



JULY

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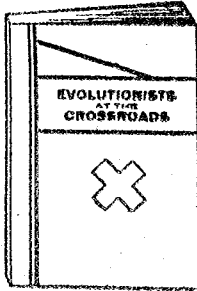
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The DAWN

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EVOLUTIONISTS at the CROSSROADS

DO YOU KNOW that scientists now disagree over evolution, and are acknowledging that it is merely an unproved theory?

The book, *Evolutionists at the Crossroads*, quotes many verbatim statements by the world's leading scientists who now admit that Darwin's doctrine of human evolution from protoplasm is failing.

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What about the "Trinil Bones"? the "Piltdown Fragments"? the "Heidelberg Jaw"? the "Neanderthal Man"? and the various "Dawn Men"? *EVOLUTIONISTS AT THE CROSSROADS* discusses these alleged proofs of evolution and exposes their mythical aspects, thus showing why they fail to prove the Bible wrong.

Send for a copy and be prepared to meet the arguments of your modernist friends whose faith in the Bible is being destroyed by human speculations and miscalculations.

Single copies 25 cents; seven copies to one address, \$1.00

THE DAWN

East Rutherford

NEW JERSEY

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EVOLUTION VERSUS THE BIBLE

THE news of today is characterized by its frequent references to enemies—enemies which do not hesitate to use any weapons of destruction at their disposal, even alleged “secret weapons.” Christian believers are referred to in the Bible as good soldiers of Jesus Christ, and their enemies are identified as being the world, the flesh and the devil. The devil is the commander in chief of the forces which are constantly endeavoring to destroy the faith of those who accept the teachings of Jesus, the prophets and the apostles, as infallible guides in their lives. Satan, like all other formidable enemies, also uses every possible weapon at his command and he specializes in “secret weapons.” Indeed, the Scriptures declare that he appears as an “angel of light” and by so doing confuses those against whom he fights by making them suppose that he is their friend and that his teachings constitute advanced light on Christianity.—2 Cor. 11:14.

One of Satan’s secret weapons which he has successfully used in these last days is the theory of hu-

man evolution. So successful has he been in the use of this weapon to destroy Christian faith that by far the larger proportion of all Protestant church members the world over have been induced to accept it instead of the plain teachings of the Bible concerning the creation and fall of man.

While evolutionists who do not profess to be Christians are frank to admit that the theory—for it is merely a theory—is utterly contrary to the teachings of the Bible, yet there are thousands who try to accept it and at the same time exercise some sort of a belief in the Bible as being the inspired Word of God. These erroneously claim that the theory of human evolution is not incompatible with the teachings of the Bible when properly understood. It is in this sense that Satan has appeared as an angel of light. The fact that so many do not comprehend the true nature of his attack means that in reality he has been able to undermine faith in the Word of God by this “secret weapon.”

There can be no doubt of the fact that the evolution theory does

attack many plain statements of the Bible. It attacks the Genesis record of man's special creation, and of his subsequent fall into sin and death; for the Darwinites say that man did not fall, but that he has been slowly, steadily evolving from lower to higher planes of civilization and culture throughout many hundreds of thousands of years. Just how evolutionists explain the present orgy of destructiveness going on among men who have evolved to such an allegedly high standard of civilization, we cannot say. But the very nature of their belief causes them necessarily to scoff at the Genesis account of Adam and Eve and to call it a mere allegory.

And when the evolutionist discards the Genesis story of creation he must also dispense with much of the remainder of the Bible—both of the Old and New Testaments—for it is referred to again and again by the various inspired writers. Jesus Himself, for example, is called the second or "last Adam," who eventually is to give abundant life to this dying race of the first Adam, whose transgression brought the death penalty upon the whole world.

In 1 Corinthians 15:45, St. Paul refers to Adam as "the first man," and in 1 Timothy 2:13 he declares, "Adam was first formed, then Eve." Again in 1 Corinthians 15:22, he says that "in Adam all die," and in Romans 5:12 he explains that "by one man sin entered into the world, and death by sin." In Acts 17:26, we are told that God "hath made of one blood all nations of men." If the theory of hu-

man evolution were true, all these statements of the New Testament would be in error and utterly undependable.

Jesus is repeatedly referred to in the Bible as man's Redeemer, and we are told that He came to seek and to save that which was lost—the lost paradise of Eden and the perfection of life that was enjoyed therein before man transgressed. How contrary this is to the theory of evolution, which insists that nothing was lost, that man never needed a Redeemer, and that Jesus' death on Calvary's cross couldn't possibly have been a ransom for anybody, because nobody needed a ransom.

According to the theory of evolution, man is bound to evolve to greater and greater heights by a natural law which carries him ever forward by slow, infinitesimal steps of perpetual progress, or by a principle of the survival of the fittest. The claim is that this law would and does continue to operate for man's benefit, regardless of whether Jesus suffered and died or not. The evolutionists seem to have overlooked, in connection with this theory, that actually the fittest of the human race do not survive. Consider, for example, what is occurring in the world to-day, when the very fittest from among the male population of practically all nations are being slaughtered in the war while the less fit, the physically weak and crippled, are surviving to propagate the new generation.

Yes, the evolution theory denies the Bible scheme of things from first to last, denies Jesus

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blood and ransom sacrifice, and denies His coming restitution work. It therefore becomes of vital importance to Bible students to know something about this faith-destroying philosophy, and how its arguments may be combated; for if evolution cannot be disproved by sound reasoning, then no one's faith in the Bible is secure. If, on the contrary, it can be successfully combated, then our faith in the Bible as God's Word is confirmed and strengthened and we really have a firm foundation in the promises of God concerning what lies beyond this present time of world-wide distress which has been so clearly delineated in the prophecies of the Bible.

The evolution theory has made rapid headway in recent years because of the lukewarmness of professed supporters of the Bible. So fully has this condition of spiritual lethargy crept over Christendom during the past and present generation, that today most of the occupants of the pulpits believe it in preference to the Bible. Some indulge in various fantastic forms of reasoning on the subject which enable them to say, contrary to the real facts of the case, that they see no antagonism between evolution and the creation story of Genesis.

True, occasionally one here and there has raised his voice against the incoming tide of "science falsely so-called," but unfortunately much of the anti-evolution arguments to date have emanated from well-meaning but poorly informed persons, who have failed to combat the theory with logic. (1 Tim. 6:20) Many of these would-be de-

fenders of the Bible have merely laughed at Darwinism and passed it off with a foolish joke, which may have amused, but which certainly has not convinced anyone.

The best weapons by which to combat the theory of human evolution are the statements of evolutionists themselves. It is a universally accepted principle in the law of evidence that when a person makes an admission against his own interests it is strong proof that the declaration is true. Therefore, if we find, from studying the published statements of those who firmly believe in the evolution theory and who are in a position to know all the facts concerning the real proof of the theory, that they admit that to date no genuine and infallible proof exists, it should make us realize that this well-nigh universally accepted explanation of the existence of man upon the earth is indeed an unproved theory. It would also mean that the Bible still stands as the only reasonable and truly scientific treatise on the subject of the origin of man.

Let us now see what the evolutionists do to build up their case. They have said that all plants and animals, including man, have sprung from one or a few primordial forms. It is their claim that this process of evolution began as soon as the planet earth cooled down sufficiently to permit life to exist, which, they claim, was probably two or more billion years ago. They claim that this first germ of life came about by sheer accident. Certain atoms of matter, it is claimed, just happened to as-

semble in a particularly complicated pattern—a certain number of atoms of carbon attached themselves to a certain number of atoms of oxygen, nitrogen and hydrogen in the same relationship to each other as are found in living protoplasm today; and the process we call life just naturally resulted. The scientists insist that such an accident as this could easily have happened.

It is but natural for the layman to assume that if such an accident could occur which produced life in the long, long ago, there would seem to be no good reason why similar accidents could not continue to happen today. But the scientist says, No, we are not prepared to say that such a thing is happening right along. In fact, they say, we do not like to use the term "spontaneous generation of life." So far as we know, scientists explain, life germs do not begin in exactly that way, but come about by cell division from other living cells.

They know, of course, that there were no living cells in the beginning. When this planet was a sizzling hot ball of fire, surely no life germ could have been here at that time. And so they have to admit from the standpoint of their theory that the very first living cell, that first of principal primordial germ that Dr. Darwin spoke about, must have spontaneously generated from nothing more than a number of lifeless atoms of carbon, oxygen, nitrogen and hydrogen which just happened to gather themselves together in a particular proportion and in a specifi-

cally designed pattern.

This, indeed, is the only explanation that scientists can give as to the original source of life. But again the layman is puzzled. If a proper combination of carbon, oxygen, nitrogen, and hydrogen could just happen to gather together and form life by accident in the distant past, and if scientists are now able, as we understand they are, to determine the proportions of carbon, oxygen, nitrogen and hydrogen in living cells, is it not now possible for them to put these elements together in these proper proportions and thus create life?

The scientist, of course, is forced to admit that he cannot do this. He seems quite certain that such could have happened accidentally a billion years ago, but cannot be caused to occur now, with all the scientific knowledge and instruments available in the best laboratories of the world. We have tried it time and time again, they say, but never yet have succeeded in producing life.

Moving on from generalities in our examination of the views of scientists and evolutionists we now notice a statement by Professor Wm. Bateson, an eminent English biologist. Professor Bateson having made a study of life cells for many decades says:

"Of the physics and chemistry of life we know next to nothing. Living things are found by experiment to have powers undreamed of, and who knows what may be behind it."

We next quote from the late Professor George A. Dorsey, of the University of Chicago, a noted Ev-

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olutionist and author of the very popular book, "Why We Behave Like Human Beings." We quote,

"Science knows nothing of the ultimate origin of matter, or of the source of energy. The problem of the origin of life is locked up in the origin of matter and energy. Life has never been produced in any man-made laboratory. Protoplasm has been reproduced artificially, and it does everything but live."

From these quotations it is evident that evolutionists do not know how their much hailed evolutionary process began, nor can they determine the origin of the materials which were supposed to have come together accidentally to form life. Admittedly they cannot give a truly logical answer, while the Bible definitely asserts that matter and life were created by a supreme, intelligent Creator. Strange, isn't it, that our scientists and evolutionists could confess so little knowledge about the origin of life and then assume that they are qualified to tell us all about how one form of life gradually changed into another and higher form of life from the one-celled amoeba to the jelly-fish; then to the vertebrated fish; then to amphibian, frog-like creatures which could breathe both in the air and in the water; then to birds; then to quadruped mammals; then to quadrumanous-like apes; and finally, man. To hear them discuss this alleged evolutionary process one might think that they know all about it, and that they have abundant proof for every statement which they make. But when we

question them we discover that they are just guessing about the whole thing.

The theory of evolution, it is claimed, is proven by four distinct lines of reasoning. One of these, scientists declare, are the many anatomical similarities between various living animals, including man. They find it difficult to believe that such complex yet similar things could have arisen independently.

But is this a real proof of evolution? It seems to us inevitable that there should be certain similarities between different species of God's creatures, because there are certain mechanical and biological principles that are commonly involved in the function of them all. The dog and the horse both have to walk on four legs and naturally the Creator would put similar structures on each to enable them to function in that manner. But this no more proves that the one evolved from the other than that a Masonic Temple evolved from St. Peter's Cathedral. There are similarities between the two, they both have walls and a roof, because they both perform somewhat similar functions, but they are otherwise unrelated. The same is true with the various creatures which God has made. He could make men and apes somewhat similar, if He wanted to, but that would not prove that the one evolved from the other.

Indeed, there are more differences than there are similarities between the various animals of earth. Why not stress the differences instead of the similarities?

If the similarities prove the theory of evolution, then we submit that by the same law of logic the differences between the species disprove evolution.

Another of the scientists' four fundamental proofs of evolution comes from the study of fossils of extinct animals. In some of our great museums, these fossils are on display, arranged in series to demonstrate the similarities, step by step, from a small animal to a large one like a horse. These displays always begin with the smallest and most primitive looking creature, and gradually go on up to the more complex organism. School children look at these displays and think they are being shown tangible proof of evolution.

However, before accepting such a proof as being genuinely bona fide, it is but fair to ask whether or not these arrangements of fossils are artificial or true to facts. Did the small animal at the start of the exhibit live millions of years before the last one shown at the head of the exhibit? Do all the skeletons in between represent a gradual sequence in point of time, or could it be possible that any or all of these animals may have lived contemporaneously? Dr. Thomas Hunt Morgan, former Professor of Columbia University, answers this question very frankly, for which we are glad:

"Because we can often arrange the series of structures in a line extending from the very simple to the most complex, we are apt to become unduly impressed by this fact, and conclude that they have arisen in the order of their com-

plexity. **But this conclusion is not necessarily correct."**

The professor could have stated himself even more positively on this point had he wished to do so, for it is now a well known fact to scientists that these fossil exhibits in our museums are artificially and deceptively arranged, without any regard to chronological sequence. They are arranged to impress the onlooker that each of the animals evolved from the one immediately preceding it, but there is absolutely no proof that such is the case. Prof. J. P. Lotsy, famous Dutch phylogenist, who has devoted much of his life to arranging these museum exhibits and making "reconstructions," from fossil fragments, makes the following very candid admission:

"Phylogeny, that is, reconstruction of what existed in the past, is no science at all, but a product of fantastic speculation. . . . This is not written down lightly; nobody cares to destroy his own efforts."—"Evolution By Hybridization," page 140.

The late Dr. Etheridge, former fossil expert of the great British Museum, came to a similar conclusion. He said:

"Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by facts. . . . In all this great museum there is not a particle of evidence of the transmutation of species."

Evolutionists, in a studied effort to establish kinship between man and beast, have drawn deeply at the well of vain imaginations and have made reconstructions of what

they supposed earliest man must have looked like. These artificial "reconstructions" or "restorations" are to be found in our museums, and they invariably represent early man as bearing a very close resemblance to the ape. But the plastic artists who made these so-called "reconstructions" knew no more about what early man looked like than does anyone else; they simply drew upon their vivid imaginations.

One of America's leading museums, for example, proudly displays an original reconstruction of the so-called "Trinil apeman." It is a horrible looking creature; ape-like countenance, simian ears, scowling face and long shaggy hair. As you stand before it you imagine it is indeed a "half man, half beast," a dangerous low-brow creature that is ready to tear you to shreds.

What evidence did the plastic artist J. H. McGregor, have in his possession by which he was able to "reconstruct" this so-called Trinil apeman? Simply this: The upper part of a human thigh bone, part of a skull, and a few teeth. These were found at Trinil, Java, in 1891. And these bones were not together when they were found. The teeth were discovered in the sand fully a yard from the skull, and the shattered thigh bone fragment was nearly fifty feet away. Yet from these bits of scattered bone, which nobody can prove ever belonged to one and the same creature, Professor McGregor made his "reconstruction," with its ape-like jaws, gaping mouth, simian ears, shaggy hair and all.

And a picture of this McGregor "reconstruction of earliest man" has been reproduced in many textbooks for schoolchildren to gaze upon as "proof" of human evolution. This plastercast bust is admittedly an able specimen of plastic art, but it is no more proof of human evolution than is any imaginative sketch of a "caveman" drawn for a magazine cover. That the fantastic nature of these reconstructions is not merely a layman's opinion is shown by the following quotation from the book, "World Essential Knowledge," Volume 1, written by Professors Albert Sheppard and John Seybold Morris of New York University:

"A single bone in the hands of some of these scientific magicians is soon transformed into a complete human being, physically perfect but ethically horrible. . . . In recent years we have had more than our normal supply of sweeping generalizations, which too often are the last resort of baffled or tired minds. . . . It is unfortunate that the people of the 'pre-civilization era' all bear in the popular mind the stigma of inferiority, of brutishness and of savagery. Some of this no doubt due to the riotous imaginations of scientists and pseudo-scientists."

The third line of argument used by scientists to "prove" the theory of evolution is that a human fetus undergoes many different changes before birth, and that at certain stages it looks like some lower animal. This is such a thin argument for evolution that it hardly calls for any rebuttal. Naturally the embryo goes through successive

changes—it is inevitable. The fact that the ears at one stage of development resemble the gills of a fish no more means that we are related to fish than that we are related to the man in the moon.

