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The DAWN

A Herald of Christ's Presence

Dedicated to the Promotion of Christian Knowledge in the Spirit of Tolerance and Good Will

Vol. 11, No. 7

JULY 1942

One Dollar a Year

THIS MONTH

THE EVERLASTING GOSPEL

The End of the World—Many fear the end of the world because they don't know it means the ushering in of a time of blessing for all mankind. This article should help to clarify the subject. 2

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THE CHRISTIAN LIFE

They Didn't Have To Do It—A review of the manner in which the principle of unselfishness is manifested in God's plan for the human race; in Jesus' cooperation in that plan; and in the faithfulness of various of God's people throughout the ages. 8

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This article is arranged from notes on the subject by Pilgrim Brother B. H. Barton. It is heart-searching, and we trust will prove to be a rich blessing to many.

THE TRUE WORSHIP OF GOD

Jesus spoke of worshipping the Heavenly Father in "spirit and in truth." This article examines some of the things implied by this formula for true worship and service of the Creator, on the part of Christians now, and the restored world of mankind by and by.

UNDER HIS WINGS

This is another timely article from the "Reprints." It discusses the precious promises recorded in the well known 91st Psalm.

APPROVED AMBASSADORSHIP

"Ye are ambassadors for Christ," says the apostle. We are to be faithful ambassadors, and to be faithful, it is important that we conform ourselves to the high standards of deportment outlined for us in the Scriptures. This article examines these standards as Paul sets them forth in 2 Corinthians 6.

BIRTHDAY CARDS

A new assortment of twelve lovely cards—all different—for 60 cents. Each card has an appropriate Scripture text. Envelopes in which to mail the cards are included.

THE DAWN

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THE EVERLASTING GOSPEL

THE END OF THE WORLD

NOT so long ago a prominent radio news commentator remarked in one of his broadcasts that we are watching a world fall apart. Thousands of years ago the prophets of the Bible, writing under inspiration of God's Holy Spirit, foretold this falling apart of the world and have given us, besides, an inspiring preview of a new world which is to take its place. It will be God's world in the sense that divine principles of righteousness, under the direction of Christ, then will rule in the affairs of men. This will result in everlasting peace and happiness for all nations.

The end of the world prophesied in the Bible is that which we see taking place in the earth today. Due to a traditional misconception of this subject, however, the Biblical end of the world is generally understood to mean the destruction of the literal planet on which we live. Because of this, few care to give the subject the serious consideration it deserves—most people being inclined to dismiss the matter from their minds with the wish, expressed or implied, "I hope it doesn't come in my day." This wish is often father to the thought that no matter what the signs of the times may indicate, the end of the world is yet thousands and, it is hoped, millions of years in the future.

The World of the Bible

The term world, as used in the Bible, seldom refers to the planet earth. In the New Testament the term is, in the main, a translation either of the Greek word *kosmos*, meaning order or arrangement; or of the Greek word *aion*, meaning a period of time, an age.

The Greek word *kosmos* translated world in our English Bible doesn't always refer to exactly the same thing. In John 3:16 we read, "For God so loved the world [*kosmos*], that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In 1 John 2:15 we read, "Love not the world [*kosmos*], neither the things that

are in the world." Surely God would wish us to love that which He loves; so it is manifest that the "*kosmos*" of John 3:16 is not the "*kosmos*" of John 2:15. It seems plain that the former applies to the people of the earth, while the latter has reference to the sinful, selfish arrangements and associations of the people.

Jesus, in John's Gospel, chapters 14 and 15, has a great deal to say about the world or *kosmos* which Christians are not to love. He tells us, for example, that Satan is the prince. He explains that Christians must be expected to be hated by this *kosmos* or world even as the Master Himself was hated by it. He also explains that He has called His disciples out of this evil *kosmos*, and that they were to remain separate from its entanglements.

