Most High . . . is a great King over all the earth. He shall subdue the people under us, and the nations under our feet." Verses 8 and 9 of this reassuring prophecy read: "God reigneth over the heathen [nations]: God sitteth upon the throne of His holiness. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: He is greatly exalted."

"THE SHIELDS OF THE EARTH"

When we read that the "shields of the earth belong unto God," we are to understand it as meaning that divine protection becomes operative over the people—that a divine Kingdom

has been established, operating through the princes of the earth, who will function as the representatives of the divine Christ. Under this arrangement, all the enemies of God and of righteousness are to be subdued and destroyed, even as the prophet declares. (Psalm 47:3) The Apostle Paul affirms this great truth concerning the Kingdom of Christ, telling us that He must reign until He hath put all enemies under His feet, and that the last enemy to be destroyed is death.—1 Cor. 15:25, 26

Yes, the Kingdom of Christ, while it will bring rich blessings of peace, and joy, and life to all who, under its beneficent influences, learn to put their trust in God, will at the same time be an agency of destruction to blot out everything in opposition to God, to righteousness, and to the eternal well-being of God's creatures. Even death itself, according to the apostle, is to be destroyed. The Lord Jesus confirms this great truth through the Apostle John, saying that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4

To come back to the prophecy of Micah, chapter 4, after telling us that "the law shall go forth

of Zion, and the word of the Lord from Jerusalem," the prophet asserts that the Lord "shall judge among many people, and rebuke strong nations afar." This judgment of the people evidently embraces a program of education, for we read in Isaiah 26:9 that when God's "judgments are in the earth, the inhabitants of the world will learn righteousness." There may be some who wilfully will continue to follow their selfish ways. The prophet indicates this when he says, "Let favor be shewed to the wicked, yet he will not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."—Isa. 26:10

THE PEOPLE JUDGED

From this Scripture we learn that the judgments of the Lord are in reality a manifestation of His favor to the people, but that some in that land of uprightness, when Christ's Kingdom is ruling over the nations, will insist upon dealing unjustly, not recognizing the righteousness and majesty of the Lord and His ways. This coming period during which the people will be re-educated and rehabilitated is described by the Apostle Peter as "times of restitu-

tion of all things," and he declares that those who will not then obey the Kingdom laws shall be destroyed from among the people.—Acts 3:19-23

LEARNING RIGHTEOUSNESS

Much is involved in the prophetic statement concerning the work of the Kingdom age, describing it as that of learning righteousness. The Prophet Micah, in the passage under consideration, tells us that when the people learn the Lord's ways "they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more."

This shows clearly that the power of Christ's Kingdom by which the people are to be controlled is not to be a military power. It shows, furthermore, that the re-education of the people during that period of rehabilitation will eradicate from their minds the un-Christian philosophy that in order to have peace the nations must be prepared for war. As they learn of God's ways, they will "learn war" no more.

Another reassuring prophecy portraying the work of re-educating the people during the time of Christ's Kingdom is that

of Isaiah 28:16, 17. In verse 16 the Lord says, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation." This is another reference to the fact that Christ has been exalted to a governmental position in God's Zion—the spiritual phase of His Kingdom. He is referred to as a stone that has been tried, or tested.

The testing of Jesus revealed Him as loving righteousness and hating iniquity. (Psalm 45:7; Heb. 1:9) Because such a tested one is to be the Chief Executive in the Kingdom of God, the 17th verse of Isaiah's prophecy reads, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

Water is generally used in the Scriptures as a symbol of truth, and the life-giving blessings of the truth. The impact of the truth upon the people during the time of Christ's Kingdom will be as hail that will sweep away the refuge of lies which have been foisted upon the people throughout all the centuries by Satan and his cohorts. Justice, and righteousness, and love will be exalted in the hearts and minds of the people, while in-

justice, unrighteousness, and hate will no longer find refuge in the lying propaganda of Satan.

GOD'S PLAN WILL NOT FAIL

Most reassuring in connection with these many promises of blessings to be dispensed to a sin-sick and dying world is the guarantee that they will be fulfilled. Isaiah 9:7 declares that "the zeal of the Lord of hosts will perform this." Thank God, the work of re-education and rehabilitation of the world promised by Him does not depend upon the feeble efforts of man! Man has failed. Now the time is near when the divine Christ will take over, and through His righteous representatives, will administer the affairs of the world for a thousand years, until the people learn righteousness.

During the coming thousand years of reconstruction, the people will not be given a voice in government. The government to be established by Christ will be "for the people" but not "by the people"—not until all mankind has been re-educated, and the law of God written in their minds and hearts, so that their choice shall be God's will for them. In the interim, the righteous laws of Christ's Kingdom will be rigidly enforced. Those

who obey the laws will be protected. Those who do not obey will be disciplined, and if they fail by this means to learn righteousness and continue willfully to disobey, will be destroyed.

Obviously, a work of such far-reaching magnitude will require an entire age, especially in that it will involve the awakening of the dead, and their education in righteousness. But when this work shall have been completed at the end of that age, then the mediatorial and dictatorial rulership of Christ will come to an end, having accomplished its purpose—that laudable purpose of destroying all the enemies of God, of truth, of righteousness, including that great enemy of man, Death.

A WORLD REPUBLIC

The Apostle Paul declares that then Christ will turn over the Kingdom to His Father, the Creator of heaven and earth. (1 Cor. 15:24-28) This means that mankind will have been restored to the original standing with and before God, enjoyed by our first parents before they transgressed God's law. To them God said, "Be fruitful, and multiply, and fill the earth, and subdue it."—Gen. 1:28

He authorized them to have

dominion over the earth and the lower creation. It was never the divine purpose that God's human creatures should rule over one another, but it was His will that they should, together, rule over the earth. That dominion was forfeited by sin, but through the redemptive program centered in Christ, and by means of His thousand-year reign of reconstruction, the ability to exercise that dominion will have been regained by the people.

It will be then that those who shall have learned righteousness during the Kingdom period will have said to them, as foretold by Jesus, "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world."—Matthew 25:34

Then, having been restored to perfection, with the law of God written in their hearts as fore-

told by the prophet (Jer. 31:33), the people will be properly qualified to exercise the democratic method of arranging their affairs co-operatively for the common good. Undoubtedly, throughout the ages of glory to follow, there will be what may properly be called a pure republic established world-wide, a republic in which the people will have complete freedom of choice because they will have learned to choose the right.

Then the knowledge of the glory of God will fill the earth as the waters cover the sea, and under the blessed influence of that knowledge, the people will enjoy divine favor, and be blessed with everlasting peace and life because they will have been restored to at-one-ment with God, having learned the exceeding sinfulness of sin, and the desirability of righteousness.



¶ Has Christianity failed, and if not, how do you explain the present spread of Atheism in the world? Is the whole world ever to be converted?

¶ When will God answer the prayer, "Thy Kingdom come. Thy will be done in earth as it is in heaven"?

¶ Answers to these and many other questions of vital import are to be found in the 96-page booklet, "God and Reason." Whether Christian or skeptic, if you are wondering about present world conditions, you will enjoy the message presented in this easy-to-read vest-pocket booklet. Its portrait of God's world of tomorrow will inspire you with hope. Five cents a copy in any quantity. Address The Dawn, East Rutherford, N. J.

BROADCAST SCHEDULE

(SUNDAYS UNLESS OTHERWISE NOTED)

N. F. TIME	STA. KC. P.M.	MOUNTAIN TIME	STA. KC. A.M.
St. Johns, N. F. (Thurs.)	VOCM 1006 9:00	Durango, Colo.	KIUP 1400 10:45

ATLANTIC TIME	STA. KC. A.M.
Yarmouth, N. S.	CJLS 1340 10:00

EASTERN TIME	STA. KC. A.M.
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Augusta, Ga.	WGAC 1240 10:15
Baltimore, Md.	WFBR 1300 9:15
Bay City, Mich.	WBCM 1440 10:00
Binghamton, N. Y.	WNBF 1290 10:00
Columbus, Ohio	WHKC 640 9:30
Cornwall, Ont.	CKSF 1230 10:00
High Point, N. C.	WMFR 1230 9:45
Jacksonville, Fla.	WJHP 1320 8:45
Paterson, N. J.	WPAT 930 10:00
Philadelphia, Pa.	WIP 610 9:30
Pittsburgh, Pa.	WWSW 1490 9:45
Pittsburgh, Pa. W-47-P (FM)	1490 9:45

➤ ➤ P.M.

Detroit-Windsor (Sat.)	CKLW 800 6:45
Kirkland Lake, Ont.	CJKL 560 5:15

CENTRAL TIME	STA. KC. A.M.
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Anderson, Ind.	WHBU 1240 11:45
Chicago, Ill.	WAAF 950 11:30
Cincinnati, Ohio	WCPO 1230 10:15
Clinton, Iowa	KROS 1340 9:45
Dallas, Texas	KSKY 650 9:30
Fergus Falls, Minn.	KGDE 1230 9:45
Knoxville, Tenn.	WBIR 1240 9:00
Louisville, Ky.	WGRC 1370 8:45
Medford, Wis. (Wed.)	WIGM 1500 9:45
Minneapolis, Minn.	WTCN 1280 9:15
Muskegon, Mich.	WKBZ 1490 7:15
St. Louis, Mo.	KXOK 630 10:00
San Antonio, Tex.	KMAC 1240 9:30
Toledo, Ohio	WTOL 1230 9:15
Wichita, Falls, Tex.	KWFT 620 9:15

➤ ➤ P.M.

Chattanooga, (Sat.)	WDEF 1490 5:00
Dayton, Ohio	WHIO 1290 12:30
Grand Rapids, (Thurs.)	WLAV 1340 10:00
Wausau, Wis. (Sat.)	WSAU 1400 2:30
Winnipeg, Man.	CKRC 630 12:15

Edmonton, Alta.	CFRN 1260 10:45
Globe, Ariz. (Sat.)	KWJB 1240 8:30
Grande Prairie, Alta.	CFGP 1340 10:15
Mandan, N. D.	KGCU 1270 9:45
Prince Albert, Sask.	CKBI 900 10:45
Safford, Ariz. (Sat.)	KGLU 1450 7:30
Saskatoon, Sask.	CFQC 600 10:45
Wallace, Idaho	KWAL 1450 10:15
Yuma, Ariz. (Sat.)	KYUM 1240 9:15

➤ ➤ P.M.

Colorado Springs, Colo.	KVOR 1300 11:15
Kalispell, Mont.	KGEZ 1460 4:45
Nampa, Idaho (Wed.)	KFXD 1230 9:15
Prescott, Ariz. (Fri.)	KYCA 1490 3:15
Tucson, Ariz.	KVOA 1290 11:00

PACIFIC TIME	STA. KC. A.M.
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Berkeley, Calif.	KRE 1400 9:05
Chilliwack, B. C. •	CHWK 1340 11:15
Kelowna, B. C.	CKOV 630 8:45
Long Beach, Calif.	KGER 1390 8:45
Los Angeles, Calif.	KMTR 570 11:45
Riverside, Calif.	KPRO 1440 7:00
San Diego, Calif.	KFMB 1450 9:45
Seattle, Wash.	KJR 1000 8:45
Stockton, Calif.	KGDM 1140 9:30
The Dalles, Ore.	KODL 1230 9:15
Vancouver, Wash.	KVAN 910 9:15
Wenatchee, Wash.	KPQ 560 8:45

➤ ➤ P.M.

Albany, Ore.	KWIL 1240 6:00
Seattle, Wash. (Thurs.)	KJR 1000 11:30

POLISH BROADCASTS

Boston, Mass.	WORL 10:30 a.m.
Chicago, Ill.	WGES 8:30 a.m.
Chicago, Ill. (Wed.)	WGES 6:45 p.m.
Detroit, Mich.	WJBK 7:00 p.m.
Mpls.-St. Paul, Minn.	WMIN 8:45 a.m.
Niagara Falls, N. Y.	WHLD 9:45 a.m.
Springfield, Mass.	WSPR 10:00 a.m.
Stevens Point, Wis.	WFHR 10:30 a.m.

GREEK BROADCAST

New York, N. Y.	WBNX 1380 2:55 p.m.
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The Bible Answers



Can the Living Talk with the Dead?

Frank:

Well, Ernest, I see you have your Bible open. Have you found something interesting?

Ernest:

Yes, very interesting, and very unusual, I should say. Frank, do you believe that the living can talk with the dead?

Frank:

I don't see how it could be possible if what the Bible says about the dead is true. The Bible tells us that while the living know that they shall die, yet "the dead know not anything." That statement, by the way, is found in Ecclesiastes 9:5.

Ernest:

Well, that's about the answer I expected to get, and, ordinarily I would be inclined to agree with you. But Frank, do you know that according to the Bible one of God's own prophets, after he died, communicated with one of the Kings of Israel? It says so right here in the Bible!

Frank:

You have reference to the Prophet Samuel, I suppose.

AUSTRALIAN BROADCASTS

Victorian and N. S. Wales Time

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

South Australian Time

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

Western Australian Time

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

Broadcast Topics

JULY

- 1—Freedom from Fear
- 8—The Coming World Dictator
- 15—The Truth About Hell
- 22—Can the Living
Talk with the Dead?
- 29—A Vision of the Kingdom

Ernest:

O, you know all about it, do you? Well, I thought I had found something in the Bible you didn't know. However, I don't see how you can harmonize the fact that the dead Samuel did talk with the living, with the thought that the dead are asleep in death and will remain so until the resurrection. Frank, just in case the reality of this incident has slipped your mind, I would like to read a part of the account. It's found in the 28th chapter of 1st Samuel.