The fourth argument presented is that cross-breeding has produced some hybrid monstrosities, different from the parents. This is not an argument for evolution, but against it. The fact is that the evolutionists, ever since Darwin's day, have been experimenting with the crossing of species. And all that they ever have produced were sterile species. You can cross the horse and the donkey, but the resultant offspring is a mule that cannot propagate its kind. The same is true when you cross the horse and the zebra. And so every time they have attempted to produce a new species by crossing two structurally similar species, nature calls a halt and will not let the hybrid offspring cross with anything; it is always sterile. Nature is opposed to the crossing of species instead of encouraging it.

And so, upon examination, we find that the four supposed proofs of evolution are in reality no proofs at all. It still remains an unprovable theory. Scientists and evolutionists who are honest enough to express themselves frankly on the subject admit as much. Let us note what some of the prominent authorities actually have said. Professor J. B. Warren, of the University of California, has made this statement:

"There certainly should be at least a few recorded instances of the evolution of one species from

another, . . . but no such actual instance is known."

Professor H. H. Newman, zoologist of the University of Chicago, on page 57 of his "Reading on Evolution," says:

"Reluctant though we may be to admit it, honesty compels the evolutionist to admit that there is no absolute proof of organic evolution."

Doctor Darwin, himself, in his "Origin of Species," makes the following frank admission:

"In spite of the efforts of trained observers not one change of species into another is on record."

The late Professor Vernon Kellogg, of Leland Stanford University, on page 18 of his book, entitled, "Darwinism of Today," admits the following:

"We only tell the general truth when we declare that no indubitable cases of species-forming . . . have been observed. For my part it seems better to go back to the old safe ignoramus standpoint."

Professor C. A. Seward, of Cambridge University, is another evolutionist who has tried to prove the theory by critically examining the fossils of extinct animals and arranging them into series in the supposed order of their evolution, but has found so many enormous gaps in the record that he gave it up as a bad job. In an article in "Nature" magazine, he admits:

"A student who takes an impartial retrospect discovers that the fossil record raises more problems than it solves."

It may be all right to theorize that birds evolve from fish, amphibians and reptiles, but so far as

the fossils reveal, birds made their appearance suddenly and dramatically, as shown in the Jurassic stratum of the Mesozoic era, with full feathers and wings; and there are no intermediate types of creatures between reptiles and birds. This is but one of the many unbridged gaps in the fossil record.

Professor Louis Trenchard Moore, Dean of the University of Cincinnati, on pages 160, 161 of his book entitled, "Dogma of Evolution," explains that the more one studies Paleontology (fossils) the more certain he becomes that evolution is based on faith alone—that there is no tangible proof for it.

Another scientist who is frank to admit the truth is Professor Geoffrey Smith of Oxford University. He has made a study of the fossils of sponges, echinoderms mollusca and worms, taken from strata which are believed to represent the early geological ages millions of years ago. We have the same species of animals still living in the sea today. But certainly they must have undergone a great many changes in these alleged millions of years, so that there would surely be many differences between a modern mollusk and a fossil mollusk that lived back in earliest geologic times. But this is what Professor Smith says about it in his interesting book entitled, "Primitive Animals":

"If we examine the fossil shells, and those of the living animals, with the minutest care, we would not be able to detect the smallest differences."—Page 91.

According to the late Sir John Arthur Thomson, of Aberdeen, the

Scriptural thesis that primitive man was on a higher level of intellectuality than the human race of today is true. We quote:

"Modern research is leading us away from the picture of primitive man as brutish, dull, lascivious and bellicose. There is more justification for regarding primitive man as clever, kindly, generous, and inventive."

Another significant admission by a leading evolutionist and paleontologist is that from the pen of Professor Richard S. Lull, in his "Readings in Evolution." He points out on page 95 that insofar as any change being effected in man, it is "largely retrogressive." He mentions some of these retrogressive changes such as "reduction of hair and teeth, and of hand skill, and dulling of the senses of sight, smell and hearing." In other words, he admits that man is falling instead of evolving, and this is exactly what the Bible teaches and has taught with clarion tones throughout the centuries.

Even as staunch an evolutionist as the late Professor George A. Dorsey of the University of Chicago, in his very popular book entitled, "Why We Behave Like Human Beings," says, on page 19:

"Our teeth are on the go. A perfect 'civilized' set is rare."

Then he contrasts us with man of ages ago, saying:

"In hundreds of skulls [of ancient men] which I collected in New Guinea, there was not one imperfect set [of teeth]—all sound, beautifully aligned."

This does not sound like the operation of an evolutionary law in

which there is "survival of the fittest"; for the best human specimens seem to be extinct today, while degeneration has continued to reign with a high hand. Many modern observers admit that civilization is declining, both physically and mentally; notwithstanding that men are making educational progress because of the many means of acquiring knowledge.

As further evidence that scientists are now being forced to repudiate the Darwinian myth that earliest historical man was a low-browed brute from which we have gradually evolved, let us quote again from the recent collaborated works of Professors Albert Shepard and John S. Morris. In Volume I of their "Outline of History," pages 28 and 29, they say:

"When we open the first page of authentic history we find man in possession of almost all the fundamental inventions. He had learned the art not only of using tools, but also of making them. . . . In drawing, painting and sculpture he had developed a very respectable ability in response to his instinctive desire to express his love of the beautiful.

"Such a picture as these earliest records present to us differs in no great essential from life lived today on great areas of the world's surface. How all these inventions and discoveries came about we have no certain knowledge."

Yes, man has fallen, not evolved, despite the fact that Darwinists have tried to picture primitive man as a low-brow savage, an apish creature just one step above the

brute. So long as the world knew very little about the earliest civilization, the evolutionists could solemnly advance that speculative theory, and many were inclined to believe it.

But actual archeological discoveries of the past few years tell us a very different story. We now know that the earliest inhabitants of Mesopotamia—the generally accepted "cradle of civilization"—as well as the earliest known people of Egypt, Crete and Asia Minor, actually had a civilization that exceeded that of Europe three or four centuries ago; and indeed compared favorably with ours of the present day.

Human evolution is unscriptural as well as unscientific, and there is no scientific reason why we should not accept the Scriptural testimony as being the real truth on the subject of creation. The most important argument, therefore, to offset the evolution theory is the fact that it is contradictory to Bible truth, being opposed to the divine plan as revealed in the inspired Scriptures. Those who imagine they can believe both Darwinism and the Bible either do not understand the Darwinian theory, or else misunderstand the teachings of the Scriptures.

As already noted, the Bible very plainly declares that man was a direct creation of God—not a creature that came into being haphazardly, or through "slow, infinitesimal steps of perpetual progress." The account in Genesis is perfectly clear—that God created man in His own image—"in the image of God created He him; male and fe-

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male created He them.”—Gen. 1:27.

The perfect man Adam was sentenced to death because he disobeyed God’s law. The ransoming of mankind from this sentence of death is the theme of many inspired writers of the Bible. It was for this purpose that Jesus came into the world to suffer and die. That is why He is called our Redeemer. Darwinism would destroy the whole story of redemption in Jesus. If man never fell, then there is no need of a Redeemer.

Following in logical sequence to the Biblical doctrine of man’s redemption through Jesus’ death is the revealed purpose of God to restore redeemed man to that which he lost. This wonderful Bible doctrine is described as “restitution,” but it would have no meaning at all if the evolution theory be true. The Apostle Peter

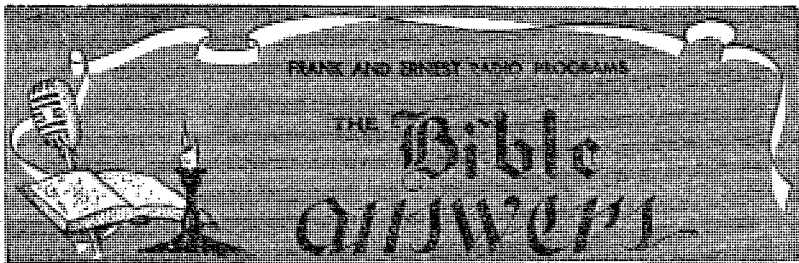
speaks of the hope of human restitution and declares that it was foretold through the mouths of all God’s holy prophets since the world began.—Acts 3:19-21.

How much better is this hope of future blessing through restitution accomplished by divine power than to depend upon the myth of evolution which spells despair for all instead of blessing for as many as will accept life on God’s reasonable terms. Merely to pass life on to our offspring and to lose any possible benefit we may have had from the experiences and trials of this life is the hopeless outlook of the evolutionist. From the standpoint of this dismal theory, man, except for his superior intelligence, is little better off than the brute creation. No wonder the Psalmist David could write, “The fool hath said in his heart, There is no God.”—Psalm 14:1; 53:1.



Nature’s God

*What though, in solemn silence, all
Move ’round this dark terrestrial ball,—
What though no real voice nor sound
Amid their radiant orbs be found,—
In reason’s ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
“The hand that made us is Divine.”*



THE KINGDOMS OF THIS WORLD

Ernest: Frank, have you ever stopped to consider that there was a time when all the nations of earth could have been turned over to Christ? I've been reading up on the incident lately, and I find that it occurred shortly after Jesus was baptized. He had fasted in the wilderness for forty days when Satan appeared unto Him with the proposition that if He would agree to worship him he would give Him all the kingdoms of the world. You know, not many people would turn down an offer of that kind.

Frank: That's right. Human wisdom usually suggests that it's a good thing to seize immediate advantages even though it is at the price of unholy alliances, hoping that the final result will be good. God had promised to give Jesus the kingdoms of this world, but the Master knew that He was not to bow down before Satan in order to obtain them.

Ernest: But, was the devil at that time the real ruler of the world, so much so that he had the right to make an offer of this kind to the Master? Had the devil overpowered God? Who is the devil, anyway?

Frank: Ernest, the Bible gives us all the information we need on those questions, of which considerable is found in the 14th chapter of Isaiah, and the 28th chapter of Ezekiel. In Isaiah's prophecy we learn that Satan's original name was Lucifer, which means "the morning star," or "light-bearer." He was called, "son of the morning." Isaiah also informs us that Lucifer became very ambitious; that he aspired to be like the Most High God. The prophet shows, furthermore, that in Lucifer's effort to realize his ambition he made the nations tremble, indicating a large degree of control over them.

Ernest: And it was Lucifer's ambition that led to his downfall, right?

Frank: Yes. And in the 28th chapter of Ezekiel we are given a very

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vivid description of the personal beauty and glory of Lucifer. Here, also, he is said to have been in Eden, the Garden of God.

Ernest: The one who tempted Adam and Eve, is that it?

Frank: Evidently, yes.

Ernest: But Frank, the one who did that job wasn't so beautiful. He is represented, rather, as a serpent.

Frank: The serpent, through which Satan operated in the Garden of Eden, was not the real personality of the devil. The serpent was merely used by this powerful, but fallen spirit being, as a convenient tool through which to practice his trickery upon our first parents.

Ernest: You just spoke of Satan as being a powerful, but fallen, spirit being. Do you mean that at one time he was numbered among the holy angels?

Frank: Yes. The 28th chapter of Ezekiel indicates that he was perfect until the day iniquity was found in him.

Ernest: Does that mean he was created by God?

Frank: Yes, not as Satan, however, but as one of the very bright and powerful ones of the angelic hosts. The prophet speaks of his position in Eden as that of a "covering cherub." The Bible indicates that God still uses the holy angels as guardians over His people. Evidently Lucifer exercised some such relationship to our first parents. But he did not prove faithful to his trust. He became ambitious, charged God with being a liar, and induced our first parents to disobey the divine law.

Ernest: Wasn't God able to put a stop to that sort of thing before the fallen Lucifer gained control of the human family?

Frank: Yes, but God's wisdom saw it would be best not to do so. By permitting Satan to continue, the whole human race has had an experience with the terrible results of sin; and in God's long-range plan this will work for their everlasting blessing.

Ernest: I'm glad to learn that the Bible explains the origin of Satan, and how he came to have such an influence in the world. But did he actually possess the kingdoms of this world at the time he offered them to Jesus?

Frank: Yes. In John 14:30 Jesus refers to Satan as "the prince of this world." In 2 Corinthians 4:4 Paul refers to him as "the god of this world." Jesus did not question Satan's ability to give Him the kingdoms, had He been willing to accept them.

Ernest: Well, at least, that harmonizes with the historical records of the human race. Evil has prospered in all ages. But getting back

to the offer the devil made to Jesus—wasn't that right in line with the divine plan? Didn't Jesus come into the world to be its new King? Had not the prophecies of the Old Testament pointed out that the Messiah was to be King over all the earth?

Frank: That's true, Ernest, and no doubt Jesus was well acquainted with what the prophets had said about it. Probably the devil was also, and was trying to strike a bargain with Jesus in which he would retain his super-lordship over the world, operating through Jesus as a sort of puppet king.

Ernest: That was politics in high places, wasn't it?

Frank: Yes, but the trick didn't work. God had promised the kingdoms of this world to Jesus, and He didn't propose to accept them on the devil's terms.

Ernest: Jesus wasn't an appeaser, in other words. But Frank, had God actually made a definite promise to the Master concerning the kingdoms of this world?

Frank: Yes. That promise is recorded in the 2nd Psalm. There the Heavenly Father addresses His son and says: "Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession."

Ernest: But Frank, there is no record in the New Testament that Jesus ever did ask His Father for the kingdoms of this world, is there?

Frank: No, there isn't. On the contrary, Jesus prayed merely for His footstep followers and for the glory He had with the Father before the world was. In John 17 He is quoted as saying, "I pray not for the world, but for them which Thou hast given Me. . . . They are not of the world, even as I am not of the world." Jesus knew that there were times and seasons in the divine plan. The apostle tells us, for example, that in "due time" God sent forth His Son, born of a woman. (Rom. 5:6; Gal. 4:4) The purpose of this was that Jesus might die as man's Redeemer. But it was not the due time at His first advent to ask God for the privilege of taking over the Kingdoms of this world. That was something which was to follow His second advent.

Ernest: Frank, this may sound like an odd question, but tell me, what will Christ do with the kingdoms of this world when He does take them over? Will He try to convert the rulers, and have them enforce the ideology of His sermon on the mount?

Frank: Well, the ideology of love is the one that will operate, but Christ won't wait for the conversion of earth's rulers before He puts His Kingdom laws into effect. Ernest, the best answer to your question is found in the prophecy of the second Psalm. I believe

KINGDOMS OF THIS WORLD

it would be well if you would read the last five verses of that Psalm. The passage begins with the promise I have already quoted concerning the nations being given to Jesus, and then explains what He will do with them after they are turned over to Him.

Ernest: Thank you, Frank. I'll begin reading at the 8th verse, which says: "Ask of me, and I shall give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them. . . . in pieces like a potters vessel. 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."

Frank: I believe you can see from that, Ernest, that Jesus doesn't take over the kingdoms of Satan to reform them, but to destroy them.

Ernest: Yes; but Frank, the prophecy does indicate that the kings are given a chance to court the favor of the new ruler.

Frank: Quite true. In ancient times this was seldom the case. When a nation was taken over forcibly by a new ruler, the old rulers were usually put to death, just for safety's sake. But with Christ's Kingdom it will be different. All the former kingdoms of this world will be taken over and destroyed by earth's new Ruler, the King of kings, but all the former rulers who are willing whole-heartedly to obey the laws of the new King will be permitted to live. Indeed, if they continue to obey, they will live forever.

Ernest: That will be true of all mankind, will it not?

Frank: Yes. The former kings and rulers of the earth will be dealt with upon the same basis as the people in general. In Acts 3:23, we read of that time, and it says, "It shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." That will be true of princes and peasants alike.

Ernest: And the reverse will also be true, will it not, that those who do obey will not need to die, but will continue to live forever?

Frank: Yes; that's God's provision for His World of Tomorrow. And thus again will the devil be proved a liar. He told our first parents if they **disobeyed** they would not die; but instead, man has been dying ever since. But Christ will tell the people that if they **obey**, they will not die, and those who do obey will actually live forever. The Bible explains that the acceptance of Christ can be only upon the basis of intelligently knowing of

THE DAWN

His saving grace: The Bible explains, furthermore, that from God's standpoint, spiritual darkness has covered the earth, and that Satan, the Great Deceiver, has blinded the minds of the people, so that it has been impossible for the vast majority to really know of Christ in a way to make them responsible. During the thousand years of the Millennium, which will also be the world's trial or judgment day, Satan, will be bound. The knowledge of God, and of Christ, will become universal, and then, for the first time, the majority of mankind will have a real opportunity to believe and obey, unhampered by the deceptive influences of Satan, and unhampered by the conflicting creeds and dogmas of men. It will not be a second chance, however, but the first real opportunity that the people will have of knowing and accepting Christ.