Certainly no one in reading these wonderful chapters has ever supposed that Jesus was discussing the literal planet earth. Why, then, should we suppose that when the prophecies describe the ending of this same *kosmos*, or world, it means the destruction of the literal earth?

When the disciples asked Jesus the question, "What shall be the sign of thy coming [*parousia*, meaning presence], and the end of the world?" they used the Greek word meaning age. In answering this question Jesus presented a number of signs which would denote the ending of the age, and the beginning of a new age; but the circumstances of both ages are centered upon the literal planet earth, and the transfer from the old to the new age in no way implies its destruction, either by fire or otherwise.

Symbolic Fire

Just as the Bible uses the term earth and world symbolically, so also does it use the words fire, fiery, burning, etc. Note, for example, St Peter's words, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (1 Peter 4:12.) We have never heard of any Christian becoming confused with this symbolic state-

ment, thinking that it refers to literal fire. It is clearly descriptive of the trying experiences through which all Christians must pass, and by which the dross of their character is burned away.

But the righteous themselves are not destroyed by the fiery trials, as evidenced by the words of the prophet, when he says, "who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." (Isaiah 33:14, 15.) Here, as in Peter's symbol, the fire and the burnings are symbolic and the trials through which the righteous successfully pass are in no sense of the word to be understood as literal.

Another enlightening Biblical use of the term "fire" is that of Isaiah 47:14. The text is part of a prophecy of destructive trouble that was to come upon Babylon. The trouble is likened to fire that shall consume; but that it is not literal fire is revealed in the fact that part of the trouble—the symbolic fire—will be the lack of fire by which to keep warm. In short, there will be so much symbolic fire that there will be, at times, a lack of literal fire. We quote the passage: "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it."

With the clearly established fact in mind that the various terms used in the Bible which were thought to teach the literal destruction of the earth are often used symbolically, let us examine the 3rd chapter of the 2nd epistle of Peter, which is a prophecy pertaining chiefly to events now taking place in the earth. The prophecy describes this transition period as "the last days." In reading the chapter through, one of the first points of interest to

note is that in giving us an illustration to explain events in the end of the age, the apostle tells us that a world came to an end at the time of the flood, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."

It was not the literal earth that perished at the time of the flood, for, when the waters had subsided, the ark landed on Mt. Ararat, and there it was, right back on the same old planet. But a world, or kosmos, ended, according to Peter. The arrangement of things among men, their methods of government, the civilization of that period, ended and a new world was started of which Noah and his family were the nucleus.

Peter further explains that just as the symbolic heavens and earth that were before the flood, making up the cosmos of that period, came to an end, even so shall the "heavens and the earth, which are now," come to an end. But as the literal heavens and literal earth did not perish at the time of the flood, we are not to suppose that this prophecy has reference to the destruction of the literal heavens and earth at the second coming of Christ. Indeed, such a conclusion would seem absurd, especially when we consider that the heavens as well as the earth are included in the picture of destruction, which, if interpreted literally, would involve the destruction of the whole universe.

Significance of Heavens and Earth

In using the terms earth and heaven to describe the cosmos or arrangement of things that are destroyed in the end of the age, the apostle is merely illustrating the earthly and spiritual phases of this "present evil world." (Gal. 1:4.) And this symbolism is a very fitting one. God uses sheep to illustrate His people, because certain characteristics of sheep are similar to traits of character possessed by those who faithfully serve Him. Likewise the relationship existing between the literal earth and the heavenly bodies, aptly illustrates certain fundamental characteristics of the present cosmos or world.

Atmospheric conditions, the tides, seasons, days, nights, heat and cold, etc., here on the earth, are in direct relationship with the movements of the sun, moon and stars. So earth's society, the present cosmos, or world, has its earth and heavens, with a similar relationship existing between the two. In other prophecies the symbolic heavens are described more in detail, and are shown to contain sun, moon, stars and clouds, etc. As the conditions develop which destroy the cosmos, the sun is said to become darkened, and the stars to withdraw their shining. See Joel 2:1-10; Luke 21:25, 26; Matt. 24:29.

