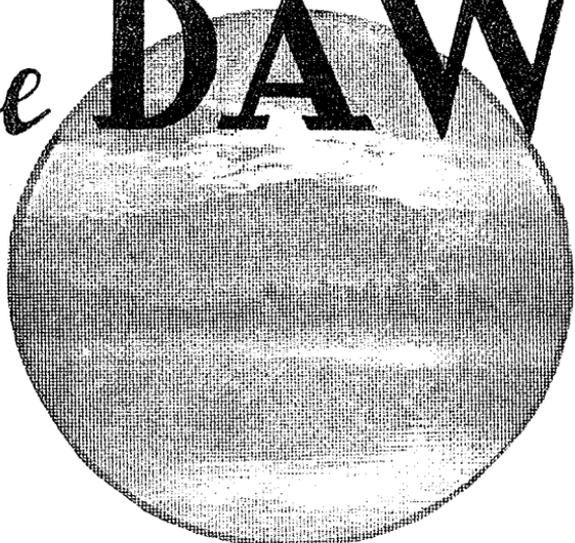


The DAWN



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The Mission of the Church

"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."—"To Us the Scriptures Clearly Teach." (Paragraph 5. See outside back cover.)

ACCORDING to Isaiah 55:11. God's Word accomplishes that for which it is sent forth. The fact that all mankind has not been converted to Christianity despite the fact that the Gospel has been proclaimed for nineteen centuries, is convincing evidence that God has not sent it forth for that purpose. In Matthew 24:14, Jesus declares that the Gospel of the Kingdom would be preached in all the world as a witness, but this does not imply that all mankind would be converted thereby. Quite the reverse is true, for in Revelation 20:4, those who faithfully give this witness are shown as losing their lives as a result.

Jesus witnessed to the Jewish nation, but the nation was not converted. In Acts 15:14, we read that God's purpose in sending the Gospel to the Gentile world was not to convert all the Gentiles, but to "take out of them a people for

His name." The converting of all the Gentiles to whom the Gospel is witnessed in this work of calling out a people for God's name, is the work to be accomplished in the next age, as shown in Acts 15:15, 16 and 17.

The principal purpose, then, of preaching the Gospel at the present time is the call and preparation of the church to reign with Christ in His coming Kingdom.

While the main objective of our every effort to proclaim the Gospel should be that of reaching and building up fellow-members in the church, yet at the same time while serving this very purpose, a witness is given to the world. This giving of a witness is a secondary objective of all Christian activity, but the work of proclaiming the Gospel is fundamental to Christian faithfulness. We sow beside all waters. (Isaiah 32:20.)

(Continued.)

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GOD PREPARES TO TAKE OVER

"The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: He is greatly exalted."—Psalm 47:9.

THE news that Communist Russia had set up a committee of Free Germans for the announced purpose of taking over the governmental affairs of the Reich when Hitlerism collapses and administering them along Communistic lines, came as a surprise to the United Nations. Apparently, no advance information of these plans had reached the council chambers of the powers now united to defeat the Axis, despite the fact that Russia is counted as one of the nations co-operating to this end. No doubt, however, many will feel that Russia had as much right to consider post-war needs from this standpoint as do the other nations fighting the Axis dictators.

All of the larger powers engaged on both sides of the present global war have made, and

are making, similar arrangements to take over the administrative affairs of countries as, and when, they are invaded and conquered. Indications point to the fact that large numbers in the United States are being specially trained for this purpose—trained with the view of understanding the customs of the people over which they will be expected to rule, hence being able to administer their governmental affairs intelligently and efficiently. The announced purpose of the United Nations in this respect is that these prepared-in-advance administrative arrangements are to govern the conquered nations only until such time—that time being decided by the conquerors—as the conquered people are in a position to properly select their own rulers and decide the form of

government under which they desire to live.

From the standpoint of nations making these plans, they seem not only wise, but essential. The widespread devastations wrought by modern warfare, both upon civilian property and life, and the horrible and widespread suffering caused thereby, leave the people helpless and desperate. These conditions breed unrest and chaos, and unless some preparations were made in advance to deal with the situation, the conquerors would have a condition of anarchy on their hands which would largely nullify the results of victory.

And besides, the conquering nations want to make sure in advance what form of government there is to be in the conquered countries. At least, they desire to make sure that during the period when peace is being negotiated they will have the proper kind of representatives with whom to deal. No doubt it is the hope, also, that the administrative officials sent into the conquered countries will so intelligently and ably administer the affairs of the people that they themselves, when given the opportunity, will gladly choose the continuance of that form of government with which they have been made acquainted.

Such is the wisdom of this world as applied to the needs of the human race which has well nigh gone mad after six thousand years of misrule under the spiritual leadership of Satan, the Great Deceiver and arch-enemy of God and man.

We might naturally wonder, in view of all the human failures of the past, whether or not these carefully laid plans to stabilize a world threatened with anarchy will be successful. Many of our leaders, too, are wondering about this, yet are hopeful—for human beings are always hopeful—that in some way, if not in this way, there will be a satisfactory solution to present world problems.

When we tell people that the long-promised Kingdom of God will be the only truly workable and wholly satisfactory solution to the problems created by human sin and selfishness, we are sometimes confronted with the question, "How can the Kingdom of God take hold literally of a broken down and chaotic society of half-starved and dying human creatures and establish order and peace and happiness?" We are told that it is unreasonable to suppose that men will change their habits of thot overnight and agree to conduct their affairs in keeping with the Golden Rule. We are reminded that

Christianity has been preached in the world for nearly nineteen centuries, and yet the only thing that really speaks with authority today is the block-busting bombs dropped from flying fortresses.

There is a measure of truth in all of this. Up to the present time, God has been successfully carrying on His work in the earth by means of what the apostle speaks of as "the foolishness of preaching." (1 Corinthians 1: 21.) He knew in advance, however, what the nations are now learning, namely, that in order to take over the administrative affairs of the world and restore order when finally the selfish misrule of man had completely broken down, it would require a trained-in-advance personnel of sufficient magnitude to actually administer the governmental affairs of all mankind. While until now God has permitted the fallen race to administer its affairs along lines of its own choosing, yet He planned that when the final break-down of human efforts occurred, He would have a government ready to take over, the framework of which would be as He designed and desired it.

During the time when God's special representatives are ruling the nations, a world-wide peace is to be negotiated, not peace between the nations, for God will enforce that, but peace

between God and men. This peace-making period will last for a thousand years. The Scriptures show that meanwhile the nations will be ruled with a rod of iron. That is to say, there will be a divine control over the affairs of men which will not permit of any deviation from the laws of Christ's Kingdom without serious consequences.

Coupled with this iron rule, however, will be a program of education to acquaint the people with the advantages of God's ways of righteousness and love as against their former ways of sin and selfishness. Augmenting this program will be corrective judgments concerning which the prophet says, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

Gradually, during that thousand-year-judgment and iron-rule period, the people will learn to co-operate joyfully in the Lord's arrangements for the betterment of human society, or else will manifest their incorrigibility by failing to enter into the spirit of the Kingdom laws then in force. The primary objective of the future program of education will be that the people learn the advantages of doing all they can for others, rather than endeavoring to obtain all they can for themselves. They will then

learn that the secret of real joy is the devotion of one's life to the well-being and good of others.

Learning this, the people will automatically co-operate with God's rulers in carrying forward the great Kingdom program for the general good of all. At the end, they will discover that their unselfish interest in the other fellow qualifies them for life eternal in a world-wide Paradise—a Paradise in which man will again become king of earth in his own right. To these, the divine invitation will be extended, "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world."—Matthew 25:34.

The Kingdom prepared for man from the foundation of the world is that described in Genesis 1:26, where God says, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." This dominion was lost by man when Adam chose the course of selfishness and sin. Our first parents were summarily sentenced to death, and driven out of their Edenic home, that glorious little bit of living-room prepared for them as a sample of what God intended the whole

earth to be when, in obedience to His command, the human race had filled and subdued it.

Because of this tragedy a long and dark night of sorrow settled down upon humankind. For the vast majority, it has been a darkness seldom penetrated with any ray of hope for a coming day. But the Creator's plans were not frustrated. He not only fore-knew the course that man would take, but made His plans to over-rule this tragic mistake for humanity's good. He who knew the end from the beginning began at once preparing to meet the final emergency resulting from man's utter failure to carry on under the influence of selfishness.

God took a few of the pure-hearted and strong in faith into His confidence thruout the centuries, and, to a greater or less degree, told them of His plan. The patriarch Abraham was one of these, and to him God promised a future blessing of all the nations of the earth. (Genesis 12:1-3.) This promise, constituting a ray of hope for those who believed it, was repeated in varied forms and by the mouth of all God's prophets until the coming of Christ, whom the Apostle Paul identifies as the One thru whom the promised blessings were to come.—Galatians 3:8, 16.

Thru the New Testament writ-

ers, God revealed His purpose of selecting from mankind a few to be associated with Christ in His coming Kingdom. (Galatians 3:27, 29.) This hope of joint-heirship with Christ has inspired many of His followers to lay down their lives in sacrifice, following in His footsteps. By obedience to His commands, and willingness to sacrifice their lives for others, as did Jesus, all true Christians have demonstrated their worthiness to live and reign with Him.

It is Christ's Kingdom which, lasting for a thousand years, is to accomplish a full reconstruction of that which has been broken down thru Satan's misrule of selfishness. "Christ must reign," the apostle tells us, "till He hath put all enemies under His feet," including death, the greatest enemy of all.—1 Corinthians 15:25, 26.

We are told by the apostle that when this Kingdom work is completed, and all things are subdued under Christ, then Christ Himself will be subject to God, who will be "all in all." (1 Corinthians 15:28.) This means that then peace will have been established between God and men, a peace made possible thru the shed blood of the Redeemer, and negotiated during the thousand years of Christ's rule over, and judgment of men. It will

be then that mankind will have the opportunity of choosing—as Adam had the right of choice—whether they will continue to obey the laws of God and live, or disobey and die. In any case, the Kingdom of Christ, having governed the world for a thousand years by kings and servants prepared in advance, will have served its purpose. Humanity will be restored to peace with God and no longer will be a dying race, alienated from the Creator thru wicked works.

But still some may inquire how Christ's Kingdom is to function. Is Christ to return to the earth as a super-man, and will the apostles and other members of His church be raised from the dead and appear among men as human beings to rule over them? No, it will not be that way! Christ gave His flesh for the life of the world, and was raised from the dead on the divine plane, being made the express image of the Creator Himself. (John 6:51; Hebrews 1:3.) Concerning members of the true church who are to reign with Him, the Apostle John says that they are to be made like Christ, and see Him as He is.—1 John 3:2.

Christ and His church, then, will be the spiritual and invisible rulers in God's new order. Satan has been the invisible ruler of

this "present evil world," and the powerful though evil effects of his misrule are all too manifest. (Galatians 1:4.) Christ's spiritual rulership will be even more powerful than Satan's has been, but it will be a rule of righteousness, the wholesome results of which will be to the everlasting blessing of all.

Satan's control over man has been exercised thru human agencies. Christ's Kingdom will operate similarly. These human servants of God, the Bible shows, are to be those who believed His promises and served Him faithfully during the ages preceding Christ's first advent. In the 11th chapter of Hebrews, the apostle gives us a sizeable list embracing many of these, beginning with Abel, but he does not mention them all. Jesus refers to them as "Abraham, Isaac and Jacob, and all the prophets," to whom the people will come during the Kingdom period for instruction and leadership. (Luke 13:28.) In Psalm 45:16 they are identified as the fathers of Israel, and the promise made that, becoming the children of Christ, they will be made "princes in all the earth."

These will, of course, be human beings, but perfect, as Adam was perfect before he fell. Their long training and discipline in the past specially prepared them

for the task in hand. Who, for example, could ask for a better administrator of divine law than Moses? Who could ask for one more wise than Solomon? Who could ask for one more energetic in getting things done than Noah, the builder of the Ark?

Yes, God knew in advance what would be required in order to set up divine control in a world gone mad. He knew it, and prepared for it, and as we today pray, "Thy Kingdom come," we can do so with an intelligent belief, not only that the prayer will be answered, but will be answered effectively, and for the everlasting joy of all mankind. While the heavy hand of divine judgment is now upon crumbling nations, we have the assurance that after they are sufficiently shaken, the desire of all will come.—Haggai 2:7.

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The Christian Life

SPIRITUAL BALANCE

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—2 Timothy 1:7.

NEITHER radicalism nor fanaticism are component elements of true Christian character. It is never necessary to be a fanatic in order to be wholeheartedly devoted to the Lord and His Word of truth. The Apostle Paul said, "This one thing I do" (Philippians 3:13), but this "one thing" included all of the things embraced in the will of God for the Christian. The Christian may, indeed, appear to be "one-sided" as viewed from the worldly standpoint; but not so from God's standpoint, if he gives heed to all that the Lord would have him do and be. Paul was not a radical in the sense of being an extremist along one particular line of Christian endeavor; yet he was uncompromising in his loyalty to God and to the truth.

In our text the apostle reveals that it is the influence of the Holy Spirit of God in the Christian's life that gives him strength to perform the divine will. It is the Spirit of God that creates the desire to sacrifice for others—which is God-like love in action. It is the Spirit of God also that gives the Christian a "sound mind." In the text, the spirit of fear is contrasted with that of power and love and a sound mind. One who is filled with fear, and controlled more or less by it, cannot, at the same time, exercise a balanced judgment.

One of the most essential prerequisites to the exercise of the spirit of a sound mind is, therefore, to slay the monster fear by the exercise of faith and confidence in the promises of God. God assures us thru His Word

that irrespective of how formidable our enemies may be, He will help us to overcome them; no matter how weak we are, His grace will be sufficient; no matter how much we lack wisdom, He will give us liberally of His wisdom. He has promised, in fact, to supply all our needs.

By relying upon these promises,—and not one of them has ever failed—the Christian is able to approach the study of the divine will with full assurance that no matter what may be involved, no contingency can ever arise in the doing of that will which has not been foreseen and provided for by the divine Planner of our lives. This means that we need never hesitate in undertaking any course in life which God indicates to be His will for us. No part of the divine will needs to be omitted or only partially obeyed because of human limitations. Our obedience to all that God requires will certainly result in what our text describes as the spirit of a sound mind.

The spirit of a sound mind—spiritual balance—is obtained thru a study of the Word of God and the application of its precepts in our daily lives. But it is necessary that we “rightly divide the Word of truth,” and yield ourselves fully to its influence. As the apostle indicates, our rightly dividing of the Word of

truth is to be for the sole purpose of showing ourselves “approved unto God.” (2 Timothy 2:15.) This means that the slightest degree of selfishness or of insincerity in our study of the Bible will prevent our understanding it properly. Unwillingness to be doers of the Word, perhaps more than any other one thing, accounts for the hundreds of different ways in which the Bible has been interpreted.

GOD TESTS OUR SINCERITY

God is dealing with the Christian according to his faith and the sincerity of his consecration. For this reason He has permitted His Word to be written in such a way as to make a practical test of our real desire to know and do His will. The shopworn statement that “the Bible is like an old fiddle on which any tune can be played,” is true if, in our study of the sacred Word, we seek merely to find justification for the manner in which we would like to live the Christian life.

Practical application of Christian principles is presented in the Bible in such a way that if we have any degree of self-will, we can find justification for almost any extreme position which may meet the approval of our selfish fancy. An example of how we may misuse the Bible in this way is the manner in which the Apos-

bles Paul and James present the relative importance of faith without works and faith supported by works in the Christian life.

Paul says we are "justified by faith," and in setting forth the importance of faith he cites the example of Abraham. (Romans 4:1-4; Romans 5:1.) Paul also says, "For by grace are ye saved thru faith; and that not of yourselves: it is the gift of God." To emphasize this thought, he adds, "Not of works, lest any man should boast." (Ephesians 2:8, 9.) James, on the other hand, shows that had not Abraham acted on his faith, wherein would be the evidence or proof of his loyalty to God and His will.—James 2:21-24.