Ernest: Does that mean, then, that a person can do as he pleases in this life, and go unpunished?

Frank: No, it doesn't mean that, Ernest. The Scriptures show, and human experience has proved, that whatsoever a man soweth that shall he also reap. To whatever extent any individual goes contrary to that which he knows to be right, he must sooner or later suffer the consequences. These consequences may not necessarily be the loss of opportunity for salvation and certainly will not be an eternity of torture in a fiery hell, but nevertheless, every individual is responsible according to the knowledge he possesses. Those who disobey will die in the "second death," but no mistakes will be made. Those who are destroyed will be those only, who, in their hearts and by their actions, demonstrate that they are unalterably opposed to God and to His righteous laws. The destruction of such will be necessary, and a blessing to them as well as to those who are worthy to continue living. Satan himself, who will be bound during the thousand years of the Millennium, will afterward also be destroyed.



BROADCAST SUBJECTS FOR THE MONTH

July 2—"Science and Evolution"

July 9—"The End of the World"

July 16—"A Time of Trouble"

July 23—"The Kingdoms of this World"

July 30—"The Miracle of the Kingdom"

Broadcast Schedule

(Sundays Unless Otherwise Noted)

NEWFOUNDLAND TIME

St. John's N. F. VOXM 9:00 p.m.
(Thursdays)

ATLANTIC TIME

Yarmouth, N. S. CJLS 10:00 a.m.

EASTERN TIME

Baltimore, Md. WFBR 9:15 a.m.
Bay City, Mich. WBCM 10:00 a.m.
Binghamton, N. Y. WNBF 10:00 a.m.
Cincinnati, Ohio. WCPO 10:15 a.m.
Columbus, Ohio. WHKC 11:30 a.m.
Dayton, Ohio. WHIO 12:30 p.m.
Detroit—Windsor CKLW 7:45 p.m.
(Mondays)
High Point, N. C. WMFR 9:45 a.m.
Jacksonville, Fla. WPDQ 9:00 a.m.
Kirkland Lake, Ont. CJKL 6:15 p.m.
New York, N. Y. WMCA 9:30 a.m.
Orlando, Fla. WLOF 1:45 p.m.
Philadelphia, Pa. WIP 9:30 a.m.
Pittsburgh, Pa. WWSW 9:45 a.m.
Pittsburgh, Pa. W-47-P (FM) 9:45 a.m.
Toronto, Ont. CKCL 9:30 a.m.

CENTRAL TIME

Chicago, Ill. WAAF 9:00 a.m.
Clinton, Iowa KROS 9:45 a.m.
Dallas, Texas KSKY 9:30 a.m.
Fergus Falls, Minn. KGDE 9:45 a.m.
Grand Rapids, Mich. WLAV 9:15 p.m.
(Thursdays)
Indianapolis, Ind. WIBC 9:30 a.m.
Knoxville, Tenn. WBIR 9:00 a.m.
Louisville, Ky. WGRC 8:45 a.m.
Medford, Wis. (Wed.) WIGM 9:45 a.m.
Minneapolis, Minn. WTCN 9:15 a.m.
Muskegon, Mich. WKBZ 8:45 a.m.
St. Louis, Mo. KXOK 10:00 a.m.
San Antonio, Tex. KMAC 9:00 a.m.
Wausau, Wis. (Sat.) WSAU 5:15 p.m.
Wichita Falls, Tex. KWFT 9:15 a.m.
Winnipeg, Man. CJRC 10:30 a.m.

MOUNTAIN TIME

Calgary, Alta. CJCJ 10:00 a.m.
Globe, Ariz. KWJB 9:15 a.m.

Grande Prairie, Alta. CFGP 10:15 a.m.
Jerome, Ariz. KCRJ 9:15 a.m.
Kalispell, Mont. KGEZ 4:45 p.m.
Nampa, Idaho. KFXD 4:00 p.m.
Phoenix, Ariz. KTAR 9:15 a.m.
Prince Albert, Sask. CKBI 10:45 a.m.
Prescott, Ariz. KYCA 9:15 a.m.
Safford, Ariz. KGLU 9:15 a.m.
Saskatoon, Sask. CFQC 10:45 a.m.
Tucson, Ariz. KVOA 9:15 a.m.
Yuma, Ariz. KYUM 9:15 a.m.

PACIFIC TIME

Berkeley, Calif. KRE 9:05 a.m.
Fresno, Calif. (Sat.) KMJ 5:00 p.m.
Hollywood, Calif. KMPC 9:15 a.m.
(Saturdays)
Kelowna, B. C. CKOV 8:45 a.m.
Portland, Ore. KWJJ 5:15 p.m.
Riverside, Calif. KPRO 5:30 p.m.
San Diego, Calif. KFMB 8:45 a.m.
Seattle, Wash. KJR 8:45 a.m.
Seattle, Wash. (Thurs.) KJR 11:00 p.m.
The Dalles, Ore. KODL 9:15 a.m.
Vancouver, Wash. KVAN 9:15 a.m.
Wenatchee, Wash. KPQ 10:15 a.m.

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 3:45 p.m.
Jersey City, N. J. WHOM 4:30 p.m.
Mpls.-St. Paul, Minn. WMIN 8:45 a.m.
Niagara Falls, N. J. WHLD 10:00 a.m.
Springfield, Mass. WSPR 10:00 a.m.
Stevens Point, Wis. WFHR 10:30 a.m.

AUSTRALIAN BROADCASTS

Victorian Time

Geelong 3GL 222 Metres 10:00 a.m.
Swan Hill 3SH 226 Metres 10:00 a.m.

South Australian Time

Adelaide 5AD 229 Metres 9:30 a.m.
Port Pirie 5PI 288 Metres 9:30 a.m.

Western Australian Time

Perth 6PM 227 Metres 5:15 p.m.
Northam 6AM 306 Metres 5:15 p.m.



The Christian Life

CHRISTIAN MEDITATION

*"My meditation of Him shall be sweet;
I will be glad in the Lord."*—PSALM 104:34.

THERE could be nothing more soul-satisfying to Christians, than to realize that their chief delight is in calling to their own mind, and to the attention of others, the goodness of the Lord; and in being assured that His lovingkindness is still over all their ways. Throughout the Psalm from which our text is taken, David recounts many evidences of the Lord's love and power in caring for His earthly creation; then he assures us that the "glory of the Lord shall endure forever." (Verse 31) David, with his poetical mind, was fond of entering into these reveries of thought concerning the goodness of the Lord, and in giving glory to God for all blessings of life.

David's meditations were not of the idle, unprofitable kind.

As he thought upon the Lord he drew practical lessons from the evidences of divine love that came to his mind. He notes for example, that the "high hills are a refuge for the wild goats; and the rocks for the conies." (Psalm 104:18) And while he rejoices in the fact that some consideration is given for the wild goats, he is reminded that a still more wonderful provision is made for himself, and for all who intelligently and whole-heartedly give their devotion to their Creator.

In Psalm 121:1, 2 the Psalmist says, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." This passage as it stands, is more or less contradictory, in that it

first of all suggests that our help comes from the hills, and then states that it comes from the Lord. It has been suggested that the first verse should really be stated in the question form, thus: "Shall I lift up mine eyes unto the hills? From whence cometh my help?" The answer then would be, "My help cometh from the Lord!" This arrangement seems to be more in keeping with what the beloved David had in mind. The literal hills have been a refuge for the "wild goats," and the symbolic hills—the various kingdoms of the earth—may be considered a place of safety by those who are not the Lord's true sheep. But, says David, "My help cometh from the Lord."

In this we have revealed a closeness of fellowship and trust which is possible only to those who have really come to *know* the Lord. Many are able to trust in the Lord and to rejoice in His watchcare over them, so long as they can see some visible manifestation of His lovingkindness; but those who have great faith are able to reach out beyond the material evidences of God's love, and to rejoice in the Lord Himself. David had come to know that while all the material things with which he was surrounded gave evidence of the handiwork of divine crea-

tive power, yet he had also learned that back of all created things was the Creator. It is of his glorious Creator that David declares, "My meditation of Him shall be sweet."

HOW WE KNOW GOD

To really know God so fully that "meditation of Him shall be sweet," is one of the superlative attainments of the Christian life. But how does the Christian attain such an intimate, soul-satisfying knowledge of God? What is it that we must learn about God in order to have the very thought of Him bring delight to our hearts? A very informative statement on this point is given us by the Lord, who says, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord." —Jeremiah 9:23, 24.

Millions of earth's inhabitants have professed to believe in God, but few indeed have learned to know Him as a God that takes delight in exercising "lovingkindness, judgment and righteousness in the earth." And how

does the Christian learn to know God after this manner? David learned much about God by studying His marvelous creative works; and the Christian likewise can find much in the book of nature that tells of His lovingkindness—"The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."—Psa. 19: 1, 2.

But David was not satisfied merely with the revelation of God which came to Him through the study of nature. There was a still deeper knowledge which concerned the Psalmist. After eloquently portraying the glory of the Creator as seen in His creative works, David continues, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever, the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them is great reward."

The "law of the Lord," the "testimony of the Lord," the "commandment of the Lord," and the "statutes of the Lord" were to David what the divine plan is to the Christian at the present time. In these David found revealed the will of God for him, and to the extent then due, the plan of God for the blessing of the people in general. By the full surrender of himself to God, thus coming wholly under the influence of His "law," His "testimony," His "statutes," and His "commandments" David came face to face with God in a manner which his study of nature had neither approximated nor comprehended.

WISDOM FROM ABOVE

Yes, David had found that the written Word of God was capable of "making wise the simple." At one time he might have been one of those described in the passage quoted from Jeremiah's prophecy as being "wise," but whose wisdom was foolishness in God's sight—a wisdom in which there was no cause for rejoicing. But now he was truly wise; the "wisdom from above" had come into his heart, being conveyed there by the "law," the "statutes," the "testimony," and the "commandments of the Lord."

This heavenly wisdom, the possession of which truly makes

wise, is a wisdom that is based on the great fact of knowing God; and just as David found that the full depth of such a knowledge was obtainable only through God's revealed will to him, so Christians also will find that God is now revealing Himself to them through the truth. A moment's reflection will show why this is so. While it is true that Christians, and others also are able to some extent to visualize God's love and glory and power by looking up into the heavens at night and by studying the works of nature that are about us on every hand, yet this vision of creative glory is offset to a large extent by the apparent miscarriage of divine love that is everywhere in evidence about us.

We can see God's glory in the stars, but what is there in a deathbed scene, with all its attendant suffering and heartaches, to call forth praise to the Creator? Degradation, misery and want stalk up and down in the earth. Disease and death are gradually taking possession of our bodies. These facts would tend to drive us away from the very thought of God were it not for His written Word, in which He reveals His plans and purposes. And so it is that only through the divine plan can we truly know God.

God's plan reveals His wisdom in the permission of evil. It shows His love—transcending, self-sacrificing love—in the gift of His beloved Son as a Redeemer, thus making possible an ultimate deliverance from sin and death. It reveals His power as from age to age we note the irresistible, onward march of His purposes which ultimately will accomplish the deliverance of a lost race, during the "times of restitution" soon to come.

When we know the truth, we see God's majesty everywhere in evidence. Did we not know the truth, the statement that God takes delight in "exercising lovingkindness, judgment and justice in the earth," if fully analyzed, would seem like hollow mockery. But the truth changes our entire vision of God, and through it we are able to see and know Him as He really is. Because of this, our meditations of Him are truly sweet and inspiring. Yes:

"The heavens declare Thy glory, Lord
Through all the realms of boundless
space

The soaring mind may roam abroad,
And there Thy power and wisdom trace.

But not alone do worlds of light,
And earth display Thy grand designs;
'Tis when our eyes behold Thy Word
We read Thy name in fairest lines."

WISDOM FROM ABOVE

But when we speak of the

"truth" we mean more than a mere theoretic knowledge of certain features of the divine plan. Our knowledge, of course, begins with a mental grasp of the various doctrines of the divine plan, and this forms a basis of our knowledge of God; but unless we go beyond a mere mental appreciation of the truth we will never truly know God, and will never reach that point in spiritual development in which we will find sweetness in our meditations of Him.

The primary purpose of the doctrines of the divine plan is that in and through them the Christian may learn what is the will of God concerning him. It is a doctrine of truth that if we expect to live with Christ in the future, we must now be dead with Him. This fact is valueless in our lives unless we see to it that we are dead with Christ. To be dead with Christ means the full surrender of our wills to God. It is only as we actually do thus yield our all to Him, accepting His will as our daily rule in life, that we are in a position to be taught by Him and of Him. And it is when we begin to experience the verification of His promises and purposes in our lives—through our obedience to the truth—that we begin to know Him with an understanding obtainable only by

such experience.

"If we suffer with Him we shall also reign with Him," is another fundamental of the divine plan. With this great fact of the truth before his mind the Christian is able to interpret his sufferings in the light of divine love; hence each hardship of the way will to him be a stepping-stone to higher attainments in the knowledge of God. When the trials come he will remember that Jesus learned what it is to be obedient in suffering, and will rejoice that the Heavenly Father is dealing with him in the same way He dealt with His well-beloved and only begotten Son. The Christian will remember also, that "whom the Lord loveth He chasteneth." He will know that these chastening experiences are not necessarily in the nature of punishments for wrongdoing, but intended as a part of his training for future glory with Jesus in the Messianic Kingdom. Knowing this—because he knows the truth—he will see, even in his suffering, further evidence of the love of God. Thus daily, by experience based upon a knowledge of the truth, he learns to know God more and more intimately.

God's promises of grace to help in every time of need are also found to be verified in the lives of those wholly devoted to

the doing of the will of God. Thus, we learn to trust God—to trust Him where we cannot trace Him. When unexpected experiences loom up before us, we remember the promise that “all things work together for good to those that love the Lord, and who are called according to His purpose.” So we accept these new circumstances as a part of His will for us; finding, sooner or later, that each new scene He sends us, comes as a glad and sweet surprise. It may be neither glad nor sweet, so far as the flesh is concerned. Indeed, it may be the very opposite; but the Christian knows—because he knows the truth—that his flesh is on the altar of sacrifice; hence he knows better than to expect that the fire necessary to consume the sacrifice will be pleasant.

EXULTANT VICTORY

And so it is, that while many of the experiences which the Lord in His kind providence permits to come to us are hard to bear, seeming often almost to crush us; yet, if we know the truth, and His promises are verified in us because we have fully accepted them by faith, then our wills will continue to yield joyfully to Him; and with the prophet we will exclaim with confidence, “Though He slay me,

yet will I trust Him!” Yea, we will more than merely trust Him! We will rejoice in Him, because in His daily dealing with us we will learn to read the shining letters of His love.

Yes, even though all our friends may turn against us because of the truth; even though persecutions may arise, even though the day may be dark and the night long, if the truth means as much to us as it is capable of meaning, the Lord will become to us an ever-increasing source of joy and delight. And even if our experiences are such as to presage the actual death of the flesh, we will rejoice in the thought as expressed by the poet when he wrote, “The worst they can do beloved is to change your cross for a crown.” Then we will thank God for the experiences His love sends to us which assure us of the final gaining of the crown.

But not alone in the clouds does the Heavenly Father reveal Himself to His children. The one whose will is fully surrendered to the will of God will find that in the outworking of the divine plan for him there are many exceedingly pleasant experiences to be enjoyed. Jesus promised to give His joy to His followers; and His true followers have had that joy.

Jesus' joy consisted of doing His Father's will. It was a joy to Him to heal the sick, to raise the dead, to proclaim the Father's love; and through all of these experiences Jesus saw the benevolent hand of the Almighty. By faith Jesus could look down the corridor of the ages and see all the sick restored to health, all the dead raised to life, all the hungry fed. Thus the "joy that was set before Him in the divine plan enabled Him to interpret even His sufferings in the light of God's love, resulting in a continuous, abounding joy. It was because God was with Him in all of His experiences that Jesus' joy was made full.