Elements to Melt

The Apostle Peter, instead of mentioning in detail the sun, moon, stars, sea and waves, that combine to form the present symbolic heavens and earth, speaks of all of these as the "elements" thereof. These are to melt with fervent heat. The one word much used today which seems best to describe what the Bible speaks of as the present cosmos is civilization. What men call civilization is made up of many elements—national, economic, financial and religious. The religious or professed spiritual elements of this present cosmos are clearly a part of that which is represented by the heavens, made up of the symbolic sun, moon and stars. Already, as can be clearly seen, and as Jesus stated would be the case, "the powers of heaven" are being "shaken."—Luke 21:26.

The Greek word for elements here used by the Apostle Peter is the same as employed by St. Paul, when, in Galatians 4:3 and 9, he refers to the weak and beggarly "elements" of this "world." Paul was referring to the elements of society as it then existed, such as Judaism, heathenism, etc. And it is the elements of society today that Peter refers to and which he declares are to "melt with fervent heat." Viewed from this standpoint, who cannot see that the elements of this world, or cosmos, are already melting; that is, disintegrating, losing their cohesion?

The Earth Abideth Forever

We know that the prophecies pertaining to the end of the world do not refer to a literal destruction of the earth, because the Scriptures tell us plainly that the literal earth "abideth forever." (Eccl. 1:4.)

God tells us furthermore, that His object in creating the earth was that it might be a home for man—"thus saith the Lord that created the heavens; God Himself that formed the earth and made it . . . He created it not in vain, He formed it to be inhabited."—Isa. 45:18; Psa. 115:16.

In Psalm 78:69 we read that the Lord has established the earth forever. Jesus, in His Sermon on the Mount, assures us that the earth is to be the inheritance of the meek—a poor sort of inheritance if it is to be literally destroyed at the end of the age. From these few sample statements of the Bible we can see that it is plainly the purpose of the Creator that the planet earth is to continue everlastingly, but not under the rulership of Satan, who is the prince of this present evil cosmos or arrangement under which the inhabitants of the earth are at present living.

After the Apostle Peter describes so graphically the passing away of the present cosmos—the "heavens and the earth which are now" (2 Peter 3:7)—he then adds, "nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:13.) Yes, as the apostle states, God has promised new heavens and a new earth. This promise is recorded in Isaiah 65:17-25. We suggest a careful reading of this entire promise, for in it will be found outlined a complete reorganization of human society—new world conditions indeed.

The prophet says, for example, that "there shall be no more thence an infant of days." What a change that will be! It means the destruction of the causes of disease and death, which is exactly what we find the Apostle Paul to teach in 1 Corinthians 15:25, 26, where, in telling us about Christ's reign of righteousness upon the earth, he says that this reign will continue until every enemy of God and of righteousness is destroyed, the last enemy to be destroyed being death.

The destruction of Adamic death in the new world of tomorrow will be complete. All those who have died in the past because of Adam's sin will be brought forth from the tomb. Jesus said concerning this, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth."—John 5:28, 29.

The arrangements in vogue in the present cosmos by which houses and property are handed down from one generation to another because no one continues to live to enjoy them, will be no more when the new heavens and new earth are established. Concerning this the prophet says, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat." as they do in the present order of things.

Originally man was given dominion over the lower animals and apparently they were all his friends and friendly to each other. This dominion was lost with the fall of man, but will be restored "in the times of restitution." For this reason we are assured by the prophet concerning conditions in the new heavens and the new earth, that then "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat." On this point see also Isaiah 11:6-9, and chapter 35.

While these wonderful prophecies of peace even among the lower animals during the Messianic Kingdom period—symbolized by the new heavens and new earth—will be literally true, yet it will also be true that all the warring, lion-like and serpent-like elements of this present evil world which have wrought so much human suffering, will be no more. Indeed, as the prophet so definitely assures us, nothing "shall hurt nor destroy in all My holy mountain [kingdom], saith the Lord."—Isa. 65:25; 11:9.