Certainly these Scriptures make it plain that salvation is not obtainable upon the basis of our own works, but rather upon the proof, the *demonstration* of our faith. However, this does not justify any misuse or distortion of the Scriptures to substantiate the erroneous that that being inactive in the service of the Lord is included in the divine will; yet, should we be looking for an opportunity to avoid the privilege of sacrifice we could find in these words of Paul a comfortable resting-place on the couch of inactivity. However, if we are to have the spirit of a sound mind, we will need

to take into consideration that while salvation is of faith and grace, yet God expects those who obtain it upon this basis, to show forth His praises by laying down their lives in His service.

ACCEPTABLE AND UNACCEPTABLE SERVICE

On the matter of "works" the Scriptures show that it is possible to be busily engaged working for the Lord and yet not have God's approval. Jesus, telling of some who would come to Him and claim His friendship on the basis of the "many wonderful works" they had done in His name, indicates His answer to be, "I never knew you; depart from Me, ye that work iniquity." (Matthew 7:21-23.) This text should surely have an influence in helping us to maintain spiritual balance, and if we are sincere in our desire to know and to do the divine will, we will not use it as an excuse for not doing anything in God's service.

Unquestionably, it is pleasing to God for a Christian to be actively engaged in the divine service. In fact, the ideal Christian life is one that is wholly and directly spent for God, even as was that of the Master's. However, few are in a position to render such direct and full-time service. The Bible itself circumscribes the energies of the Christian by pointing out the

earthly obligations, especially toward one's family, that must be met before one may properly feel free to devote time and strength in the direct service of God.

The sincere Christian will find no great difficulty in fitting himself in with these various Scriptural requirements, yet if we are not sincere it will be possible to find in them an excuse to shirk the responsibilities of our consecration vow—a vow which calls for the presenting of our bodies "a living sacrifice, holy, acceptable unto God, which is our reasonable service."—Romans 12:1.

The divine commission given to the church most unmistakably implies self-sacrificing activity in proclaiming the glad tidings of the Kingdom. The examples of the apostles in this respect indicate clearly what they understood this commission to mean. Their instructions to the church emphasize and re-emphasize the importance of faithfulness in the Lord's service. But this does not mean that all the Lord requires of a Christian is that he be everlastingly active in a feverish campaign of "great works."

Yes, the Bible says a great deal about working for the Lord; hence if one wishes to believe that he can simply "work" his way into the Kingdom, and ig-

nore all the other important instructions for growth in Christian character, he will be able to justify himself in such a course. In so doing, however, he will not be exercising "the Spirit of a sound mind." Let us then, be on guard against this one-sided viewpoint of the Christian life, and thus avoid being in that class who, in the end of this age, come to Jesus to claim a place in His favor upon the basis of the "wonderful works" which they have performed.

The true balance between faith and works is to realize that our standing of justification before God is based entirely upon our faith in the merit of Christ's shed blood, and that the blessing of atonement is nothing we have merited ourselves, but is the "gift of God." Beyond that, and out of sheer appreciation to God for His bountiful provisions for us, our hearts should spontaneously respond to God's goodness as did Saul of Tarsus, asking, "What wilt Thou have me to do?"—Acts 8:6.

Searching the Scriptures sincerely for an answer to this question, we find definite instructions to the effect that we are to be "ministers of reconciliation"; and that as such we are to be faithful ambassadors of the truth; that we are to "preach the Word; be instant in season, out of season." The Bible, how-

ever, does not suggest that merely by so doing we can *earn* a place in the Kingdom.—2 Corinthians 5: 18; 2 Timothy 4: 2.

Acceptable service is that kind which results because the love of God has so touched our hearts that we simply cannot refrain from showing forth His praises at every opportunity. The evidence of such self-sacrificing love and devotion will ascend as a "sweet incense" to Him. Thus by our works is our faith made manifest, even as James suggests.

NO THOUGHT FOR THE MORROW

Another illustration of how the Lord tests the sincerity of our consecration is the manner in which He deals with us in respect to our earthly needs. The twelfth chapter of Luke records very important instructions to the disciples along this line. Jesus reminded them of the Heavenly Father's care over those who serve Him, using the sparrows and the ravens and the lilies as illustrations of His loving care. He then assured His disciples that they who are worth more than the sparrows can trust God fully with respect to all their material needs.

Then He urged upon them such whole-hearted devotion and service, such singleness of purpose with respect to their spiritual interests, that their

earthly affairs should be relatively ignored and forgotten. He said, "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on."—Luke 12: 22.

This is a very heart-searching command. The English translation does not convey accurately Jesus' evident meaning of taking no *anxious* thought for the material things of life. Manifestly, there are only a few who have ever tried to fully apply the great principle here laid down for the guidance of the Christian life. Some, however, have applied these words too literally, and as a result, have become fanatics, unbalanced Christians, and additionally, public charges.

Surely this is not what Jesus meant, nor did the apostles get this thought from His instructions to them. Later, we find the Apostle Paul giving specific instructions to the church that its members were expected to give some thought to material needs. In Romans 12: 17 we are told to provide things honest in the sight of all men. In 1 Timothy 5: 8 we read, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

If we are to be balanced Christians, we must take these passages, and those of similar im-

port, put them over against Jesus' words in Luke 12, and seek to know and practice the harmony of thought that lies between. Jesus' instructions undoubtedly mean that the consecrated Christian is to regard his whole life as devoted to the service of God. He is to seek first the Kingdom of heaven and its righteousness. He is to do this in full confidence that the Heavenly Father will take care of his earthly interests.

On the other hand, while one can consecrate himself, personally to the Lord, he cannot consecrate his family, in the sense that they must become a part of the sacrifice he is making. Thus the practical carrying out of one's consecration vows must be circumscribed to the extent to which the Scriptures obligate him to those dependent upon his care and support.

But herein is another heart-searching test of our sincerity before God. If our consecration to the Lord was from the heart, we will see to it that our all is really consumed upon the altar of sacrifice, as directly and as effectively as possible in the divine service. But if, since making our consecration, we have to any degree become weary in well-doing and our zeal is proportionately cooled, then we can mis-interpret the instructions to provide things honest

in the sight of all men as justification for sacrificing very little on God's altar. In other words, it is possible to wrongly consider "honest" things as meaning luxurious things, and the command which obligates us to provide for our own, may be erroneously used as justification to lay up treasures for our relatives to quarrel over after we die.

Here again, the Spirit of God operating thru His Word will enable us, if we are thoroly consecrated to Him, to exercise the "spirit of a sound mind." We will recognize that we belong wholly to God, and that we are to be entirely consumed in His service. We will realize, on the other hand, that God would have us use some of our time and some of our strength—as much as is absolutely necessary—to care for those who, by ties of blood or marriage, are properly dependent upon us. But even these necessary obligations, by divine grace, we will discharge as unto the Lord, and to His glory, while redeeming as much of our time and substance as possible to be used directly in the divine cause.

WORK OUT YOUR OWN SALVATION

In Philippians 2:12, 13, the Apostle Paul admonishes us to "work out our own salvation with fear and trembling," assur-

ing us that it is "God which worketh in us both to will and to do of His good pleasure." These are words which unmistakably emphasize that in the final analysis no one can work out our salvation for us; that it is a personal matter between us and the Lord. It means that we are individually responsible to the Lord for the things we believe and the things we do. As individuals, we are to "prove all things," not accepting anything as true simply because it reaches us thru some trusted friend, or leader, no matter how much confidence we may have in that friend or leader.

To work out our own salvation means also that we will have a love for Christian liberty, not permitting ourselves to be bound by earthly sects and creeds which "fetter reason with their rules." In the exercise of true Christian liberty, we will take hold upon the promises of God as individuals and realize that they apply to us, irrespective of the opinions and rulings of men or of man-made organizations. Laying hold upon these divine promises individually, we will rejoice in the Lord no matter what may come or what may go. If we have privileges of service for the truth, we will rejoice; if we are denied them, we can also rejoice in His will.

Our individual union with

God and with Christ, should be so real and so vitally and substantially established upon the basis of personal faith, that even tho our dearest friend, or even the one who first brought us the truth, should fall away, we will continue to stand, energetically working out our own salvation.

While thus exercising our individual privileges as Christians, we are not to ignore the fact that we also have a responsibility toward others; and that the Lord in His wisdom has arranged that many of the blessings which we receive as individuals must come to us thru fellow-Christians. Working out our own salvation then, does not mean that we can be successful Christians while ignoring the association of Christians with which we, as individuals, are a part. In other words, Paul does not mean that we should neglect the assembling of ourselves together "as the manner of some is."—Hebrews 10:25.

God does work in us wonderfully and powerfully, but He doesn't do this independent of our association with others of like precious faith. He doesn't miraculously lift us up from the crowd and deal with us in ways and means of our own choosing. God has His own way of working in us, and if we want to work with Him it is essential that we work in harmony with the way

He has chosen. He works according to His own plan, not according to ours.

In the 4th chapter of Ephesians, we find that God works in His people, not only thru the prophets and the apostles, but also thru various other servants—evangelists, pastors, teachers, etc. This means that in order to properly maintain our own individual standing in Christ, we must co-operate with others whom He may choose to use in the work of the ministry. Surely we cannot be individualists to the extent of ignoring the messages of the prophets and apostles, nor can we safely be independent Christians in the sense of ignoring the help that may come to us thru the elders of the ecclesia, or others whom the Lord may use to encourage His people.

It would be a mistake—an evidence of spiritual unbalance—to follow the line of Christian individualism to the extent of disobeying the Lord's instructions relative to proper order and decorum in the church. Just as it would be wrong for any Christian to lean upon others, either individuals or organizations, so it would be equally wrong, in taking a stand against this false practice, to refuse participation in Scriptural arrangements for local ecclesia co-operation. The Bible declares

that "the fear of man bringeth a snare," and evidently in this matter it is possible to be snared into becoming unbalanced in the application of Christian principles relative to fellowship and co-operation among God's people.—Proverbs 29:25.

THE BONDAGE OF FEAR

Liberty of thought and action within the circumscribed limits of the Bible is one of the most precious heritages of the Christian, but sometimes one becomes "bound" and does not realize the true nature of his condition. One of the worst and most subtle forms of bondage is to be bound by our own fears. If we hold back from the enjoyment of the blessings that can come to us thru association with God's people simply because we are fearful of becoming entangled in an organization, then we are bound or restrained by our fears, even tho we may think we are free and exercising Christian liberty.

In Hebrews 10:24, 25, we are admonished to consider one another, to provoke unto love and to good works, and not to forsake the assembling of ourselves together. God's arrangement for the assembling of His people is one of the ways by which He works in us "to will and to do of His good pleasure." This means that each one of us as an

individual Christian can, and should be, a help to others in the narrow way. This does not give us an excuse for "lording it over" each other, but it does place before us our responsibility to others of the household of faith.

It isn't the eloquent sermon that always proves the greatest blessing. Sometimes a few words of comfort spoken privately, even by a brother or sister who may not possess talents for expression, may prove to be a divine message of consolation to one in need of encouragement, and may be more effective than a hundred eloquent sermons. So, brethren, let us be watchful for every opportunity we can find to lay down our lives for each other as we journey along together in the narrow way.

The "spirit of a sound mind"—or true spiritual balance between individualism and collectivism, or co-operation in the body of Christ—means we should continue to recognize that we have an individual standing with the Lord which we must cherish and safeguard. We should safeguard it even though "a thousand may fall at our side and ten thousand at our right hand." (Psalm 91:7.) As individual Christians, enjoying the blessings of personal relationship and communion with the

Lord, we also will be on the alert to avail ourselves of every possible opportunity to associate with our brethren in Christ as well as to encourage them. We will be on guard against any subtleties of Satan that may creep in among the Lord's people, but we will be ready to accept and to rejoice in the precious messages of truth and encouragement which come from the Lord's brethren, and which, indeed, are predominant among truth people today.

Let us then, dear brethren, in all of these ways, sincerely and humbly seek the Lord's guidance, trusting fully in His ability to overrule for our good every issue of our consecrated lives, if we but whole-heartedly submit to His will and endeavor self-sacrificingly to carry it out in our lives. Let us, above all, seek to avoid interpreting the Scriptures in a way to favor the selfish desires of the flesh. Let us ever remember that as followers in the Master's footsteps, His will for us is to suffer and to die, and that He has promised to give us strength to carry us thru all the way to the end of this pathway of suffering and death.

Absolute honesty with one's self and with the Lord manifested in a fearless interpretation of His Word no matter what the cost may be, and a zealous,

faithful performance of the divine will, is most difficult for any Christian. Only by divine help can this standard be attained and maintained. To keep one's life sincerely devoted to God requires a constant battle against the selfish tendencies of the fallen flesh, which tendencies are augmented by the spirit of selfishness emanating from Satan and from his present dominated world.

The words of David in Psalm 19:12 are appropriate for every consecrated Christian to take

well to heart, "Who can understand his errors? Cleanse Thou me from secret faults." The secret of understanding our errors lies largely in our willingness to have the Lord cleanse us "with the washing of water by the Word." (Eph. 5:26.) We will be glad to have our errors of doctrine revealed and cleansed away by the Word of truth. If this be true, then we may enjoy the spiritual advantages of those to whom the Lord, thru His Word, gives "the spirit of a sound mind."



Morning of Joy

"Weeping may endure for a night, but joy cometh in the morning."—Psalm 30:5.

THE prospect of this prophetic morning of joy stimulates and cheers the Christian in all his tribulations. Were this morning an uncertainty, how dark indeed would be the night! But in this hope there is no uncertainty. God has promised it, and it is as sure to come as He has made certain that the sun rises every morning.

How wonderfully the thot of morning invigorates and braces us thru the dark hours of the night. This is true, whether we think of the coming morning from the standpoint of Christians whose hope it is to shine forth as the sun in the Kingdom of their Father, or from the standpoint of the world in general who will be healed and invigorated by the rising of the Sun of Righteousness.

Its soon coming highlights the encircling gloom of the present dark night of sin. We can afford to weep, for the tears shall soon be wiped away. While all the forces of evil may be against us here, they will be dispelled in the hereafter—hereafter which will last for eternity.

Be Not Hearers Only

“And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.”—Matthew 7:26.

THE hopes built upon the Lord's promises and unaccompanied by works are hopes built upon the sand. This fundamental truth is reiterated over and over again in the Scriptures. The Apostle James taking his cue from these words of the Master, admonishes that we be not hearers of the Word only, but doers also. To be a hearer only, he explains, is to be like a man who looks at himself in the mirror, walks away, and forgets what he looks like.—James 1:22-24.

The purpose of looking in a mirror is to take note of one's appearance with the view of improving it, if possible. We take it, then, that this is an illustration of the manner in which we should be doers of the word; namely, that obeying what we hear should make a change in our lives.

In 2 Corinthians 3:18 we read of beholding as in a mirror, the glory of the Lord, and that God's Spirit is gradually transforming us into that same image. The illustration in this case is different, in that the mirror reflects the glory of God, whereas in the other illustration we look at ourselves.

Both thots are important, and both related to the matter of our being doers of the Word. In the first place, it is important that we get a close-up view of our own imperfections as only God can reveal them to us thru His Word;

and then we are to keep our eyes fixed upon the perfect pattern, the glory of God, as we strive, thru obedience, to be conformed thereto.

If we could remember every text in the Bible and explain its meaning, and be able to discuss intelligently all the finer points of Christian doctrine, and yet were not conforming our thots, words and deeds to the divine will thereby revealed, our lives would be wasted. Knowledge of the truth is essential only because it reveals the will of God to us. If we fail to do that will, our acquiring of the knowledge has been in vain.

Jesus says that one who makes such a tragic mistake could be likened to a foolish man who built his house upon the sands. Naturally a house built upon the sands cannot stand up against the elements and is swept away. We, as Christians, can build our hopes upon a rock foundation simply by obeying the Word as well as learning about it.

“These sayings” of Jesus which it is necessary to obey are all-comprehensive. Many of them are to be found in His Sermon on the Mount. They include the practice of justice, a self-sacrificing love for the brethren, and letting our light shine before men. It requires real effort to obey, but it pays good dividends at the end of the way.