Frank:

Fine, I'll be glad to hear it.

Ernest:

As you probably remember, it was King Saul, who, being hard pressed by a Philistine army, went to a woman who had a "familiar" spirit and asked her to get in touch with Samuel, the prophet, who was dead. So this woman proceeded to comply with Saul's wishes, and according to the account here in the Bible, this is what happened: I'll read it: "And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, what form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up?" Now, I want to know how this can be explained if the dead are really dead.

Frank:

Who was the woman who served as the medium, or go-between, in this alleged conversation between Saul and Samuel?

Ernest:

According to the earlier part of the chapter, she was a person spoken of as a witch, or one who had a "familiar" spirit.

Frank:

That's right! Near the beginning of that same chapter we are told that Saul had put out of the land all those who had familiar spirits, that is, the witches and wizards. Witchcraft of all kinds was forbidden in Israel. The Prophet Isaiah, in chapter 8 verses 19 and 20, mentions the matter, and explains that God's people should seek information from the Lord, through His written Word, rather than to go to those who have familiar spirits, with the hope of getting information through them from the dead.

Ernest:

All that may be true, but the fact remains that the witch did

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make contact with Samuel, and Saul, as a result, did receive a message from Samuel. Isn't that right?

Frank:

The account doesn't prove it. It merely shows that the witch described a form to Saul, which she said was Samuel. King Saul saw nothing.

Ernest:

But he heard something. He heard Samuel talking to him, and, according to the full account, Samuel made a very accurate forecast of what would happen to Saul. He told this wicked King that he would be with him the next day, meaning that he would be dead.

Frank:

The Bible records this unusual incident without attempting to explain it. That Saul didn't actually talk with Samuel as he supposed, is apparent when we take the circumstances into consideration. Saul had tried to obtain a message from the Lord but had failed. God did not permit His prophets to help him. Samuel, while living, was one of God's faithful prophets, and had he been alive at this time, he would certainly not have gone against the Lord's will by communicating with King Saul. It is most unreasonable to suppose that after death he would become disobedient to God, and would do that which he would not do when alive.

Ernest:

Say, that is a point, sure enough. If Samuel did communicate with Saul, it would mean that he turned traitor to God after he died. Just the same though, this alleged Samuel made a pretty correct forecast of coming events in the life of Saul, did he not?

Frank:

No, not too accurate, as later developments prove.

Ernest:

Is it your thought, then, that the witch faked the whole thing, as a magician today would do?

Frank:

No. To understand what really did occur, we must believe what the Bible says about angels. According to the Bible there are planes of life higher than that of man, not the departed spirits of the dead, but separate orders of creation. These spirit creatures—some of whom the Bible calls angels—are very real beings, but they are invisible to man. The Old Testament records show that occasionally one or more of these would materialize and appear in human form. Three of them, for example, appeared to Abraham, and told him of the impending destruction of Sodom.

Ernest:

But what does all that have to do with the witch who talked to Saul?

Frank:

Just this! The Bible indicates that the name of one of these spirit beings was Lucifer, and that he rebelled against the Creator, and since then, many others of the angels have joined him in the rebellion. Hence Jesus speaks of the Devil and his angels.

Ernest:

But still I don't understand where the witch and Samuel come into the picture?

Frank:

Well, as you will remember, when the fallen Lucifer tempted mother Eve, he assured her that she would not die. God had said that if they partook of the forbidden fruit, they would "surely die." But Satan said, "Thou shalt not surely die." Man has continued to die in spite of the assurances by Satan that he would not, hence the devil has resorted to every possible device in order to convince man that he really told the truth. And Satan has been pretty successful, for the idea that there is no death is quite generally accepted. One of Satan's tricks in this connection is that of making people believe they can talk with the dead.

Ernest:

But Frank, how could that be done?

Frank:

The method is very simple. Satan and the fallen angels are able to read the human mind. There they see mirrored the images of our beloved dead. They know from what is in our minds exactly the sort of message to send in order to convince us that we are actually talking with our dead friends or relatives. It was so in the case of King Saul. Probably even the witch was deceived by the method. She may actually have thought she was talking with Samuel, when, as a matter of fact, she was communicating with the fallen angels. This is just another of Satan's methods of deceit—one of the many ways in which his messengers appear as angels of light to deceive the people by making them believe that death is not a reality.

Ernest:

It just occurred to me Frank, that in Jesus' day He cast out devils from various individuals. Were these devils some of the fallen angels you speak of?

Frank:

Yes. They have made contact with the human family in all

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ages—sometimes in one way and sometimes in another—but their effort has always been to discount the verity of God's written Word, and divert attention from it. The Scriptures forbid God's people to have any dealings with them.

Ernest:

Almost anyone, it seems to me, could be tempted into trying to get in touch with their dead friends. It certainly would take some of the sting out of death if we could receive regular communications from our friends after they depart this life. But Frank, we will be able to actually talk with our dead friends some day, won't we?

Frank:

Yes, that is, in the resurrection, not because the dead are not dead, but because they are to be awakened from the sleep of death. Ernest, just what would be the point of the resurrection if no one is really dead? If the dead are not dead, but living somewhere, enjoying greater liberties than they did while here on earth as men and women; if they have fellowship with one another, and even with their friends still in the flesh, just what did Paul mean in 1 Corinthians 15:16-18, where he declares that all have perished if there be no resurrection of the dead?

Ernest:

Well, that is something to think about, I'll admit; and as far as I'm concerned I propose to accept the testimony of God's Word that "the wages of sin is death," and that "the dead know not anything." (Rom. 6:23; Eccl. 9:5, 10) And besides, I rejoice in the hope of seeing all my friends in the resurrection, and having the privilege of actually living with them, which will be more satisfactory than the type of communication that was palmed off on King Saul by the Witch of Endor. But Frank, who are these fallen angels who impersonate the dead? When did they become fallen angels?

Frank:

The Bible answers that question very definitely, Ernest, but I'm afraid there's not time to go into the subject now. However, if you will look up the words "angel" and "angels," and also the word "spirit," in your Bible concordance, you can readily find the various passages bearing on the subject. But remember that the Bible speaks about evil angels as well as good angels. It shows that evil angels often masquerade as good angels—as angels of light when in fact they are Satan's emissaries of darkness.

Ernest:

Well, I will certainly study up on the subject, and will probably

have some more questions for you later. In the meantime, isn't there some literature that will help? I am really in earnest about this. As on all other subjects, I want to be sure that I have the truth. What would you recommend?

Frank:

Ernest, if you really want to go into this subject thoroughly, I would suggest that you get a copy of a booklet recently published, entitled "As Angels of Light." It is not lengthy, but at the same time, gives you all the essential Scriptural facts bearing on the activity of the fallen angels, and their various methods of deceit as they have been practiced under the banner of the master deceiver, Satan.

Ernest:

"As Angels of Light"! I'll try to remember that. Where can I get it?

Frank:

Why, I have a copy with me that you may have. Individual copies are sent free to those who write for them. I'll give you my copy, and with a prayer that God may bless you in the study of the truth pertaining to this and other subjects of His Word. You know Ernest, the question "Where are the dead?" is a very important one today.

AS ANGELS OF LIGHT

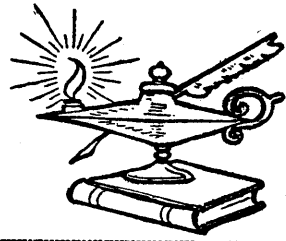


¶ First copies of the booklet, "As Angels of Light," mentioned in the foregoing dialog will be sent to any address free upon request. Additional copies at five cents each.

¶ What is the truth about Spiritualism? Who were the devils cast out of the afflicted by Jesus? Is it possible for "mediums" to read the human mind? Will the time ever come when it will be possible for the living to converse with those who have died?

¶ These are but samples of the important questions scripturally answered in the booklet, "As Angels of Light." After reading it you will understand better why the devil is referred to in the Bible as a great deceiver.

The Christian Life



The Acceptable Will of God

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—ROMANS 1:16

THE manner in which a member of the fallen and sin-cursed human race may be assured of a standing with God and enjoy the hope of everlasting life, is the principal theme throughout Paul's letter to the church at Rome. It is evident that the congregation of believers at Rome, to whom the epistle was addressed, was made up partly of Jewish and partly of Gentile converts to Christianity; hence the apostle shows how God's grace through the Gospel is available to both, for he argues that the Gospel of Christ "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

In chapter 5:1 the main theme of the epistle is referred to as

justification—"being justified by faith, we have peace with God through our Lord Jesus Christ."

The people of the world are alienated from God by wicked works, and are strangers to His promises. This does not mean that all outside of Christ are moral delinquents, or viciously wicked. According to the world's accepted standards of righteousness, there are many noble unbelievers. Many, indeed, pride themselves in their uprightness. But from God's standpoint there is "none righteous"—"all have sinned, and come short of the glory of God."—Rom. 3:10, 23

For centuries the Jews had tried to attain righteousness that would be acceptable to God by keeping the Mosaic Law, but

they failed. Despite this failure, however, there were Judaizing teachers in the early church who insisted that Christians, in addition to believing in the merit of Christ's shed blood, should endeavor also to keep certain ceremonial features of the Law. Apparently some of these teachers were disturbing the church at Rome, and Paul would have these believers know that "by the deeds of the Law shall no flesh be justified in His [God's] sight."—Rom. 3:20

The apostle also emphasized that the Gentiles, although not under the Jewish Law, were nevertheless guilty, for there was a sufficient remnant of the original godlikeness remaining in their hearts to be a guide to them, indicating what was right and what was wrong, and they had been unable to measure up to the standard which they thereby knew to be right. Thus the Gentiles, as well as the Jews, Paul shows, stand guilty before God.

This means that the only way of being at peace with God is through faith in Christ. God esteems very highly those who exercise an abiding faith in Him and in His promises. Paul indicates this by his reference to the justifying faith of Abraham. This ancient patriarch believed

God "and it was accounted unto him for righteousness." (Gal. 3:6; Rom. 4:3; Jas. 2:23) He was counted righteous because of his faith prior to the time he was circumcised, so it was his faith in God, and not the ceremony of circumcision which justified him.

It is the Christian's faith in the promises of God which have been ratified by the blood of Christ, that gives peace with God. Peace with God, in contrast with alienation from Him, is one of the essential elements of salvation through Christ, and is therefore included in the Gospel, or "good news" of the divine plan in Christ.

NO CONDEMNATION

Chapter 8, verse 1, brings the reader of the epistle back to its theme again. Here the blessed boon of God's favor through Christ, instead of being referred to as "justification," is described as a condition in which there is "no condemnation." The text reads, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Paul's reference to the "no condemnation" standing of the Christian, even as his reference to "justification" in the opening

of the 5th chapter, is in contrast to the failure of the Law. In the Law Covenant there was condemnation. The apostle cites his own experience, explaining that there was a law of sin working in his members which made it impossible for him to do as he would like to do. "O wretched man that I am!" he writes, "who shall deliver me from this body of death?"—MARGIN

"I thank God through Jesus Christ our Lord," the apostle continues. Yes, it was **through** Jesus that he had found deliverance, and the deliverance from condemnation and death is available for all who, through faith in the blood and by full consecration, come into Christ Jesus. "Justification" and "no condemnation" convey essentially the same thought, which is that of God's favor through a faith-**standing** of righteousness, and this blessed relationship **with** Him is possible only through Christ.

But to enjoy this state of "no condemnation" it is necessary to be "*in Christ Jesus*"—that is, as members of His body. This also implies walking "after the Spirit" rather than after the flesh. It is reasonable, we think, judging from Paul's general argument, that any effort to keep the Law in order to attain to the

state of "no condemnation" could be properly considered as walking after the flesh. This is borne out by Paul's letter to the Galatians where, in pointing out their error of trying to attain God's favor by keeping the Law, he says, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"—Gal. 3:3

Paul had found—even as it is true of all the fallen race—that death was working in his flesh. According to the terms of the Law, his imperfections brought him under condemnation to death. In his imperfect condition any and all efforts to gain life by that method were, therefore, certain to lead to death rather than to life.

Only by being in Christ Jesus and by walking after the Spirit can one be free from condemnation. In Jesus we have a perfect example of what it means to walk after the Spirit. At the beginning of His ministry He received the Spirit without measure. It was His guide and inspiration, but it led Him in the way of sacrifice even unto death. There are, of course, various ways of viewing the thought of walking after the Spirit, because it is related to every phase of the consecrated life. From one standpoint it

would seem that Jesus gave us the essence of what it implies when he said to Peter, "who-soever will save his life shall lose it: and whosoever will lose his life for My sake shall find it."—Matt. 16:25

A DAILY LAYING DOWN

The Jewish approach to the keeping of the Law was largely that of the benefits they hoped to derive from their efforts. The rich young ruler who declared that he had kept the commandments from his youth up, was seeking eternal life. Jesus told this young man that there was one thing which he lacked. Fundamentally, that "one thing" lacking was the proper viewpoint. Jesus said to him, "Go and sell that thou hast, and give to the poor," and added, "take up the cross, and follow Me"—that is, follow a Spirit-guided example.—Matt. 19:21; Mark 10:21

True, Jesus said to this man, "Thou shalt have treasure in heaven," but this treasure could be laid up only by thinking of the present life from the standpoint of sacrifice. The young ruler had been seeking to save and maintain his life by keeping the Law, yet all the while he was losing it. But if he would be willing to lose his life, that is, sacrifice it in the interests of

others, even as Jesus was doing with His own life, then he would save it, and would receive the great heavenly treasure of "glory and honor and immortality."—Romans 2:7

This, then, is one of the important ways in which we walk "after the Spirit." It is the way of God, hence the way of love. It is the way of the cross. It is the way in which Jesus walked. It is the narrow way of self-sacrifice even unto death. It is the way of selflessness. It is the way of doing good unto all men as we have opportunity, especially unto the "household of faith."—Gal. 6:10

But we need not limit the matter of walking after the flesh to one's vain effort to gain life by keeping the Law. It undoubtedly includes any and all walks in life which may be motivated by the selfish interests of the flesh. The Jews failed to obtain life by keeping the Law, and many have failed along various other lines of unauthorized "work." It is, of course, full-time work, or service, faithfully to walk "after the Spirit," but the state of "no condemnation" to which such efforts lead is due to being "*in Christ Jesus*."