So it will be with the Christian. Not only will he accept his trials as of divine appointment, but will rejoice in every part of the divine will for him. He will rejoice in the promises of future glory. He will be glad for the sweet experiences of telling others of divine love.

His fellowship with the brethren will still further enhance his appreciation of God. In short, he will seek more and more to interpret every experience of life in the light of divine love. Thus God will be his daily meditation, and in the very presence of God

will he continue to walk in the narrow way.

David did not understand the truth as the Christian of today is privileged to know it, yet he had tasted the sweetness of at least a limited knowledge of his Creator. How much more then, should we, to whom God has revealed the length and breadth and height and depth of His love, rejoice in the God of our salvation! May it be our blessed portion to be able through faith to turn our every experience in the direction of a better knowledge of God.

Our study of God's Word should ever be to this end. Our activity in His service—activity which He commands and approves—should result in a closer acquaintance with Him. As we seek to tell others of His love, revealed through the truth, our own appreciation of that love will be enhanced and enlarged until we are engulfed in its effulgent glory, and it becomes the directing, all-dominating force in our lives. Thus may all our time be spent for and with Him. And as our daily meditation upon our loving Heavenly Father increases in sweetness, may our hearts respond in fullest submission to His glorious and perfect will.



HOW ARE WE SANCTIFIED?

"For this is the will of God, even your sanctification."

—1 THESSALONIANS 4:3

THE WORDS of our text are addressed only to the saints of God, as are all the Apostolic Epistles. In respect to His people, this is God's will, His desire, His design—even their sanctification, their full setting apart from the world to Himself and His service. This is not God's will in the sense that He has determined that certain ones shall be sanctified; but it is His will that there shall be such a class; and it rests with each of the called whether or not he shall belong to this class.

God has a great work to be accomplished, and hence He has a very particular reason for the selection of such a class. If we would be of this number when completed, we must make our calling and election sure by full compliance with the terms and conditions of the call, and this even unto death. We should bear in mind that the Lord is now selecting, electing, a sanctified class for a very special position, a very special work—First, for a thousand years they are to be associated with the Lord Jesus Christ in the regeneration of the whole world, in-

cluding all who have lived since the time of Adam—for their uplift from sin and death to the heights of human perfection from which Adam fell; and then they are to reign with Christ their Head and be associated with Him in all His future work throughout eternity. This is why it is called a high calling, a heavenly calling.

So the will of God referred to in this text is not the will of God concerning the world in the ages to follow the present age, nor is it His will concerning angels. It is His will for the church, called to be the bride of Christ, members of His body. This great call was never issued before this age, nor will it ever be issued after its close. There can be but one bride of Christ; and when this shall have been completed, no addition to their number will ever be made. This class have heard of the present grace of God offered through Christ and have accepted its terms and entered the race for the "Prize."

The apostle in our text is practically saying, Here we are as Christians, the called of God. Now, what is the one thing God

would have us do? Would He have us keep a seventh day? Would He have us abstain from eating meat? Would He have us adopt some certain forms or idiosyncrasies? No. The will of God is our sanctification. There is a certain difference between the words sanctification and consecration, though they are sometimes used almost interchangeably. The word consecrate has the thought of surrender. Consecration is a definite step, taken at a certain moment. It is the yielding up of the will of all to God. Whoever has not thus definitely surrendered his will, himself, to the Lord, has never made a real consecration. We believe that there is no step more necessary to be seen clearly by God's professed people than this one, and none more necessary to be made plain to others. The word sanctification not only has in it the thought of this definite and complete consecration at the beginning, but also takes in the entire process of transformation of character and preparation for the Kingdom. It progresses throughout the Christian course until the character is fully developed and ripened, and it must then be maintained until the end of the way.

Many professed Christians do not see the initial step of full

consecration as essential to one who would be a follower of Christ. In our conversation with people many tell us that they have been trying for years to be children of God, that they have been for years seeking to do God's will and live a holy life. We try always to get these down to the particular point: Have you begun right? Have you been trying to run the Christian race on the outside or on the inside? Then they ask us what we mean. And we tell them that the matter is like a race course, where there is a certain prize offered, with certain definite rules and regulations. The person who is to run in the race must be entered in the regular way. The contract must be made and signed. The man must agree to all the conditions. Then he will be entered as a contestant, and must run on the prescribed track and for the goal.

Now another, who had failed to make this contract and to enter the race in the prescribed manner, might run around and around on the outside of the track. He might run as fast and as well as those on the inside. He might boastingly say, "I can beat any one running on that track!" But would he gain the prize? Assuredly not. He would be only amusing himself or wast-

ing his breath and strength. The real race was run on that track. He had failed to meet the prescribed conditions, and all his running would be in vain so far as gaining the prize was concerned. And so it is with one who endeavors to live a Christian life without first having carefully learned and met the conditions and terms required in order to become a real disciple of Christ, and be recognized of the Father as His child.

We believe that this is the trouble with many who call themselves Christians. Many who talk with us express good desires and all that, but we pin them right down to the point: "Have you made a full consecration to God?" We had a case of this kind only recently—a gentleman who has now called upon us twice. In our conversation at his last visit we said, "Well, you remember what we spoke about when you were here before." He replied that he had been praying. We then told him that he had no right to pray, that he could not properly pray until he had an Advocate with the Father; for the Father does not hear sinners. We said, "You cannot pray until you have surrendered your will to God. And all access to the Father must be through the Advocate. 'No man

cometh to the Father, but by Me.' There is a definite way. It is not that you can go in your way and I in mine. All the terms of discipleship are laid down by the Lord Himself. 'If any man will be My disciple,' said the Lord Jesus, 'let him deny himself, and take up his cross, and follow Me.' Unless we take this step of denying ourselves, yielding up ourselves to the Lord, we may do a variety of things—go to church, etc., etc., and yet not be Christians. We are not Christians until we have accepted Jesus as our Redeemer, and made a consecration to God through Christ."

TWO PARTS TO SANCTIFICATION

In one Scripture we read, "Sanctify yourselves, and I will sanctify you." This means, set yourselves apart to God, and He will set you apart. We have a part in this work and God has a part. If we make a full consecration, God will consecrate us; He will accept us and set us apart for Himself. He gives us the indication of this acceptance in the begetting of His Holy Spirit. Such soon begin to realize that they have a new mind, a new disposition, a new heart. It is of this class that the Apostle Paul is speaking in our text. "This is the will of God" con-

cerning you, "even your sanctification"—you who have consecrated yourselves to Him and whom He has accepted and consecrated, has set apart for His service.

The acceptance of us by the Father is only the beginning of the sanctifying work. And it is His will that this work should continue and progress in us, to its full completion. This sanctifying work should affect our minds, our hands, our eyes, our ears, our tongues—our all—that we may be fully used of the Lord. It is the will that is given up at first, and the will, of course, includes the service of our mortal body.

But this body has natural tendencies of its own. The giving up of the will means that the individual will seek to bring every thought, word and act into subjection to the will of God. It is one thing for the will to be made holy, and another thing to bring the mind and body fully into line with this holiness of the will. The will is present with us, but how to perform is the problem. Not only are our wills to maintain this sanctified state, but we are to broaden our appreciation of the Lord's will for us, and thus have more and more of the spirit of sacrifice, the Lord's spirit.

SANCTIFIED THROUGH THE TRUTH

Now what powers, what spiritual forces, are there that will aid us in this work of sanctification? Our Lord, Jesus, in His last prayer to the Father before His death, prayed, "Sanctify them through Thy truth; Thy Word is truth." (John 17:17) Here He gives us the key as to how this work of sanctification will proceed. The one who consecrates himself to God will not at first have a full knowledge of himself or of sin. He is only a babe at the beginning. But he is to be helped onward by the power of the revealed Word, by the message of truth. How will this message sanctify? The Apostle Paul answers that thus God works in us both to will and to do His good pleasure. He gives us in His Word exceeding great and precious promises. He gives us counsel and admonition. And as these enter our heart and impress themselves upon us, through the illumination of the Holy Spirit, we are constrained to work out in ourselves the peaceable, precious fruits of righteousness and holiness.

We realize that by faithfully walking in the narrow way which our Master walked, we shall be pleasing to our God and shall receive an exceeding great reward, even joint-heirship with

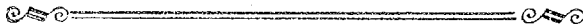
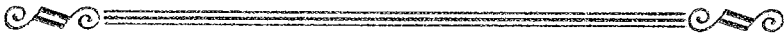
Christ to "an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for us who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." (1 Peter 1:4, 5) Thus we see how very important is the Word of Truth in this sanctifying process, whether we receive this truth from the reading of the Bible or from a hymn or from the STUDIES IN THE SCRIPTURES or however. Whatever impresses upon our hearts the Word of God and increases our measure of the Holy Spirit is a part of that which does the sanctifying work.

THE METHOD OF SANCTIFICATION

There is another text which tells us how we are to be sanctified. It declares that by God's will "we are sanctified, through the offering of the body of Jesus Christ once for all." (Hebrews 10:10) The apostle's thought here is that we were not sanctified in the beginning, but "were children of wrath, even as others." We could not sanctify ourselves; and the offering of the body of Jesus Christ, the sacri-

fice of His untainted life for us, was the basis whereby we might become God's sanctified people. No amount of consecration could have made us the people of God unless, first of all, the foundation for this should be made in the sacrifice of Jesus Christ. His sacrifice opened the way. His merit cleansed us and made us acceptable to Jehovah. In His merit we now stand.

Again, we read that we are of the elect, "through sanctification of the Spirit." (1 Peter 1:2) When we present ourselves in consecration, we are next accepted and begotten of the Spirit. This acceptance and begetting sets us apart; it inducts us into the body of the Anointed. The spirit of the truth inspires us and guides us in the heavenly way. It first showed us that we were sinners needing a Savior. Next it showed us how to present ourselves to God. And after we had taken the steps thus shown, and were accepted as sons of God, it led us on step by step into the fulness of the stature of men in Christ. Thus the Spirit, through the Word, brings about our complete sanctification.



We are told again that it is "the blood of the covenant wherewith we are sanctified." (Hebrews 10:29) How is this? God has made a great covenant with the church. It was first made with the Head of this church, and then with those who are to constitute His body. It is a covenant of sacrifice. Jehovah said, prophetically through the Psalmist, "Gather My saints [My holy ones, My sanctified ones] together unto Me; those who have made a covenant with Me by sacrifice." (Psalm 50:5) The way to come into this class thus called and gathered is to accept the terms laid down by Jehovah Himself. No one comes into this class except by the blood of the covenant.

When our Lord Jesus entered into a covenant with the Father, it was by the consecration of Himself at baptism. The consecration was carried out and finished in His death on Calvary. There the shedding of His blood—the sacrifice of His life—was finished. There was no other way to fulfil His covenant. It was necessary that He do all this that He might enter into His own glory as well as be the Savior of the world. And we who have become His body members must make this same covenant with the Father. We are to drink

with Him His cup of suffering and death. We are to lay down our lives as He laid His down. Our blood is to be shed, our human lives are to be sacrificed, with His. There is no virtue in our blood other than it is made acceptable by the imputation of Christ's merit. But by this imputation, we, as members of His body, share in His sacrifice. So our death is like His, a sacrificial death; and our blood is counted in as His blood. Thus by partaking in the blood of the covenant, the blood of the sacrificial covenant, the blood which is to seal the New Covenant, we are sanctified. This laying down of our lives is a gradual work, in its actual carrying out, as was that of our Lord's. It is the work of sanctification, progressing until its completion in death.

So it is true that we are sanctified through the truth, which becomes illuminated to us through the Holy Spirit. The offering of the body of Jesus opened the way to this sanctification. And our covenant of sacrifice gives us a participation in the "blood of the covenant," and this means our full sanctification unto death. Whoever does not share in the drinking of Christ's cup, in His sacrificial death, will have no part in the Kingdom. The world will have a share in the eating of

the Bread that came down from heaven; but to be members of Christ's body of sacrifice it is necessary that we also drink of His blood, and share with Him in His death. We are to be conformed unto His death that we may share in His resurrection, the first (chief) resurrection. The world are to have no part in the drinking of the cup. The blood of the covenant wherewith we (the church) are sanctified is to seal the New Covenant for the whole world. It is not sealed as yet; for the sacrificing is not yet completed. The Law Covenant was a type of the New Covenant, soon to be inaugurated. The Law Covenant was sealed by the blood of the typical bullock and goat. So the New Covenant will be sealed by the blood of the "better sacrifices."

SPRINKLING OF BLOOD,
TYPE AND ANTITYPE

This is all an unmerited favor to the goat class. As in the type, when the Law Covenant was instituted, Moses took the blood of bullocks and goats, and sprinkled first the book of the Law, thus typically satisfying God's justice, and then sprinkled "all the people," so in the antitype, the blood of the antitypical bullock and goat sprinkles first the Law, satisfying justice in behalf

of the entire world; and then the blood sprinkles "all the people," the whole world, who are dead in Adam. This will mean the restitution, to be gradually attained by the world in the incoming age as the result of the ransom-sacrifice and its application on their behalf. This will be accomplished by the Millennial Reign of The Christ, Head and body.

It may be asked, Why were there many bullocks and goats offered in the type, when there is only one bullock and one goat in the antitype? Why the difference? We reply, there is no difference. It was merely the duplication of the bullock and goat in the type. But why? Because it required more blood than one bullock and one goat would supply, to sprinkle all Israel. But there is no difference in the thought. It typified the work of the one bullock and the one goat in antitype. *

It is a marvelous privilege to be of this Lord's goat class, the sanctified in Christ Jesus, who are to share with Him in His sufferings of the present time and then to reign with Him throughout eternal ages of glory. Let us prove to God our appreciation of this glorious calling, by faithfulness even unto death.

—REPRINTS, April 1, 1916

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Hebrew was sold into slavery by his own brothers and many years later occupied a position of great authority in Egypt? For what price was he sold?

2—Which very ancient women have been honored by having a book of the Old Testament bear their name?

3—How many men have been honored by having a book of the New Testament bear their name, and who?

4—Complete this scripture, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither "

5—In Genesis 1:28 we read this commission which God gave to Adam and Eve: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

What part of this divine commission was omitted when the Lord repeated a portion of it to Noah

and his three sons shortly after the flood?

6—Was that part of the commission to Adam to "subdue the earth" ever given to any one else after his failure to carry it out?

7—Who is Lucifer?

8—Which is correct, (a) Baptism always implies the use of water either by sprinkling or immersion, or (b) there is a baptism that requires no water?

9—Upon what condition may we find God, according to Jeremiah?

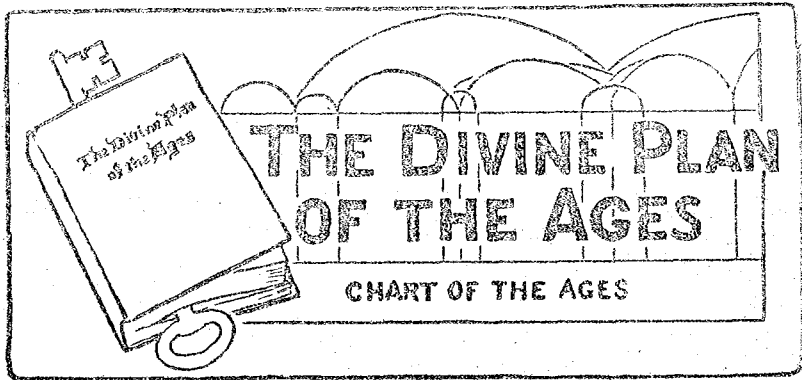
10—What book of the Bible records the following prophecy? "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Who spoke these words?



(Answers on page 64)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

All Human Plans are Failing
BUT GOD HAS A PLAN



"The Title, 'The Divine Plan of the Ages,' suggests a progression in the divine arrangement, fore-known to our God and orderly. We believe the teachings of divine revelation can be seen to be both beautiful and harmonious from this standpoint and from no other.