AN ANCHOR TO THE SOUL

"Let us hold fast the profession of our faith without wavering; (for He is faithful that promised)."—Hebrews 10:23.

NEARLY all that God has given us as new creatures is by faith or hope. When we become followers of Jesus and take up our cross to follow Him, a sacrifice is involved, if the step be taken intelligently—along the lines of divine instruction and invitation. No one would voluntarily undertake a sacrifice unless he had a hope or a conviction of some blessing that would result, or of some reward that would come to him as the outcome of that sacrifice. In every proper action there must be a motive or object. The fact that the church has been invited to follow Jesus indicates that there was something in His course which brought the blessing and favor of God—some special reward; and if we will follow Him, we shall share that same blessing and reward—glory, honor and immortality.

So when we take up our cross to walk in our Master's footsteps, it implies that we are inspired with the hope of thus sharing in the glory and honor conferred upon Him. The character of our God assures us that any offer coming to us from Him with rigid conditions attached, must be infinitely worthy of our acceptance; and the "exceeding

great and precious promises" accompanying this offer assure us of His assistance and sustaining power. So by availing ourselves of His strength and of His aid, we shall be able to meet all the conditions and to attain the glorious reward set before us. Hence our faith has a strong and sure foundation upon which to rest; "faith can firmly trust Him, come what may."

INWARD FAITH—OUTWARD CONFESSION

We exercise faith in the heart before we make an outward profession—before we confess the Lord with our mouth. And we have no right to confess Him with our mouth until we have believed "unto righteousness"; for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Romans 10:10) So we have the declaration of the Lord that He will not consider that we have a proper faith or hope unless we confess it. He has declared that if we refuse or fail to confess Him before men, He will account us unworthy to be confessed before the Father and the holy angels. There is, then, no salvation without a confession of the Lord; the two are inseparable.

It is in vain that any entertain a hope of being accepted of the Lord and of winning His final approval who hides His light under a bushel and shrinks from the reproach of the cross. "No cross, no crown," is the Lord's inflexible decision. All who have received the truth in the love of it will be glad to let their light shine to the glory of God and the blessing of others. If the glorious message of the Lord has filled our own hearts and blessed our lives, we shall rejoice to carry the living water to other thirsty souls. If the good seed has found our hearts fruitful soil, it will surely germinate and bring forth fruitage to the glory of our God.

In harmony with the terms of our consecration, we confess to men that we have a faith that reaches beyond the present life, a hope that "entereth into that within the veil," whither Christ, our Forerunner, has entered for us. We confess our hope that we shall have a part in His resurrection; that "we shall be changed in a moment, in the twinkling of an eye," and like Him be spirit beings, see Him as He is and share His glory on the divine plane. We confess that we hope with Him to be instruments in the Father's hands, bringing life and joy and blessing to all the world of mankind, the living and the dead;

that we hope to uplift them from death, to raise them from all the sin and blight and sorrow and tears that have oppressed them for these six thousand years. Truly ours is a wonderful hope! Who would not rejoice to tell it!

If, then, we have this faith, this hope, and are properly confessing it before men, let us "hold fast." Tests of our loyalty will continually come. The flesh will be inclined to rebel strongly at times. The questions will present themselves: Are you willing to confess Christ? Are you ashamed to own His name before the world, or do you esteem this your chiefest honor? There will be temptations to become discouraged. Our weaknesses will rise up before us, and the adversary will take advantage of these circumstances to further dishearten us. And not only will there come these temptations along the line of our faith and hope, but there will come certain reproaches and persecutions, permitted for the purpose of proving our loyalty. Ours is a marvelous calling, and only heroic souls are wanted to fill the places in this elect class—only those who have the spirit of the Master.

DANGER OF WITHHOLDING THE LIGHT

If any are disloyal or weak, for the Lord and the truth, for and fail to take a firm stand

fear that they will be disesteemed amongst their fellowmen, or for any other reason, it will prove that they are not worthy to share with Christ the glories of His throne as members of His body. All who hope to be of this number have professed His name; and they must be steadfast, must hold fast their confidence and the profession of their faith even unto the end.

The flesh needs to be dealt with rigorously, and be brought into subjection and held there. According to the inclinations of the flesh, the Lord's children would wish to refrain from what would bring contumely and adverse criticism. The flesh would prefer to keep quiet, where the speaking forth of the truth might bring reproach or persecution or ostracism. But the new creature would feel "a burning fire shut up in his bones" if he were to withhold the message of truth when a suitable opportunity was granted, and he would find that he must be faithful and let his light shine. Otherwise, the light would grow feeble and would finally die out altogether, and he would be in utter darkness. And "if the light that is in thee become darkness, how great is that darkness!"

Let us not grieve the Holy Spirit of God which is within us. The Lord gives us a solid basis for our hope, for our faith. It

is a hope which He has Himself inspired. (Hebrews 10:23.) It is as yet a promise only; it is all of faith. We have now but the begetting of the Holy Spirit to this new nature, and the sealing of the same Spirit, "the earnest of our inheritance." (Ephesians 1:13, 14.) But we have learned to know our God and to trust His faithful Word. We have proven His gracious promises in many a time of stress and danger, and we know that He will not fail us. And "he that hath this hope in him purifieth himself, even as He is pure."

OUR ANCHOR SURE AND STEADFAST

If we were to let go this hope, this anchor to our souls, we should be adrift upon a shoreless sea, whose mighty billows would sweep us down to eternal death. A great time of trouble is now about to break upon the whole world, and any of the Lord's people whose faith and hope are not firmly anchored to the Rock of Ages, any who are fearful to trust His promises, will be overwhelmed in the storm. Shall this be our experience?

"The time of trouble nears,
'it hasteth greatly,'

E'en now its ripples span the
world-wide sea;

Oh, when its waves are swoll'n
to mountains stately,

Will the resistless billows
sweep o'er me?"

Some of the Lord's real children will have their part in this great trouble-time; yet none who are faithful, who are obedient, will suffer thus. These will be kept in perfect safety to the end of their course, and will, we believe, be gathered "within the veil" before the great storm breaks in its fury. Because of our faith in the Master, because of our strong confidence in Him, our knowledge that He has been an overcomer, and that the Father has rewarded Him and that He is now our Advocate, our great High Priest, who "ever liveth to make intercession for us," therefore our hearts have good courage. We know that He will shortly "stand up" in power and great authority to establish His Kingdom and to exalt all His faithful to reign with Him in that Kingdom; therefore our hope is firm; it is indeed an anchor to our souls. We are "strong in the Lord, and in the power of His might."—Ephesians 6:10.

We shall never lose our courage if we keep our eyes continually fixed on Him, and our hand closely clasped in His. God's eternal promises are the foundation upon which all that we hope, either of character, or of coming glory is built. And what a

strong foundation! Let us be faithful to Him who hath called us. Let us hold the glorious truth not only in the letter, but also in the spirit. Let us hold it in the love of it, because it is the truth as well as because of its matchless beauty and grandeur.

Let us ever remember the importance of patient endurance, constancy, that we may develop the fruits of the Holy Spirit, that we may take joyfully every trial, every persecution, every difficulty, which our God in His infinite wisdom and love may permit to come upon us for our testing and the ripening of that character which is of paramount importance, and without which we can never hope to see our Father's face, nor partake of the glory to which we have been called with Christ. Let us indeed "hold fast the profession of our faith without wavering; for He is faithful who hath promised." Let us "hold fast the confidence and the rejoicing of the hope, firm unto the end." Yea, "we desire that every one of you do show the same diligence to the full assurance of hope" unto death.—Hebrews 3:6; 10:23; 6:11.

—Reprints, page 5497.



A friend is one who knows all our faults and keeps them to himself.

Justice the Foundation

"To do justice and judgment is more acceptable to the Lord than sacrifice."—Proverbs 21:3.

THE quality of justice is that of equity, rectitude, balance. It is defined by Jesus as doing unto others what we would that others should do unto us. This is a wonderful rule of life, one which, if practiced universally, would end all wars and be the foundation upon which all the peoples of the earth could learn to love each other. When Christ's Kingdom is established, justice will be laid down as a measuring line for all human behavior and all mankind will be required to govern their lives in harmony therewith.

Meanwhile, Christians, who are endeavoring to become Godlike, should make sure that the character structure they are building rests securely on the foundation of justice. The foundation of God's throne is justice, so if we are to develop Godlikeness in that, word and deed, it is essential that we give earnest heed to the application of just principles in all our dealings with others.

God's justice operated in connection with the sentencing of man to death. Had justice alone manifested itself toward the fallen race no escape from death would have been provided. But God loved the race, and His love provided a Redeemer, and thru this Redeemer He could continue to be just, yet be the justifier of all who accept of His grace thru Christ. In this we are furnished with a wonderful example of both justice and love. Justice provides that to which one

is properly entitled, while love goes beyond this, making sacrifices in order that others may thereby be enriched.

The old proverb that a man should be just before he is generous, expresses the proper that. We might make sacrifices with a view of spreading the Gospel for the blessing of others, yet not be practicing the simple rule of justice in our daily dealings with the brethren and the world. We might spend time and money for the blessing of those outside of our own families, yet neglect those justly dependent upon us. Sacrifice under these circumstances would not be acceptable to the Lord.

The Prophet Micah raises an important question along this line, saying, "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"—Micah 6:6, 7.

The prophet is here giving us an exaggerated illustration of how we might attempt to serve the Lord. No one, of course, could actually bring "ten thousand rivers of oil" to the Lord, but it is possible to make the mistake of supposing that by "great and wonderful works" we can obtain di-

vine favor and approval. God is pleased with zeal that prompts the making of sacrifices in His service, but He wants us to know that there is something which must come ahead of sacrifice, and that is the practice of simple justice.

The prophet continues, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8.) Yes, justice must come first in any service that is acceptable to God. As Christians we may feel that long ago we had attained to the standard of justice, but let us not be too sure. It isn't a matter of once attaining the standard, and then giving no further heed thereto. It is a matter rather for daily consideration. If, in all our dealings with our fellowmen, we take note of whether or not they are in keeping with the principle of justice, we may be surprised to find that, at times, we are lax along this line. It is important, therefore, to make daily check-ups, keeping our eyes fixed upon the perfect standard—our Lord Jesus.

But let us not think that the practice of justice alone is the end of what God is looking for in us as Christians. As the prophet says, we are also to "love mercy." The word "mercy" in this passage is a

translation of a Hebrew word meaning lovingkindness, or the doing of good. We should love to do good, to manifest lovingkindness. This is a further step in Godlikeness. God delights in exercising lovingkindness toward the fallen race, as is evidenced by the gift of His Son to be man's Redeemer.—Jeremiah 9:23.

And finally, according to the prophet, we are to "walk humbly with our God." This is just another way of saying that we are to be obedient to God. When King Saul disobeyed God by keeping for sacrifice the animals which God had ordered destroyed, Samuel rebuked him, explaining that "to obey is better than sacrifice, and to hearken than the fat of rams."—1 Samuel 15:23.

God wants us to be just, and He wants us to lay down our lives sacrificially in His service, but He wants us to do this in His way, not our own way. Walking humbly with Him calls for a sincere study of His Word, and an attentive watching of His providences in our lives that we may be able to discern the divine will, and, discerning it, zealously to perform it until we have finished our course in death and hear the "well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord.—Matthew 25:21.



Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy.—Micah 7:18.

WARNINGS FROM THE PAST

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."—Jude 11.

THE Apostle Jude is here calling our attention to three Old Testament characters whose course in life was wicked. By considering what they did that was wrong, we can learn lessons that will help us to avoid displeasing our Heavenly Father.

Cain murdered his brother, Abel. In Hebrews 11:4, we read: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Abel evidently meditated on the promise made by God that the seed of the woman would bruise the serpent's head. God also provided coats of skins for Adam and Eve, which indicated that somehow or other God would arrange a way of reconciliation.

To show God that he desired to get back into harmony with Him and righteousness, Abel offered a sacrifice consisting of the firstlings of the flock. His choice of the animals instead of the fruit of the ground indicated his faith that God would provide a Redeemer. From the standpoint of his heart's desires, he

was, in God's estimation, "righteous." God testified of the acceptance of Abel's gift, probably by fire coming down from heaven and consuming the sacrifice, so that there was no doubt about it in the minds of both Abel and Cain.

On the other hand, Cain evidently had not given very much thought to the matter of which sacrifice would be pleasing to God. He may have thought that he would be the seed to bruise the serpent's head and was, therefore, quite disappointed to see that Abel was preferred. A careful reading of Genesis 4:3-9, shows that Cain had not committed sin by offering fruits or vegetables as a sacrifice. But when he saw that Abel's sacrifice was acceptable and his was not, then he should have offered a sacrifice like Abel's. Instead, he allowed jealousy and anger to burn unchecked in his heart. The account reads:

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But

unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?"

Cain not only committed the sin of hating and murdering his brother, but in his reply to God, he added lying and insolence. Prof. James Moffatt translates verse seven as follows: ". . . If you are sullen, sin is lying in wait for you, eager to be at you, but you ought to master it." The sin of hatred and anger is likened here to a devouring beast lying at the door of Cain's heart. Instead of driving it away, he permitted this devouring sin to enter his heart.

The Apostle John very vividly draws the lesson for us, in 1 John 3:12, 15: "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his

brother's righteous. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." O, how careful we should be to see that there is no hatred in our hearts for the brethren. It is not enough that we love merely some of the brethren dearly. Loving some of the brethren does not give us the privilege of hating others.

THE SIN OF BALAAM

Let us now consider Balaam, who is referred to in Jude 11. His sin was that of greedily seeking temporal reward. The Apostle Peter also holds up Balaam as an illustration of those who are unfaithful to their covenant with God, saying that they "have forsaken the right way, and are gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet."—2 Peter 2:15, 16.

Balaam was more interested in what he would get as a reward for delivering a message than in what the message contained. He was willing to permit error to be mixed with the truth, if he could only gain by it. Every Christian should be on guard along this line. We should never be willing to teach

falsehoods or co-operate with others who teach errors. The world is still in darkness, and the darkness hateth the light. Let us not mix darkness with light, in order to receive the honor and support of the world as a reward.

If we were to analyze Balaam's motives, we would find them partly good and partly bad. If he could have gained the money and honor for himself without sacrificing the truth, he would have gladly avoided the error. It is a picture of willingness to sacrifice a measure of truth, in order to gain some selfish, temporal advantage.

Numbers 22:19 gives us a glimpse of how Balaam hoped to get the Lord to change His mind regarding cursing Israel, so that he could get his reward: "Now, therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more." But in verse 32, we read of God's disapproval of his course: "And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before Me."

Can one have the spirit which may cause him to "run greedily after the error of Balaam for reward," if he is not a promi-

nent teacher? Yes, every Christian is commissioned to be a minister of the Gospel, hence he should be on guard along this line. One could be guilty of this sin by supporting teachers of false doctrine.

GAINSAYING OF KORAH

Let us now consider what Jude calls the gainsaying of Core, or Korah. Korah was a servant of the Lord and yet, notwithstanding, he was displeasing to Him. Mixed with all his zeal for holiness, were certain evil traits. One fault was his boasting of holiness, which certainly is not a sign of holiness. Then again, there were his envy and strife against Moses who was God's appointed leader and one possessed of ample ability for such leadership. Korah wanted to carry on God's work, but he ambitiously desired to be in charge of that work. He lacked faith in God's selection and direction of those whom He had placed in charge of His work.

The word gainsaying means to talk back, contradict, to refuse to co-operate with, to pull the other way, to obstruct. Jude, in the text we are considering, is using this gainsaying of Korah as a picture of the stubbornness of some of this Gospel age, who envy the positions of those whom the Lord has set in the body as

it pleaseth Him. (1 Cor. 12:18.) One of the first lessons Paul gives the fully consecrated is that they do not think of themselves more highly than they ought to think.—Romans 12:1-10.

Reading Numbers 16:2, 3, we see that there were two hundred and fifty princes associated with Korah in his rebellion. Because there were so many prominent ones in the movement, they felt justified in their stand. But the number of prominent leaders alone does not of itself prove that a cause is right. How many during this Gospel age have tripped on that stumbling stone!