Too often those who seek to please the Lord make the very serious mistake of being "*in*"

organizations and denominations, and working for these with the mistaken thought that thereby they are working for the Lord and following after the Spirit. The genuine "no condemnation" test is that of being "in Christ Jesus," and then devoting one's self entirely to the all-consuming task of following after the Spirit.

THE SONS OF GOD

"As many as are led by the Spirit of God, they are the sons of God," says Paul. (Rom. 8:14) Certainly the sons of God are the objects of His favor and love. His sons are not under condemnation. His sons are justified. Yes, God loves His sons and cares for all their needs. If they need discipline, they feel His corrective rod; but this is but a further evidence of His love and favor and watchcare over them.

And we know that we are the sons of God, for "the Spirit itself beareth witness with our spirit, that we are the children of God: . . . if so be that we suffer with Him." (Rom. 8:16, 17) The Old Testament prophets, moved by the Holy Spirit, testified concerning the "sufferings of Christ, and the glory that should follow." (1 Pet. 1:11) Hence, if we have the privilege of suffering with Him, the Holy

Spirit's testimony through the prophets speaks to and of us, giving us the assurance that we are "in Christ Jesus," and, as members of His body, are enjoying the blessed privilege of sharing in the foretold sufferings of The Christ, hence have a right to hope for a share in the glory to follow.

THE "ALL THINGS"

Romans 8:28 is another assurance of God's favor, a blanket promise, as it were, of God's abounding grace and love. "We know that all things work together for good to them that love God, to them who are the called according to His purpose." No one who was depending upon his efforts to keep the Jewish Law could claim any such blessed relationship with God as is outlined in this wonderful text. Only those who love God even as He loves them, and who are called according to "His purpose," are thus so richly blessed.

To be called according to God's purpose implies co-operation in that purpose. His purpose centers in Christ Jesus. Our calling by God is based upon our faith in Him and our being "in" Him. It implies our willingness to walk after the Spirit and to suffer and die with Jesus. These are the conditions of the call,

and if we are complying with these conditions then we may "know" that we are so fully in the favor of God that He is causing all things to work together for our good.

"What shall we then say to these things?" continues the apostle, "If God be for us, who can be against us?" The thought evidently is, "since" God is for us, rather than "if" God is for us, as our Common Version states it. (Emphatic Diaglott) There is no "if" connected with God's interest in His people. He assuredly is for those who are "justified by faith," "in Christ Jesus," and walking "not after the flesh, but after the Spirit." God's Spirit bears witness of His favor toward His sons, assuring them of a grace so abundant that all of their experiences are brought into the orbit of usefulness and made to contribute toward their eternal welfare as new creatures in Christ Jesus.

What then shall we say to "these things"? We can say nothing less than what the apostle himself concluded, that they testify to the unmistakable fact that God is for us. And, inasmuch as God is for us, **and** knowing of His great love and care, we can safely raise the question, "Who is he that condemneth?" Surely it is not God;

for as He views us, there is now "no condemnation." Instead of condemning us, God has justified us, and who can properly lay anything to the charge of those whom He justifies?—Rom. 8:31-34

"WHO SHALL SEPARATE US?"

"Who shall separate us from the love of Christ?" Paul asks. If we have sensed the weight of Paul's arguments up to this point in the epistle, we will have some idea of what he means by the expression, "the love of Christ." He tells us at the outset of his letter that he is not ashamed of the "Gospel of Christ." And when we learn from his point by point analysis of what that Gospel means to sin-cursed and dying members of the fallen race, we realize that "love" is the only word which could adequately describe it.

It is like the love of God and the love of Christ—their unselfish interest in those who were unable to help themselves. All that has been asked of us is that we believe and follow—believe in Jesus and in the merit of His sacrifice, and follow in His footsteps of self-sacrifice. We may follow falteringly in His steps at times, but our faith in Him, in the merit of His blood, and the righteousness of the divine

cause, will bear us up, and we will realize His help in every time of need.

Thus we can say with the apostle, that nothing will be permitted to separate us from divine love, not even "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword." These things but increase our determination to remain close to our Lord, to remain "in" Christ Jesus, for through Him the Spirit bears witness of our sonship. "As it is written," says Paul—written by the prophet, but inspired by the Holy Spirit, which bears witness to us by foretelling the sufferings we should expect to endure, "For Thy sake are we killed all the day long; we are accounted as sheep for the slaughter."—Rom. 8:35, 36; Psa. 44:22

THEREFORE BRETHREN

Chapters 9, 10 and 11 of this comforting epistle are in the nature of a parenthesis to the apostle's main discussion. In the earlier chapters he writes so emphatically concerning the hopelessness of all efforts to attain God's abiding favor by keeping the Jewish Law, and emphasizes so emphatically that the Jews who still thought they could thus please God were really out-

side of His favor entirely, that he takes the trouble in chapters 9, 10 and 11 to assure all Jews who might read the epistle that he still loved his "brethren" according to the flesh, and that God still loved them, "for the fathers' sakes."—Rom. 11:28

As Paul outlines God's plan for the then cast-off natural house of Israel, the wonderful love and mercy of God toward this stiff-necked people is highlighted. It is with this background of thought that he continues in chapter 12, saying, "I beseech you therefore, brethren, by the mercies of God [or on account of the mercies of God], that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Yes, there is something for all of us to do in order to merit God's favor—something which, through Christ, is acceptable to Him. It is not doing something for ourselves, but everything for God, the presenting of ourselves a living sacrifice to serve Him with all our heart, mind and strength. And we can do this knowing that our sacrifice, though actually imperfect, will be counted "holy" through Christ.

But the mere presenting of ourselves thus for sacrifice, is

not sufficient. We must proceed to put into action that which we covenanted to do. This leads to what the apostle mentions in the next verse—"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:2

How to prove what is the acceptable will of God is what Paul has explained throughout the epistle. And how do we prove it? Not by keeping the Law; not by works of self-righteousness: but by faith in God and in His provision through Christ; by renouncing our own wills and accepting instead the headship of Christ; by being "in" Christ; by walking "after the Spirit" rather than after the flesh; by following so faithfully the leadings of the Spirit that we will have the privilege of suffering with Christ; and by presenting our bodies a living sacrifice, keeping that sacrifice on the altar until it is wholly consumed.

Faithfulness in these things will surely separate us from the world and its spirit of self-seeking and unrighteousness. It would be impossible to walk after the Spirit and at the same time be "conformed to this

world." The world is selfish. Its aims are selfish. Its approach to every undertaking is that of self-interest. "What can I do to gain something for myself?" is the uppermost question in the mind of the worldling.

But Paul would have us realize the truthfulness of Jesus' teaching that he who seeks to save his life shall lose it. This viewpoint was illustrated by Jesus in His reference to the man who increased the size of his barns in order selfishly to store up more goods for his future needs, and of whom it was said "Thou fool, this night thy soul shall be required of thee." (Luke 12:20) "Be not conformed to this world"—this world which is governed by such a wrong viewpoint of self-interest.

"But be ye transformed by the renewing of your minds." Take God and His love as your pattern. "Looking unto Jesus the Author and Finisher of your faith; who for the joy that was set before Him endured the cross, despising the shame." (Heb. 12:2) As your mind is transformed you will recognize the privilege of suffering with Him, you will see the righteousness of the way of love and sacrifice. You will not be oblivious to the hope of life, for there is

a joy set before you too,—the joy of appearing with Christ in glory. This joy will inspire you to faithfulness, but your motive in sacrifice will be the glory of God and the blessing of your fellows.

A justifying faith in God, in His promises, in the love which is represented in the shed blood, leads to transformation into godlikeness. It means that we recognize the rightness of God's way, the way of justice and love. This leads to the surrender of our own wills, our own ways, that we may give ourselves wholly to the doing of His will.

DETAILS OF GOD'S WILL

Beginning with the 3rd verse of chapter 12, Paul calls attention to one after another of the details involved in being transformed by the renewing of our minds that we may know and do the perfect will of God. Among these are mentioned the importance of our proper humility before God and the brethren; faithfulness in whatever privileges of service may be ours; sincerity and impartiality in our love for the brethren; love, instead of hate, for those who persecute us; proper attitude toward the "powers that be"; walking honestly as in the day; owing no man anything but

love; refraining from judging our brethren; the privilege of the strong to bear the infirmities of the weak; and that we be of one mind.—Romans, chapters 12-16

These last four chapters of the epistle are largely devoted to setting forth details of the consecrated life. We have mentioned a few of the points, but there are many more. These many items take on a greater significance when studied in the light of the great principles of the Christian life as set forth in the preceding chapters of the epistle, because they are all related to being in *Christ Jesus* and to the necessity of renewing our minds.

Many of these details will not be pleasing to our flesh, but we should ever remember that our flesh is being offered in sacrifice. If we are "in Christ Jesus" it means that we are being "planted together in the likeness of His death." (Rom. 6:5) If our planting in the likeness of Jesus' death is genuine, we, like Him, will delight to say, "Not my will, but Thine be done." May God give us grace thus to walk after the Spirit, happy in the thought that we have the privilege of proving, and by His grace doing, the perfect will of God.

Come, My People

"Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."—ISAIAH 26:20

HERE is an affectionate tenderness about these words of our Heavenly Father which helps us to realize His great love for His people, and His special care over them. Through His prophet, taking the viewpoint of the end of this age, He is forewarning us of a great time of trouble which is just imminent (verses 5, 6, 21)—"a time of trouble such as was not since there was a nation" when the whole present order of things, civil, social and religious, shall be swept with the besom of destruction. Yet in the midst of it all he would have His people in rest and peace in Him, as saith the prophet, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength."—Verses 3, 4

And again the Lord had another of His prophets put into our mouths those beautiful words of trust and confidence—"God

is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth [the present social order] be removed, and though the mountains [governments] be carried into the midst of the sea [overthrown by the turbulent sea of world-wide anarchy]; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . The Lord of hosts is with us, the God of Jacob is our refuge." (Psalm 46) Surely, "like as a father pitieth his children, so the Lord pitieth them that fear Him."—Psalm 103:13

But while appreciating very gratefully this special love and care for us as His people, in the comfort, encouragement and protection afforded us by our Heavenly Father in the midst of the world's great tribulation, we would come far short of having His spirit if we should regard the matter with self-complacency, forgetful of His great love

for the whole world also, which, veiled behind the clouds of His righteous indignation against their sins, in wisdom strikes the heavy blow which will shatter all their idols and humble their pride in the dust, that so the sore wounds of His wrath may prepare for their everlasting healing. If God so loved the world as to give His only begotten Son, "that whosoever believeth in Him should not perish [eternally], but have everlasting life," He loves them still, and it is His love that wields the rod for their correction. So also would He have His people regard His judgments, and while rejoicing in the sunshine of His favor, because by faith and obedience they have come into an attitude which can receive it, He would have them share His spirit towards the world; and while the blows of His righteous indignation fall heavily upon them, He would have us point them to the cause of their calamities and to the only remedy—"In returning [to God] and rest [in Him alone] shall ye be saved, in quietness and in confidence shall be your strength." "Be still," saith the Lord, "and know that I am God; I will be exalted among the nations, I will be exalted in the earth."—Isaiah 30:15; Psalm 46:10

But who are those whom the Lord is pleased to designate by the endearing name, "My people"? Does this class include everyone upon whom His name is named? No, for that would include a great number of false professors. As the Psalmist expresses it, it includes all those who have made a covenant with God by sacrifice (Psalm 50:5)—all the consecrated and faithful children of God, however young or weak they may be, whose hearts are fixed firmly and resolutely to be true, loyal and obedient children by His assisting grace.

To be numbered among the people of God is a very great privilege; but it means much more than many seem to understand—much more both on their part, and on God's part. On their part, it signifies, not merely a name to live, in some great organization which bears the Christian name, but that they have become sons and heirs of God through Christ, that they have fully consecrated themselves to God to follow in the footsteps of His dear Son, that they have renounced the vain pomp and glory of the world and have solemnly covenanted to live apart from its spirit, ambitions, hopes and aims; and not only so, but that, in pursuance of that covenant, they are striv-

ing daily to be faithful and meekly to take up their cross and follow their leader and head, Christ Jesus.

On God's part it signifies the fulfilment of all His gracious promises to such through Christ, both for the life that now is, and for that which is to come. It signifies that in the present life we have His fatherly love, care, discipline, counsel, teaching, protection and encouragement to the end, and that afterwards we shall be received into His glorious presence and everlasting rest and joy and peace. Oh, how blessed to be the people of God! even in the present life the reward of His favor is beyond computation. Through all the age God has permitted His people to be scattered as sheep in the midst of wolves, and as wheat in the midst of tares; but now the harvest of this age is come, and their gathering together unto Him is due. They have been growing in the midst of that great organization, the nominal Christian church, which God calls Babylon (confusion), but which men call Christendom (Christ's Kingdom). Upon this great system which has appropriated the name of Christ while misrepresenting His teaching and His spirit (although in possession of His Word of truth and of many advantages of precept

and example from His saints so long permitted to dwell in her midst) God is about to pour His indignation, which will involve the whole world with it; but before doing so, He forewarns His people to come out of her (Babylon), that they be not partakers of her sins, and that they receive not of her plagues. (Rev. 18:4) But while calling them thus to come out of Babylon, he calls them also to come into another place, or condition rather—"Enter thou into thy chambers and shut thy doors about thee: hide thyself . . . until the indignation be overpast."