"The period in which sin is permitted has been a dark night to humanity, never to be forgotten; but the glorious day of righteousness and divine favor, to be ushered in by Messiah, who, as the Sun of righteousness, shall arise and shine fully and clearly into and upon all, bringing healing and

blessing, will more than counter-balance the dreadful night of weeping, sighing, pain, sickness and death, in which the groaning creation has been so long. 'Weeping may endure for a night, but joy cometh in the morning.'—Psa. 30:5.

"As though by instinct, the whole creation, while it groans and travails in pain, waits for, longs for and hopes for the day, calling it the Golden Age; yet men grope blindly, because not aware of the great Jehovah's purposes, but their highest conceptions of such an age fall far short of what the reality will be."

The foregoing quotation is from the three hundred and fifty page book, "THE DIVINE PLAN OF THE AGES." This wonderful key to the Bible is available in cloth binding at forty cents each; in paper binding, only twenty-five cents.

THE DAWN

East Rutherford

NEW JERSEY

"I SAW ALSO THE LORD"

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." ISAIAH 6:8.

ISAIAH'S vision in which he saw God high and lifted up, was the divine method by which the prophet was invited to enter upon a special service for the Lord. It is in keeping with the manner in which the Lord invites and commissions all of His servants to become co-workers with Him in the carrying out of His great plan of salvation. The Lord doesn't draft His servants, but holds up before them the privilege of being messengers for the High and Lofty One who inhabiteth eternity. There could be no more compelling incentive for any one to enter the divine service than to glimpse the glory of the great Jehovah whom they are invited to serve.

In telling us of this vision, Isaiah says that he saw the Lord. This does not contradict the plain teachings of the Scriptures that no man can look upon God and live. It does, however, remind us that there is more than one way in which God can be seen by His creatures. The prophet Job, while in the midst of adversity and suffering from a loathsome disease, expressed his confidence in God and his hope of

a better time to come, saying: "And though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19:26.

Later in Job's life before he besought God for his comforters and the sunny days of divine favor had returned to the prophet, his fidelity having stood the tests, and even before his health and other valuable possessions had been restored to him, he remarked concerning God, "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee." (Job 42:5.) In this we have a verification of another of Job's expressions of confidence in the Creator when he said, "He knoweth the way that I take: when He hath tried me, I shall come forth as gold."—Job 23:10.

Now that the prophet had come forth from his great trial, he realized that divine wisdom knew what was best for him, and that divine love had more than compensated for his suffering. Thus, by undergoing the severe trials as well as experiencing the joys which divine providence had permitted to

come into his life, he had learned to know God better than he could possibly have known Him in any other way. Job symbolized this intimate knowledge of his Creator's attributes by characterizing it as *sight*—"Mine eye *seeth* Thee." His whole lifetime of experience had been as a vision in which he too, like Isaiah, had seen God "high and lifted up."

Job's trials and his subsequent restitution constitute a beautiful illustration of the manner in which all mankind will yet have their eyes of understanding opened to behold the glory of God. In a prophecy depicting this happy outcome of the permission of evil, the prophet Isaiah declares, "The Lord hath made bare His holy arm in the *eyes* of all the nations; and all the ends of the earth shall see the salvation of our God."—Isaiah 52:10.

VISIONS OF GOD'S WILL

Isaiah's vision of the Lord was of a supernatural nature, impressing upon the prophet's consciousness a scene of glory by which God's majesty and righteousness were vividly impressed upon his heart and mind. But the Scriptures do not limit the term *vision* to miraculous phenomena of this nature. Concerning Israel, the wise man

said, "Where there is no *vision*, the people perish." (Proverbs 29:18.) Here, a *vision* denotes understanding of the divine purpose and will, a mental concept of who the Lord is, and what He requires of His people. From this standpoint we may properly think of the servants of God in all ages as being called into His service by means of visions—visions of His will, visions of the work that He has had for them to do according to the time in which they lived.

God gave Noah a vision of the coming flood, and the necessity of building an ark. The purpose of that vision was to call Noah into the service of God requisite at that time. Moses was given a vision at the burning bush. (Exodus 3:2; Mark 12:26; Acts 7:35.) This vision was introduced by supernatural means, yet the great importance of God's message to Moses was the explanation of the divine will which was given to him. The minds of Jesus and the apostles were miraculously illuminated by visions of God and His will. God's plan revealed by miraculous means to His prophets, to Jesus and to His apostles, is now recorded in His written Word; and by the use of His Word, visions of the truth are given to all the footstep followers of the Master.

"Whom Shall I Send?"

LESSONS FROM THE PAST

"Whatsoever things were written aforetime were written for our learning upon whom the ends of the ages are come." (Rom. 15:4; 1 Cor. 10:11.) This is true not only of the prophecies, promises and types of the Old Testament, but in many instances, even the experiences of God's ancient servants illustrate His dealings with Christ and the church during this Gospel age.

When Isaiah thus saw the Lord in all His glory, and heard Him inquire, "Whom shall I send and who will go for us?" the prophet knew that this was God's way of commissioning him to render special service. Isaiah promptly and without any hesitation affirmatively responded, and was blessed thereby. But that which was true on a small scale in the individual experiences of Isaiah, has a much larger fulfilment in connection with the privileges of the "New Creation." (2 Cor. 5:17 *Diaglott*.) Thus, as we study the details of this vision, we are blessed by observing its effects upon the prophet, and may be doubly blessed by noting how its lessons apply to us.

Isaiah saw the Lord "high and lifted up." Has not the vision of truth thus revealed

our Heavenly Father to us? How high and how lofty a position He should occupy in our lives as a result of the knowledge of His great plan of salvation! Through that plan is mirrored to us the great attributes of His character—His love, His wisdom, His justice and His power. These attributes, perfectly blended and harmoniously in accord with all that He does and purposes to do, combine to reveal His glory.

The fitting praise of such a high God that must have filled the heart of Isaiah was voiced by the seraphim, who in the vision, "cried one unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory." (Isa. 6:3.) This latter expression reminds us that it is only through an understanding of the plan of God that we are able to see and appreciate His glory. The earth was not full of God's glory in Isaiah's day; it is not full of God's glory today. Because of the reign of sin and selfishness, the earth for six thousand years has been filled with suffering, sadness and death. Were there no more than this in store for God's human creatures—had the Creator succeeded only in creating men but to die and thus had failed in His eternal purpose toward them—then we

"And Who Will Go For Us?"

could see no glory in our vision of Him. But what we see around us today is not the completed picture. Man is to be recovered; sin is to be destroyed; darkness is to be dispelled; health is to take the place of suffering; joy, of sadness. Then the knowledge of the glory of God will fill the earth. (Isa. 35: 2; 40: 5; Hab. 2: 14.) Hence, the seraphim's anthem of praise to Him who was high and lifted up, of necessity carried that prophetic note of hope in the glorious consummation of His purposes—"the whole earth is full of His glory."

GOD'S GLORY DISPLAYED

The proclamation of God's glory by the seraphim resulted in a further marvelous display of glory. The prophet says that "the posts of the door moved at the voice of Him that cried, and the house was filled with smoke." Smoke is used in the Scriptures as a symbol of God's jealousy against iniquity, His exacting justice. This is shown in Deuteronomy 29: 20 where Moses explains God's attitude toward His people who are not faithful to Him, but who serve false gods, and otherwise transgress His laws. Concerning such, he says: "The Lord will not spare him, but the anger of the Lord and His jealousy shall

smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven." See also Revelation 18: 18 and 19: 3.

Apparently the Israelites understood the significance of fire and smoke as these elements were related to God's dealings with them. At Sinai a miraculous demonstration of God's glory was given in which smoke played a prominent part, and the people were filled with fear, and pleaded for a mediator to stand between them and divine justice.—Exodus 19: 16-19.

But justice is not the only element of divine glory. When the Lord communed with Moses the second time in connection with the writing of the law on tables of stone, he was given a word picture of God's glory, which reads: "The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty, . . ."—Ex. 34: 6, 7.

Yes, divine love and mercy are necessary to complete the picture of God's glory, and this was beautifully portrayed to Isaiah when, seeing the house of the

Lord filled with the symbolic smoke of His justice, he also was reminded in symbol of His mercy, which apparently is the significance of the moving of the posts. This thought is hidden, however, by the fact that "posts" is a wrong translation of the Hebrew word here used. It is the word that is universally translated *cubit* throughout the Old Testament. It is translated *measure* in a prophecy in which the Lord indicates that He has set a limit upon the life of covetousness of symbolic Babylon. (Jer. 51:13.) It is mistranslated *posts* only in this one instance. The thought unquestionably is that of a standard of measurement, or definite limitations. Such is God's justice, by the measuring rod of which the human race was condemned to death. But in the vision Isaiah saw the measurements moved. He saw that God's great wisdom and power were capable of making provision even for the guilty. Such are the blessed assurances of divine mercy that have enraptured us by the glorious vision of truth.

"WOE IS ME"

The first effect of this awe-inspiring vision upon Isaiah was that of humbling him, and impressing vividly upon his conscience the fact that he was unworthy to stand in the presence

of such glory. He voiced this sincere contrition of heart, saying, "Woe is me! for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."—Isaiah 6:5.

A true vision of God will always have this wholesome effect upon the sincere and pure of heart. As we begin to learn the truth, and it unfolds the glorious attributes of the divine character, one of the first things we learn is that we are undone, and that we dwell with undone people, that is, are members of a fallen race. We are inspired with this vision, and feel that we, too, like the seraphim, would like to join in the proclamation of God's glory, but realize, as Isaiah did, that our lips are unclean, and hence our praise would not be acceptable.

The prophet's recognition of his sin, however, was not the consummation of the vision, nor is it for this purpose alone that God has favored us with the vision of truth. That prospective servants of God may be properly impressed with the realization of their own unworthiness, is, from God's viewpoint, merely a means to an end. When Isaiah indicated that he realized his own undone condition, the

vision progressed to a definite end. Had Isaiah not thus humbled himself before the Lord, the vision would have failed of its intended purpose. God inspires with visions of His glory, and He invites co-operation of the humble, but He doesn't coerce. He knocks at the door of our hearts by the words of His truth, and by His providences, but He doesn't intrude Himself into our lives. He waits to be invited.

But if, when we recognize our sin and indicate a desire to be free from it and to co-operate with the High and Lofty One, God reveals the way. It was so in the case of Isaiah. One of the seraphim flew to the prophet bearing a coal from the altar of sacrifice, touched his lips therewith, and he was cleansed. The altar of sacrifice is God's provision for the entire undone race. The whole program of reconciliation of sinners in this age and in the age to come is based upon sacrifice.

God himself was the first to sacrifice, in that He gave His dearly beloved and only begotten Son to be the Redeemer of mankind. This sacrifice on God's part was an evidence of His love. Jesus heartily acquiesced in this divine principle of love and God's loving arrangement for the recovery of sinners, by the sacrifice which

was consummated on Calvary's cross. Footstep followers of the Master in this age are invited to share with Him in the privilege of sacrifice, and of participating thus in the blessed opportunity of being co-workers with God in the salvation of an undone race.

EVIDENCE OF SACRIFICE

While the symbolism used to describe the relationship of sacrifice to that of cleansing and reconciliation is different in the New Testament from that employed in Isaiah's vision, yet the lesson is the same. The coal "from off the altar" was the evidence of sacrifice—of the fact that there was an altar of sacrifice upon which the fires were brightly burning. The shed blood by which we are cleansed is also the evidence of sacrifice, the proof that a life, even the perfect life of Jesus, the Sinless One, was poured out for us, zealously and faithfully, even unto death.

Isaiah's lips were cleansed, and thus he was prepared to speak for God. Similarly we, through the work of sacrifice, are purged and qualified to render acceptable service to Him who called us "out of darkness into His marvelous light." (1 Pet. 2:9) That is why we can thankfully, and from the heart,

sing those beautiful words,
*"While joyfully in Thine employ,
 The thought shall fill my soul
 with joy,
 That my imperfect work shall be
 Acceptable through Christ
 to Thee."*

Having been purged from his iniquity, and now pure in God's sight through the merit of the altar of sacrifice, Isaiah was in a position to become a messenger of the One who was "high and lifted up." Like the seraphim who cried one to another, "Holy, holy, holy, is the Lord of hosts," Isaiah himself could now cry unto his fellows, and in an acceptable manner show forth the praises of the High God who had cleansed him from his iniquities.

God does not invite sinners to serve Him. (John 9:31) But now that the prophet was a potential servant of the Lord through cleansing, he heard the High and Holy One inquire, "Whom shall I send, and who will go for us?" Here we have the free-will aspect of God's invitation beautifully exemplified. The Lord did not address the question specifically to the prophet, as though he might be embarrassed if he didn't feel like responding. The manner in which the call for service was given left the proph-

et free not to respond at all, had he wished to ignore the invitation. The only constraint impelling the prophet to respond was the inspiration that had overpowered him in witnessing the vision of God's glory. Inspired by such a high motive, he replied, "Here am I; send me." (Isa. 6:8) Thus did the prophet commit himself unreservedly to carry whatever message God was pleased to entrust to him.

FULL SURRENDER

In thus voluntarily offering himself in service to God, the prophet exemplified the spirit of true consecration. He didn't first ask how, or when, or why. Nor did the Lord furnish the details of the service for which He sought a servant. God made it plain that He had need of a messenger, and Isaiah agreed without reservation to do God's bidding. Now that there was this meeting of minds, in which the cleansed prophet was wholly dedicated to carry out the will of his High and Holy God, the details of the commission were revealed to him.

God said, "Go, and tell this people [the Jewish nation], Hear ye indeed, but understand not; and see ye indeed, but per-

"Then Said I"

ceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." (Isaiah 6: 9, 10) It is this outline of the commission of service given to the prophet that points to the larger application of the entire vision. Jesus quotes these instructions, and applies them to His own ministry. (Matt. 13: 14, 15) This indicates that the larger meaning of the vision has its fulfillment beginning with Jesus.

In verse 11, the prophet raises the question as to how long such a message should be proclaimed, and the Lord replied, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land." (Isa. 6: 11, 12) In the 24th chapter of Isaiah's prophecy we are given a vivid picture of the great time of trouble with which the Gospel age ends. The opening verse of this chapter reads: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scatter-

eth abroad the inhabitants thereof."

This language is so similar to that employed by the Lord when giving Isaiah the time limit of the commission of service, that it becomes evident it was the Lord's will that the proclamation of the truth, as initiated by Jesus, should continue until it was cut short by the time of trouble at the end of the Gospel age. Jesus' application of the commission to Himself, and the Lord's own explanation as to its time limit, thus gives us the beginning and the ending of its larger fulfillment.

It is our happy privilege to be living in the time when the work of God outlined in this vision is nearing its conclusion. Even now the foretold desolation of the earth is under way. Already, in some parts of the earth, the time of trouble has made it impossible longer to proclaim the message. That is not true in America, nor is it true in some other parts of the earth. So it is still appropriate that we go forth as messengers of the High God, inspired by the vision of His glory, revealed to us through the glorious harvest truths of His Word.

In sending forth His servants as ambassadors for the truth,

"Here Am I; Send Me."

God has never given them reason to believe that their message will be accepted and acted upon favorably by any considerable number of those who hear. If our faith in the wisdom of the work God has given us to do is to be maintained, and our zeal for doing it is to remain enthusiastic and vital, it is necessary that we keep this point well in mind. God doesn't want us to judge the value of what He asks us to do, either by the results obtained, or by the lack of results. He is looking for co-workers who will labor zealously and untiringly, never becoming weary in well-doing, simply because they are servants of His, and know that He will not forget their labor of love, even though others may be cold and indifferent to their ministry.—Gal. 6:9; 1 Thess. 1:3; 2 Thess. 3:13.

Yet God does not expect us to labor for Him without a realization that our labor is not in vain. He doesn't ask us to work for work's sake, nor to toil simply to become weary. He wants us to know that there is a real purpose back of what He asks us to do; that there is something to be accomplished; that results are to be obtained, results that are foreknown to Him, and will redound to His glory. That has been true in God's dealings with

all His servants. It was true with Isaiah; it was true with Jesus; it is true with all the members of His body.