Numbers 16:2, 3, 8, 9, reads: "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" . . . And Moses said unto Korah, Hear, I pray you, ye sons of Levi: Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of

the Lord, and to stand before the congregation to minister unto them? And He hath brought thee near to Him and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?"

It is interesting to note that the leaders in this revolt were members of the tribe of Levi. As Moses pointed out, they should have been pleased with the opportunities of service they already had, instead of thinking that they were abused because Moses did not step aside and ask Korah to take his place, and then pass out positions of prominence to his associates. They shut their eyes to God's part in placing the leaders and that it was an honor to be used of the Lord to any degree and in any position.

The Lord showed His disapproval of the rebellion as recorded in verses 32 and 35: "And the earth opened her mouth, and swallowed them up. . . . They . . . went down alive into the pit. . . . And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense."

Many in Israel blamed Moses for this punishment on Korah and the two hundred and fifty princes. Let us be careful that we do not blame those who are loyally promoting the truth, if the Lord sees fit to curtail the

service of those who are not thus employed. Moses was not "sectarian" because he insisted on doing things the way the Lord wanted them done. Note verses 41 and 49 where the Lord showed His disapproval of those who support such gainsayers: "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord. . . . Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah."

How can we avoid the gain-saying spirit? First, by nipping in the bud any tendency in that direction. These partly wilful sins are referred to in Psalm 19:13, 14, as **presumptuous sins**, which lead to the great transgression. This great transgression is the second-death-sin of those who wilfully follow in the way of Cain, Balaam, and Korah. David says, "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer."

There is a danger that, to some extent, we may do things

which in the beginning, at least, we recognized to be wrong. Paul speaks of the possibility of having our "conscience seared with a hot iron." (1 Tim. 4:2.) Let us keep our conscience both educated and tender. Let us watch that we do not, even in the little things, talk back to God, but as joyful, willing sacrificers submit our wills fully to His will and thus avoid any presumptuous sins.

"I want a principle within,
Of jealous godly fear;
A sensibility of sin,
A pain to feel it near;
I want the first approach to feel
Of pride or fond desire;
To catch the wandering of my will,
And quench the kindling fire.

* * *

Quick as the apple of an eye,
O God, my conscience make;
Awake my soul when sin is nigh,
And keep it still awake."

A good rule to follow in avoiding the gainsaying spirit is to keep conforming our thoughts and words and doings to the instructions of God's Word, as furnished by the Apostle in Romans 12:2, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

We recall the illustration of a watch representing our mortal body. The old main-spring is

the will of the flesh, which we have set aside. The new main-spring represents the new creature, the new will begotten of the Holy Spirit and consecrated to the Lord. But having a new main-spring is not enough. We must daily set our watch to the accurate clock of God's Word, so that our conscience becomes more and more educated in knowing what is God's will and then, in endeavoring to do His will, to make use of His grace to help in overcoming.

Instead of complaining that we have so few opportunities of service, let us look all about us to find ways and means to encourage the brethren and to witness for the truth. "Count your many blessings." Think on the love that God has bestowed upon you—first, in making

known to you the way of life and immortality, and then, in the abundance of His favors and blessings in the narrow way and the abundance of peace and joy and rest in the Lord.

"Every day, every hour,
Let me feel Thy cleansing
power;
May Thy tender love to me,
Bind me closer, closer, Lord,
to Thee."

As we think of Cain with his hate for his brother, of Balaam with his greed, and of Korah with his gainsaying, let us turn to the Lord and ask Him to fill us with His Spirit, so that we may have a warm love for the brethren, an unselfish zeal for God's name, and a "meek and quiet spirit" which always delights to do God's will.

—CONTRIBUTED

THE TEN TRIBES

THE fact that the ten tribes strayed away from the two is not to their credit. It is an evidence that they were disposed to reject God's promises; it is a sign of unbelief; for they well knew that God had predicted that the Savior, the King, was to come out of **Judah**. The tribe of Benjamin was the only tribe, aside from Judah, which, at the time of the revolt, manifested faith in God's promises. But at the time of the return from the Babylonian captivity, though those who showed their continued faith in God, by returning to the land of Canaan, were mostly of the tribes of Judah and Benjamin, yet all who came back were not of these two tribes. Among them were some from the various tribes, who loved the Lord and sought Him with repentance, still relying upon His promises.

Those from whom the favor was taken for the rejection of the Lord are the ones to whom the favor is to return now. At that time, and ever since, Israel has been represented by "the Jew."—Romans 2:9, 10.

Beauty for Ashes, Joy for Mourning

"The Spirit of the Lord God is upon me; because He hath anointed me . . . to comfort all that mourn, . . . to give them beauty for ashes, the oil of joy for mourning."—Isaiah 61:1-3.

NO ONE can have the Spirit of the Lord and be interested only in self. The Holy Spirit not only gives authority to proclaim the truth, but also the inspiration to do so. We have in Jesus a good example of this. He read a part of this passage in the synagogue at Nazareth and explained that it applied to Him and the ministry He was conducting. (Luke 4:16-21.) Jesus was anointed to proclaim the good tidings, and was faithful to His commission. Even while dying upon the cross He used His fast-ebbing strength to speak a word of comfort to one of the thieves who was dying with Him. Let us never get the idea that the time is so short that we should be interested only in ourselves.

Jesus quoted only a part of this passage as applying to Himself, ending with the expression in the second verse concerning the "acceptable year of the Lord."

It has been the privilege of the entire church—as members of the Christ body—to proclaim the "acceptable year of the Lord"—that is, that this Gospel age is the period during which the sacrifices of the Christ, Head and body, are acceptable to God—"now is the accepted time." (2 Corinthians 6:2.) But the "day" of vengeance is only at the end of the acceptable year, the ac-

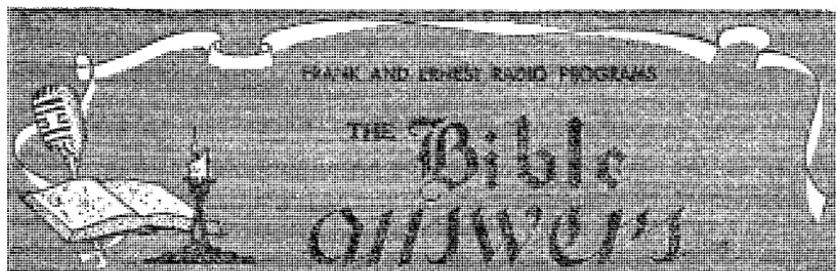
ceptable time, hence only the consecrated living at the very end of the age have the privilege of announcing the truths concerning it.

Proclaiming the day of vengeance is not pronouncing vengeance—it is merely explaining the meaning of the distress that comes upon the people at the end of the age. That explanation should always include the fact that it is a preparation for Messiah's Kingdom. When we tell of that glorious coming Kingdom, the message will be one of comfort to those who are now mourning because of the heavy hand of trouble that is upon the world.

The effect of this comfort as it is received by the meek, will be to give them "beauty for ashes." The word beauty in this passage is the translation of a Hebrew word meaning a fancy head-dress, or embellishment (Revised Version, "a garland") emblematic of joy. It is contrasted with the ancient custom of covering the head with ashes as a symbol of one's great sorrow.

The "oil of joy" is also a symbol of contentment and rejoicing. What a privilege is ours today to give the meek of the earth a real cause for rejoicing by telling them that the Kingdom of Christ is at the door, that all tears will soon be wiped away and that sickness and death will be no more!





THE MILLENNIUM

QUESTION: From the Scriptural standpoint, what is the Millennium?

ANSWER: The word Millennium simply means a period of a thousand years. While this particular word is not used in the Scriptures, the Bible does teach very clearly that there is to be a thousand years during which Christ will be the actual ruler of all nations. The Bible makes it clear, also, that the church of Christ, the individuals of which have been chosen from among all nations during the present age, are to reign with Him during that thousand years. By general consent of students of the Bible the word Millennium is applied to this thousand-year-reign of Christ.

A wonderful promise concerning the Millennium is recorded in the twentieth chapter of Revelation. Verse two reads: "And He laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years." This is pictorial language and by it God is telling us that during the thousand-year-reign of Christ, Satan is to be prevented from interfering with the accomplishment

of the divine purposes. This, in itself, will make a great change in world affairs. Satan has been the master mind back of most of the selfish and aggressive schemes of earth. When he is bound, and Christ and His church become the spiritual rulers of the people, love will take the place of selfishness as the motive in human affairs.

Verse four of the chapter reads, "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

A throne is used in the Bible to symbolize governmental authority. Inasmuch as the complete Christ is made up of Jesus, the Head, and the true church, His body, there will be many in the kingly rule of the Millennial age, hence the term "thrones" is appropriately used in the plural. From another standpoint, however, there will be only

one throne, and Jesus will be the King of kings over the whole earth.—Revelation 17:14; 19:16.

The statement that judgment was given unto the church denotes that those who reign with Jesus also will share in the work of judging the people during that thousand-year period—the world's judgment day. Jesus makes an interesting reference to this same thing in Matt. 19:28, where He declares that those who have followed Him in this age, shall, in the time of regeneration, sit upon twelve thrones. This also mentions "thrones" in the plural and indicates that those who occupy them are to be judges as well as rulers.

Regeneration means restoration to life. Father Adam was the original generator of the race, but it was brought forth in a dying condition. Jesus is to be the new Father of the race, hence, will regenerate it during the thousand years of His reign. This same work of restoration is spoken of by the Apostle Peter as that of restitution.—Acts 3:19-23.

The terms, "regeneration," "resurrection," and "restitution," give us a complete picture of what the Kingdom reign will do for all who accept the provisions made for them in the divine plan. Summarized, they mean the restoration of the earthly paradise, and the rehabilitation of the human race to live in it forever.

Many in reading the promises of God concerning the Millennium have wondered if the earth will not, eventually, become over-populated. The commission given to our first parents concerning the

BROADCAST

(SUNDAYS UNLESS OTHERWISE NOTED)

EASTERN TIME

Akron, Ohio	WADC	1350 k.	8:15 a.m.
Baltimore, Md.	WFBR	1300 k.	9:15 a.m.
Bay City, Mich.	WBCM	1440 k.	10:15 a.m.
Binghamton, N. Y.	WBNF	1290 k.	10:00 a.m.
Boston, Mass.	WMEX	1510 k.	2:00 p.m.
Cincinnati, Ohio	WCPO	1230 k.	10:15 a.m.
Columbus, Ohio	WHK	640 k.	9:30 a.m.
Dayton, Ohio	WHIO	1290 k.	12:30 p.m.
Detroit—Windsor	CKLW	800 k.	3:45 p.m.
Elizabeth City, N. C.	WCNC	1400 k.	6:15 p.m.
High Point, N. C.	WMFR	1230 k.	9:45 a.m.
Jacksonville, Fla.	WPDQ	1270 k.	9:00 a.m.
Kirkland Lake, Ont.	CJKL	560 k.	5:15 p.m.
Muskegon, Mich.	WMKZ	1490 k.	8:00 a.m.
New York, N. Y.	WMCA	570 k.	9:30 a.m.
Orlando, Fla.	WLOF	1230 k.	3:00 p.m.
Philadelphia, Pa.	WIP	610 k.	9:30 a.m.
Pittsburgh, Pa.	WWSW	1490 k.	9:45 a.m.
Pittsburgh, Pa. W-47-P (Freq.Mod.)			9:45 a.m.
Portland, Me.	WGAN	560 k.	9:45 a.m.
St. Albans, Vt.	WWSR	1420 k.	12:45 p.m.
Toronto, Ont.	CKCL	580 k.	9:30 a.m.

CENTRAL TIME

Chicago, Ill.	WAIT	820 k.	6:30 p.m.
Clinton, Iowa	KROS	1340 k.	9:45 a.m.
Dallas, Texas	KSKY	660 k.	9:30 a.m.
Fergus Falls, Minn.	KGDE	1230 k.	8:15 a.m.
Grand Rapids, Michigan (Mondays)	WLAV	1340 k.	9:30 p.m.
Indianapolis, Ind.	WIBC	1070 k.	9:30 a.m.
Jackson, Tenn.	WTJS	1390 k.	9:45 a.m.
Knoxville, Tenn.	WBIR	1240 k.	9:00 a.m.
Louisville, Ky.	WGRC	1370 k.	8:45 a.m.
Medford, Wis. (Wed.)	WIGM	1500 k.	9:45 a.m.
Minneapolis, Minn.	WTCN	1280 k.	9:15 a.m.
St. Louis, Mo.	KXOK	630 k.	10:00 a.m.
San Antonio, Tex.	KMAC	1240 k.	8:45 a.m.
Wausau, Wis. (Sat.)	WSAU	1400 k.	2:30 p.m.
Wichita, Kans.	KFBI	1070 k.	11:00 a.m.
Wichita, Kans. (Mon.)	KFBI	1070 k.	5:15 a.m.
Wichita Falls, Tex.	KWFT	620 k.	9:15 a.m.
Winnipeg, Man.	CJRC	630 k.	10:30 a.m.

SUBJECTS FOR THE M

OCT. 3—THE WITCH OF ENDOR

OCT. 17—GOD'S REMEDY

OCT. 31—JEHOVAH, CRE

SCHEDULE

MOUNTAIN TIME

Edmonton, Alta.	CFRN	1260 k.	9:00 a.m.
Grande Prairie, Alta.	CFGP	1340 k.	10:15 a.m.
Kalispell, Mont.	KGEZ	1460 k.	4:45 p.m.
Nampa, Idaho	KFXD	1230 k.	4:00 p.m.
Phoenix, Ariz.	KTAR	620 k.	8:15 a.m.
Safford, Ariz.	KGLU	1450 k.	8:15 a.m.
Saskatoon, Sask.	KFCQ	600 k.	10:45 a.m.
Scottsbluff, Nebr.	KGKY	1490 k.	10:30 a.m.
Tucson, Ariz.	KVOA	1290 k.	8:15 a.m.
Yuma, Ariz.	KYUM	1240 k.	8:15 a.m.

PACIFIC TIME

Berkeley, Calif.	KRE	1400 k.	9:05 a.m.
Fresno, Calif.	KMJ	580 k.	10:00 a.m.
Kelowna, B.C.	CKOV	630 k.	8:45 a.m.
Los Angeles, Calif.	KMPC	710 k.	9:15 a.m.
Riverside, Calif.	KPRO	1440 k.	9:45 a.m.
San Diego, Calif.	KFMB	1450 k.	10:15 a.m.
Seattle, Wash.	KJR	1000 k.	8:45 a.m.
Spokane, Wash. (Sat.)	KGA	1510 k.	4:15 p.m.
The Dalles, Ore.	KODL	1230 k.	9:15 a.m.
Vancouver, B. C.	CKWX	980 k.	2:45 p.m.
Vancouver, Wash.	KVAN	910 k.	9:15 a.m.
Wenatchee, Wash.	KPQ	560 k.	10:30 a.m.

ATLANTIC TIME

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

POLISH RADIO PROGRAMS

Baltimore, Md.	WCBM	214½ k.	8:45 a.m.
Boston, Mass.	WORL	950 k.	10:30 a.m.
Chicago, Ill.	WGES	1390 k.	8:45 a.m.
Chicago, Ill. (Wed.)	WGES	1390 k.	6:45 p.m.
Detroit, Mich.	WJBK	1490 k.	3:45 p.m.
Jersey City, N. J.	WHOM	1480 k.	4:30 p.m.
Muskegon, Mich.	WKBZ	1500 k.	10:45 a.m.
Niagara Falls, N. Y.	WHLD	1290 k.	8:45 a.m.
Racine, Wis.	WRJN	1400 k.	2:30 p.m.
Springfield, Mass.	WSPR	1270 k.	8:30 a.m.

AUSTRALIAN BROADCASTS

Geelong, Victoria	3GL	222 meters	9:00 p.m.
Swan Hill, Vict.	3SH	226 meters	9:00 p.m.