The place of hiding is the secret place of the Most High, under the shadow of the Almighty. (Psalm 91:1-9) This secret place of the Most High, Beloved, is the place of intimate communion and fellowship with God, through the blessed privilege of prayer and through faith in His precious Word and His providential care.

*"When all around our souls
gives way,
He then is all our hope
and stay."*

Oh, how precious is this hiding place! What rest and refreshment we find in the midst of the commotion that is even now bestirring the whole world, but especially the nations of

(Continued on page 35)

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—Which of the disciples of Jesus were known as the “sons of thunder”?

2—In what parable did Nathan rebuke David for taking Bathsheba, the wife of Uriah?

3—In these days of trouble and perplexity, what is the only hope for the sinful world?

4—Genesis 1:27 reads: “So God created man in His own image, in the image of God created He him; male and female created He them.” In what sense was man created in the image of God?

5—In Micah 5:2 we read, “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.” To whom does this apply?

6—Speaking of the Four Freedoms, will the time ever come when man will have freedom from sickness of every kind?

7—Complete this text: “Blessed are they that mourn: . . .”

8—What is the meaning of the second Beatitude?—Matt. 5:4

9—Which is correct, (a) The Day of Judgment is a twenty-four

hour day to be dreaded as the time of divine wrath and destruction, or (b) The Day of Judgment is a day of one thousand years in length during which Christ shall judge the world, and when all the willing and obedient will be judged worthy of the gift of everlasting life on the earth?

10—What does the Jewish Passover commemorate?

11—Does the Jewish Passover hold any significance to the Christian? Whom does the Passover lamb typify?

12—After the firstborn of Israel were saved from death, the whole nation was delivered from Egyptian bondage. Who are typified by the firstborn? Who by the nation of Israel?

13—How many perfect men have lived upon the earth? In what way did they differ?

14—(a) What book in the Bible records the following prophecy: “Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of My people recovered?”

(b) What present day application of this prophecy can be made? And who alone possesses the true balm?



(Answers on page 34)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

JULY READING

Studies in The Scriptures - -

The Battle of Armageddon

The Atonement

1 What is "the Battle of the Great Day of God Almighty," and what are its general characteristics?—Pages 534-541

2 Is the Lord's great army, foretold in Joel 2:2-11, composed of those described in the New Testament as soldiers of Jesus Christ?—Pages 542-550

3 What are four of the principal reasons why the present world order cannot be re-established?—Pages 551-556

4 What relationship does "Jacob's trouble" bear toward "the Battle of the Great Day of God Almighty"?—Pages 556-561

5 Has the Gospel of the Kingdom yet been preached unto all the world for a witness, as Jesus said it would be before the full end of the age?—Pages 563-570

6 What is symbolized by child-bearing in the Master's statement, "Woe unto them that are with child . . . in those days"? (Matthew 24:19)—Pages 570-577

7 Who are the false Messiahs and false teachers who, in the end of the age, show great signs and wonders in an attempt to deceive God's people?—Pages 577-583

8 When did the long period of persecution under the antitypical Jezebel and Ahab come to an end?—Pages 583-590

9 What is symbolized by the sun and moon and stars in our Lord's great prophecy pertaining to the end of the age?—Pages 590-597

10 What is the "heaven" referred to by Jesus in His prophecy that the sign of the Son of man would appear in heaven?—Pages 597-606

11 What is the significance of Jesus' prophecy declaring that there shall be two in one bed, and that one shall be taken and the other left?—Pages 606-614

12 In what sense is the future thousand-year Kingdom of Christ properly spoken of as the Kingdom of God?—Pages 615-620

13 What are the three phases of the harvest assigned to the saints this side of the veil?—Pages 620-629

14 What other characteristic will be true of the Kingdom of Christ besides that of being autocratic?—Pages 629-636

15 What are all the factors included in the expression, "the Kingdom of God"?—Pages 636-646

G CALENDAR

- *The Books for Every Month*

16 Is it the feet of Christ or the feet of Jehovah which stand upon the mount of Olives at the time of the establishment of Messiah's Kingdom?—Pages 647-658

17 Upon what basis is it possible for members of the sinful race to present themselves to God with the assurance that their sacrifice is acceptable to Him?—Vol. 5, Author's Foreword

18 What is the Scriptural teaching concerning the atonement, and how does it differ from the two generally accepted views on the subject?—Pages 15-20

19 What is the hope of future life and happiness for the world, set forth not only by all of God's prophets, but in the New Testament as well?—Pages 20-26

20 What is the full scope of the atonement work accomplished by Christ the Mediator, and when will that work be completed?—Pages 26-32

21 The Scriptures declare that God is the "Savior" of the world. Does this mean that the Father and the Son are one in person?—Pages 33-40; Dawn edition Pages 35-42

22 In what sense did John the Baptist prepare the way for Jesus?—Pages 40-47; Dawn edition Pages 42-49

23 What is the significance of the fact that Jesus gave credit to God as the Author of the truth which He taught the people?—Pages 47-54; Dawn edition Pages 49-57

24 What is the only text in the King James translation which even remotely supports the trinity, and how is it explained?—Pages 54-59; Dawn edition Pages 57-62

25 How does the significance of the words Father and Son, as applied to Jehovah and Jesus, refute the doctrine of the trinity?—Pages 59-65; Dawn edition Pages 62-69

26 Wherein does the name Jehovah differ from other Hebrew words in the Old Testament which are translated Lord and God?—Pages 65-74; Dawn edition Pages 69-79

27 What did Jesus mean when He said to His disciples, "He that hath seen Me hath seen the Father"?—Pages 75-82; Dawn edition Pages 79-87

28 What is the meaning of the word Logos, and do the Scriptures use it exclusively as the pre-human title of God's only begotten Son?—Pages 83-88; Dawn edition Pages 89-95

29 What was the key to Jesus' wonderful knowledge of His Father, and of heavenly things?—Pages 88-96; Dawn edition Pages 95-103

30 Was it necessary for Mary to be perfect in order to be the mother of Jesus, who was perfect?—Pages 97-106; Dawn edition Pages 105-115

31 In what sense was Jesus, the Perfect One, made like unto His brethren, who are imperfect?—Pages 107-110; Dawn edition Pages 117-120

ANSWERS

To Test Your Knowledge Questions (See Page 31)

1—"James the son of Zebedee, and John the brother of James."—Mark 3:17

2—The parable of the ewe lamb, found in 2 Samuel, chapter 12.

3—The reign of Christ. "Behold the Lamb of God, which taketh away the sin of the world."—1 Cor. 15:24-26; John 1:29

4—Not in bodily image, for man is human, God is divine. Man was created with reasoning power, and with the moral sense or judgment of right and wrong. He had the mental and moral likeness of God.

5—This prophecy, written hundreds of years before, foretold that Jesus would be born in Bethlehem. It is another link in the chain of evidence to prove that Jesus was the Christ.

6—Yes, Isaiah 33:24: "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

7—"For they shall be comforted."

8—The truly sympathetic person, who is touched with pity for the poor groaning creation as he sees them dying in pain and from disease and war, will be comforted with the message of Christ concerning His Kingdom of blessing for all mankind.

9—(b) is correct. "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise; for He cometh to judge the earth: with right-

eousness shall He judge the world, and the people with equity."—Psalm 98:4, 9; 2 Peter 3:8; Rev. 20:4, 6

10—When the angel of death destroyed the firstborn of every family in Egypt, Jewish homes where the doorposts and lintels had been sprinkled with lamb's blood were passed over, thus sparing the life of the firstborn.—Exodus, chapters 11 and 12

11—For even Christ our Pass-over is sacrificed for us."—1 Cor. 5:7

12—Hebrews 12:23 speaks of the "church of the firstborn." The church of Jesus Christ is typified. The deliverance of the nation of Israel pictures the fact that after the church is complete the rest of the world, typified by Israel, will be delivered from the reign and power of Satan (typified by Pharaoh) into the glorious Kingdom of God for which we pray, typified by the land of Canaan.

13—Only two—Adam, who lost his perfection through disobedience; and Jesus, who was "Holy, harmless, undefiled, separate from sinners."—Heb. 7:26

14—(a) Jeremiah 8:22. (b) None of the human remedies proposed today will cure the terrible maladies caused by human depravity and selfishness. Only the Great Physician has the true balm.—Rev. 22:1,2; Psalm 103:3

Prove All Things

(Continued from page 30)

Christendom—rest from the pride and folly of man in their abortive efforts to readjust the present unsatisfactory social order; and rest from the strife of tongues in an equally vain attempt to evolve the clear principles of truth and righteousness from the present confusion of human traditions. (Psalm 31: 20) Here we find rest, peace, light and joy, which the world can neither give nor take away.

Few indeed are those who can understand our motives in thus withdrawing from the world and from the various organizations of the nominal Christian church to walk alone with God; and many are the reproaches which such must endure for His name's sake. But fear not; "shut thy doors [of faith] about thee," and heed not the reproaches; turn a deaf ear to them, and "sanctify the Lord of hosts Himself, and let Him be your fear, and let Him be your dread" (Isaiah 8:13); and, "Above all, take [for the conflict before you] the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

It is well, especially in this time of greatest need, that the Lord's people should consider the value of this portion of the Christian's armor, and that the

doors of their faith should thoroughly shut them in to the secret place of the Most High. When the reproaches fall thick and fast, when they are told that they have left the faith and gone after fables, that they have incurred the Lord's displeasure, and that their sufferings for Christ's sake are the penalties they deserve, when their names are cast out as evil and they are separated from the company of those whom they have long regarded as the Lord's people, because they bear His name, ah, then is the time for firmly grasping the shield of faith and for adopting the triumphant language of the Psalmist:

"The Lord is my light and my salvation; whom shall I fear? . . . Though an host should encamp of whom shall I be afraid? . . . Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident . . . In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me: he shall set me upon a rock. . . . When my father and my mother [my most trusted human friends] forsake me, then the Lord will take me up." . . . "The Lord is my shepherd, I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: Thy rod and Thy staff they comfort me."

It is to inspire such a faith as this that the Lord has offered us, in addition to all His precious promises, so many encouragements to simple, childlike trust in Him, and that He has bidden us turn a deaf ear to the reproaches of men, saying—"Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their reviling. . . . I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man that shall be made as grass, and forgettest the Lord, thy Maker, that has stretched forth the heavens and laid the foundation of the earth, and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? . . . I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens [establish the new heaven], and lay the foundations of the earth [the new earth], and say unto Zion [the people tried and proved by these afflictions to be the worthy heirs of the new Kingdom—the new heavens and earth], Thou art My people."—Isa. 51: 7, 12, 13, 16.

What condescension on the part of the Almighty to thus con-

sider our weakness when the darts of the enemy wound our hearts, and to pour in the balm of His consolation. He would not have one of His children whom Christ has made free to come again under the bondage of "the fear of man which bringeth a snare." (Prov. 29:25) He would have every man in Christ realize his liberty from sin and superstition and His solemn accountability to God for all his thoughts and words and doings—"Sanctify the Lord of hosts Himself, and let Him be your fear, and let Him be your dread."

Just here the words of the Apostle Paul (1 Thess. 5:21; Gal. 6:4) are worthy of special notice—"Prove all things; hold fast that which is good," and "Let every man prove his own work, and then shall he have rejoicing in himself alone and not in another." Thus every individual in Christ is reminded of his own personal responsibility in matters of faith and conduct. Not until he has proved what is truth and righteousness, accepting the Word of God as the only standard of authority, is it proper to take a resolute stand; but having proved "what is that good and acceptable and perfect will of God," nothing should be able to unsettle his faith or turn him

from the line of duty, and no fear of man should bring him again into the snare of bondage to superstition or human traditions or opinions of others. If each individual prove his own work—his faith in the doctrines and his conduct in life—by the square and compass of God's Word, "then shall he have rejoicing in himself and not in another"—that is, his faith, no matter through what privileged human agent or agency it may have been received, will be so established by the Word of the Lord that it will be his own, and in no sense dependent upon another.

It was the neglect of this principle, of the right and duty of the individual judgment in proving all things by the inspired Word, that brought upon the church the snare of the great apostasy, which set up infamous popes to dictate in matters of faith and conduct and subvert the consciences of men. Let us remember the command, "Sanctify the Lord of hosts Himself, and let Him be your fear, and let Him be your dread." Let us fear and dread to displease Him; let us see to it that we know and love righteousness and that we have the law of God, not in our heads only, but also in our hearts, for so shall we ever find acceptance with

Him; and to such, who in faith continually rely upon the Lord, who go forth, strong in the strength which He supplies through faith, to do valiant service for truth and righteousness, comes also the blessed assurance, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

While the storm of trouble that is to engulf the whole world will affect all men, both individually and collectively, the Lord's people, who seek only to draw yet closer to Him, entering more fully into the secret place of communion and fellowship and rest in Him, and shutting the doors of faith about them, will there be safely hidden from the alarm and fear and trembling that will take hold upon all other classes; and while they patiently endure its effects upon their temporal interest, they will rejoice not only in the knowledge of God's overruling providence, in the whirlwind and in the storm as well as in the calms of life, but also in His blessed assurance that His wrath will be thus revealed only "for a little moment," and then will His righteous Kingdom be manifested in power and great glory, and they shall shine forth as the sun in the Kingdom of their Father.—Matt. 13:43.