The same symbolic new heavens and new earth are also referred to in Revelation 21:1-4. Here it is said that under this new arrangement there shall be no more sorrow, nor crying, neither shall there be any more pain; for the "former things are passed away." Perhaps the Lord knew how difficult it would be for us to grasp the reality of a promise like this, so He caused John to add a divine confirmation saying, "these words are true and faithful."—Rev. 21:5.

New Spiritual Ruler

The new spiritual rulers of God's world of tomorrow will be Jesus and associated with Him, His

church. Satan is the spiritual ruler of this present evil world as pointed out by Jesus in John 14:30. St. Paul refers to him as "the prince of the power of the air." (Eph. 2:2.) Associated with Satan are "angels, principalities and powers," visible and invisible. (Eph. 1:21; 6:11, 12; Rom. 8:38.) Satan is a powerful spirit being invisible to human eyes, and he exercises a great deal of his influence in the earth through human instrumentalities—usually that of false religious systems. From this standpoint he is, in reality, the supreme head of the present "heavens and earth."

Early in the beginning of the new world arrangements Satan is to be bound. (Rev. 20:1-3.) Christ and the church will then become the new spiritual rulers of the world. Their power will be exercised through earthly representatives, the ancient prophets and other worthy ones of the past, designated by the prophet as "princes in all the earth." (Psalm 45:16.) Jesus also refers to these and explains that in the Kingdom, people from all parts of the earth will recognize them as their proper leaders and instructors.—Luke 13:28, 29; Matt. 8:11.

Briefly, then, it will be through an arrangement of this kind that the governorship of the earth will again be in the hands of the Lord. Concerning it the prophet declares, "For God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of His holiness. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: He is greatly exalted."—Psalms 47-7-9.

The Apostle Peter in his prophecy, describes "the new heavens and new earth" saying that therein dwelleth righteousness. This means that the laws of God's new world will be pure and just and will promote love in the place of selfishness. The enforcement of the laws of the new Kingdom will be by divine power so that their operation and application will be effective and complete. One of the prophetic indications of the manner in which they will be enforced is that the nation or nations failing to comply therewith will be deprived of rain

—in other words, rain sanctions will then be divinely applied against the disobedient.—Zechariah 14:17.

The New World

When through the prophetic pages of the Bible, we are able to take a view of God's new world of tomorrow, we do not feel so badly that the present world is coming to an end. It hasn't been a very good world, anyway, and the new one will be so much better that the former will not be remembered nor come into mind. (Isa. 65:17.) When God's new world is established and functioning for the blessing of the people, no longer will the question be raised as to whether or not God has forgotten suffering humanity.

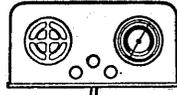
God, according to Zephaniah 3:9, will turn to the people a pure language. As a result, they will learn of His love and of the wondrous provisions He has made for them through Christ. They will realize that as long ago as the first advent of Jesus He gave His Son to be the Redeemer of all mankind and thus laid the foundation for the blessings which will be theirs to enjoy, through the Messianic Kingdom arrangements. This gift of God's dear Son is to be the wonderful token of the Father's mindfulness of man, as the apostle shows in Hebrews 2:5, 9.

The blessings of life purchased for mankind by the death of Jesus are yet to become so far-reaching that even those who have gone down into the tomb are to be rescued and given an opportunity to enjoy them in God's new world order. Concerning this we read, "The ransomed of the Lord [all mankind] shall return [from death], and come to Zion [the new spiritual rulers of the earth] with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah 35:10.

When we realize that the fulfillment of all these wonderful promises of God's Word pertaining to the new order of things which He is about to establish, depends upon the inauguration of Christ's Kingdom upon the earth, may we not more fervently than ever pray, "Thy Kingdom come. Thy will be done in earth, as it is in heaven"?—Matthew 6:10.