E MONTH OF OCTOBER

OCT. 10—A KINGDOM VISION

OCT. 24—FREEDOM FROM FEAR

CREATOR AND FATHER

propagation of the race, was that they should multiply and fill the earth. (Genesis 1:28.) Nothing is said about filling other planets in addition to the earth. And then Jesus explains that, in the resurrection, there will be no marriage relationships. (Matthew 22:30.) Putting these two thots together, we gather that when a sufficient number of human beings has been born to comfortably fill the earth, including, of course, all those who have died and who will be restored to life, divine providence will interfere with and make an end of any further increase.

Without due consideration, it might naturally be supposed that more people have been born than could possibly find room to live on this earth. But, if we accept the teachings of the Bible concerning the exact length of time man has lived upon the earth, namely, a little more than six thousand years, and figure the number of people who actually have been born during all that time, we find that there will be ample room, not only for this vast number to live upon the earth, but to enjoy an abundance of all the good things which the earth is capable of providing.

For example, the present worldwide death rate is approximately one hundred thousand every twenty-four hours. If we multiply that number by three hundred and sixty-five, the number of days in the year, and then again by six thousand, the number of years since creation, and add the present population of the earth, we find that this grand total number of

human beings would have thirty-three square feet apiece in the state of Texas. Obviously, this is many, many times the actual number, and, besides, Texas is a very small portion of the earth's land surface; so evidently there will be plenty of room. It would seem strange, indeed, if God made a plan for the restoration of the human race and then discovered that He had not made the earth large enough to hold everybody.

Another question that is often asked concerning the Millennium is whether or not those who now die unconverted to Christianity will have an opportunity then to be saved. In the eleventh chapter of Romans, the Apostle Paul tells us that those who rejected Jesus at His first advent are to be raised from the dead and shown mercy. (Rom. 11:15, 32.) And then, Jesus explains that it will be more favorable in the day of judgment for the Sodomites who died unconverted than it would be for those favored Jews who rejected Him. (Matthew 10:15; 11:24.) From these two portions of Scriptures, we get unmistakable proof that there will be an opportunity extended to unbelievers during the Millennium.

This does not imply, however, that there will be a second chance given to anyone except Adam and Eve, to prepare for eternal life. The Bible explains that the acceptance of Christ be only upon the basis of intelligently knowing of 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 know of Christ in a way to make them responsible.—Isaiah 60:2; 2 Corinthians 4:4.

During the thousand years of Christ's reign, 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 hear and obey, **unhindered** 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** people will have of knowing and accepting Christ.

Nor does this mean that a person can now do as he pleases and go unpunished. The Scriptures show, and human experience has proved, that "whatsoever a man soweth, that shall he also reap." (Galatians 6:7.) 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 a future 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.—James 4:17.

The Bible shows that the only ones who will have the opportunity to continue enjoying the blessings of Christ's Kingdom will be those who conform their lives to the righteous laws of that Kingdom.

The destruction and death of all those who oppose the laws of Christ's Kingdom may seem like harsh treatment, but we must remember that the decision as to who are unworthy of life will not be in the hands of man, who looks merely on the outward appearance, but in the hands of Him who is able to read the very thots and intents of the heart. No mistakes will be made.

Those who are destroyed in what the Scriptures describe as the second death 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 to insure the blessing of all those who are worthy to continue living. The constant rebuke and punishment of the incorrigible would afford them no benefit, much less their associates. Therefore to perpetuate such would be inconsistent with the divine character and purpose. Satan himself, who will be bound during the Millennium, will, also, afterward be destroyed.—Matthew 25:41; Hebrews 2:14.

THE WITCH OF ENDOR

QUESTION: In Ecclesiastes 9:5, we read that the dead know not anything. How does this harmonize with the Scriptural account concerning King Saul and the Witch of Endor and the fact that this spirit medium of ancient times was able to produce the dead Samuel who talked with Saul after he had died? The account is found in 1 Samuel 28.

ANSWER: In the first place, it

should be noted that King Saul in going to this spirit medium, disobeyed God's law concerning such matters. (Lev. 19:31; 20:27.) In Isaiah 8:19, 20, it is explained that God's people should seek information from the Lord, thru His written Word, rather than appeal to those who have familiar spirits, with the hope of getting information thru them from the dead.

The account doesn't prove that Samuel actually returned and talked to King Saul. It merely explains that the witch described a form to Saul which she said was Samuel. King Saul saw nothing. The Bible records this unusual incident in the last days of Saul's life, without attempting to explain it, except to emphasize that Saul disobeyed the Lord in going to the witch for information.

That Saul didn't actually talk with Samuel, as he supposed, is apparent when we take the circumstances into consideration. Saul had tried to obtain a message from the Lord but had failed. God did not permit His prophets to help the wicked king. Samuel, while living, was one of God's faithful prophets, and had he been alive at this time, would certainly not have gone against the Lord's will by communicating with King Saul. It is most unreasonable to suppose that after death he would become disobedient to the Lord and do that which he would not have done when alive.

Nor did the alleged Samuel make a correct forecast of coming events in the life of Saul. The truth he did tell was not difficult to ascertain. Saul himself knew

about what was to happen to him even before he inquired from the witch. He had hoped the witch would tell him he was merely suffering from nervousness, and that everything would turn out all right. Her forecast agreed with his own deductions and when, later, the Philistines' "pincers" closed in on the king, he committed suicide.

To understand what really happened, tho, we must believe what the Bible says about angels. According to the Bible there are planes of life higher than man, not the departed spirits of the dead, but separate orders of creation. These spirit creatures, some of whom the Bible calls angels, are very real beings, but they are invisible to man. The Old Testament records that occasionally one or more of these would materialize and appear in human form. Three of them, for example, appeared to Abraham, and told him of the impending destruction of Sodom. (Gen. 18:2.) These, of course, were holy angels.

The Bible indicates, however, that some of these spirit beings rebelled against God. (1 Peter 3:19, 20; Jude 6; Genesis 6:1-5.) The name of one of these was Lucifer. (Isaiah 14:12-15.) Many others of the angels joined him in the rebellion. Hence, Jesus speaks of the devil and his angels.

It is well to remember that when the fallen Lucifer tempted Mother Eve he assured her that she would not die. God had said that if they partook of the forbidden fruit they would surely die, but Satan said, "Ye shall not surely die." (Gen. 3:4.) Man has continued to die

despite this assurance that he would not, hence the devil has resorted to every possible device in order to convince man that he really told the truth. Satan has been quite successful, for the idea that there is no death is quite generally accepted. One of Satan's tricks in this connection is that of making people believe they can talk with the dead.

The method is very simple. Satan and the fallen angels have powers beyond the human, and being intelligent creatures know much about us and can describe and simulate and portray the dead. In some instances they have been able to read the mind, especially when the mind is given over to them. In this way they have deceived many into believing they were talking with dead friends or relatives. It was so in the case of King Saul. Probably even the witch was deceived by the method. She may actually have thought she was talking with Samuel when, as a matter of fact, she was communicating with the fallen angels. This is just another of Satan's methods of deceit—one of the many ways in which his messengers appear as angels of light to deceive the people by making them believe that death is not a reality.

The time will come when people will be able to talk with their friends who have died. That will be in the resurrection—not because the dead are not dead, but because they are to be awakened from the sleep of death. If the dead are not dead but living somewhere, enjoying greater liberties than they did here on earth as men

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and women; if they fellowship with each other and even with their friends in the flesh, there would be no good reason for Paul's saying that unless there be a resurrection of the dead, then those who have fallen asleep in Christ have perished.—1 Corinthians 15:16-18.

We see then that the statement of Ecclesiastes 9:5, assuring us that the dead know not anything is the truth of the matter. We see from the Scriptural account that Samuel himself did not actually communicate with King Saul but that this was a bit of trickery on Satan's part in a further effort to convince people that he told the truth when he said, "Ye shall not surely die."

A VISION, NOT A REALITY

QUESTION: In Matthew 17, we are told that Moses and Elias appeared on the Mount of Transfiguration in the sight of Peter, James and John and also Jesus. How does this harmonize with the Scriptural teaching that the dead know not anything?

ANSWER: When Jesus and His disciples came down from the

Mount, He said they should tell the "vision" to no man. Thus we learn that what they witnessed was a vision, not a reality. The Apostle John later saw visions of many things while he was on the Isle of Patmos. The whole Book of Revelation is an account of these wonderful visions in which he saw beasts, women, cities, both holy and unholy, locusts, horses, etc., and yet he did not see any of these things in reality.

The same thing occurred on the Mount of Transfiguration. Moses and Elijah were dead, but the disciples saw them in vision. An important lesson was thus conveyed to their minds in connection with the fulfilment of the Old Testament prophecies concerning the Messiah and the work that was to be accomplished by Him in His coming Kingdom. It has been suggested that Moses and Elijah might well represent the law and the prophets, and that their appearance with Jesus would illustrate the fact that all that God had said thru the law and the prophets would be fulfilled.

In 2 Peter 1:16-19, the apostle tells us about the Mount of Transfiguration vision and explains that it was a demonstration of the power and presence of the Lord Jesus Christ. This is in harmony with what Jesus said to His disciples just before they were shown this wonderful vision. The last verse of Matthew 16, reads, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in His Kingdom."

It is in the opening of the next chapter we read that after six days Jesus took the disciples into the Mount and there they saw the wonderful vision of transfiguration. It was in this sense that the disciples did not taste of death until they saw the Son of Man coming in the glory of His Kingdom. They saw a vision of this glory, and in the vision were all the things necessary to illustrate the fulfilment of the promises of God concerning the work to be accomplished by the Kingdom of Christ.

GOD'S INTEREST IN GENTILES

QUESTION: In Acts 15:13, 14, we read, "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." Does this mean that previously God had not visited the Gentiles at all?

ANSWER: The Bible Answers that prior to the first advent of Jesus, the Jews alone were God's people and were the only ones He visited in the sense of bestowing His blessings upon them. (Amos 3:2.) This was not because God had a narrow outlook or was a nationalistic God. The divine provision for man is a very broad one, embracing all men and all nations. It is merely that during the preparatory stages of God's plan, He visits only those whom He is preparing to administer His blessings to all people when the proper time comes.

The original promises of God to Abraham, and thru the prophets to all Israel, made it plain that the natural descendants of the pa-

triarchs were the ones first in line to have the opportunity of being God's channels of blessing for the remainder of mankind. But when Jesus came at His first advent, not enough of the natural seed of Abraham accepted Him to make up the predestinated number of those who were to be joint-heirs with Him in the Kingdom of blessing.

The Scriptures tell us that Jesus came to His own, but His own received Him not. (John 1:11.) That is to say, the nation as a whole refused to accept Jesus as the Messiah. A few of the Israelites accepted Him, such as the apostles and others, and the Bible tells us that to as many as received Him, He gave the opportunity of becoming "sons of God." (John 1:12.) These sons of God enter into covenant relationship with Him by faith, thru Jesus, and are described in the New Testament as the seed of Abraham. (Gal. 3:16, 27-29.) This spiritual seed of Abraham will be taken into the immediate family of God, and will, together with Christ, be the divine ruling house that will take control over the affairs of mankind for a thousand years. Not enough of the Jews having accepted Jesus, the opportunity went to the Gentiles. That's why God visited the Gentiles as indicated in the Scripture we are considering, to take out of them a people for His name. The text doesn't say that the first visit to the Gentiles was to convert them all.

This special class of joint-heirs with Christ will bear God's family name in two ways, as it were. They are owned by God as His sons, and,

from another standpoint, they are represented in the Scriptures as becoming the Bride of Christ. In the fourteenth chapter of Revelation they are identified as those who have the "Father's name written in their foreheads."

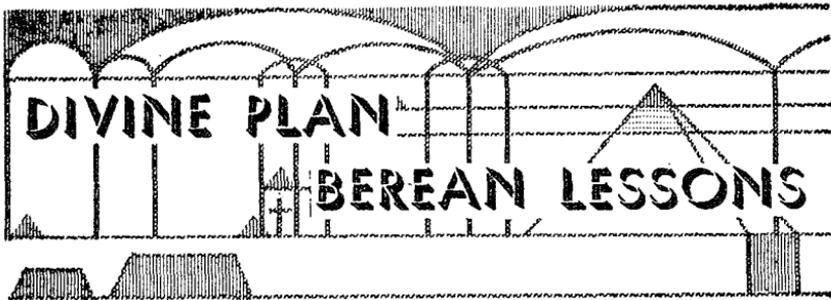
The passage under consideration explains that following the work of taking out from the Gentiles a people for God's name, Christ will return to build again the tabernacle of David which is fallen down. This is another promise of returning favor to the Jews. This will take place when the people for His name are gathered out from the Gentiles. This doesn't mean, however, that there will be no further favor to the Gentiles. The passage further explains that then the remainder of men will have an opportunity to seek after the Lord, even all the Gentiles upon whom His name has been called. This clearly indicates that, following the second advent of Christ, men will have an opportunity to seek after the Lord. Then it will be that God will visit the Gentiles to enlighten and save them.

As already noted, in Revelation 14:1, Christ and the church together are pictorially represented as being on Mount Zion. The entire hundred and forty-four thousand have the Father's name written in their foreheads, hence these are definitely the people for His name. In the last verse of Obadiah's prophecy this same Mount Zion is referred to and associated with the Kingdom of the Lord. Here we read that "Saviors" come up on Mount Zion. It is one of God's pictures of the Messianic

Kingdom, established and operating for the blessing of both Jews and Gentiles. Thru it, all Israel will be delivered from sin and death; and, as the passage under consideration shows, all the Gentiles also are to receive life.

Jesus, man's Redeemer, laid down His humanity for the forfeited life of Adam and his race, and thru His Kingdom all are to be released from death and given an opportunity to live forever in the restored earthly paradise. The establishing by the Creator, of a perfect climate, also the destruction of injurious plant and animal life, and the transforming of the desert, are foretold. (Isaiah 35: 1-10.) Paradise restored will be a condition of happiness and everlasting life right here upon this earth. This is the blessing to be offered to all mankind during the thousand years of Christ's reign. They will be material, earthly blessings of life for all who accept them during that time.

The followers of Jesus during this age, however, will inherit a heavenly reward. They will be exalted to a spiritual condition to be like Christ and to be with Him and share His glory. These are invited to set their affections upon things above. Thus seen, there is a heavenly hope for the church, but what many of us have failed to realize in the past is that God also has wonderful earthly blessings in store for all the willing and obedient of mankind, blessings that will be showered upon them during the thousand years of Christ's Kingdom, when the resurrection of the dead shall take place.



DANIEL'S GREAT IMAGE

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."—Daniel 2: 45.

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 251 to page 255.

MAN'S present effort to exercise dominion is by God's permission, as indicated by His message to Nebuchadnezzar, as recorded in Daniel 2:31-45, a careful reading of which we suggest at this point. Name the four universal empires mentioned in this prophecy. Babylon, first, the head of gold. Medo-Persia, conqueror of Babylon, second, the breast and arms of silver. Greece, conqueror of Medo-Persia, third, the belly of brass. Rome, fourth, the strong kingdom, the iron legs and clay-mixed feet. Which one of these empires was strongest and had universal sway at the time of our Lord's birth? The Roman Empire. See Luke 2:1—"And it came to pass in those days, there went out a decree from Caesar Augustus, that **all the world should be taxed.**"

Was it appropriate to refer to the Roman Empire as being of iron? Yes, because it was by far the strongest and it endured longer than any of the others. How is the division of the Roman Empire represented in the image? In the ten toes, picturing the division of the Roman Empire into the nations of Europe. What does the clay and iron mixture represent? It pictures the mixture of church and state. What is this mixture termed in the Scriptures? Babylon, which means confusion. Why is it that the true Kingdom of Christ is referred to in the Bible as a stone and that Christendom, the counterfeit Kingdom of Christ, in this vision is referred to as clay? Because clay is an imitation of stone and because it has united with the fragmentary remains of the iron—the Roman Empire.

In Daniel 2:43 we read "they shall not cleave one to another,

even as iron is not mixed with clay." What does this mean? It means that this nominal Christian church could not successfully and permanently amalgamate with the civil ruling power. This blending of church and world results in confusion and is called Babylon.