—Reprint, *March 15, 1895*

The Character of God

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."—JOHN 17:3

NINETEEN centuries ago Paul had the privilege of proclaiming to the wise men of Athens One whom he described as "the unknown God." We might ask how it came about that to some of the wisest men then living, the great Creator should be the unknown God? To understand the answer to this question, we must go back to the beginning of human history.

THE KNOWLEDGE OF GOD

Among the many blessings enjoyed by father Adam, the perfect man, was that he possessed a knowledge of God. With the fall of man into sin and death, this knowledge was gradually lost. As Paul says, describing some of the experiences of mankind during the early centuries after man's fall: "When they knew God [when they enjoyed that measure of knowledge passed on from father to son from the beginning], they glorified Him not as God, . . . but be-

came vain in their imaginations, and their foolish heart was darkened."—Rom. 1:21

How dark man's mind became is shown in Romans 1:18-32, and that darkness still exists in the more degraded sections of heathendom today. Although the knowledge of God was lost to the majority of men, a measure of it was still retained by a few—such as Enoch, Noah, Abraham. To such knowledge concerning Himself which these faithful ones possessed, God added from time to time a further understanding, especially a limited knowledge of His gracious and benevolent purpose for human salvation, as it was due to be understood.

Enoch was given some knowledge of the coming of a Deliverer to establish justice in the earth. (Jude 14, 15) To Abraham it was revealed that the work of the Deliverer whom God would in due time send, would be to bless all the families of the earth. (Gen. 12:1-3; 22:

16-18) And so the knowledge of God, and an appreciation of the character of God, was continued with the few who possessed faith.—Heb. 11:1, 2

ELOHIM

During the earliest centuries of man on earth, the faithful appreciated and worshiped God as the great all-wise Creator. He was referred to by them as *Elohim*, meaning, especially, that He was the great supreme object of worship, the most high God, the Creator of all things.

EL SHADDAY

When the time came for God to reveal to Abraham something of His purpose for blessing mankind, and in order to help Abraham's faith, God revealed Himself to Abraham by another name, *El Shadday*, "God Almighty"—the all-sufficient One, or more literally, "God, the filler of all things," the one competent to meet every emergency and sufficiently powerful to carry out the great promise made to Abraham.—Gen. 17:1

What a strong foundation for faith was thus given, not only to Abraham, but also to those who have come into covenant relationship with God through Christ! (Heb. 6:17, 18) What peace and rest result from know-

ing that we are on the side of One who is almighty, the all-sufficient One, fully competent to fulfil to us His exceeding great and precious promises!

FURTHER REVELATION TO MOSES

The servant whom God used more abundantly perhaps than any other in Old Testament times was Moses. And to help Moses, in view of the great work he was to do—that of leading approximately two million people out of Egypt and through a forty years' wilderness journey with no visible means of sustenance for such a great host—God revealed Himself by another name, saying, "I appeared unto Abraham . . . by the name of God Almighty, but by My name Jehovah was I not known to them."—Ex. 6:3

According to some scholars, *Jehovah* (*Yehweh* or *Yahowah*, as some believe it should be rendered) means "I will be that I will be"—I will be to My people all that I have ever promised to be.

The Law Covenant, mediated by Moses, contained many promises of blessing to Israel, as well as curses to come upon those who failed to keep the covenant. (Lev. 26; Deut. 27, 28) The name, "Jehovah," assured Moses, and through him, Israel, that He

was the faithful covenant-keeping God, who would be true to all His engagements.

And how faithfully the Lord carried out the meaning of His name, as manifested in His care over Israel! Every day of the forty years' wilderness journey manna fell; and water from the smitten rock quenched their thirst and refreshed them throughout their lonely wanderings. These provisions were types of the blessings and refreshment which the church of Christ, spiritual Israel, receives through Him as she makes her pilgrimage to the heavenly city, the antitypical land of promise.

As the name El Shadday revealed to Abraham something of God's *power*, so the name Jehovah reveals particularly His attribute of *justice*—that God will keep His covenant and His promises justly, faithfully.

A FURTHER REVELATION

But the character of Jehovah God was not fully revealed either to Moses or to Israel, as is intimated by the Lord's reply to Moses' request to see the face of God: "Thou canst not see My face . . . and live. . . . Thou shalt see my back parts: but My face shall not be seen." (Ex. 33:20-23) This suggests the imperfect, incomplete view of the di-

vine character given to Israel. And yet what precious thoughts and memories have ever been associated with the sublime name, Jehovah! What realizations of divine faithfulness have been the portion of God's servants of the Gospel age, as well as those of the typical Law dispensation! How the faith of God's children has, at all times, been honored by their faithful covenant-keeping God! "If we believe not, yet He abideth faithful." (2 Tim. 2:13) "I am Jehovah."—Exodus 6:2, 3

GOD—THE FATHER

After Israel had experienced sixteen centuries of Jehovah's faithful leading and blessing, the time came for a still further and more wonderful manifestation of the character of God. God sent His only begotten Son into the world to reveal still more fully His character to men. (John 17:3) Jesus brought not a partial, incomplete revelation of the character of the great Creator, suggested by the Creator's "back parts" seen by Moses, but came to bring, as Paul beautifully expresses it, "the light of the knowledge of the glory of God [seen] in the face of Jesus Christ."—2 Cor. 4:6

Jesus came to earth and showed us that God had the

character of a *father*. (John 8: 19; 10: 32; 14: 7; 15: 15; 16: 25; 17: 25, 26) Elohim has reference to God as the great Creator, in whose wondrous works we see displayed His *wisdom*: El Shadday speaks to us of His *power*: the name Jehovah tells of His *justice*. But God by revealing Himself as the Father, tells more particularly of His *love*—a God who is kind to the unthankful, who causes His rain to come down upon the evil and the good, and who, at great cost, gave His only begotten Son to die, a ransom for all. “In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.”—1 John 4: 9

This was the unknown God whom Paul proclaimed to the Athenians—the God who had not revealed Himself fully even to Israel, and who to the vast majority of even professing Christians, is still the **unknown** God. He is the One whom we now have the privilege of proclaiming to the children of men, and who in due time is to be known and appreciated by all.—Jer. 31: 34; Isa. 40: 5

When Jesus had been telling His disciples that He was about to go away from them for a time and that in the interval of His

absence they would be privileged to carry on His work, Philip said, “Lord, shew us the Father, and it sufficeth us.” (John 14: 8) Show us that our God, Jehovah, the God of Israel, really has the character of a father that He is a God of love as well as of power and justice, and we will be happy and trustful in your absence.

Jesus, in reply, seemed to say: “Philip, I have now been with you a long time, and have I not been a father to you? In this I have but revealed to you the character of God. In seeing Me and realizing what I have been to you, you have seen the character of My Heavenly Father, and what He will be to all who come unto Him by Me.”

All will agree that this is the most wonderful relationship to God that any could possibly enjoy—that of sons of the great Heavenly Father—and yet this is the relationship into which the called ones of the Gospel age have been privileged to come. As one turns from sin, accepts Jesus as his Redeemer, and in response to the Father’s drawing, presents his body a living sacrifice, it brings the free gift of justification and the begetting of the Holy Spirit, the spirit of sonship. This takes us out of the family of Adam, into

the family of God—"now are we the sons of God." (1 John 3:2) "The God and Father of our Lord Jesus Christ . . . hath begotten us."—1 Pet. 1:3

THE KNOWLEDGE OF GOD AGAIN LOST

The good work begun by the early church of announcing this great invitation and "showing forth the praises of Him who hath called us out of darkness," continued zealously only for a few decades after Pentecost. Following the death of the apostles, the zeal of many began to lapse. Error entered the church, and confusion came into the minds of the majority. A few centuries later saw that dreadful period of time now looked back upon and called the Dark Ages, in which the knowledge of God's true character was almost entirely lost.

The God which the Church of Rome presented to the people was not the true God but a most horrible caricature. The same may be said of the presentations of the two great divisions of Protestantism—Calvinism and Arminianism,—the former denying the Bible doctrine of Free Grace and miserably distorting the doctrine of Election; the latter, denying the doctrine of Election and failing to comprehend the

blessed fullness of God's Free Grace. The god of the Evolutionist, the Higher Critic, the Christian Scientist, is not the same as the God and Father of our Lord Jesus Christ, but miserable perversions and misrepresentations superinduced by Satan to blind the minds of all who believe not "the truth [concerning God's character] as it is [revealed] in Jesus."—2 Cor. 4:4; Eph. 4:22

"THY WORDS WERE FOUND"

During the *parousia* of the Lord Jesus at the end of the age, the true character of God has again been revealed—a God of mercy, compassion, love, as well as one who is infinite in wisdom, justice and power. Again we may know the God whose love gave to men an unspeakable gift in the person of His Son; whose justice is to release Adam from death, as well as all condemned in him; whose power will restore the willing and obedient to perfection and eternal life; and whose wisdom was able to mark out a glorious destiny for His creatures and overrule every opposing influence, so as to make them either the willing or the unwilling agents for the accomplishment of His grand designs. "When the Lord shall build up Zion, He shall appear in His

glory."—Psalm 102:16

This true knowledge of God, the Scriptures assure us, is never again to be blotted out; for the morning of the new dispensation has begun to dawn, wherein "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9; Hab. 2:14) "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6) It is therefore the privilege of God's people to make known to others *the true God*, who so loved the world as to give His only begotten Son to die as a ransom for all, to be testified in due time. (John 3:16; 1 Tim. 2:4-6) "Whom therefore ye ignorantly worship, Him declare I unto you."

To us God has been especially revealed as the Father. "I write

unto you, little children, because ye have known the Father." (1 John 2:13) "Come out from among them [the world and churchianity], . . . and I will receive you, and will be a Father unto you." (2 Cor. 6:17, 18) This knowledge of the Father constitutes the greatest sanctifying power which we could possibly be given, enabling us to become "imitators of God as dear children." (Eph. 5:1 R. V.) And again, as Paul says, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord."—2 Cor. 3:18

Let us all allow this good work of grace in our hearts to go forward, by seeking more and more to be like our Heavenly Father and our Lord Jesus, who, when in the flesh, was a visible likeness of the invisible God.—Colossians 1:15

*"If I in Thy likeness, O Lord, may awake,
And shine a pure image of Thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free."*

—Contributed



—✦— GOD'S JOY IN CREATION —✦—

JULY 1—Genesis 1:1-5, 10-12, 16-18, 27, 31

GOLDEN TEXT: "God saw everything that He had made, and, behold, it was very good."—Genesis 1:31

UNDOUBTEDLY God experienced joy in the outworking of His marvelous plan of creation. This was not because He needed to be surrounded with either animate or inanimate objects of creation in order to be happy. God, the Self-existent One and Creator, who is from everlasting to everlasting did not need companionship. His joy in creation, therefore, was in realization of the blessings He would have the opportunity to bestow upon the living things which He created.

Our Golden Text reveals that the Creator was well satisfied with the work of creation, pronouncing it "very good." That which is very good with God is perfect—not necessarily complete, but as He desires it—hence we read in Deuteronomy 32:4 that "His work is perfect." The sin and imperfection with which we are surrounded today are due to a "fall" away from the original perfection of creation.

Few, if any, writings in the world contain so much information stated

in so few words as does the first chapter of Genesis. And the information is scientifically correct. The scientific nature of this narrative, however, is not apparent to the casual reader. It must be studied in the light of God's plan in order for its harmony with facts to be appreciated.

The "beginning" referred to in the opening verse is not the beginning of the six creative days outlined in the remainder of the chapter. The creation of the "heaven and the earth" mentioned in this verse pre-dates the work of the six days. It is a general statement of fact that God was the Creator of all things. The "first day" mentioned in the 5th verse dawned at a time when the "earth was,"—already existed—but "without form, and void."—Genesis 1:2

Yes, the earth had been created, but it was unfit for the sustenance of either plant or animal life. It was "without form," probably in a gaseous state, and "void," or empty. The first work of creation,

belonging to and marking the beginning of the six creative days, was the producing of much-needed light, for the newly formed earth was enveloped in a canopy of darkness.

"And God said, Let there be light: and there was light." This was not the light of the sun, for its light did not appear on the earth until the fourth creative day. (Gen. 1:16-19) An important truth is thus emphasized, namely, that the six creative days are not literal days of twenty-four hours each for the very obvious reason that there could be no such literal days until after the sun and moon were made to shine upon the earth and thus to control the day and night.

It is the failure to see this point, and the erroneous claim of would-be fundamentalists who insist that these days are of the same length as our literal days, which helps to blind many to the scientific accuracy of this opening chapter of the Bible. Science has clearly demonstrated that the forming of the earth's crust into its present shape covered a period of thousands of years, which is in harmony with the Bible when we recognize that the "days" of Genesis are thousands of years in length.

The chief development of the first creative day appears to have been the providing of temporary light. This, as well as all the other creative processes, was accomplished by the "Spirit of God." The Spirit of God is His divine power—a power capable of producing anything the Divine Architect deems wise. The "light" of

the first day was doubtless the result of an electrical phenomenon, although there is no way of determining definitely just how it was brought about. Even scientists can only guess about it.

The second day witnessed the development of the atmosphere with which the earth has ever since been surrounded. This was accomplished by separating the "waters from the waters," that is, by causing the atmosphere to encircle the earth, thus forcing the thick canopy of vapor to separate, some of it rising above the earth, while some continued to hug its cooling crust.