BROADCAST



SCHEDULE



Frank and Ernest GOOD NEWS FROM THE BIBLE

Sunday, July 5
THE LAST DAYS

This dialog is based largely on the prophecy of Micah 4:1-4; and emphasizes that the "last days" of the Bible do not imply the destruction of the literal earth. The discussion reveals that the "fire of God's jealousy" which "devours" the symbolic earth prepares the people for the blessings of Messiah's Kingdom. Sample copies of the July Dawn will be offered.

Sunday, July 12
WHAT IS THE SOUL?

Many fail to realize that the Bible contains a clear, concise definition of what constitutes a human soul, and of how God created it. This dialog calls attention to the Scriptural testimony on the subject. The booklet, "Hope Beyond the Grave," will be offered.

These subjects do not apply to broadcasts in Canada and Newfoundland; nor to the Polish and Lithuanian programs.

Sunday, July 19
HOPE FOR THE WAR-STRICKEN

What hope does the Bible hold out for the countless thousands of non-Christians now being killed in war without having an opportunity to accept Christ? This program points out that God has blessings for them in the judgment day. The "Judgment Day" booklet will be offered.

Sunday, July 26
JERUSALEM

The Bible declares that the time is coming when Jerusalem shall be called the throne of the Lord. Frank and Ernest examine the meaning of this promise, and find that a wonderful time of blessing is near for all mankind. This should be good news to all, and the "Good News" booklet will be offered at the close of the program.

(SUNDAYS UNLESS OTHERWISE NOTED)

EASTERN TIME

Akron, Ohio, WADC, 1350 kc.,	9:15 A. M.
Albany, N. Y., WABY, 1400 kc.,	9:30 A. M.
Baltimore, Md., WFBR, 1300 kc.,	9:15 A. M.
Bangor, Maine, WABI, 910 kc.,	9:30 A. M.
Binghamton, N. Y., WNBK, 1490 kc.,	10:15 A. M.
Boston, Mass., WORL, 950 kc.,	10:30 A. M.
Cincinnati, Ohio, WCPO, 1230 kc.,	10:15 A. M.
Columbus, Ohio, WHKC, 640 kc.,	9:30 A. M.
Dayton, Ohio, WHIO, 1290 kc.,	12:30 P. M.
Grand Rapids, Mich., WLAV, 1340 kc.,	9:30 A. M.
High Point, N. C., WMFR, 1230 kc.,	9:45 A. M.
Jacksonville, Florida, WJHP, 1230 kc.,	10:00 A. M.
Lewiston, Maine, WCOU, 1240 kc.,	10:00 A. M.
Muskegon, Mich., WKBZ, 1500 kc.,	4:30 P. M.
New York, N. Y., WMCB, 570 kc.,	9:30 A. M.
Orlando, Florida, WLOF, 1230 kc.,	8:45 A. M.
Philadelphia, Pa., WIP, 610 kc.,	9:30 A. M.
Pittsburgh, Pa., WWSW, 1490 kc.,	9:45 A. M.
Pittsburgh, Pa., W-47-P (Freq. Mod.),	9:45 A. M.
Presque Isle, Maine, WAGM, 1450 kc.,	4:30 P. M.
*Saginaw, Mich., WSAM, 1230 kc.,	9:30 A. M.
Savannah, Ga., WSAV, 1340 kc.,	10:30 A. M.
Springfield, Mass., WSPR, 1270 kc.,	10:00 A. M.
Toronto, Ontario, Can., CKCL, 580 kc.,	9:30 A. M.
Windsor, Ontario, Can., CKLW, 800 kc.,	12:15 P. M.