The Scriptures indicate that the foretold circumstances and events taking place in the world today show that the Kingdom of God is nigh, even at the doors. What claim is set forth by the Roman Catholic church? It has long claimed that the Papal system is the Kingdom of God promised in the Bible and that in fulfilment of prophecy, it has broken in pieces and consumed all other kingdoms. Can we produce any evidence that this claim is not true? Yes, the fact that these earthly kingdoms still exist. Do we see any evidence that the iron and clay elements of the kingdoms of this world are losing their adhesive power? Yes, we can see that they are already nearly completely separated, and are crumbling to pieces.

Let us now read Daniel 2:45: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

What does this stone represent? This stone cut out of the mountain without hands and which smites and scatters the Gentile kingdoms, represents the true Kingdom of God. What is meant by the expres-

sion "cut out without hands"? This means that the Kingdom class has been carved and shaped for its future position and greatness, not by human hands and power, but by the invisible power of God operating through His Holy Spirit. Does the destruction of the image imply the destruction of the people? No, it refers to the destruction of Gentile kingdoms. The people are to be delivered, but not destroyed. This is in harmony with John 3:17, "For God sent not His Son into the world to condemn the world; but that the world thru Him might be saved."

Would it be appropriate to refer to the stone mentioned in this vision as an embryo mountain? Yes, because it is to become a mountain—that is, a Kingdom. It is quite often referred to in the Scriptures as the Kingdom of God. In the vision, when did the stone become a great mountain? After it had smitten the image. Likewise, it is after the kingdoms of this world have been overthrown in the time of trouble with which this age is ending, that the church in the full sense, will become the Kingdom of God.

All Christians have been promised (2 Timothy 2:12) that if they suffer with Christ they shall reign with Him. The Apostle John had a vision in which he saw Satan bound for one thousand years, and Christ reigning on earth one thousand years. It will be during Christ's reign on earth that his followers will live and reign with Him. (Revelation 20:1-4.) Until Jesus takes unto Himself His great power and reigns, the saints continue to pray "Thy Kingdom come."

THE LITTLE HORN

"I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

Daniel 7:8.

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 255 to page 259.

WHAT texts in Revelation show that the church will be associated with Jesus in the government of the world during the Millennium? Revelation 3:21: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Also Revelation 2:26, 27: "And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father."

What is this rod of iron? It refers to the rule of force for all those who attempt to oppose the new Kingdom arrangements. Outward obedience will be compulsory. How about those who voluntarily seek harmony with the Kingdom in the Millennium? The Kingdom will be a great blessing to them.

Not only will the obedient be blessed with happiness and peace, but they will become physically perfect as well. Speaking of that day the prophet says: "The inhabitant will not say, I am sick." (Isaiah 33:24.) How about the old? Will they continue to grow older

and die in Christ's Kingdom? Job, the man of God, said (Job 33:25) that following the ransoming of man, God will "deliver him from going down into the pit [the grave] . . . his flesh shall be fresher than a child's: he shall return to the days of his youth." The Christian prays daily for the establishment of the Kingdom of the Messiah.

In Nebuchadnezzar's vision of earth's empires are we given a view of them from God's standpoint or from man's standpoint? They are shown to us from both standpoints, from man's as an exhibition of human glory, grandeur and power; from God's, as inglorious, beastly. The change from gold to silver and then to brass and finally to iron and clay implies their deterioration and decay, leading to their ultimate destruction.

Will not this change cause disaster and trouble? Yes, but afterwards the new conditions will yield the peaceable fruits of righteousness.

Let us now read Daniel 7:2-7, which gives us God's estimation of earth's four universal empires: "I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's

wings: . . . and behold another beast, a second, like to a bear; . . . and lo another, like a leopard . . . After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns."

Let us now particularly consider the eighth verse of our text. What does a horn represent in this text? A horn is a symbol of power. Is there any connection between the ten horns in this vision and the ten toes in the vision of the great image? They both represent divisions of power altho in the great image, the ten toes especially picture the divisions of power at the end of the age, while the ten horns in a general way picture the divisions all during the age. What is this little horn that rose among the ten horns? It represents the small beginning and gradual rise to power of the Church of Rome, the Papal power.

What three horns were displaced by this little horn? The Heruli, the Eastern Exarchate of the Byzantine Empire, and the Ostrogoths. What is remarkable about this little horn? Its eyes which represent intelligence and its mouth which refers to its utterances and its claims.

Why is it that Daniel does not compare this fourth beast to some particular animal? Because it was so ferocious and so terrible that none of the beasts of the earth could be compared to it. How does

John in the Book of Revelation refer to it? For want of a better name, he called it the "Devil." He says, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world." (Revelation 12:9.)

Explain the meaning of 2 Corinthians 11:14, which reads, "And no marvel; for Satan himself is transformed into an angel of light." One of Satan's tricks is to appear as a friend of truth and righteousness for the purpose of deception. Likewise in the change from Roman Pagan rule to Roman Papal rule, giving the appearance of a transformation from heathenism to the Kingdom of Christ, we can trace another of Satan's deceptions.

Do the Scriptures indicate that Papal Rome would be suddenly or gradually overthrown? They indicate that a judgment would be rendered against this horn and that then the beast would be gradually destroyed. This is indicated in Daniel 7:11: "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." The power and influence of Papal Rome began to wane when Napoleon took the Pope prisoner to France. How did this event help to lessen the influence of the Pope? When the people saw that all the Pope's curses and all the prayers of his followers were not able to deliver him from the power of Bonaparte, it became evident to the nations that the claims of divine power and favor were without foundation.

THE FIFTH UNIVERSAL EMPIRE

"Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve Him."—Daniel 7:13,14.

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 259 to page 262.

LET us now turn to Daniel 7:12: "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time." This text indicates that the experiences of the first three beasts after their dominion was taken from them, would be different from that of the fourth beast after its dominion was taken from it. Babylon, Persia and Greece continued to live as nations long after their universal sway as world empires had ceased. Greece and Persia still have some life even tho it is long centuries since they were world powers. But not so with the fourth beast, the Roman Empire. It will lose dominion and life at once and will pass into utter destruction. This is very vividly described in Daniel 2:35, in the following language, "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

What do the Scriptures indicate

will be the cause of the overthrow of the kingdoms of this world? They indicate that regardless of the means and instrumentalities used, the underlying cause of this fall will be the establishment of the **Fifth Universal Empire** of earth. What empire will that be? It will be the Kingdom of God, under Jesus Christ, who will have the right to take that dominion.

Is the kingdom of the fourth beast "ordained of God"? It is not "ordained" in the sense of having divine approval, but in the sense of permission for an appointed time, and in order that humanity may learn certain valuable lessons from this experience. The Kingdom which the Lord will approve will be the Fifth Universal Empire, which will bring peace and prosperity and restitution to the nations of earth. How does the prophet describe this coming government? In Daniel 7: 13,14, and 27, we read as follows, "And, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given unto Him dominion, and glory, and a Kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed. And the King-

dom and Dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him."

In whose hands is the dominion of earth to be placed by God? It will be placed in the hands of Jesus Christ by Jehovah, who is called the "Ancient of days" in the text above quoted. This is supported by the Apostle Paul in 1 Corinthians 15:27, where he says, "For He [God, the Father] hath put all things under His [Christ's] feet." In the next verse, the apostle, referring to the end of the Millennium, says, "Then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

How long will Jesus reign as the ruler in the Kingdom of God? Until He shall have put down all authority and power which will attempt to oppose the will and law of Jehovah. Why is the overthrow of Gentile governments necessary? They must be overthrown before God's Kingdom can be set up because they will not surrender peaceably, but must be bound and restrained by force. The Lord foretold this in Psalm 149:8, 9, as it is written, "To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honor have all His saints".

Christians should look forward joyfully to the time when, in the first resurrection, they will be raised to the position of Kings and Priests, and with their Head, Jesus

Christ, engage in the grand task of ruling, blessing and restoring the "groaning creation" to life and happiness. What is therefore the earnest prayer of God's children as they think of this glorious prospect? "Thy Kingdom come. Thy will be done in earth, as it is in heaven."—Matthew 6:10.

In view of the fact that each of the governments represented in the image and by the beasts existed before it came into power as a universal empire, what can we expect regarding the true Kingdom of God? That it, likewise, has long existed separate from the world, not attempting rulership until the time appointed by Jehovah.

Before this Kingdom can exercise its power in the smiting and slaying of the kingdoms or beasts preceding it, what must first take place? It must be "set up," that is, it must become organized and come into authority. Notice how this is stated in Daniel 2:44: "And in the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed: . . . but it shall break in pieces and consume all these kingdoms, and it shall stand forever." "The mountain of the Lord's house shall be established in the top of the mountains."—Isaiah 2:2.

Does the fact that God gave the Gentile governments this lease of power from the days of Nebuchadnezzar to the present time, mean that He no longer has the supreme right and authority to rule the world? No, the fact that He gave them this subordinate control does not deprive Him of His own supreme authority.



REVERENCE FOR GOD

OCTOBER 10—Exodus 20:3-7; Matthew 4:10; 6:9; John 4:23, 24.

GOLDEN TEXT: God is a Spirit; and they that worship Him must worship Him in spirit and in truth.—John 4:24.

THE God of Israel, who will yet be the God of all mankind, is the Creator, the great First Cause of all things that exist. His unchangeable laws govern the universe. The sun, the moon and the stars are obedient to Him. The tides ebb and flow in keeping with forces which He has ordained. Vegetation springs forth in response to life principles which He controls. Animals, birds and fish enjoy life which He provides. With all of these, however, there is no moral responsibility to the Creator; yet if we could imagine one or more of the planets, for example, deciding to yield to some other influence than that which God has ordained, what great chaos would result.

Man, who was originally created in the image of God, is endowed with the ability and desire to worship his Creator, and render intelligent obedience to Him. He is not compelled to obey divine law, but it is for his own best interests that he do so. Hence, when the Lord

said to Israel, "Thou shalt have no other gods before Me," He did so in their interests, rather than His own. The allegiance to God of one small nation here upon this planet, or of all the nations, adds little to His riches; nor does the withholding of it make Him poor.

Nevertheless, God does appreciate our devotion. All things were created by Him for His pleasure. (Revelation 4:11.) His pleasure, however, is in the fact that He can bestow His favors upon His creatures, and that they might share in His beneficence. But He cannot continue blessing those who resist His will, and render their allegiance to other gods; whether they be the imaginary gods of the heathen, or the idols which we set up in our own wayward hearts. To the extent that we worship any of these false gods, we deny the Creator the pleasure of blessing us.

The making of images to represent deity is of very ancient origin, but has always been condemned

by Jehovah. It requires the sum-total of meaning revealed in all creation, plus the understanding of His character as portrayed in the written Word, to give us even a limited vision of the Creator. How hopelessly inadequate, therefore, must be even the best of man-made imagery to accomplish this for us.

Our Golden Text ties in well with the lesson. "God is a Spirit," that is, to the eyes of fleshly beings, He is invisible. Those who worship Him acceptably are those who worship Him "in spirit and in truth." We are not to think of God as being merely a principle, but as a being. He is so far above us that we cannot visualize His appearance, hence our worship of Him must be "in spirit." But we can also worship God "in truth." Thru His written Word of truth God has revealed to us the wisdom, justice, love and power of His glorious character. Our worship of Him, therefore, is not blind in the sense that we know nothing of His attitude toward His children.

We know that He loves His earthly creatures so much that He gave His beloved Son to be their Redeemer. We know that His power will yet be exerted for the restoration of the fallen and dying race. We know that He has a special concern for and exercises a special supervision over the affairs of true Christians now, causing all things to work together for their eternal good. (Romans 8:28-30.) We know, therefore, that when we pray to Him in harmony with His revealed plan for us and for the world, He will hear us and answer us in keeping with His infinite

wisdom and the abundance of His grace.

The woman of Samaria to whom the words of our Golden Text were spoken was hampered in her understanding of true worship, by supposing that God could be contacted only from a certain location. Millions still labor under this handicap. There are many "mountains" even today which, instead of aiding worshipers to approach God, really stand in their way. These centers of worship are made by men, and recognizing this, we should be careful not to encourage the making of additional ones. Our influence, as Christians, should be in the direction of the full liberty wherewith Christ has made us free.

God also admonished Israel not to take His name in vain. This admonition has been erroneously limited to the use of God's name in profanity, which certainly is a vulgar habit; yet the taking of the Lord's name in vain means much more than merely that. Taking the Lord's name signifies becoming His people. Devotees of the various religions of the earth are identified by the name of the god which they worship. Followers of Christ are known as Christians. As Christians, we now can take the Lord's name in vain by being unfaithful to that name, and all that is represents. That name is a sacred trust. Let us be faithful to it!

QUESTIONS:

Does God seek the worship of His creatures particularly for His own benefit?

What does it mean to worship God "in spirit and in truth"?

What does it mean to take the Lord's name in vain?

JESUS AND THE SABBATH

OCTOBER 17—Exodus 20:8-11; Isaiah 58:13, 14; Mark 2:23—3:6.

GOLDEN TEXT: And He said unto them, The sabbath was made for man, not man for the sabbath.—Mark 2:27.

OUR Golden Text is a key to a proper understanding, not only of divine law pertaining to the Sabbath, but to all of God's laws. The Sabbath was made for man; that is, the keeping of the Sabbath by man is for his own good. As we saw in last week's lesson, the command to the Israelites that they worship no other god was not for the benefit of Jehovah, but rather for **their** good. So it is with all of God's laws, they are designed for the good of those who obey them. The benefit to others is, of course, obvious. The command, "Thou shalt not kill," may save the life of another, but certainly the one who is restrained from committing murder is benefited too.

Man, apart from divine revelation, has learned the advantage of periodical days of rest—that it is detrimental to human health and happiness to continue working day after day, uninterruptedly, with either mind or body. Experiments have been made with a day of rest in ten, rather than one in seven, but even this has not proved to be satisfactory. Any attempts man may make to improve God's ways are sure to fail.

But to think of the Sabbath merely from the standpoint of its being one day in seven in which to rest is limiting its full meaning. Isaiah 58:13 gives us a clue as to its deeper meaning, namely, that its true observance means turning away from doing our own pleasure

—working for ourselves. It was a real test to the Israelites to do this. They had their land to till and their merchandising to do. Upon this work depended their living, or so they thought. To cease these activities even for one day in seven, because their God asked them to do so, should have reminded them of their dependency upon Him and that no matter how hard or continuously they worked they still needed Him.

The law of the Sabbath is Scripturally associated with the Genesis account of creation in which we are told that God rested on the seventh day, "from all His work." We are not to suppose that the seventh day on which God rested was a period of twenty-four hours. Our day of twenty-four hours is governed by the rotation of the earth in relation to the sun, and the sun did not appear until the fourth creative day. However, God did rest on the seventh day, and the lesson for us in the principle involved is the important consideration.

In Hebrews 4:1-10 the apostle presents the meaning of Christian Sabbath keeping. He explains that those who believe "enter into rest," and that they "cease from their own works as God did from His." The lesson of faith is emphasized by the apostle, that our rest in Christ and His finished work is in proportion to our faith in Him. As the "great salvation" (Hebrews

2:3) is the reward of faith, it is safe to conclude that our own works here referred to are those by which we might attempt to gain salvation thru our own efforts. We must cease from these works of our own, if we are to enjoy rest by faith in Christ.

The analogies of this lesson go still further. When God ceased from His creative works, He also put His trust in His beloved Son to carry on with the plan of recovering man from the fall. Thus seen, God's day of rest is not yet over. Hebrews 4:3 shows that God was still resting in the days of ancient Israel—His works being finished "from the foundation of the world"—and He is resting now, and will be until the close of the Millennium, when Christ turns over the Kingdom to Him.—1 Corinthians 15:28.

Two incidents in our lesson reveal the Master's viewpoint of the Sabbath as a day of rest. It was when He was upbraided by the Pharisees for permitting His disciples to pluck and eat wheat (translated "corn" in our lesson) on the Sabbath that Jesus uttered the words of our Golden Text—"The Sabbath was made for man, not man for the Sabbath." The lesson of faith and trust in God which the Sabbath taught would have its meaning destroyed if one could not accept of God's bounties on that day, as the disciples had done. Our obedience to all of God's laws will be more whole-hearted and enthusiastic in proportion to our understanding of why they were made for our good.