During the third "day" the waters upon the earth were divided, causing land to appear. This was doubtless brought about by a buckling of the earth's surface, forming hills and valleys—the waters rushing into the valleys to form the seas, while the higher levels of the earth's surface became continents and islands. Vegetation also appeared during the third day.

It was, as we have seen, during the fourth day that the "greater light" (later named "sun") was made "to rule the day," and the "lesser light" (later called the "moon") "to rule the night." The thought evidently is that during this day the sun was caused to rule the day and the moon to rule the night—not that these luminaries were "made," or created, during the fourth creative epoch. The first verse of the chapter says plainly that God had already "created the heavens and the earth," which would include both the sun

and the moon, so what occurred during the fourth "day" could not have been the creating of these heavenly bodies, but a thinning out of the bands, or rings, of gas and vapor which canopied the earth, permitting the light of the sun and the moon to penetrate the dense atmosphere with sufficient brightness to divide the night from the day. Thus God "made" or caused the sun to rule the day and the moon to rule the night.

It was during the fifth day that the fish indigenous to the sea, amphibious, and bird life were created: "And God said, Let the waters bring forth abundantly the moving creature [margin: Heb. "creeping soul"] that hath life, and fowl that may fly above the earth. . . . And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good."—Gen. 1:20, 21

The sixth day witnessed the creation of land animals, each "after his kind." This expression is God's way of describing the fixity of species. The Apostle Paul expresses the same truth, saying, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (1 Cor. 15:39) Thus does the great apostle confirm the Genesis record of creation.

It was at the close of the sixth creative day that man was created—"male and female created He them." (Gen. 1:26, 27) This was the crowning feature of the crea-

tive work, the great objective of it all so far as this planet is concerned. God had created the earth for the habitation of man, and he gave man dominion over it. Man, as the king of earth, was commissioned to fill and conquer his domain, and to rule over and use all of the lower forms of creation as his servants.

It was a marvelous arrangement, both for man and for beast, and it was not in vain that God designed it; because it is yet to become operative to the everlasting joy of all mankind. The prophet assures us of this when he declares that God created the earth "not in vain, He formed it to be inhabited." (Isa. 45:18) The earthly creation would have brought but little joy to either God or man were sin and death permitted to reign forever.

But God loved His human creation, and through His Son provided redemption from the penalty of death which was inflicted because of original sin. The Creator knew that there could be no lasting joy apart from continued obedience to His will. The permission of evil will ultimately demonstrate this fundamental truth to all who are willing to learn it. And those who learn it and obey, having been redeemed from Adamic death, will enjoy everlasting life in the restored paradise. This lasting joy of God's intelligent creatures will rejoice the heart of the Creator.

It is a mistaken notion of some that the man described in Genesis 1:26, 27, as being created "in the image of God," is not the same one whose creation is described in

Genesis 2:7. The claim based on this error is that the man of Genesis 1:27 was spiritual, while the man of Genesis 2:7 was earthly and carnal. Nowhere in the Scriptures do we find any authority for this viewpoint. Paul speaks of the "first" man as being "of the earth, earthy," and tells us that his name was Adam. (1 Cor. 15:45-47) Paul had no knowledge of a man who, it is claimed, was created before Adam, the "first" man.

There is perfect harmony between the first and second chapters of Genesis when we recognize that the one is a brief statement of what was involved in the entire six days of creation, while the second chapter shows man's composition—how and of what he was made—and begins to reveal the details of God's purpose in His creation.

The "first" and only man directly created by God was not spiritual, but earthly. He was created "in the image of God," but this did not mean that he was given a spiritual nature, or that he was destined ever to become a spirit being. He was an earthly image of the invisible God in the sense that he was endowed with the ability to reason, and to know right from wrong. He was endowed with a conscience which gave him a realization of guilt when he disobeyed his Creator.

For this reason man was a creature capable of being governed by the words of God—words which expressed the desire of God's mind.

To this degree man's mind can be in tune with the mind of the Creator. He is capable of understanding and acting upon the expressed will of God. The sheer power of God forces the obedience of the inanimate things which He has created, but man is able to understand the will of the Creator and to obey by choice. In this sense also man is seen to be in the "image of God."

The first man chose to disobey the Creator. Through this act of disobedience the entire human race became as a "lost sheep," strayed from the fold of God. But the "Good Shepherd" has, through the redemptive sacrifice, "found" the sheep. Soon, through restitution processes, the race will be restored to the fold, and then there will be "joy in heaven" indeed. God's joy in creation will then be unbounded.

QUESTIONS:

Are the six creative days of Genesis twenty-four hours in length?

Was God's original purpose in the creation of man permanently frustrated by Adam's sin?

Was the first man spiritual or earthly, and in what sense was he created in the image of God?



—✠— GOD'S PROMISES —✠—

JULY 8—Genesis 6:5-7; 8:1, 4, 18, 20-22

GOLDEN TEXT: "While the earth remaineth, seedtime and harvest, and cold and heat, summer and winter, and day and night shall not cease."—Genesis 8:22

THE downward course of fallen, sinful man is described by Jesus as a "broad" road which leads to destruction. (Matt. 7:13) It is not only broad but its downward grade is so steep that those who travel over it are unable to turn about and retrace their steps, but are being drawn ever nearer to destruction—death. It is only by divine grace and help that man will escape lasting destruction. God has made provision that those who accept Christ, when they have the opportunity, shall "not perish" everlastingly, but have "everlasting life."—John 3:16

A millennium and a half after the original sin of Adam—which started the human race over the down-grade of the broad road—very little thought of God or of righteousness remained in the earth. The account reads, "God saw that the wickedness of man was great in the earth, and that . . . his heart was only evil continually." Originally Adam knew God and understood His righteous requirements. Abel's faith in offering an acceptable sacrifice to God indicates that he desired to serve the Creator and to glorify Him as God. "Enoch walked with God." (Gen. 5:22, 24) Probably

there were a few others who endeavored to resist the downward surge of fallen human passions.

But these were exceptions. The vast majority desired to forget God, and were permitted to do so. Paul says that "God gave them up to uncleanness"—that is, He did not interfere with what they desired to do. (Rom. 1:24) When the Scriptures inform us that God does not interfere with the sinner, it does not mean that there is no penalty attached to wrongdoing. It simply means that God allows man to exercise his own choice; but God's law—"the wages of sin is death"—never ceases to operate.—Rom. 6:23

In the days of Noah the wickedness of the human race was increased by an intermingling of those whom the Scriptures identify as the "sons of God." These, we read, "saw the daughters of men that they were fair; and they took them wives of all which they chose." The children born as a result of these illicit unions became "men of renown," "giants," who "filled the earth with violence."—Gen. 6:1-4, 11

In the New Testament the Apostles Peter and Jude furnish additional identification of those who

intermarried with the daughters of men. They were "angels" who "kept not their first estate." (1 Pet. 3:18-20; 2 Pet. 2:4, 5; Jude 6) The God-given "estate" of angels is on the spirit plane of existence. Jesus explains that they neither marry nor are given in marriage. (Mark 12:25) Hence, when these angels materialized as human beings and took the daughters of men as their wives, it was contrary to God's arrangements, and therefore sin. That is why the apostle refers to them as the "angels that sinned."

Surely the condition of the human race had become deplorable. Our lesson states that it "repented" God that he had made man. We are not to suppose from this that God had not foreseen the result of sin, or that He was sorry He had made man. The thought is, rather, that the time had come in the outworking of the divine plan when a change was necessary. Man's gross sin justified the destruction of a world order, for no useful purpose could be served by permitting it to continue.

As a result of the intermingling of the fallen angels with the daughters of men; much of the Adamic stock had become corrupt—hybrid. Of Noah the Scriptures explain that he was "perfect in his generations." His progenitors were not the offspring of the fallen "sons of God," or angels; hence his sons were of pure Adamic stock. This, together with their faith in God and obedience to His will, made them eligible to be carried over to the new world.

Following the flood, God prom-

ised that He would never again destroy all flesh, that seedtime and harvest would thenceforth continue as long as the earth remained, which is eternally. (Gen. 8:22; Eccl. 1:4) The "world" or order of things which began at the flood is, however, to be destroyed. (2 Pet. 3:6, 7, 10-13) While righteous Noah and his family were the first citizens of this new world, it nevertheless soon became what the Apostle Paul describes as "this present evil world."—Gal. 1:4

The destruction of this world is even now in progress; not by a flood of literal water, but by symbolic storms, earthquakes, fire, etc. Wars, revolutions, anarchy, and general chaos in the affairs of men are the agencies used by God in bringing to an end the "heavens and the earth which are now." (2 Pet. 3:7) But we thank God that "all flesh" will not be destroyed. The whole symbolic earth is to be destroyed by the "fire of God's jealousy," but not all of humanity will be destroyed; for after this great conflagration, God "will turn to the people a pure language." (Zeph. 3:8, 9) Even those who die in the trouble will be revived, and given an opportunity to live forever.

QUESTIONS:

What is the "broad" road which leads to destruction?

Who are the "sons of God" mentioned in Genesis 6:2?

Will all flesh be destroyed in the "time of trouble" with which this "world" comes to an end?

—❧— GOD'S PURPOSE FOR ABRAHAM —❧—

JULY 15—Genesis 12:1-9

GOLDEN TEXT: "In thee shall all families of the earth be blessed."—Genesis 12:3

ABRAHAM is Scripturally designated the "father of the faithful." (Rom. 4:16; Gal. 3:7) He believed God, and his faith was accounted unto him for righteousness. (Rom. 4:3; Gal. 3:6; Jas. 2:29) He was, of course, a member of the fallen race, and, as such, was imperfect, unrighteous. But his full confidence in God indicated that if he had ability to do so, he would conform his life to a standard of absolute righteousness. He not only believed God, but he also believed IN God and had confidence that God's ways and God's standards were right and just and good.

Thus seen, Abraham was the sort of man in whom God could have confidence, and to whom He could reveal His purposes with the assurance that He would have his co-operation. And God's confidence was not misplaced. When He called Abraham to go into a strange land, he obeyed, and Paul adds, "not knowing whither he went." (Heb. 11:8) One with less faith in God may have questioned the propriety of leaving home, and embarking on such a hazardous journey having such an uncertain destination. Many who like to think that they have a large measure of faith in God would have

hesitated to obey a call such as came to Abraham.

God had a reason for wanting Abraham to go to Canaan. That land has figured prominently in the outworking of God's arrangements ever since that time. It is the "Land of Promise"—promised to Abraham and to his seed after him as an "everlasting possession." It is still the Promised Land, and today the matter of what to do with it has become an international problem. It will continue to be a problem until the natural seed of Abraham are again dwelling therein in peace.

God's promise to give Abraham and his seed the land of Canaan represented only part of the divine purpose in calling the patriarch. "In thee shall all families of the earth be blessed" was as important to God and to Abraham as was the promise that he would possess the land. It was fitting that the man to whom such a promise was given should be one who believed God implicitly—with his whole heart—for it reminds us that only those who do have complete confidence in God can fully and properly appreciate His promised blessings, or be the recipients of them.

There are certain bounties which

God lavishly bestows upon the unjust as well as upon the just, such as the sunshine and the rain. Unbelievers receive these good things as a matter of course, and often try to deny their source, yet God continues to provide them. But the blessings mentioned in God's promise to Abraham are available only upon the basis of faith and obedience. Neither Jew nor Gentile can receive these blessings as a matter of course.

The natural seed of Abraham lost the chief blessing promised to them simply because of their lack of faith and consequent obedience. That chief blessing was the honor of being the channel of God's blessings to all mankind. A few individual Jews who accepted Jesus as their Messiah when He came to them, qualified for this high position; but the rest were blinded. Paul explains that "Israel hath not obtained that which he seeketh for."—Rom. 11:7

From Galatians 3:8 we learn that the Gentiles who inherit the chief blessing promised to Abraham do so only upon the basis of faith. They are justified "through faith," even as was Abraham. God recognizes the fallen condition of all mankind, but when one manifests that he has faith in His promises God is pleased. To such God reveals His plans, and to such He gives the opportunity of becoming a co-worker with Him.

Galatians 3:16 reveals that the real "seed" of promise was Jesus Christ. The promise was made, Paul declares, not "to seeds, as of many; but as of one, And to thy seed, which is Christ." Yes, Christ

is "one" seed, but has many members. In 1 Corinthians 12:12, Paul uses the human body as a symbol of The Christ, the "one" seed, and in Ephesians 1:22,23, explains that Jesus is the Head of this body, and that the various individuals in the church are the other members of the body.

It is in keeping with this that the apostle writes, "As many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:27, 29) This is such a clear statement of fact that it is difficult to understand how so many earnest students of the Bible have overlooked it, or have failed to grasp its real significance.

The fact is, that the church is being prepared, as the promised "seed" of Abraham, to be the channel of blessing to all mankind. The blessing of ALL the families of the earth is God's purpose through Abraham's seed. True, there will be an earthly seed, which eventually will include all mankind. Abraham, in this sense, is to be the father of "many nations" of those who learn to believe.

QUESTIONS:

Why is faith so important in the sight of God?

Will anyone ever receive God's promised blessings without exercising faith in Him?

Who is the "seed" of Abraham through whom God's blessings will come to the people?