After telling Isaiah that the work was to continue until the cities were wasted without an inhabitant, and the land utterly desolate, God assured the prophet that even though his ministry would not lead to repentance, yet it would not be in vain. How very true this has been of the Gospel-age work of Christ and the church. In fulfillment of the prophecy of a coming Elijah "before the coming of the great and dreadful day of the Lord," the church in the flesh has proclaimed the message of truth, embracing repentance and salvation through Christ. (Mal. 4: 5, 6) The world has not heeded this message, and, as Malachi pointed out, the alternative is now being experienced by the world. The foretold curse of the great time of trouble which is desolating civilization is now upon the nations.

LABOR NOT IN VAIN

But does this mean that the nineteen centuries of work by consecrated followers of the Master has been in vain? Has this age-long labor of love, involving toil and suffering, persecution and death for those who have participated, been only an

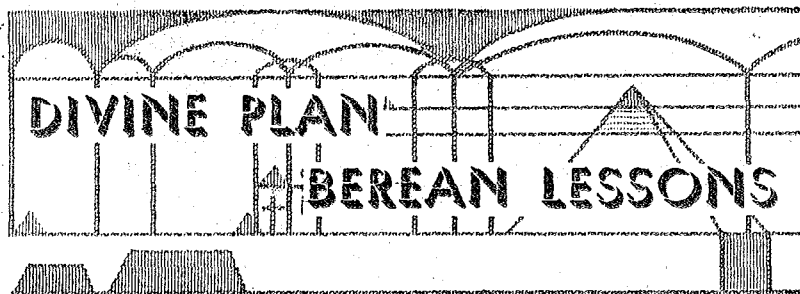
experiment?

In our short-sightedness it may appear—in fact, is almost sure to appear—that nothing worth while is accomplished by our service for God. But God judges the results of our toil, not from the limited viewpoint of our brief association with His purpose, but rather, in the light of His understanding of the ultimate objective to be accomplished. It is this glorious and over-all purpose of the Gospel-age work which is alluded to in God's closing statement in the vision of glory depicted to the prophet. Verse 13 explains that while the cities are to be wasted, and the land utterly desolate, and that even a small remnant of one-tenth of God's professed people shall, according to Isaac Leeser's translation, be swept away, yet a substance or "stem" is to remain. This substance, the Lord explains, is the holy seed. In the vision of truth which is the divine plan, this holy seed is described as the seed of Abraham. Paul explains that Christ and the church constitute that seed. (Gal. 3:8, 16, 29) The call and development of this seed, therefore, is the substance, or real result of all the labor of love by God's people throughout the nineteen centuries of the Gospel age.

The church did not convert

the world, no—but in carrying forward her divine commission as ambassadors for Christ, her members prepared themselves to be future channels of the truth who, according to the divine plan, will join with Christ in offering the waters of salvation to all mankind. (2 Cor. 5:20; Rev. 22:17) All her efforts this side the veil have served to prepare her for that wonderful and successful work of the future; a work which will cause the knowledge of the glory of God to fill the earth.

Thus it is that those who, through the truth, have seen God, and thus enlightened, have seen their undone condition and have been cleansed by the precious blood, and have dedicated their lives to the divine service, will yet have that unspeakable privilege of making known to all mankind the glories of the God whom they have worshiped and served. In view of such a wonderful consummation of the divine plan to be accomplished by those who become co-workers with the High God, surely we will want daily, not only with our lips, but from our hearts, to respond to truth's vision with those words of consecration originally voiced by the prophet Isaiah, "Here am I," Lord "send me." —Isaiah 6:8.



LESSONS FROM GOD'S PLAN

LESSON ASSIGNMENT

The divine Plan of the Ages.
page 343 to page 350.

WE HAVE now reached the last chapter of our text book, The Divine Plan of the Ages. The concluding thoughts of the preceding chapter admonish us to be faithful in bearing a message of comfort to the distressed world during the present great time of trouble which is upon all nations. This is the special privilege of Christians in this end of the age. In Isaiah 52:7 these are described as the feet of the Christ who publish good tidings of peace to the world. Our text book has revealed to us a wonderful plan of the Creator, so that we have a soul-satisfying message for the people.

What are some of the things we have learned in our previous studies concerning God and His plan? We have learned that not only the light of nature but also the light of revelation prove that there is a Creator and that He is wise, righteous and almighty. We also have seen that He is able to control all things both animate and inanimate. There has also been presented to

us satisfying evidence that the Bible contains a full revelation not only of the character of God but also of His plan for man's salvation.

We have learned furthermore why God permits evil—that while evil now predominates, it is permitted for a limited time and to a limited extent, and that through this experience not only the church but also the world will gain valuable lessons. When, in the Millennium, the knowledge of the Lord covers the whole earth, and all the darkness concerning God's plans and purposes will have been dispelled, then all will be able to see the wisdom of the permission of evil for the past six thousand years.

What further lessons have we learned concerning God's plan? We have seen that this plan has been divided into various ages in which He has been silently but surely carrying out His purposes even though the mysteries of that plan have been hidden from the world. We have also seen that a new day is about to dawn in which the world of mankind will be put on trial. The past ages were used by God to prepare mankind in

general for a favorable opportunity when they, as individuals, will be put on trial. As individuals, mankind have lived only a few short years, but as a race they have had six thousand years' experience with sickness and sorrow and evil. But these buffetings and sufferings under the dominion of evil will be to the advantage of mankind when, in the Millennium, they are brought to judgment.

earnestly put forth an effort will be able to walk up thereon to complete holiness. To enable them to go up this highway to perfection and holiness and thus gain everlasting life, God will remove all stumbling stones and snares and pitfalls. — Isaiah 57: 14.

What must take place before this day of judgment can begin? The Judge must first appear. This Judge is Jesus Christ whom Jeho-

"Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out."—ROMANS 11:33.

Who will have the privilege of sharing in the execution of God's plan? The church class selected during the Gospel age and the ancient worthies selected during the previous ages. These two classes have been developed while the world has been ignorant of God's grand designs. While the world has been under the necessary discipline of evil and while they have not been able to recognize Jesus as their Savior, the members of these two classes have been drawn towards God and have walked by faith in obedience to Him.

What lessons did we learn from the prophets of God, concerning the Kingdom of God? We have been able to clearly see that this Kingdom will soon be established and that under its wise and just administration, mankind will have a most favorable trial. We also learned that in that Kingdom there will be established a highway of holiness, the way over which will be so plain and easy that all who sincerely and

vah has selected for this honored position. He will be the same One who loved the world of mankind so much that He gave His life in order to ransom them from the power of the grave. When the great King shall come in all His glory and all nations are gathered before Him in judgment, the books of the Scriptures will be open to mankind and the knowledge of the Lord will cover the earth.—Matthew 25:31; Revelation 20:11-13.

The second advent of Christ is an event in which all may have hope. It will bring joy and gladness of heart to the consecrated saints of the Lord because it will mean that the time of suffering is over and that then as the Bride of Christ, the church will be united with her Lord and Bridegroom and will enter into her glorious inheritance of joint-heirship with Him. It will mean that the time has come for Jesus and His saints to begin the grand work of restitution blessings for the world. It will be a

cause of great rejoicing to the world also because then Satan will be bound, and the knowledge of the Lord will fill the earth, and sorrow and dying will begin to pass away.

What effect should a knowledge of these things and the evidences that they are nigh, have upon the consecrated children of God, who are seeking the prize of the divine nature? It should cause us to lift up our heads and rejoice because we know that the time is near for the deliverance of the church. We should lay aside every weight and put forth all our efforts to carry out our covenant of sacrifice. True, we all have unavoidable Adamic weaknesses but they are covered with the robe of Christ's righteousness. But with this clearer knowledge concerning the wonderful plan of God and the assurances of His grace to help in every time of need, we can be strong in the Lord and in the power of His might.

We thus see that God has promised to those who are runners in the race for the prize of the high calling all the strength and knowledge they need to make their calling and election sure. What will be one of the great tests put upon them? The sincerity of their consecration. They have consecrated all their time. Are they giving all their time or are they wasting part of it on worldly things? The sincerity of our consecration is also tested in respect to giving up our own plans and way and time of doing things and accepting instead the plans and way and time for the details which God has outlined in His Word.

What other tests are put on God's people? They must often give up earthly ties and friendships and pleasant social companionships where such a course would interfere with their service for the Lord. Sometimes there are absorbing interests and activities along earthly lines that must be given up in order to find the necessary time for the investigation of these heart cheering doctrines concerning the plan of God. If we begrudge the time and effort required to search for these blessed truths in God's word as for hid treasure, we will fail to obtain the food necessary to give us the strength to stand in this evil day.

If we put forth the time and effort to arrive at a correct understanding of God's word, what further effect and influence should it have on our lives? It will beget in us such a love for God and His people that it will become the all absorbing theme in our lives. We will desire to serve the Lord not only with our lips but with our whole hearts.

It is said of Jesus that He made himself of no reputation. Will His followers have similar experiences? Yes, indeed! They will be called upon to follow the Lord through good report and through evil report. Sometimes they will find it necessary to ignore the wishes of their friends. As we come to these trials, let us say in the words of our text book, "By the grace of God, I will follow on to know and to serve the Lord, whatever may be the sacrifice involved." Like the noble Bereans (Acts 17:11), let us not only search the

Scriptures daily to prove that the message we are now receiving is in harmony with God's Word but let us also "receive the Word with all readiness of mind."

How does the divine plan as set forth in these studies agree with the doctrines many of us held when we were connected with the various churches of Christendom? It does not harmonize with them. But we have found that this plan does harmonize with the character of God and is a marvelous display of wisdom and love and power and justice. It carries within itself clear cut evidence of superhuman wisdom. This evidence includes the matchless harmony of which only the truth can boast. Every statement in the Bible will be found in harmony with this plan. and in addition to all this we find that every feature of this plan when seen in relation to the plan as a whole, is in harmony with reason and sanctified common sense.

How does Psalm 119:18 fit in with our experiences? When we saw only the creeds of Christendom, we had only distorted views of God's plans, but now our eyes have been opened and we can see the wonderful doctrines which make up the divine plan of the

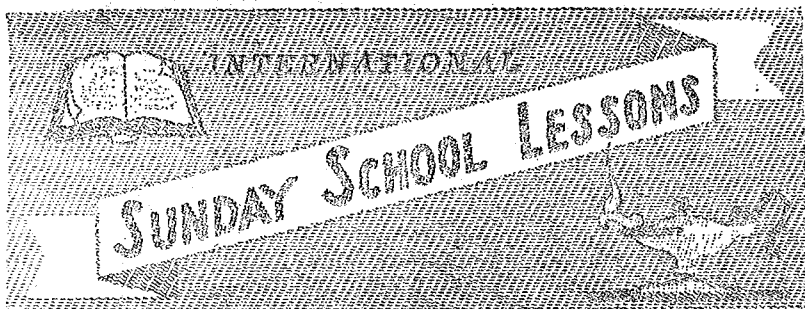
ages. "Open thou mine eyes, that I may behold wondrous things out of Thy law." Like the Apostle Paul in Romans 1:16, we can say, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

How do many in the nominal churches feel about the creeds of their churches? Many of them are beginning to see that the creeds are very imperfect and deformed. Thinking that the Bible supports these false theories, they begin to be ashamed not only of their creeds but also of their Bible. We find some of the leaders getting bolder and bolder in their statements that they do not agree with the Bible.

How should we view the truth that is now unfolding to our minds in all its beauty? We should consider it meat in due season which God has promised to give to the household of faith in the harvest of the Gospel age through "a faithful and wise servant." (Matthew 24:45.) "Let your light shine! If it again become darkness, how great will be that darkness. Lift up the light! Lift up a standard for the people!"



All are desirous of having the truth on their side, but it is not not all who sincerely wish to be on the side of truth.



ENTERING THE PROMISED LAND

JULY 2—Joshua 1:1-9; 23:1-5

GOLDEN TEXT: "Be strong and of a good courage; be not afraid neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."—Joshua 1:9:

JOSHUA the new leader and successor of Moses, was faced with more than the ordinarily difficult task of taking over the duties which had been well done by another. Moses, who is given the distinction of having been the meekest man in all the earth, tried painstakingly to impress upon the Israelites that he had been their leader because God had commanded him to be such and that he hadn't taken the commission upon himself. (Num. 12:3; Deut. 34:9.) Moses made it plain to them that as God had led them through his instrumentality, He would also lead them through his successor, Joshua.

The choice of Joshua by Moses is seen to have been a good one; for in doing so, he was merely carrying forward the purpose of God for His chosen people; and God sanctioned and blessed the leadership of Joshua. The name Joshua means Jehovah is salvation and is the same as Jesus.

Proper leadership has always been an essential means of encouragement and stimulus to the children of God. From time to time God has raised up leaders of His people. While the Lord's people of this Gospel age are not to put their trust in leaders, but in the Lord Himself, yet when the proper leadership is recognized, it proves a blessing on the principle that those who honor a true servant of God, are, in a sense, honoring God; for God has called them, as He did Moses and Joshua, for that purpose.

Joshua, it will be remembered, was one of the two spies who, forty years before this, reported to the Israelites that in their opinion, they could at once possess the promised land if they entered it in the strength of the Lord. Caleb was the other one. During those forty intervening years all the other Israelites who were twenty years old or more when they left Egypt, had died. In a sense, therefore,

Joshua became the leader of a new generation of Israelites.

Three times in the first section of today's lesson God bids Joshua to be courageous, not in his own strength, but because of the assurance of divine guidance and strength. Joshua was evidently a man of great faith and confidence in the Lord. Forty years before this, he believed that God would give them the promised land if the Israelites would have faith to enter in. He had maintained that confidence. Forty years of wandering in the wilderness had not weakened his faith. Those were hard years, but withal the blessing of the Lord upon those who put their whole trust in Him was rich and abiding. There was a sweetness in God's providences which more than compensated for the hardships by which their faith was tested.

The faith of God's people in every age has been tested by what, to human wisdom, may seem like delays in the fulfilment of His promises. Those who have believed God have ever lived on the eve of expectancy, not because God has deceived them, but because they have measured God's plan by the reed of their own short span of life, whereas His thoughts encompass eternity. God promised Canaan to the children of Abraham, and they shall yet possess that land and live in it forever. Joshua will be among the faithful to enter into that inheritance; but he did not, as the successor of Moses, live to see all that he hoped God would accomplish for Israel under his leadership.

The end of our lesson takes us over to the closing scenes of Joshua's long and eventful career. He is now "old and stricken in age." While Joshua had not seen the land fully conquered under his leadership, his faith and courage were undaunted. He does not show the slightest inclination to murmur against the Lord, but still trusts Him fully, and spends his waning strength to encourage the Israelites to continue putting their trust in God. He called together the judges, the elders and the various officers of the people, reminded them of what God had wrought on their behalf, and what He would continue to do for them if they trusted and obeyed Him fully. There was still land to be possessed, and they could possess it if they co-operated with God who would fight their battles for them.

God reminded Joshua of the importance of adhering faithfully to the precepts of the law. Had all the Israelites been as faithful as Joshua in this respect, the victory of that nation would have been vastly different from what it was.

But God's purpose in them has not failed. The land is yet to be theirs, and in the happy, happy day of their full regathering, they will learn to know and trust and serve their God with pure hearts fervently.—Jer. 31:31-34.

QUESTIONS:

How do we know that Joshua was a man of courage because of his faith in the Lord?

Did Joshua live to see the complete fulfilment of what God promised concerning the land of Canaan?

When will Israel possess the promised land and abide in it forever?

TAKING POSSESSION OF CANAAN

JULY 9—Joshua 14:6-14; Judges 1:20, 21

GOLDEN TEXT: "Thou hast wholly followed the Lord my God."—Joshua 14:9.

NO MORE complimentary words could possibly be spoken about anyone than those of our Golden Text. To receive God's approval because of faithfulness to Him is a praiseworthy ambition, a noble motive of life which is sure to result in a reward. Indeed, divine approval, apart from any other consideration, is in itself an exceeding great reward. In one of Jesus' parables the faithful of this Gospel age are said to hear the words of approbation, "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord.

Caleb, to whom Moses addressed the words of the Golden Text, was one of the twelve who were sent into Canaan to spy out the land and report to Israel the possibilities of entering in and possessing it. Ten of the spies advised against the undertaking, but Joshua and Caleb, who had unbounded confidence in the Lord's ability to make good His promises, brought back a minority report recommending that they enter the land at once, depending upon the Lord to drive out their enemies before them. The people, lacking faith in God, agreed with the ten; but the Lord did not forget the courage and faith of the two—Joshua and Caleb—and today's lesson records the fulfilment of a special promise made to Caleb by Moses because he had "wholly followed the Lord."