Jesus was also condemned be-

cause He healed the sick on the Sabbath. Again His accusers failed to understand what is involved in true Sabbath keeping. Jesus healed the sick for their good, not for His own. He thus was working for them, not for Himself. He was seeking their pleasure, and the glory of God, not His own. This was permissible even with the typical Sabbath enjoined upon the Jews; and for the Christian it is the chief objective of life.

As Christians we are to spend seven days a week doing those things which will glorify God and bring blessings to others. We are not to spend any time selfishly doing our own will. We are not to live unto ourselves at all, but unto God. We can do this, if we put our trust fully in Him who has promised to supply all our needs thru the riches of His grace in Christ Jesus.

From another standpoint, the entire six thousand years since creation has been man's work-week of struggle against sin and death. We are already living in the beginning of the seventh day—the seventh one-thousand-year period. Soon the blessings of the Sabbath, as illustrated by Jesus healing the sick on the seventh day, will become available for all. Before this greater Sabbath is over, all the sick will be healed, and all the dead will be raised.

QUESTIONS:

What general lesson do we get from today's Golden Text?

Is the Sabbath intended merely as a day of rest?

How long has God been resting, and does this mean He is idle?

What was illustrated by Jesus healing the sick on the Sabbath?

“For This is Right”

HONORING OUR PARENTS

OCTOBER 24—Exodus 20:12; Luke 2:48-51; Mark 7:6-13; John 19:25-27.

GOLDEN TEXT: Children, obey your parents in the Lord;
for this is right.—Ephesians 6:1.

THE Golden Text of today's lesson is very much to the point with reference to Christian parents and their relationship to their children. By it children are admonished to obey their parents “in the Lord.” “This is right,” says the apostle. It is right because Christian parents—parents who are “in the Lord,” should bring up their children in “the nurture and admonition of the Lord.”—Ephesians 6:4.

The apostle writes that the “last days” would be characterized by the disobedience of children to their parents. (2 Timothy 3:1, 2.) We are not to suppose that this—which is so plainly evident today—is wholly the fault of the children. Indeed, it is probably largely due to a failure on the part of parents to properly teach and discipline their children in order that they might know the advantages of obedience.

The lesson, of course, is designed for the instruction of those who profess to be the people of God. Children of the Jewish nation were commanded to honor their parents because the parents, supposedly honored God. They were to obey their parents because their parents had entered into a covenant to obey God. In obeying God, the parents would train their children to likewise honor and obey Him, and this would be in the very best interests of the children.

The same principle applies in the case of Christian parents and their children. It is right that children

honor their Christian parents, and the parents have a great responsibility in training their children along lines pleasing to the Lord. This is a responsibility that should not be shirked, nor can it properly be passed on to others. It is not enough that parents send their children to Sunday School, thus entrusting their religious training to others. Christian parents should not only be careful of what they believe and practise themselves, but equally careful of what is taught to their children. If this responsibility is side-stepped by parents, they should not blame their children for worldliness later in life.

Our lesson cites the attitude of the boy Jesus toward His parents. (Luke 2:48-51.) Jesus, even as a boy, seemed to realize that He was on earth to carry out a special mission for His Heavenly Father. At the first opportunity He sought the Doctors of the Law in the Temple, to inquire of them concerning the proper procedure of those who serve the Lord. At the age of twelve He was too young to enter upon His priestly ministry, so He gladly went back to Nazareth and was subject to His parents until He was thirty—the legal age, under the Law, when He could enter upon His God-given mission.

Jesus became subject to His parents, for this was right. It was right because they were God's covenant people, and, as a child, He was under command to honor and

obey them. Mary, His mother, was a God-fearing woman who rejoiced in the great honor that had come to her in connection with Jesus. We may be sure that the training of her boy was in keeping with God's Law. While, at the age of thirty years Jesus became, thru the terms of His consecration, directly responsible to His Heavenly Father, yet He never failed to properly honor His mother and to discharge His responsibility towards her. Even when suffering upon the cross He manifested a solicitude for her welfare.—John 19:25-27.

The scribes and Pharisees, by their traditions, nullified God's Law as it applied to youth, even as they had set aside in a similar way God's other commandments. (Mark 7: 6-13.) Their traditions sanctioned the neglect of their responsibilities concerning their parents and parents to children, so long as they made offerings and gifts to the Lord, they were free from further obligation.

The lesson in this for Christian parents is that they should be firm, tho kind, in their insistence that their children obey. A child who gets the idea that he can buy his parents off whenever he wishes is developing a viewpoint that will be injurious to him thruout his whole life, and a handicap in the age to come.

As we have seen in our previous lessons pertaining to divine law, the principle of obedience is fundamental to true peace and happiness. No intelligent creature, either in heaven or in earth, can do as he

pleases and be entirely happy. The well-being of all things created—animate and inanimate—depends upon obedience to the laws of the Creator. The obedience of children to parents is but one example.

Parents, in turn, must be obedient to law, not of their own making, but of God's making. To Jewish children the promise was made that obedience would result in their living long in the land. That will be true of all who obey God's Law during the coming age of Christ's Kingdom. They will live in the land very long—for all eternity, in fact, if they remain obedient.

Children who obey Christian parents will be blessed with morally upright characters, and will have faith and reverence for God. This will stand them in good stead now, and will be a real asset by and by when the Kingdom is fully established. If, upon reaching the age of individual responsibility before the Lord they become interested in the prize of the High Calling (Hebrews 3:1; Philippians 3:14) and decide to make a full consecration to the Lord and to run for that prize, then they have the same privilege accorded every Christian, and they will find their early training a great help to them.

QUESTIONS:

Why is it right that children should obey God-fearing parents?

How did the traditions of the Pharisees abridge the Law of God with respect to the obedience of children to parents?

When can children of Christian parents expect to live long in the land if they are obedient?



BIBLE TEACHINGS ON ABSTINENCE

OCTOBER 31—Leviticus 10:1, 2, 8-11; Proverbs 31:4, 5; Luke 1:13-16.

GOLDEN TEXT: Beware, I pray thee, and drink not wine nor strong drink.—Judges 13:4.

TODAY'S lesson on abstaining from the use of wine and strong drink presents four cases in point: First, God's instructions to Aaron, which evidently are related to the offering of strange fire by Nadab and Abihu; Second, Solomon's instructions to kings; Third, the abstinence of John the Baptist; and Fourth, the instructions of the angel to the mother of Samson. Three of these examples are directly related to servants of God, and the other with the responsibility of kings in the proper administration of government.

Nadab and Abihu offered strange fire before the Lord. The account is not specific as to what caused the fire to be "strange," but it is certain that in offering it they, in some way, disobeyed the instructions of the Lord pertaining to such offerings. Fire came out from the Lord and destroyed the two disobedient ones, and swift action followed by Moses forbidding Aaron and his remaining two sons to mourn the loss of their brethren.

Then the Lord spake directly to Aaron, commanding him not to drink wine nor strong drink when he went into the tabernacle of the congregation, lest he die. The same law was also made binding upon his remaining two sons. It is not unreasonable to suppose that Nadab and Abihu were intoxicated when they offered strange fire before the Lord, and that it was in the bewilderment of their minds

that they disobeyed the rules governing such matters; and that the Lord's instructions to Aaron were intended as a safeguard against further such misconduct of the priesthood—a very wise precaution.

It was highly important that the services of the priesthood, conducted in the tabernacle, be carried out precisely as directed by the Lord, for they were shadows of better things to come. Those who conducted the services probably realized but little just why they should not be changed, but God knew and their part was to obey the divine instructions. Certainly they would not be qualified to obey minutely if their minds were beclouded by strong drink.

The same that is involved in Solomon's instructions to kings. Could there be anything more disappointing or disgusting than drunken executors of the law? Kings in ancient times were the administrators of justice to the people. It was their business to decide the right and wrong of cases, much as judges do today. Could there be anything more pitiable than a drunken judge deciding the merits of a case that had been brought before him!

God made the rule of abstinence for John the Baptist before he was born, and this one of whom Jesus said there had not risen a greater, was obedient thereto. (Matthew 11:11.) The power by which this

great prophet of the Lord was stimulated was that of the Holy Spirit. He was filled with it, and went forth under its influence, and in the strength of the Lord.

In this respect the experience of John reminds us of Paul's instructions to Christians, as recorded in Ephesians 5:18—"be not drunk with wine, wherein is excess; but be filled with the Spirit." John the Baptist did not possess the Holy Spirit in the same sense as Christians do, nor for the same purpose; yet in his case, as in ours, it was the power of God operating to stimulate and strengthen him for the work in hand.

The ministration of the Holy Spirit beginning with Jesus is that of a begetting to a new, spiritual life. In this respect the Spirit was not yet given when John began his ministry, nor did he ever receive it for this purpose. John was not begotten by the Spirit to a new, heavenly life, hence the "least in the Kingdom of heaven" will be greater than he. But he was filled with the Spirit, the power of God. It directed him and inspired him; and yielding to its influence, he became a real power for the Lord in his day.

And then we have the case of Manoah's wife, the mother of Samson, as set forth in our Golden Text. God prepared her to be the mother of a Nazarite. A Nazarite, in Israel, was one who had taken a special vow to abstain from spirituous liquors in every form, and not to cut his hair. Samson, from his birth, was under this vow, which, by the direction of an angel of the Lord, was adopted for him by his

parents. Thus the mother's abstinence was in preparation for the vow which became binding upon her son. In some respects the Nazarite Vow seems to have signified the complete consecration of the person to God and His service.

The application to Christians of the illustration in today's lesson is very pointed when we recall that every footstep follower of the Master is a special servant of God—a servant who is to be directed by the Holy Spirit, and filled with that Spirit, that his service may be rendered acceptably and to the glory of God. As God has not directly commanded the Christian not to kill—because a Christian would rather be killed than to kill others—so He has given no specific Law forbidding drunkenness, because the interests of a true follower of the Master are centered on higher things.

Just as Paul admonishes, Christians are seeking to be filled with the Spirit of God, and to derive their stimulation from His promises—not from strong drink—depending upon Him to fulfil His promises to give them strength to help in every time of need. Christians should be so far removed from the world and its spirit and habits, that it will have no influence over them. They should look upon the world and its revelries with pity, yet rejoicing in the hope that in God's due time it will be their privilege to enlighten and bless all mankind.

QUESTIONS:

What was a Nazarite, and what vows did he take?

What is the special application of the lesson to Christians?

THE SACREDNESS OF HUMAN LIFE

NOVEMBER 7—Exodus 20:13; Matthew 5:21-26, 38-45.

GOLDEN TEXT: Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.—1 John 3:15.

TRUTHS set forth in the Scriptural assignment for today's lesson, if accepted and practiced universally, would make an end of all wars and establish a genuine brotherhood of man thruout the whole earth. But they are not, and will not be, until Messiah's Kingdom imposes them upon all and teaches the people their advantages. Meanwhile, the few who do believe and practice them as best they can are so decidedly in the minority that their influence avails little in a world that is filled with hate and a desire to shed blood.

Nevertheless, the Bible is circulating among the masses more than ever, and it is to the credit of our Government that it encourages the men of its armed forces to read the Bible. After all, worldly wisdom sees no other method of settling international disputes than that now being practiced. How glad all will be to learn the better way under the wise administration of the Kingdom of Christ.

The taking of human life itself is perhaps no more serious than the spirit of hate or greed that usually motivates such action. Murder is not the disease, but the symptom of the disease. A vigilant police force, and severe punishment for the guilty may, and does, help to suppress the symptom, but does little toward curing the disease.

And what is the disease? Fundamentally it is fallen human self-

ishness. It takes various forms, such as greed, hate, jealousy, lust, desire for power, etc. The symptom of this disease may not always be that of cold-blooded murder—alho frequently it is. It may be murder in a more refined way, such as slander. Or, it may be the slow starvation of a whole community, or a nation, by the selfish exploitation of economic overlords. This sort of murder has been practiced upon the helpless thruout the whole history of the race, and nearly always under the protection of so-called civilized laws. The under-privileged of every nation, and in every age, have been the victims of this kind of slow murder, and all because those in a position to put a stop to it have been more concerned with their own interests than with the sacredness of human life.

There is nothing that can be done about it except to cure the disease which is responsible for such inhuman behavior, and only divine power can do that. But divine power will do it, and it is for this very thing that we pray, in the words, "Thy Kingdom come. Thy will be done, in earth, as it is in heaven." (Matthew 6:10.) During the thousand years of Christ's Kingdom, God's law of love will be written in the hearts of the people, supplanting the disease of selfishness.—Jeremiah 31:31-34.

But Christians, following in the footsteps of the Master, can go to

work along these lines now; that is, they can, and should practice love in their own lives. But it will do no good to use a show of love as a veneer on the outside, while the heart is filled with hate. The heart must first be purified, made clean and wholesome, and then the spirit of love instead of hate will radiate thru the life.

Our lesson shows that those who do have the spirit of hate in their hearts are just as guilty before God, and as unworthy of a place in the Kingdom of God as those who actually commit murder. How important it is, then, to get right down to the root of the trouble, rather than merely to suppress the symptoms.

As hate begets hate, so love begets love. That's why Jesus suggests a reasonable attitude toward our adversaries, agreeing with them when possible, with the thought that they, seeing the advantage of the better way, will be more lenient than otherwise. In many cases, of course, it will require the disciplinary experiences of the Lord's judgments to teach men that the way of love is best, but in many instances, even now, hard hearts will melt when exposed to the warmth of genuine love and good will.

Most important of all is the fact that when we conduct our lives along the lines of love we are emulating our Heavenly Father—trying to be like Him. Getting down to cases, this means that we should do good to those who hate us, and pray for those who spitefully use us and persecute us. It means that we will return good for evil, rather

than evil for evil. It means that we will love our enemies as well as our friends, and will do them all the good we can. Can we imagine anyone who has whole-heartedly adopted this way of life murdering his brother?

Those who love from the heart are, in this respect, like God Himself. The whole world was estranged from Him thru wicked works, but He loved all, and gave His Son to be their Redeemer. God sends the rain, and causes the sun to shine upon the unjust as well as the just. He has appointed Jesus as a future Mediator between Himself and man, and is preparing the church to participate with Jesus in the mediatorial work; all because He loves the people and would rather be reconciled to them than to see them perish.

We can't be as wise as God, nor as powerful, but we can, if we will, take the same loving attitude toward our enemies that He does. In this sense we can be perfect even as He is perfect, at least in our hearts. And if our hearts are filled with love, we will not only value the sacredness of human life, but will rejoice in the hope of sharing with Jesus in the future work of restoring life to all of Adam's race who will accept it on the divine terms. What a privilege that will be!

QUESTIONS:

What is perhaps as wrong in God's sight as the taking of human life?

What is the fundamental cause of murder, and will that cause ever be removed?

How can Christians be perfect as God is perfect?

INTERESTING LETTERS

HAS QUESTIONS ANSWERED

"Dear Frank and Ernest: I want to thank you for your wonderful radio program last Sunday. You have a full, pleasing answer to my question and I desire to thank you and thank you. Must tell you I had my friends listening also. They, too, enjoyed same. I never miss a Sunday program. I have a six-months' subscription to The Dawn. It is wonderful reading. I have a better understanding of this war now. It is cause and effect, but it is a changing of people's minds for the better. Yours for enlightenment, M. C., Ky."

HEART REJOICES

"Dear Brethren: Greetings in His name! I cannot express to you the joy and peace which have resulted from your recent letter. For a long time I have endeavored, without success, to find the brethren. During the past three days I have received the two copies of The Dawn; and three of the brethren have been to see me.

"The Dawn is most attractive in appearance. My heart rejoices that such a witness for the Lord is being given both in The Dawn and in the radio broadcasts. The Dawn is truly 'meat in due season,' and it really thrills me when I read it and feed upon it. I pray the Father each day to bless you. It was so kind of you to send me the above issues of The Dawn and to enter my name upon

your subscription list. I anticipate receiving much spiritual refreshment and uplift as a result. Surely it is not difficult to love the brethren when such a spirit of the Master is always so much in evidence. May you continue to be blessed of the Lord in your work. Yours in Christian love, L. H. H., California."