—❧— PRACTICE OF BROTHERHOOD —❧—

JULY 22—Genesis 13:1-12

GOLDEN TEXT: "Let there be no strife, I pray thee, between me and thee . . . for we be brethren."—Genesis 13:8

IN ALL the annals of history not many instances have been recorded when either individuals or nations which have been in a position to dictate terms of peace have voluntarily suggested that those situated less favorably should first choose what they wanted. It was just this, however, which Abraham did in dealing with his nephew Lot. Abraham's "herdmen" and Lot's herdmen quarreled. There wasn't sufficient grazing area for the flocks of both. Each group of herdmen sought to protect the owner's interests, hence the quarreling. This called for a peace treaty, and it was Abraham who was in a position to dictate the peace terms.

Abraham's desire for peace was genuine. The various viewpoints of fallen human wisdom which usually affect such matters did not concern him. He wasn't interested in "saving face," as the expression goes. He was rich, but unlike so many who are so situated, he was not anxiously concerned with the problem of maintaining or increasing his holdings. To live in peace with his nephew was of greater value to Abraham than flocks and herds and gold. Abraham really meant it when he said to Lot, "Let

there be no strife, I pray thee, between me and thee . . . for we be brethren."

The best proof that Abraham's desire for peace was genuine is in the liberal peace terms he offered to Lot. The peace was being disrupted by a "living room" problem, particularly for their flocks. As Abraham viewed matters this was a simple problem. There were extensive areas of rich land available, so he suggested to Lot that he make a survey of the country, determine the section which suited him best, and take possession of it. Abraham stated his willingness to occupy what was left.

This was Abraham's way of practicing brotherly love. "We are brethren," he said to Lot; and to Abraham it was well worth making costly concessions in order to have peace with his kinsfolk. God has made all nations of one blood, the apostle declares, but the family relationship has seldom been considered by the nations in their dealings with one another. Selfishness has caused each to strive for the best and the most, with the result that the blood of war blots all the pages of history.

Abraham's example constitutes

a very valuable lesson for Christian "brethren." We, as followers of the Master, should endeavor to dwell together in peace. The extent to which we succeed depends largely upon our willingness to forego our personal rights and preferences—our willingness to give others their choice. This is the way of love, and in most instances it will be found to be a very workable peace-making formula. Where all concerned are governed by Abraham's viewpoint, there can be no strife. If, as in the case of Lot, some want the lion's share, the worst that can happen to the others is the necessity of their being satisfied with a less desirable portion of whatever may be involved.

Paul enjoins that we should live peaceably with all men in so far as it is possible. (Rom. 12:18) But it is not always possible. The Christian will find, at times, that it is necessary to take a firm stand for principle, and this will cause some to become his enemies. We must be loyal to God, and to truth and to righteousness, regardless of the cost; and we must contend for these principles—not with carnal weapons nor with bitter words, but in love and with kind words. But self-advancement, self-enrichment, or self-glory are not principles for which any Christian should strive.

Lot chose the fertile plain area in which were located the cities of Sodom and Gomorrah. He undoubtedly chose the best so far as material advantage was con-

cerned; but as so many have learned when it was too late, the material wealth which he gained was not abiding, and his association with the sinners of these doomed cities finally cost him the loss of his wife as well as of rich land which he chose for his flocks.

Abraham, on the other hand, while receiving the less desirable land, found his relationship with God strengthened and his eternal riches increased. After Lot was separated from him, God told Abraham to look to the east, the west, the north, and the south; that all the land he could see was to be his as an everlasting possession. Before this, God had promised Abraham that He would give him the land; now He was in the land—although his everlasting possession of it still must wait.

Stephen reminds us that Abraham did not become the undisputed owner of the Promised Land, and that he found it necessary to buy a small plot of it as a burial place for his wife. In the resurrection, however, he will receive it, and his natural "seed" will share it with him. Then they will "not be plucked up" out of the land.—Jer. 24:6

QUESTIONS:

What was Abraham's motive in giving Lot his choice of the land?

Is it possible for Christians always to live in peace with one another?

Was Lot's choice a wise one from the standpoint of his relationship to God?

— GOD'S COVENANT WITH THE PEOPLE —

JULY 29—Genesis 17:1-10

GOLDEN TEXT: "I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee!—Genesis 17:7

GOD unfolded His purposes to Abraham more clearly than to any of His previous servants. First, there came the call to leave his own people and his father's house. This was while Abraham still lived in Ur of the Chaldees. (Gen. 12:1-3) On this occasion God promised Abraham that He would make of him a great nation, and that through him He would bless all nations. He also promised to give the land to his seed.—Gen. 12:7

This epitome of God's purpose was a statement of what He intended to do. Abraham responded to the call and then God repeated His promise, revealing further that the blessing mentioned in the promise to the patriarch would come through his "seed." When Abraham demonstrated his obedience by offering Isaac as a sacrifice God confirmed the covenant with His oath.

After Abraham entered into the land which God promised to show him, and he was fully separated from his own people, including Lot, God said to him, "All the land which thou seest, to thee will I give it, and to thy seed for ever." (Gen. 13:15) The patriarch's original name was "Abram," but it

was changed to Abraham to denote that he was to be the "father of many nations."—Gen. 17:5

When his name was changed, God enjoined upon Abraham the rite of circumcision, and explained that it was to be "a token" of the covenant which He made with Abraham and with his seed. Abraham, who was then ninety-nine years old, and his son Ishmael, who was thirteen, as well as all the other male members of his household, were circumcised. Surely it wouldn't be easy, under these circumstances, to forget this memorable day and the promises which God then made.

In Romans 4:13-17 Paul explains the manner in which God's promise to Abraham concerning the "many nations" is fulfilled. Abraham's "seed" is reckoned upon the basis of faith, thus all who exercise the faith of Abraham are, from God's standpoint, his children, or seed. The manner in which it applies during this Gospel age is stated by Paul in Galatians 3:28, where he writes, "There is neither Jew nor Greek, . . . bond nor free, . . . male nor female." All lose their identity in Christ, "for as many of you as have

been baptized into Christ have put on Christ." In this relationship they are "Abraham's seed, and heirs according to the promise."—Gal. 3:27, 29

While Christ and the church will constitute the spiritual seed of Abraham through which all nations will be blessed, the restored world of mankind will also be considered his seed; not by the law of heredity, but by faith in God and obedience to Him. Abraham is the father of the faithful. The faith of Abraham was much more than a blind faith in the existence of a Supreme Being. God spoke to him, stated His purpose, asked co-operation, and Abraham "obeyed."—Heb. 11:8-12; 17-19

His, then, was a faith not only in God but in the purposes of God—a faith that prompted obedience to the will of God. No one can ever enjoy God's favor and be blessed with eternal life who does not manifest this kind of faith. It was because our first parents failed to exercise such faith that they transgressed God's law. Through the lessons learned from the permission of evil, plus the instructions received when God turns to the people a "pure language" (Zeph. 3:9), all will have sufficient knowledge upon which to exercise a faith that will be pleasing to God—the faith of Abraham.

As already noted, circumcision was a token of the covenant God made with Abraham. The apostle speaks of "circumcision of the heart." (Rom. 2:29) It is a symbol of separateness from sin and of full devotion to God. This is

another condition prerequisite to becoming the children of Abraham, both in this age and in the age to come. God does not keep covenant with those who are only half-heartedly on His side.

While circumcision was merely a sign, or token, of the covenant, yet it was very important from the standpoint of the lesson which it taught. God considered it so important that He commanded the death penalty upon members of Abraham's household who failed to be circumcised.

This may well illustrate the fact that those who are not wholly devoted to God when it is the time of their visitation, will die the second death. God will not perpetuate the life of any who are not in full harmony with Him and who do not love to do His will. When, at the close of the Millennial age, the restored world of mankind shall have been brought into full covenant relationship with God we may be sure that that which was pictured by circumcision will have been attained in the lives of all. It certainly must be true of the "seed" class of this age, who enter into a covenant with God by sacrifice.—Psalm 50:5

QUESTIONS:

In what sense will Abraham become the father of many nations?

What is represented by circumcision?

What is the condition upon which anyone may enjoy God's favor and be assured of life eternal?



Meeting the Challenge to Christianity

FOR many years prior to 1914, Pastor Charles Taze Russell proclaimed to the world that the prophecies of the Bible foretold the coming of a great "time of trouble" which would destroy what men called civilization, and that following this cataclysmic overthrow of existing institutions, the long-promised Kingdom of Christ would be established to bring peace and happiness to the sin-cursed and dying race. Pastor Russell died in 1916, but he lived long enough to see the prophecies of the Bible vindicated by the beginning of the foretold trouble as it was manifested in the first World War.

During the years that Pastor Russell heralded world wide his warning of impending catastrophe for the present order of things, clergymen of practically all denominations bitterly denounced him, and many of them branded as absurd the possibility that advancing civilization could ever come to such an inglorious end as the prophecies of the Bible so clearly indicated. Now, in 1945, all mankind knows that the one-time optimistic outlook of orthodox churchianity was utterly wrong. Civilization has already been terribly shaken, and now the great fear in the hearts of millions is whether any vestige of it can be saved from the wreck that has been wrought by human selfishness.

Thousands throughout the world are seeking an answer to the compelling logic of present-day events, which daily are proving that there is something radically wrong with what men have called

Christianity. Those who are to maintain their faith in the Bible must be able to see that its testimony agrees with all known facts, including the failure of Christendom to convert the world to its ideals of Christianity, and thus to bring peace and good will among men.

**COMFORT OF
THE SCRIPTURES**


IT IS also necessary to find in the Bible a satisfying explanation of the outcome of this long period of world distress which is leading irresistibly to chaos, if the Bible is to be to us the solace that it should be. We must, in fact, be able to find in it the answer to all the puzzling questions which human wisdom alone is unable to solve. It is because the Bible can fill this need that it proves itself to be indeed the Word of God. It was the Bible that, in clarion tones of inspired prophecy, foretold the coming trouble when millions who professed belief in the sacred Word were confident that no trouble would come. And now, again, it is the Bible that gives us a reassuring outlook of final peace when, from the human standpoint, nought but darkness lies ahead.

There are many in the world today who have the same confidence in the prophecies of the Bible that gave Pastor Russell the courage to proclaim the truth which in his day was so unpopular. These are glad to spend their time, means and strength in order that the hope-inspiring message of the Bible may be put within reach of those who are seeking a light that will dispel from their hearts and minds the foreboding darkness now hovering over a distracted world.

The traditional misconceptions of the Bible's teachings which have come down to us from the Middle Ages are still hindering many from understanding the simple and reasonable truths which it contains. One of these misconceptions is the God-dishonoring doctrine of eternal torture for the wicked. Orthodox churchianity was also at odds with Pastor Russell on this point. There are still some who try to believe this fiendish teaching of the Dark Ages. While many outstanding churchmen, both of the clergy and laity, were incensed that Pastor Russell and his associates should dare preach to the people that the Creator of the universe is truly a God of love, the majority today find it difficult to believe in the old-time "hell fire." In many instances these are glad to learn that the Bible does not support this cruel teaching.

There is also still much misunderstanding of the Bible's teachings on such subjects as the end of the world, the soul, purgatory, the judgment day, the second coming of Christ, etc. It is important that these topics be studied in the light of what the Bible actually teaches. An examination of what the prophecies set forth concerning the end of the world and the second coming of Christ reveals the true answer to what is occurring all over the earth today.

CHRISTIANITY AS ONE after another of the Bible's doctrines is examined in the light of its own interpretation, **WILL TRIUMPH** the whole Book takes on a grand and blessed meaning, giving the believer courage to face the perplexing problems of the present by creating in him a living faith in God's new world of tomorrow. Christianity has not failed. Just as in the resurrection Jesus triumphed over His enemies who nailed Him on the cross, so out of what the unbelieving world now considers the failure of Christianity, its greatest triumph is soon to be manifested in the establishment of the Kingdom for which Christ taught us to pray.

This is the great truth so clearly taught throughout the Scriptures. To know it and believe it is to possess that which is more valuable than any earthly treasure. To the extent that this inspiration has brightened our lives, our joy can be increased through the privilege given to us by the Lord of sharing our blessings with others. We can all communicate the message to others in one way or another—we can personally witness to our friends and relatives, and we can pass the message on in printed form. We can also co-operate in broadcasting the good news of the Kingdom over the radio. 

When, in the lives of so many, faith and hope falter through failure to understand why the world is crumbling, think what it means to us to be firmly established in the reasonable, soul-satisfying truths of God's Word! When human wisdom is failing to find a reasonable explanation for the unexpected calamities that have befallen mankind in this generation, how blessed to be able to give a reason, not only for what is now occurring, but for the hope that is our daily inspiration and joy!

Think, then, of what this same hope may and will mean to

MEETING THE CHALLENGE TO CHRISTIANITY

others, and that it is our happy privilege to help bring the truth to their attention. True, a much greater proportion of the people today are total unbelievers than at any previous time. For this reason we should not expect a widespread interest in the truth. However, there are still many who are sincerely seeking a better understanding of the Bible and of Christianity—seeking to know why their former understanding has proved to be so disappointing.

COMFORT ALL WHO MOURN

IT IS to these who are thirsting after God and the truth that we have the privilege of bearing the message. These are the mourning ones of Isaiah 61:2, whom it is our privilege to comfort. If we have received the anointing of God's Spirit, we will not be satisfied to believe the truth just for ourselves. God's Spirit in our hearts will not let us stop short of doing all we can to "preach good tidings unto the meek; . . . to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." —Isaiah 61:1

Surely at no other time have there been so many mourners in Zion, and how glorious is the opportunity which God has placed in our hands, "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 61:3) This is the great commission of the Holy Spirit to all who know and believe the truth. To obey it is the obligation that a knowledge of the truth has placed upon all true followers of the Master. This is the great challenge of true Christianity today.