Caleb was a member of the house of Judah only by adoption. He

was of the seed of Abraham, but through Esau rather than Jacob. The example of his faithfulness is therefore of special interest to us because it reveals that the hearts of men and women can be true to the Lord irrespective of their birth. While God highly favored the natural descendants of Abraham, for typical and other reasons, yet He would not have us understand that it is necessary for anyone to belong to a special family tree in order to be a recipient of His blessings.

The Israelites were heirs of many of God's rich promises. But the continuance of divine blessing upon them depended upon their faithfulness to the Lord. This principle is illustrated in God's dealings both with individuals and nations. It is brought especially to the fore in His dealings with Caleb, who, although not in direct line by heredity to obtain God's favor, nevertheless, was blessed because he had "wholly followed the Lord."

Caleb's reward for faithfulness was of a material nature. As an adopted member of the house of Judah he claimed Hebron for himself and the entire tribe. At this time a considerable portion of the land had been conquered by the Israelites, but Hebron was still in the hands of their enemies. In making request for it therefore, he realized that a severe struggle must ensue before he could actually possess it.

TAKING POSSESSION OF CANAAN

But Caleb was undaunted by the necessity of battle. At eighty-five years of age he had the same unlimited confidence in the Lord that lay at the foundation of His favorable report as a spy forty-five years previously. Forty years of wandering in the wilderness and subsequent battling with fortified enemies had not weakened his faith in the God of Israel, and His ability to care for those who were wholly faithful to Him. The years already spent in Canaan had furnished abundant proof—if proof were needed—that Israel's God was mighty in battle and that there could be no enemies formidable enough to fight successfully against Him. Caleb might well have feared the outcome of a battle against the giants dwelling in the land were he trusting in his own strength and wisdom to drive them out. But he knew that God was on his side, and in the strength of that conviction he went forward and possessed the land.

God has not promised material blessings to spiritual Israelites of this age. On the other hand, he invites the followers of Jesus to sacrifice earthly advantages in order that they may be free to devote themselves fully to His service. Under the law of the Jewish dispensation, God's people were asked to give a tenth of their material gain to the Lord, but spiritual Israelites are invited to give all.

This is brought clearly to our attention in the Master's conversation with the rich young ruler, to whom He said, "Go sell that thou hast, and give it to the poor, and

thou shalt have treasure in heaven." (Matt. 19:21) The Christian's "land of promise" is a heavenly Canaan. "Holy brethren," writes Paul, "partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3:1.

Christians, like Caleb, must defeat their enemies ere they can enter wholly into their inheritance. Enemies of the Christian are many and varied, and some of them are giants too. Satan is one of these and allied with him are the world and our own flesh. Their weapons are those of selfishness—self-interest—pride, vain glory, and many others of similar nature. Our hearts might well quake before such an unholy alliance were it not for the many promises of God to give us the victory. Knowing that greater is He who is for us than all who be against us, we, too, can go forward in the narrow way confident of finally entering into the rest that remaineth for the people of God.

But it will require faith in the promises, and zeal for doing God's will. "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." How very important is the apostle's admonition! May we give heed to it!—Hebrews 4:1-10.

QUESTIONS:

Who was Caleb, and why was he blessed by God?

In what way do God's promises to spiritual Israelites differ from those made to natural Israel?

What are the enemies of a Christian? and how are they conquered?

SUCCESSSES AND FAILURES OF ISRAEL

JULY 16—Judges 2:6-16

GOLDEN TEXT: "Righteousness exalteth a nation; but sin is a reproach to any people."—Proverbs 14:34.

TODAY'S lesson embraces a period of time in Israel's history during which the people were ruled by judges. The period of the Judges followed Joshua's leadership, and ended when the Israelites asked for a king to rule over them; Saul being the first of the kings. Whether the Israelites were under national leaders such as Moses and Joshua, or ruled by judges or kings, they continued to be a stiff-necked people, often lacking in faith and true devotion to God.

The Israelites, however, were no different in this respect from the people of other nations. Jews and Gentiles alike are born in sin and misshapen in iniquity, and all are as prone to sin as sparks are to fly upward. (Psalm 51:5; Job 5:7.) Few have been those in any age who would exercise faith in the invisible God, restrain their carnal natures, and continue to serve Him in spirit and in truth. (John 4:24) It has been much easier for most people to worship gods of stone and wood—or of flesh, in the form of human leadership—than to give their undivided allegiance to the great Creator who cannot be seen.

Even under the strong and courageous leadership of Joshua, the Israelites had not made too good a showing of devotion to God. For this reason God had not fully blessed them. God had asked them not to become contaminated with

the Canaanites, and especially not to join with them in their worship of other gods. In driving the Canaanites out of the land, the Israelites were also to destroy their altars of worship. But God's instructions were not fully carried out, and shortly before Joshua died the Lord called this to their attention, which brought about national repentance.—Judges 2:1-5.

The record is that from the time of this experience until Joshua died, and the elders of Israel who outlived him died, the people served the Lord. Apparently their repentance and offering of sacrifice was sincere. After all, the nation had much evidence of God's favor, a great deal upon which to base their faith that He would continue to care for them if they were faithful to Him. He had brought them over Jordan and had given them victory over many of their powerful enemies. There had been much in God's dealings with this generation of Israelites to give their faith something tangible to lay hold upon. It would have been strange indeed if, after having their shortcomings called to their attention by an angel of the Lord, they would not, for a while at least, make a more resolute effort to serve so great a Creator.

But by the time Joshua and his assistants died, the majority of all the Israelites who entered the promised land with them, were

also gathered to their fathers, and a new generation was on the scene, making their influence felt in the national affairs of Israel. The account states that this new generation "knew not the Lord, nor yet the works which He had done for Israel."—Judges 2:10.

The inevitable result of fallen man not caring to know the Lord is always exactly as is recorded concerning this rebellious people; namely, that "the children of Israel did evil in the sight of the Lord." (Judges 2:11) One of their great sins was the worshiping of other gods. When Jehovah was fighting Israel's battles during the days when Joshua was His representative among them, this new generation of Israelites were not old enough to appreciate fully the significance of what was occurring. Hence, their knowledge of God was limited and the idols of the heathen were more tangible as objects of worship.

Our lesson identifies two of the false gods worshiped by the Israelites as Baal and Ashtarothe. Baal was the supreme male deity of the Canaanitish nations, and Ashtarothe was their chief female object of worship. Some suppose Baal to correspond to the sun, while Ashtarothe is associated with the moon. Others claim that Baal was Jupiter and Ashtarothe, Venus. In either case, there can be no doubt about the antiquity of the worship of these false gods. Time and again they supplanted the worship of the true God in the hearts and lives of the Israelites.

Throughout the period of the Judges, Israel was guilty of many

backslidings. When the people were unfaithful to God, He withdrew His favor from them. In fact, God was actively against His covenant people whenever and to the extent that they were unfaithful to their covenant with Him. But His punishments were intended as corrections; and when, in His wisdom, He saw that they had learned a necessary lesson, the sunshine of His favor returned to them.

During this particular period of their national history, God's favor was manifested by raising up a judge through whom the Israelites were delivered from their enemies. In this we have a practical illustration of the manner in which God's favors will come to all mankind during the thousand years of the coming Judgment Day. During this Gospel age God has been preparing judges for this very purpose. Jesus was the first, and will be the chief Judge. His church will be associate judges with Him. Under their administration mankind, long oppressed by the great task-master Satan and plagued by sin and death, will be delivered and blessed. Paul declares that the enlightenment and blessings of the Judgment Day have been assured to all by the resurrection of Jesus from the dead.—Acts 17:31.

QUESTIONS:

What was the period of the Judges? How did God's dealings with Israel during that time differ from that which preceded and followed?

Who were the chief false gods worshiped by the Israelites?

How does the period of the Judges correspond with the Judgment Day?



WOMAN'S PART IN NATIONAL LIFE

JULY 23—Judges 4:1-9, 13-16

GOLDEN TEXT: "Who knoweth whether thou art come to the kingdom for such a time as this?"—Esther 4:14.

TODAY's lesson continues with the experiences of Israel during the period of the Judges, and in this instance Deborah, a woman, was serving as judge. Although the Lord has been pleased in most cases to use men in connection with his work—especially in places of great responsibility—nevertheless the Scriptures tell us of noble women who have been used of Him in very exceptional ways. Esther, to whom our Golden Text refers, was one of God's noble women, whose devotion to Him and His people qualified her to render outstanding service.

Deborah perceived how neglect of the divine law had borne unpleasant fruit in the subjugation of her people. The situation was daily becoming more serious. She saw that the people needed a guide to point them in the right way—back to God. The Canaanites whom they had not conquered had conquered them. This conquest had, of course, been permitted of God to teach His people a further lesson in the advantage of obedience to Him. It had its inception through the Israelites' neglect of the Lord's instructions to live separately from all other people.

Instead of obeying the Lord's instruction they began to intermarry with the Canaanites. The Canaanitish wives began to entice their Israelitish husbands and their children to worship the heathen

gods. The law of God was not zealously taught among the people, hence many, even of those who had not intermarried with the heathen, had nearly lost their knowledge and appreciation of the true God.

In this dark hour of Israel's oppression, the princes of the tribes seemed to lack patriotism as well as faith in God. Each tribe was a separate estate, with apparently little cohesion between them. The blessed bond of faith in and devotion to the true God which should have bound them together in a common interest had lost its strength because they had departed from Him who had separated them from other nations to be His own peculiar people.

It was about this time that the Lord, seeking a channel through which to be gracious to His stiff-necked people, found that channel in a woman—Deborah. She realized the situation more keenly than did others; probably because she was more deeply consecrated to the Lord. In order to be in a position to be of greater service to God's people she removed her home in the southern part of Canaan to a central place in the highlands of Ephraim. From there she sent encouraging and stimulating messages to the chief men of the various tribes. She was respected by them. Her counsel was appreciated. Her advice

was sought. In this sense she judged—admonished, guided, assisted—Israel.

Jabin, at this time, was the king of Canaan and the general of his army was Sisera. For that day it was rather a formidable army, being well armed, a part of its armor being nine hundred iron chariots. Apparently Jabin was a military dictator and kept the Israelites in bondage by sheer force of arms. But under the Lord's direction, Deborah instructed Barak, a military man of Israel, in a strategy which resulted in the complete defeat of Sisera and his army and hence led to the liberation of God's people.

Barak made Mt. Tabor his army base. General Sisera, disdainful of the poorly armed Israelites, advanced with his army along the River Kishon, toward Mt. Tabor. Then the word of the Lord through Deborah directed Barak to the attack. The slaughter was a great one. Sisera's army was completely defeated and routed and Sisera himself fled from the scene and later was killed by Jael.

The scene of this mighty battle was in the Plains of Esdraelon, the location of the Megiddo of the Old Testament. It was, in fact, the first of the great battles between Israel and Israel's enemies to be fought in this valley. It was then, the first typical battle of Armageddon. From this standpoint it is interesting to note the divine strategy by which Israel's enemies were defeated. It was partly the torrential rains flooding the river to overflowing that defeated Sisera's army. His iron chariots

bogged down in the mud and were thus rendered useless.

This interference of God on behalf of His people is styled the fighting of the stars of heaven. (Judges 5:20) Similarly, in the great Armageddon struggle which marks the end of this age, it is not human might that prevails, yet the disconcerted hosts will ultimately effect the complete disruption of the present order of things; for, finally, "every man's hand shall be against his brother and against his neighbor." (Ezek. 38:21; Zech. 8:10; 14:13) It is the cloudbursts of truth and the rising waters of knowledge which are bringing to pass this great human catastrophe, and the Lord will overrule it for the blessing of all mankind in His own due time.

It was not unjust on God's part to destroy Sisera and his army. Like the remainder of mankind, they will come forth in the resurrection when conditions are ripe for the dispensing of Kingdom blessings. If they accept the provisions of divine love and obey the laws of the Kingdom then in force, they will have the opportunity of living everlastingly in a world order that is free from war and strife.

QUESTIONS:

Why did God use a woman as a judge to deliver Israel?

How did the Lord defeat Sisera and His army?

What typical lesson does this hold for us who are living now?



GIDEON'S FAITHFUL FEW

JULY 30—Judges 7:4-7, 15-21

GOLDEN TEXT: "There is no restraint to the Lord to save by many or by few."—1 Samuel 14:6.

STIMULATING to faith in the memory of all sincere students of the Bible, is the story of Gideon and his faithful three hundred who defeated the hosts of the Midianites and Amalekites who, for some time, had been pillaging the land of Israel. At the time the Lord raised up Gideon as a savior of His people, the Israelites were in a very unhappy situation. Basically their trouble lay in the fact that they had measurably deserted their God and were largely given over to the worship of Baal. Their unfaithfulness to Jehovah, the true God, left them unprotected against their heathen enemies who were powerful enough to enter and plunder their land.

Gideon, preceding the signal victory over the Midianites, had courageously destroyed the altar and grove of Baal. Although this was done at the behest of Jehovah, the Israelites demanded that Gideon be killed for this rash procedure. Gideon's father stepped into the breach and very wisely reminded his fellow Israelites that if Baal was a real God he should be able to plead for and take care of himself. If Baal couldn't protect his altars against Gideon, why should he be considered worthy of worship? The people saw the logic of this argument and ceased to clamour for Gideon's life.

But Gideon had another commission from Jehovah. It was to de-

feat the hosts of the Midianites and Amalekites, and thus free the Israelites from heathen oppression. Gideon was a humble man, but when he was assured that God was back of him, he zealously carried out all the instructions of the Lord, let come what would.

He sent messengers throughout the various tribes of Israel to recruit an army of volunteers for the task in hand. The grave plight of the Israelites is reflected in the fact that thirty thousand responded to Gideon's call. Gideon was not a recognized soldier nor was he a leader of armies. Probably most of the Israelites had never heard of him until the Lord brought him to the front in this national crisis. The fact that under such circumstances thirty thousand volunteered to follow this unknown leader into battle against their enemies, emphasizes the seriousness of the emergency.

But the Lord told Gideon that thirty thousand were far too many, explaining that a victory achieved by such a large number would not be considered by the Israelites as attributable to divine aid. True, as our Golden text reminds us, the Lord could use the larger number or He could use a very few, for He is not restricted in the means or manner of accomplishing His purposes. To defeat the mighty hosts encamped in the Valley of Jezreel by the use of thirty thou-

sand men would have been a miracle, but with an army of this size the Israelites might still have taken the credit to themselves. Now that their altar to Baal had been destroyed and they were compelled to forego the worship of Baal, God wanted them to be reminded that He was able to do things for them that were really worth while.

So Gideon, at the Lord's direction, began a weeding-out process. He told all the volunteers that if any of them were at all fearful of the impending battle they could return home—that he would not hold them under obligation. Twenty thousand of them took advantage of this opportunity. But the Lord explained that there were still too many, and He outlined another test which Gideon applied. It was the water-drinking test. Those who remained alert while they drank, lapping up the water from their hands rather than putting their faces down to the water, were the ones to be chosen. Only three hundred passed this test.

But with the Lord planning the strategy, three hundred brave alert men could accomplish wonders. First the Lord reassured Gideon by sending him secretly into the camp of the enemy. There he overheard the recital of a dream which indicated that the hosts of Midian were nervous and fearful of impending tragedy. This gave Gideon confidence. The attack was made in the darkness. The three hundred were divided into three companies which approached the enemy from different angles. Their main weapons were a torch, an earthen pitcher, and a horn, or

trumpet. Their torches were to be kept concealed within the earthen pitchers until they received a signal from Gideon, then all the pitchers were to be broken allowing the torches to blaze up in the darkness. Simultaneously they were to shout, "The sword of the Lord and of Gideon". The trumpets also were to be blown, which would add to the confusion.

It has been said that in armies of ancient times, only the captains carried torches. If this be true we can well understand the terror and confusion of Gideon's enemies. Three hundred torches blazing up all around them would suggest an army large enough to require that many captains. No wonder the enemy hosts became confused and killed each other.