PATHWAY LIGHTENED

"Dear Frank and Ernest: I listen to you every time I can tune in, to hear you explain Bible prophecy. Oh, I enjoy that more than anything! I know I have been taught wrong. This program is a light to my pathway. May the Lord bless you to carry on this program. Now, please send me a courtesy copy of The Dawn Magazine. Respectfully yours, V. R., Ariz."

THE YOUNG APPRECIATE

"Dear Gentlemen: I have been listening to your very interesting fifteen-minute Bible discussions and have learned a lot from them. I am a young man eighteen years old, and I like to investigate the prophecies of the Bible. Would you please send me the free copy of The Dawn Magazine. Also a question: What happened to the spirit of Elijah when God took him up? Did it really go to Elisha? The place: 2 Kings 2:9-13. J. G., Tex." (See Bible Answers, "A Kingdom Vision"—this issue.)

THINKS DIVINE PLAN WONDERFUL

"Dear Frank and Ernest: I have been listening to your programs every Sunday for some time. That's how I found out I could write for the little books you have been so kind to send me; and you sent a copy of *The Dawn*. I can never tell you in words how I have enjoyed reading all of them. I have never loved to read my Bible so much as I do now, because I did not understand lots of things that these little books have explained. They have made the Scriptures so plain to me, and are as a great treasure to me. I have allowed some of my friends to read them and they say they have never read anything like them. Now I want to order some that I can give to them and we can study together God's Word and understand His great blessing to His people. I bought a copy of 'The Divine Plan of the Ages.' It's wonderful. One of your group, a gentleman whose name I cannot recall, came to see me and that is how I received that book. Now please send me two more copies and the small booklets I am listing, payment for which is enclosed. I thank you so much and hope you can send these soon. Your friend, A. M. B., Florida."

HELPED HER UNDERSTAND

"Dear Friends of *The Dawn*: I am enclosing one dollar for a year's subscription to *The Dawn* to be sent to the enclosed name. I am a constant reader of *The Dawn* and I can't seem to think of any words to tell you how wonderful I think its teachings are and how they have helped me to understand the Bible

and live a better life. . . . A very busy mother, M. M., N. Y."

PRAISES GOD FOR MESSAGES

"Dear Frank and Ernest: I am so glad for your program. It is so different and so wonderful to have the Word of God explained so plainly. These are passages that are often skipped over. I like this kind of a program. I would appreciate so much a courtesy copy of *The Dawn* of which you spoke. Thank you, and praise God for your wonderful messages. Yours in His Service, M. M., Ill."

FREED FROM BONDAGE

"Brothers in Christ: I am a steady listener to your programs and think they are wonderful. I have been studying the truth for three years. It sure has brought light to me. I feel I am out from under the yoke of bondage, made free by the truth. The bondage of error was more than I could bear at times. Love, and God bless you. Enclosed is a subscription to *The Dawn*. W. S., Ohio."

REJOICING IN HOPE

"Frank and Ernest: Enclosed is one dollar for subscription to *The Dawn Magazine*. We received one copy from you. We listen in every Sunday and surely enjoy it. It is so clearly stated that it is a joy to listen. And we believe it, too. Oh, if some people would only see God in all this turmoil, and that this turmoil has to be, as God's Word does not lie. But it surely needs studying. The promises of our God ought to make us rejoice. Here is hoping you will bring many out of darkness to see the Light of the World. A Believer, R. J. H., Mich."



GOD FIRST IN PRAYER

THE true spirit of prayer is primarily that of adoration and praise to God—a praise which spontaneously ascends to Him out of appreciation for His goodness and greatness. If we approach God in prayer merely to obtain favors for ourselves, the chances are that not many of the favors we ask will be granted.

But let us not suppose that God wants our praise because He is selfish and vain. Our Heavenly Father, who is the great First Cause of all created things, is far above being vain and is certainly not seeking flattery from His creatures. Being all wise, however, He knows that the only safe course for His creatures is to recognize Him as the true source of their blessings, hence the only proper object of their affections, their love.

When God said to Israel, "Thou shalt have no other Gods before

Me," it was not because He selfishly wanted the praise they might otherwise give to other gods. (Exodus 20:3.) True, He announced that He was a jealous God, but this was not because it hurt Him to share honor with another, but because He knew the great loss that would be suffered by the Israelites if they put their trust in the gods of the heathen, who, as He knew, were not gods at all. God's jealousy was for His people—He wanted them to have the best.

It is the same now, and always will be. When God is assured that His people can safely worship another besides Himself, He is glad to have them do so. We know this, because our Lord Jesus announced that "all should honor the Son, even as they honor the Father." (John 5:23.) In fact, Jehovah ordered the angels also to worship His Son. (He-

brews 1:6.) The Heavenly Father knows that His Son is to be trusted. Jesus learned obedience, absolute obedience, thru the things He suffered. (Hebrews 5:8.) He demonstrated, under the most severe tests, that He was wholly at one with the Father.

Jesus was in heart-harmony with every blessed and righteous principle of His Father's glorious character. Even the devil himself could not cause Him to deviate from His course of faithfulness in carrying out the Father's will. Such a proved one the Father was glad to exalt to His own right hand and bid His creatures worship Him. God arranged that those who worshiped His Son would have returned to them the same rich blessings He Himself would shower upon them.

God, of course, did not relinquish His own supreme position in the universe, nor in the hearts of His people. Nor does the worshiping of the Son in any way tend to minimize the glory of the Father. We worship the Son because He is like the Father and because His glory came from the Father. The Son, in turn, blesses His Father's children, not with blessings of His own making, but with the Father's blessings, so that all things continue to be of the Father but by and thru the Son.

Giving glory to God first in our prayers automatically helps to keep us in the proper position of humility before Him. It will help us to realize that God, while He graciously showers us with His blessings, doesn't exist merely to give us the things we desire. A self-first attitude in our prayers tends to make us feel so important that it wouldn't do for us to be deprived of anything we may think we need.

If we have the proper viewpoint, it seems to us that we should never ask God for blessings He has not indicated a willingness to give. When we put God first in our prayers, we will realize that He is so great, and so wise that He knows what we need before we ask Him. However, He desires to see in us the proper disposition of a child-like faith in His ability to provide. This means that while it is proper to make our requests known unto God, it should be merely in recognition of our dependency upon Him and to help us be more appreciative of the things we receive because we have asked for them.

OTHERS SECOND

The divine order set forth in the Master's outline of model prayer, after putting God first, gives consideration to others before self. The petition, "Thy Kingdom come. Thy will be

done," is essentially a prayer for the blessing of others. It is a prayer for divine blessing upon those who are being prepared for joint-heirship with Christ in the Kingdom, for how can the Kingdom come until the bride hath made herself ready? It is a prayer for divine blessing upon all mankind, because the will of God cannot be fully done on earth as in heaven until the estranged world is reconciled to Him.

Jesus' admonition of Matthew 6:33 to seek first the Kingdom of God and His righteousness, is one which, when heeded, should enlarge our interest in others, rather than to be selfishly thinking always of what is best for ourselves. Acceptable prayer should reflect this unselfish interest in the welfare, first of our brethren in Christ, and then of all mankind.

Praising God with our lips means little unless backed up by our lives. Praying for others is almost a mockery unless we are freely giving all we can of our time, strength, talents, and all we possess, to translate the sentiments of our prayers into reality. God doesn't depend upon us to help answer our own prayers, for He is perfectly able to do that without our assistance. Nevertheless, He judges the sincerity of our petitions by the manner

in which we co-operate along the lines of our hoped-for answers.

If our praise of God in song and prayer is sincere, we will want others—as many as possible—to know of His praise-worthy attributes, in order that they may join us in the Hallelujah chorus. Recognizing His glory, we will want to emulate Him, who is always giving of His bounties for the joy of others. Knowing that He has provided a Kingdom in which the church will share with Jesus in dispensing the divine blessings of life to all mankind, we will not only pray for that Kingdom, but we will work for it.

Some ask, "Why do brethren of The Dawn always stress the idea of letting our light shine, of spreading the Gospel, of serving others?" It is because we want to be like God, whom we praise, and like Jesus, whom we endeavor to follow. Jesus said that His followers should be like a city set on a hill, which cannot be hid, and that they should not hide their light under a bushel.

The Word of God assures us, and we have learned by experience that the greatest blessings of the truth are realized thru our efforts to make it known to others. We know that we cannot earn salvation by works, that it is obtainable by faith, and thru the grace of God. We have learned, however, that the joys

of faith are the deepest and richest as we seek self-sacrificingly to share the blessings of God's grace with others.

SELF LAST

In Jesus' model prayer, the asking of blessings for ourselves comes last—"Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us. Abandon us not in temptation, but deliver us from the Evil One." These are all items of divine grace of which we stand in need as Christians. God knows that we need our daily bread, both temporal and spiritual; He knows that we need His forgiveness of our trespasses, otherwise we could not maintain our standing before Him as children. He knows that if He abandons us in temptation we will not be able to stand before our great adversary, the devil.

Our asking for these blessings is not for the purpose of acquainting God with our needs, but

rather that, by giving expression to them, we are made more keenly aware of our dependence upon Him. This, in turn, should help to keep us humble before Him, not glorying in our own achievements, but praising Him for what He has done for us.

Thus we come back to the realization that God should be first in all our thoughts and in all our prayers—"Our Father which art in heaven, Hallowed be Thy name." Our requests for daily bread should not be merely with the desire that we may live, but more particularly that we may live for God and others. Our desire that He forgive our trespasses should be chiefly because we wish to continue enjoying His blessings for which, throughout eternity, we can sing His praises. Our petition for divine help in temptation should be in order that, realizing our own weakness, we can give glory to Him for the excellency of His power to uphold us in every time of need.

LORD, for tomorrow and its needs I do not pray;
 Keep me from any stain of sin just for today.
 Let me both diligently work and duly pray;
 Let me be kind in word and deed just for today.
 Let me be slow to do my will, prompt to obey;
 Help me to sacrifice myself just for today.
 Let me no wrong nor idle word unthinking say;
 Set Thou Thy seal upon my lips just for today.
 So for tomorrow and its needs I do not pray,
 But keep me, guide me, hold me, Lord, just for today.

—SAMUEL WILBERFORCE

SPEAKERS' APPOINTMENTS

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

BROTHER H. E. ANDERSON

New Haven, Conn. Oct. 24

BROTHER F. A. BRIGHT

Bloomfield, N. J. Oct. 3
 Paterson, N. J. (Afternoon) 17
 Newark, N. J. (Evening) 17
 Allentown, Pa. 24

BROTHER S. C. DE GROOT

Bloomfield, N. J. Oct. 3
 Philadelphia, Pa. 24
 Paterson, N. J. (Afternoon) 31
 Newark, N. J. (Evening) 31

BROTHER A. C. FREY

Bloomfield, N. J. Oct. 3
 Paterson, N. J. (Afternoon) 10
 Newark, N. J. (Evening) 10
 New London, Conn. 17

BROTHER W. J. HOLLISTER

Bloomfield, N. J. Oct. 3
 Paterson, N. J. (Afternoon) 24
 Newark, N. J. (Evening) 24

BROTHER P. KOLLIMAN

New London, Conn. Oct. 17
 Baltimore, Md. 24

BROTHER H. L. YOUNG

Lehighton, Pa. Oct. 10
 Bloomsburg, Pa. 24

BROTHER C. W. ZAHNOW

Seattle, Wash. territory October

BROTHER R. A. KREBS

Victoria, B. C., Can. Oct. 3, 4
 Duncan, B. C., Can. 5, 6
 Vancouver, B. C., Can. 8-10
 Lynden, Wash. 12, 13
 Bellingham, Wash. 14, 15
 Seattle, Wash. 17, 18
 Tacoma, Wash. 20, 21
 Olympia, Wash. 22
 Centralia, Wash. 24, 25
 Portland, Ore. 27, 31
 The Dalles, Ore. 28, 29
 Salem, Ore. Nov. 1, 2

BROTHER J. Y. MACAULAY

Knoxville, Tenn. Oct. 1-3
 Chattanooga, Tenn. 5, 6
 Jacksonville, Fla. 8-10, 27
 Orlando, Fla. 11, 12, 26
 Tampa, Fla. 14, 15
 St. Petersburg, Fla. 17, 18
 Sarasota, Fla. 20, 21
 Miami, Fla. 22-24
 Mobile, Ala. 29-31
 New Orleans, La. Nov. 2, 3
 Dallas, Texas 5-7

BROTHER W. S. MARSHALL

Dexter, Me. Oct. 3, 10, 17
 Guilford, Me. 24
 Ellsworth, Me. 31

BROTHER M. C. MITCHELL

Hartford Conn. Oct. 3

BROTHER EDWIN PROCTER

New London, Conn. Oct. 17

BROTHER T. G. SMITH

Wilton, Me. Oct. 10

BROTHER W. N. WOODWORTH

Bloomfield, N. J. Oct. 3, 10
 Newark, N. J. (Evening) 3
 New London, Conn. 17

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

CONVENTION ANNOUNCEMENTS

Hartford, Conn., Oct. 3. Convention will be held in Odd Fellows Temple, 420 Main Street. For information address Mr. G. Boccaccio, 613 Capitol Avenue, Hartford, Conn.

Saginaw, Mich., Oct. 3. Woman's Club, 311 N. Jefferson Street.

Bloomfield, N. J., Oct. 3. Masonic Temple, corner Liberty and Broad Streets. Opening service at 9:30 A. M.

New London, Conn., Oct. 17. All day gathering in Union Hall, Union Street, with opening service at 10:30 A. M.

Jackson, Mich., Oct. 17. All day gathering in I. O. O. F. Hall, 414 S. Mechanics Street.

Ithaca, N. Y., Oct. 17. At the home of Miss R. Mae Holmes, 205 East Falls street.

Chicago, Ill., Oct. 24. The Chicago Ecclesia holds local conventions on the fourth Sunday of each month in their hall, Central Masonic Temple, 910 N. La Salle Street.

Milwaukee, Wis., Oct. 30, 31. Secretary, Mrs H. H. Fink, 2536 N. 81st Street, Wauwatosa, Wisconsin.

Detroit, Mich. Oct. 31. Meetings and month-end conventions will be held in the same hall, Maccabees Bldg., Woodward Avenue, at Putnam, with opening at 10:00 A. M.

Brooklyn, N. Y., Oct. 31. Regular fifth Sunday Convention at 109 Remsen Street. Opening service, 9:30 A. M.

Weatherford, Texas, Oct. 31. Fifth Sunday gathering in Zion Hill School House, near Weatherford.

SUGGESTIONS

Letters containing orders for renewals to The Dawn Magazine should have the name and address printed on a separate sheet if possible. Also, be sure to state whether it is a new subscription or a renewal. Order books and booklets on separate sheets of paper. Orders for free literature, convention programs and lecture announcements should be placed quite some time in advance.

HOW READEST THOU?

'Tis one thing now to read the Bible thru,
Another thing to read, to learn and do;
'Tis one thing now to read it with delight,
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek;

Whilst others read it without common care,
With no regard to how they read or where.
Some read it as a history, to know
How people lived three thousand years ago.

Some read to bring unto themselves repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it thru.

Some read it for the wonders that are there,
How David killed a lion and a bear;
Whilst others read—or rather in it look—
Because, perhaps, they have no other book.

Some read the blessed Book—they don't know why,
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads thru Campbell or thru Scott,
And thinks it means exactly what they thot.

Some read to prove a pre-adopted creed,
Thus understand but little what they read;
And every passage in the Book they bend
To make it suit that all-important end.
Some people read, as I have often thot,
To teach the Book, instead of to be taught.

—POEMS OF DAWN

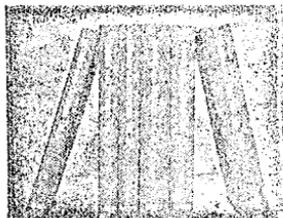
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That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, 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.