»» *"Remember, that to put one's light under a bushel is a sure step toward darkness."*—C. T. R.



Encouraging Letters

Wants Old Tract

Dear Dawn Brethren: In the year 1912 an old man came to our home selling extracts, soap, etc. He asked my wife if we cared for Christian literature. She said, "Yes," and he left a large eight-page tract, "The Feast of Belshazzar." I read it over and it opened my eyes and started me reading "Studies in the Scriptures" which answered all of my questions. I am still reading them. I have lost most of my old tracts and wonder if it would be possible to find one of these, "The Feast of Belshazzar." I would be so glad to get one. I am in my 79th year and in poor health, I do not live near any ecclesia, so just meet some of the brethren once in a while. I am trying to witness as I can, but feel very frail. Pray for me that I may be faithful to the end and be able to shed some rays of light as I am finishing my journey. Yours in the one hope, W. S. H., Wash.

As We Love, We Serve

Dear Brethren in Christ: I will endeavor to drop you these few lines, thanking you for the shipment of books which I received a few days ago. I wish to say that I am receiving a great blessing in this colporteur service. It calls to mind the many blessings that we received in past years in this work. I am doing real well in putting out the volumes and I only hope and pray that others who have the

qualifications for this service will see their privileges at this time and re-enter the colporteur phase of the ministry, for there is no greater privilege that could be given one at this time than that of proclaiming the truth to the world of mankind in these distressing times in which we are living. Let us pray for some of those old colporteurs who may still be here and have time for this service. I only hope they may call to mind the past blessing they received and gird up their minds and re-enter this work. For I think the harvest is still open for those who want to preach the truth and spread the truth. I pray for you dear ones at The Dawn that you may continue to spread the truth so long as the door is open. With much love to you all, Ephesians 4:1-4, Bro. S. P., Calif.

While it is Called Day

Dear Brethren: Kindly send to me about 2,000 "Where are the Dead" tracts. I hope that I shall be sending for more soon. Of late I have had a growing conviction that we, as present-truth Christians, should be doing more to let our light shine and to seek to bring some comfort to a world of bleeding hearts in this day. The radio message is good and no doubt is reaching thousands, but if we rely on that method alone it seems to me that we are taking the easy way, if not the lazy way.

Works alone, however great, will never bring us into the Kingdom as overcomers. Nevertheless, we can and should seek to prove our faith and appreciation of God's goodness in revealing to us His wonderful plan of salvation by telling the good tidings to the extent of our ability. Tracting was an effective method many years ago and brought great blessing to those participating. I believe the time is ripe for a revival of this time-honored work of distributing the good news "house to house." Let us "work while it is called day." Christian love, H. E. A., N. Y.

Prepared to Sacrifice

Dear Friend: I listened to your broadcast on two Sunday mornings and now it has become one of my favorite programs. The fact is that it gives me so much enlightenment I am prepared to make sacrifices in order to hear you. I will be happy to have a copy of "God's New Order." If there are other similar booklets which I may have missed (I am sure there are), please send me all. Should there be expenses, please forward. Sincerely, H. S. D., Pa.

News From Finland

We are pleased to quote the following from the Bible Students Monthly, England: "Brother F. B. Edgell has received a letter from Brother Berghall, of Finland, in which he says, 'We are well, everybody, here in Tampere. The Lord has been with us in every way. No danger. No need.' This fragment of news from some of our

brethren from whom we have been cut off these past six years will be of deep interest to those who in the past have had contact with our Finnish brethren."

Will Read Carefully

Gentlemen: I am just now completing my first reading of "Studies in the Scriptures" and want a new Bible to follow through on my second reading. This time I want to make a slow, thorough check of the Scriptures so that I may be able to refer to them when I am trying to enlighten someone else. I have no words to convey to you my appreciation of the "Studies in the Scriptures" and of The Dawn Magazine. They are so clearly and convincingly written, and prove every statement made, by God's Holy Word. It is too bad there is no way to make everyone read them. It doesn't seem possible that any reasonable person could doubt what they read in these books if they would only take the trouble to check every statement with the Bible. I pray that God will be with you in your work more than ever in the coming year. Sincerely, A. M. H., Mich.

Pilgrim Visits Welcomed

My dear brethren: Greetings in His dear Name! Our class wants to send their thanks and appreciation to The Dawn for the pilgrim brethren whom you have sent to our class. And above all, we thank Jehovah that there is yet an organization from whence the truth can flow. May God richly bless all of you. Your brethren in Him, H. C., Sec'y.-Treas., Fla.

SPEAKERS' APPOINTMENTS

H. E. ANDERSON

Paterson, N. J. (Afternoon) July	8
Rutherford, N. J. (Evening)	8
Hartford, Conn.	15

F. A. BRIGHT

Reading, Pa. July	1
Pottstown, Pa.	15
Ithaca, N. Y.	22

N. T. CONSTANT

Rutherford, N. J. (Evening) July	1
New Haven, Conn. (Morning) ..	8
Waterbury, Conn. (Afternoon) ..	8

S. C. DE GROOT

Detroit, Mich. June 30-July	1
Paterson, N. J. (Afternoon)	22
Rutherford, N. J. (Evening)	22

P. KOLLIMAN

Detroit, Mich. June 30-July	1
Toledo, Ohio	5
Tonawanda, N. Y.	6
Albany, N. Y.	8
York, Pa.	15
Binghamton, N. Y.	22

M. C. MITCHELL

Groton, Conn. (Evening) .. July	14
Groton, Conn. (Morning)	15
New London, Conn. (Afternoon)	15
Paterson, N. J. (Afternoon)	29
Rutherford, N. J. (Evening)	29

R. A. KREBS

Detroit, Mich. June 30-July	1
Jackson, Mich.	3, 4
Ypsilanti, Mich.	5, 6
Saginaw, Mich.	8, 9
Flint, Mich.	10
Grand Rapids, Mich.	11, 12
Kalamazoo, Mich.	13
Covert, Mich.	15
Chatham, Ont., Can.	16
London, Ont., Can.	17
Orillia, Ont., Can.	19, 20
Toronto, Ont., Can.	22
Tonawanda, N. Y.	23
Syracuse, N. Y.	24
Brooklyn, N. Y.	29

J. Y. MAC AULAY

Vancouver, B. C., Can. June 24 - July	10
Duncan, B. C., Can.	12, 13
Victoria, B. C. Can.	11, 15, 16

Bellingham, Wash.	18
Tacoma, Wash.	20
Seattle, Wash.	22, 23
Portland, Ore.	24, 25
The Dalles, Ore.	26, 27
Salem, Ore.	28, 29
Lebanon, Ore.	30, 31
Roseburg, Ore. Aug.	1, 2
Sacramento, Calif.	3

J. M. PATTERSON

Washington, D. C. (Evening) June	30
Washington, D. C. (Morning) July	1
Baltimore, Md.	2
Allentown, Pa.	4
Lebanon, Pa.	5
Lewistown, Pa.	6
Pittsburgh, Pa.	8
East Liverpool, Ohio	9
Bellaire, Ohio	10
Zanesville, Ohio	11
Newark, Ohio	12
Columbus, Ohio	13
Piqua, Ohio	14, 15
Dayton, Ohio	16, 17
Cincinnati, Ohio	18, 19
New Albany, Ind.	20-22
Indianapolis, Ind. July	23
Richmond, Ind.	24, 25
Muncie, Ind.	26, 27
Elkhart, Ind.	28, 29
South Bend, Ind.	30

EDWIN PROCTER

Los Angeles, Calif. July	1-4
Riverside, Calif. (Morning).....	8
Pomona, Calif. (P. M.)	8, 17
Glendale, Calif.	10
Alhambra, Calif.	11
Los Angeles, Calif. (SW)	12
Eagle Rock, Calif.	13
Pasadena, Calif. (A. M.)	15
Los Angeles, Calif. (Afternoon) ..	15
Riverside, Calif.	18
Mentone, Calif.	19
San Bernardino, Calif.	20
San Diego, Calif.	22
Long Beach, Calif.	24
Santa Ana, Calif.	25
Hawthorne, Calif.	27
Los Angeles, Calif.	29
San Luis Obispo, Calif.	31
Taft, Calif. Aug.	2

M. A. STAMULAS

Philadelphia, Pa.	July 22
G. M. WILSON	
Detroit, Mich.	June 29-July 1
Paterson, N. J. (Afternoon)	15
Rutherford, N. J. (Evening)	15

W. N. WOODWORTH

Los Angeles, Calif. June 30-July	8
Redwood City, Calif. (Afternoon)	9
Oakland, Calif. (800 61st St., 8 P. M.)	9
Portland, Ore.	11
Tacoma, Wash.	12
Seattle, Wash.	13
Victoria, B. C., Can.	14
Vancouver, B. C. Can.	15
Calgary Alta., Can.	17
Saskatoon, Sask., Can.	19
Winnipeg, Man., Can.	22
Minneapolis, Minn.	23
Milwaukee, Wis.	24
Chicago, Ill.	25
Dayton, Ohio	26
Piqua, Ohio	27
Toledo, Ohio	28
Detroit, Mich.	29

E. G. WYLAM

Los Angeles, Calif.	July 1-4, 8
Phoenix, Arizona	11
Dallas, Texas	14
Ft. Worth, Texas	15
Wichita, Kans.	16
Kansas City, Mo.	17

H. L. YOUNG

Shamokin, Pa. (Afternoon) July	15
Bloomsburg, Pa. (Evening)	15

C. W. ZAHNOW

Los Angeles, Calif.	July 1-4, 8
Santa Ana, Calif.	10
San Diego, Calif.	11
Yuma, Arizona	13
Phoenix, Arizona	15
Oklahoma City, Okla.	18, 19
Wichita, Kans.	20-22
Topeka, Kans.	23
St. Joseph, Mo.	24, 25
Kansas City, Mo.	27-29
Old Monroe, Mo.	30
St. Louis, Mo.	31
Mattoon, Ill.	Aug. 1

Assemblies

SAGINAW, MICH., July 8—Woman's Club, 311 N. Jefferson Street.

ALBANY, N. Y., July 8—Y. M. C. A., 5 Lodge Street.

SHAMOKIN, PA., July 15—Redmen's Hall, Market Street.

ITHACA, N. Y., July 22—205 E. Falls St.

CHICAGO, ILL., July 29. All day gathering. Central Masonic Temple.

DETROIT, MICH., July 29—Maccabees Bldg., Woodward Avenue at Putnam.

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

MINNEAPOLIS, MINN., Sept. 1-3—Secretary, Mr. Roy Carpentier, 2316 Howard Street, N. E. Details later.

BROOKLYN, N. Y., Sept. 1-3—Secretary, Mr. Felix S. Wassmann, 44 Livingston Street. Details later.

GRAND RAPIDS, MICH., Oct. 13, 14

An Opportunity

The Los Angeles Ecclesia has ordered a quantity of this issue of *The Dawn*, which will be mailed to clergymen and other religious workers. In the event that other ecclesias, as well as individuals, may wish to follow the example of the Los Angeles brethren we will be glad to co-operate by mailing copies to all addresses sent to us. For this purpose we are making a special rate of eight cents each. It is preferred that addresses be sent on gummed labels, but they may be sent on plain paper if gummed labels are not available.



Praise the Lord!

THE inspired writer says, "Let us offer unto the Lord the sacrifice of our lips"; "Sing praises unto our God!" And how appropriate is such a course! The rendering of praise indicates appreciation, gratitude, thankfulness. In order to render praise, however, one must have a knowledge of God's favors and blessings. The knowledge attained, devotion should follow, with praise and thanksgiving. It is well, therefore, that we count our blessings daily. Those who so do will find themselves the richer. They may have no more blessings than before, but they will the more appreciate them and be disposed to offer praise, worship, thanksgiving.

The Bible assures us that many of God's favors are common to all the human family, and not especially limited to those who have become His children through a complete consecration of themselves to Him. Thus Jesus declared, The Father maketh "His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

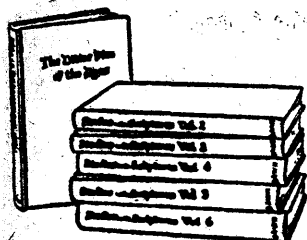
All should render some acknowledgment for the blessings which are common to all; but there is a difference between giving thanks to God and offering prayer—petition. The Lord grants the privilege of prayer only to those who have come into His family, as children—through Christ. The Christian has special grounds for thanksgiving and praise to God; and his causes for praise multiply as the days go by, while he abides in the Lord.

The Scriptures indicate that the heavenly hosts give praise to God, recognizing His goodness toward them and toward us. The poet well says that "all who see and share His love" should have the desire to render unto Him praise and thanksgiving. An unthankful heart cannot enjoy in full measure the Lord's blessings.

Our praise to the Lord depends very largely upon our development in Christian faith and knowledge. We see God's provision in Christ for the sins of the whole world. We see His mighty power displayed in the course of events. And as our eyes of understanding open more widely, we perceive His providences and His interest even in the smallest affairs of our lives as Christians. The Master's words figuratively imply this, saying, "The very hairs of your head are all numbered."—Matthew 10:30

Not merely when singing with our voices are we praising the Lord! The Scriptures tell us to sing and make melody to Him in our hearts. This singing in the heart—this praising the Lord from the depths of our soul, is an experience which comes only to the fully consecrated and considerably developed children of God. Our whole life should be a song of praise to the Lord, and will be if we are walking faithfully in the narrow way.—Ephesians 5:19

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THE DAWN

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NEW JERSEY

To Us the Scriptures Clearly Teach

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

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

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

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

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

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