Gideon's little band constitute an excellent picture of the "little flock" of Christ's followers during this Gospel age. They represent those who are alert and willing, when the opportunity presents itself, to "break" or sacrifice their earthen vessels and let the light shine out. They also are the ones who zealously blow upon the trumpet of truth, proclaiming to all around them the glad tidings of victory for righteousness through the coming Kingdom of Christ.

QUESTIONS:

Why was Israel plagued by the Midianites and Amalekites?

Under the blessing of God, what did Gideon accomplish?

Is the accomplishment of God's purposes contingent upon the numerical strength of His agencies, and how can the lessons from Gideon's triumph be applied for the benefit of the Christian today?



OPENING THE WINDOWS OF HEAVEN

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." MALACHI 3:10.

THE tithing law which God gave to Israel required the setting apart of a tenth of one's income to be used for the support of the tribe of Levi and the priests who ministered to God's typical people in religious matters. This tithing arrangement was not made binding upon the church by Jesus nor by the apostles, hence Christians should consider it merely from the standpoint of its typical lessons to us of this Gospel age. There are, however, some church groups who make a very rigid application of Israel's tithing arrangements to members of their congregations. Many of these members are listening to the Frank and Ernest radio programs and have written to seek further information concerning the application of this law to Christians.

One individual who lives in Texas writes concerning the text at the head of this article. He speaks of the Lord's "storehouse" into which the tithes are to be brought and calls it the "church-house." Then he inquires, "If one should do some good deed with his money outside of the church, would the Lord give him credit for this as though it were given directly to the church?" Thus we have before us not only the question of what constitutes true Christian tithing, but also how and where one's material

assets, whether of money or otherwise, are to be used in the service of the Lord. Even though we conclude that we should do nothing for the Lord independent of His church, we would still be faced with the question of what constitutes the true church, outside of which God will not accept offerings made to Him.

As already noted, nothing is said in the New Testament concerning Christians giving a tenth of their income to the Lord. We must assume, therefore, that whatever lesson Israel's tithing system may have for us, the letter of that law has not been made binding upon the followers of Christ. The rich young ruler who came to Jesus to ask the way of life was not told that he should give a tenth of what he had to the Lord, but rather, that he should sell all of his possessions and give the proceeds to the poor. (Matt. 19: 16-28; Luke 18: 18-30) This teaches clearly that those who take up their cross and follow Jesus are expected to give, not a tenth, but everything they possess to the service of the Master.—Matthew 16: 24-27.

WE GIVE THIS full devotion to the Lord starts with giving our-
OURSELVES selves to Him. Those who recognize the abounding love of God through Christ and properly react thereto, realize that they no longer "should live unto themselves, but unto Him which died for them, and rose again." (2 Cor. 5:15) One who has thus given himself wholly to the Lord, covenanting henceforth to devote his entire life to divine service, has placed himself in a position of sacrifice far in excess of the Jewish tithing system which called for the giving of only a tenth.—Psalm 50: 5.

A Christian who recognizes that he belongs entirely to the Lord, will also realize that all he possesses, and all he earns, also belongs to the Lord. Fundamentally, the Christian life is one that is entirely devoted to God at all times. A good illustration of this is found in Jesus' instructions to His disciples when He first sent them out into the ministry, as recorded in Luke, chapters 9 and 10. (See also Matthew 6: 24-34 and Luke, chapter 12) Theirs was to be such an all-out service that they were told not to take any thought for the morrow, what they should eat, or wear, and were told that as God takes care of ravens and sparrows and lilies. He would also take care of them. In these instructions to His followers Jesus made no exceptions, and granted no deferments. Evidently He wanted His disciples at that time, as well as all who

would be His followers later, to understand that enlistment in His service meant the giving up of all that they were and possessed.

Other Scriptures given for the guidance of the fully consecrated, point out the manner in which our time and strength and means are to be used for the Lord. Through a study of all the Scriptures to guide us, we learn that while we can sacrifice ourselves in the service of the Lord, He is not pleased for us to sacrifice others. Thus, while all that we possess has been given to the Lord and properly belongs to Him, He indicates that He wishes us to use what is necessary of His to care for those who are properly dependent upon us. We are to provide things decent in the sight of all men, for, as the apostle explains, he that "provideth not for his own, . . . hath denied the faith, and is worse than an infidel."—Rom. 12:17; 2 Cor. 8:21; 1 Tim. 5:8.

One of the Scriptural illustrations of a Christian likens him to a steward over his Master's goods. (Matt. 25:14; Luke 19:12, 13) Our goods have been given to the Lord in consecration, but He makes us stewards of them, and it is our responsibility to use our time and strength and means as we sincerely believe the Lord would have us use them. If it requires all, or nearly all, that we have to discharge our obligation toward our dependents, then there is little or none left to be used in more direct ways in the Lord's service. If we have no earthly obligations, or very minor ones, then the Lord will expect us to use our all, or nearly all, as the case may be, directly for Him. The matter of proportions, such as a tenth or a quarter does not enter into the faithful discharge of our stewardship.

SERVING

THE BRETHREN

THE Scriptures show that Christian service is primarily that of laying down our lives for the brethren. (1 John 3:16) True, the apostle writes that we should do good unto all men as we have opportunity, but he stresses that our service should be "especially unto them who are of the household of faith." (Gal. 6:10) It should be noted, however, that the brethren of Christ, the household of faith, for whom we are to lay down our lives, are not described in the Scriptures as Adventist brethren, or Baptist brethren, or Methodist brethren or brethren of any denominational system. The brethren of Christ—His true church—are those who follow faithfully in His footsteps, "the church of the firstborn."—Heb. 12:23.

OPENING THE WINDOWS OF HEAVEN

It seems clear, then, that our means should be used primarily in the service of the church. This does not imply, however, the necessity of putting our money in a denominational collection basket. The thought is, rather, that anything which we do to promulgate the truth of God's Word that others may hear and be blessed by it, is a service for the brethren—a contribution toward the building up of the true church of Christ. It is not our responsibility to decide who are true Christians and who are not. But it is our responsibility to promote the spread of God's truth as it is revealed to us in His Word. When we thus give our all in the service of the brethren, the Lord in His wisdom will know how to utilize our gifts to His glory.

For the Christian to bring all his tithes into the storehouse, as suggested in our text, means that he is to be wholly faithful to God in carrying out every detail of his covenant of sacrifice. The principle set forth in the text applies to Christians as well as it applied to God's typical people. If the Israelites were not faithful in giving a tenth of their income to the Lord, He withheld His blessing proportionately. If we, as Christians, hold back any of the all we have devoted to Him, our spiritual lives will be lean in the blessing of the Lord. If we, today, long for a fulness of the Lord's blessing, we should examine carefully the degree of faithfulness with which we are giving our all to Him. If we want the windows of heaven opened, and to rejoice in the showers of blessing that God is ready to rain down upon us, let us be sure that nothing of time, or strength, or influence, or money, or whatsoever talents we possess, are being held back from Him.

Among consecrated students of the Bible who rejoice in the truth of the Gospel as presented by the Frank and Ernest radio programs, there are local group activities in which one may participate, and feel that in doing so he is rendering a service to his brethren in Christ. In addition to this, there is the general service of the truth, represented particularly in the radio work, which is carried on to the extent that the Lord's people themselves make it possible. We do not feel that the Lord is pleased to have His people solicit money to carry on His work. But in every part of the age, from Jesus' first advent even until now, those who have put themselves, and all they possess, upon the altar of sacrifice, have experienced in rich measure the fulfilment of God's promise contained in our text.



SPEAKERS APPOINTMENTS



H. E. ANDERSON

Paterson, N. J. July 16

W. T. BAKER

Easton, Pa. July 24
Lehigh, Pa. 25
Allentown, Pa. 26
Ithaca, N. Y. 27
Tonawanda, N. Y. 28
Cleveland, Ohio 30
Dayton, Ohio Aug. 1
Chautauqua, Ohio 3-9
Erie, Pa. 10

F. A. BRIGHT

Reading, Pa. July 2
Allentown, Pa. 4
Washington, D. C. (Morning) 16
Baltimore, Md. (Afternoon) 16
Ithaca, N. Y. 23
Chautauqua, Ohio Aug. 3-9

S. C. DE GROOT

Los Angeles, Calif. July 1-4
Fresno, Calif. 6
Stockton, Calif. 7
Redwood City, Calif. 8
Berkeley, Calif. 9
Portland, Ore. 13
Seattle, Wash. 14, 16
Victoria, B. C., Can. 17
Vancouver, B. C., Can. 18
Calgary, Alta., Can. 20
Saskatoon, Sask., Can. 23
Winnipeg, Man., Can. 25
Minneapolis, Minn. 27
Grand Rapids, Mich. 30
Chautauqua, Ohio Aug. 3-9

A. C. FREY

New Haven, Conn. July 9
Paterson, N. J. 30

W. J. HOLLISTER

New Haven, Conn. July 9

P. KOLLIMAN

Detroit, Mich. July 1-4
New Haven, Conn. 9
Tamaqua, Pa. 23
Chautauqua, Ohio Aug. 3-9

R. A. KREBS

Detroit, Mich. July 1-4
Flint, Mich. 5, 6

Saginaw, Mich. 8, 9
Wellston, Mich. 14, 15
Grand Rapids, Mich. 16, 17
Kalamazoo, Mich. 18
Jackson, Mich. 19, 20
Ypsilanti, Mich. 21, 22
Detroit, Mich. (Morning) 23
Windsor, Ont., Can. (Afternoon) 23
Kingsville, Ont., Can. (Evening) 23
Windsor, Ont., Can. 24
Detroit, Mich. 25
Elkhart, Ind. 26
South Bend, Ind. 27
Indianapolis, Ind. 28
Muncie, Ind. 30
Richmond, Ind. 31
Cincinnati, Ohio Aug. 1
Chautauqua, Ohio 3-9

J. Y. MACAULAY

Detroit, Mich. July 1-4
Philadelphia, Pa. 16
Waterbury, Conn. 23
Wilkes Barre, Pa. 26
Hazleton, Pa. 27
Bloomsburg, Pa. 28
Shamokin, Pa. 30
Lebanon, Pa. 31
Chautauqua, Ohio Aug. 3-9

W. S. MARSHALL

Dexter, Me. July 2, 16
Guilford, Me. 9
Orono, Me. 23
Ellsworth, Me. 30

M. C. MITCHELL

Groton, Conn. (Evening) July 15
New London, Conn. (Afternoon) 16

R. E. MITCHELL

Paterson, N. J. July 9

EDWIN PROCTER

Detroit, Mich. July 1-4
Chicago, Ill. 5, 9
Roseland, Ill. 6
Aurora, Ill. 7
South Bend, Ind. 10
Elkhart, Ind. 11
Indianapolis, Ind. 13, 14
Muncie, Ind. 15, 16
Richmond, Ind. 17, 18
Cincinnati, Ohio 20, 21
Nelsonville, Ohio 23, 24

SPEAKERS APPOINTMENTS

Crooksville, Ohio	25
Byesville, Ohio	26
Zanesville, Ohio	27
Newark, Ohio	28
Columbus, Ohio	30
Dayton, Ohio	31
Chautauqua, Ohio	Aug. 3-9

F. W. RICE

Detroit, Mich.	July 1-4
Albany, N. Y.	9

G. R. POLLOCK

Berkeley, Calif.	July 9
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T. G. SMITH

Portland, Me.	July 2
Belgrade, Me.	9
Wilton, Me.	16
Augusta, Me.	23

Auburn, Me.	30
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G. M. WILSON

Detroit, Mich.	July 1-4
Cleveland, Ohio	16
Chautauqua, Ohio	Aug. 3-9

W. N. WOODWORTH

Los Angeles, Calif.	July 1-4
Berkeley, Calif.	9
Cleveland, Ohio	16
Tamaqua, Pa.	23
Chautauqua, Ohio	Aug. 3-9

H. L. YOUNG

Lehigh, Pa.	July 16
Scranton, Pa.	23

C. W. ZAHNOW

Vancouver, B. C., Can.	July 1-3
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CONVENTIONS

VANCOUVER, B. C. CAN., July 1-3
—All sessions at 154 E. 7th Ave. Sec'y.,
Mrs. Henry Burdett, 2591 E. 20th Ave.

DETROIT, MICH., July 1-4—Opens
Saturday evening. Auditorium, down-
town Y. W. C. A., Witherell and Mont-
calm Sts. Baptismal service. Sec'y
Louis Zbik, 8532 Midgarden.

LOS ANGELES, CALIF., July 1-4—
Unitarian Community Centre, 2936 W.
8th St. Sec'y., A. W. Abrahamsen,
2816 W. 83rd St., Inglewood, Calif.

ALLENTOWN, PA., July 4—Home of
Claude R. Weida, Sr., R. F. D. 2.

BERKELEY, CALIF., July 9—In the
Masonic Hall, 2105 Bancroft Way.

SAGINAW, MICH., July 9—Woman's
Club, 311 N. Jefferson St.

ALBANY, N. Y., July 9—Y. M. C. A.,
5 Lodge St.

CLEVELAND, OHIO, July 16—Write
sec'y, Mrs. A. Obenland, 1889 E. 75th St.

CHICAGO, ILL., July 23—Central
Masonic Temple, 910 N. LaSalle St.

ITHACA, N. Y., July 23—205 E. Falls.

TAMAQUA, PA., July 23—In the Odd
Fellows Hall.

DETROIT, MICH., July 30—Macca-
bees Bldg., Woodward Ave. at Putnam.

WITHEE, WIS., August 26, 27.

GENERAL CONVENTION

CHAUTAUQUA, OHIO, August 3-9—
Make reservations early through the
Rental Bureau, Miami Valley Chautau-
qua, Chautauqua, Ohio. Deposits nec-
essary for rooms, cottages, etc. All de-
tails of how to reach Chautauqua, etc.,
will be shown on printed programs,
which will be sent out early. Con-
vention Secretary, E. G. Wylam, 3718
Dickens Avenue West, Chicago, Ill.

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Brooklyn, N. Y., Cincinnati, Ohio;
Minneapolis, Minn.; Saginaw, Mich.;
and Seattle, Wash. Details later.

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dress: Beginning July 2 the Associated
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for general distribution. Order extra
copies you may need. 12 for \$1.00.

ANSWERS

To Test Your Knowledge Questions (See page 32)

1—Joseph was sold for twenty pieces of silver.—Gen. 37:28; 41:41.

2—Ruth and Esther.

3—Ten: Matthew, Mark, Luke, John, Timothy, Titus, Philemon, James, Peter and Jude.

4— -- "sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21:4.

5—Only the first eight words of the commission to Adam and Eve were repeated to Noah. The remainder, which follows, was omitted: "and subdue it: and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth." The right to subdue the earth and to have complete dominion was taken from disobedient man.—Gen. 9:1.

6—Yes: to the Lord Jesus Christ to be accomplished during His Kingdom reign.—1 Cor. 15:25-28.

7—The chief rebel, Satan, meaning "adversary;" his name being changed from Lucifer, meaning "light-bearer."

8—(b) is correct. Water immersion is the symbol of the true baptism into Jesus Christ. There is no mention of water in Romans 6:4-6, where the meaning of baptism is given. There is also the baptism of the Holy Spirit.—Matt. 3:11; Acts 2:4, 16-18, 32, 33.

9—"And ye shall seek Me, and find Me, when ye shall search for Me with all your heart."—Jeremiah 29:13.

10—The Acts of the Apostles—chapter 3, verses 19, 21. Here the Apostle Peter declares that all God's holy prophets, speaking by inspiration, proclaimed that the time will come when the restitution (restoration) of all things will take place. The earth will thus be restored to Edenic beauty and mankind restored again to the mental, moral and physical perfection of our first parents. With God's will done on earth as in heaven the people will rejoice in the Kingdom of God. As indicated by these words of the Apostle, our Lord's return is for the very purpose of accomplishing the restitution of ALL things.

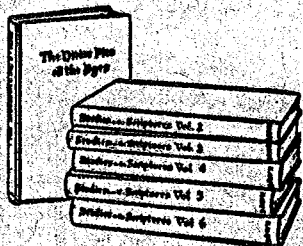


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To Us the Scriptures Clearly Teach

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

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

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

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

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

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