CENTRAL TIME

Alexandria, La., KALB, 1240 kc.,	8:30 P. M.
(Saturdays instead of Sundays)	
Chicago, Illinois, WJJD, 1160 kc.,	9:30 A. M.
Clinton, Iowa, KROS, 1340 kc.,	10:15 A. M.
Dallas, Texas, KSKY, 660 kc.,	9:30 A. M.
Indianapolis, Indiana, WIBC, 1070 kc.,	9:30 A. M.
Joplin, Missouri, WMBH, 1450 kc.,	9:00 A. M.
Knoxville, Tenn., WROL, 620 kc.,	10:15 A. M.
Louisville, Ky., WGRC, 1370 kc.,	9:00 A. M.
Medford, Wisconsin, WIGM, 1500 kc.,	9:45 A. M.
(Wednesdays instead of Sundays)	
Memphis, Tenn., WREC, 600 kc.,	8:30 A. M.
Minneapolis, Minn., WTCN, 1280 kc.,	9:15 A. M.

*This time will be changed; listen for announcement.

San Antonio, Texas, KMAC, 1240 kc.,	9:45 A. M.
St. Louis, Missouri, KXOK, 630 kc.,	10:00 A. M.
Winnipeg, Manitoba, Can., CJRC, 630 kc.,	10:30 A. M.

MOUNTAIN TIME

Edmonton, Alberta, Can., CFRN, 1260 kc.,	9:00 A. M.
Kalispell, Montana, KGEZ, 1460 kc.,	4:45 P. M.
Nampa, Idaho, KFXD, 1230 kc.,	4:00 P. M.
Phoenix, Arizona, KOY, 550 kc.,	9:45 A. M.

PACIFIC TIME

Berkeley, Calif., KRE, 1400 kc.,	9:05 A. M.
Los Angeles, Calif., KMPC, 710 kc.,	2:15 P. M.
Riverside, Calif., KPRO, 1440 kc.,	6:15 P. M.
Salem, Oregon, KSLM, 1390 kc.,	9:00 A. M.
Seattle, Wash., KJR, 1000 kc.,	8:45 A. M.
Spokane, Wash., KGA, 1510 kc.,	2:15 P. M.
The Dalles, Oregon, KODL, 1230 kc.,	9:15 A. M.
Vancouver, B. C., Canada, CKWX, 980 kc.,	9:40 A. M.
Vancouver, Wash., KVAN, 910 kc.,	9:15 A. M.
Wenatchee, Wash., KPQ, 560 kc.,	10:30 A. M.

ATLANTIC TIME

Sydney, Nova Scotia, Can., CJCB, 1270 kc.,	9:45 A. M.
Sydney, N. S., CJCX (Short Wave),	9:45 A. M.
St. Johns, Newfoundland, VOCM,	5:00 P. M.

POLISH RADIO PROGRAMS

Chicago, Illinois, WCBD, 1110 kc.,	8:45 A. M.
Chicago, Ill., WGES, 5000 kc. (Short Wave),	8:45 A. M.
Chicago, Ill., WGES, 5000 kc. (S. W.), Wednesdays	6:45 P. M.
Detroit, Mich., WJBK, 1490 kc.,	8:45 A. M.
Jersey City, N. J., WHOM, 1480 kc.,	12:30 P. M.
Niagara Falls, N. Y., WHLD, 1290 kc.,	8:45 A. M.
Springfield, Mass., WSPR, 1270 kc.,	8:30 A. M.

LITHUANIAN RADIO PROGRAM

Detroit, Mich., WJBK, 1490 kc.,	8:30 A. M.
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Note: Orlando, Florida; Clinton, Iowa; Wenatchee, Wash.; W-47-P, Pittsburgh, Pa., (Frequency Modulation); WCES, Chicago, Ill., (Short Wave); and CJCX, Sydney, N. S., Can. (Short Wave) stations are new on the list.

OUR BIBLICAL DIALOG

Hope for the War-Stricken

The Living, the Dead—All Mankind

By Frank and Ernest

ERNEST:

You know, Frank, it seems that nearly everyone these days is wondering about the future. World troubles have reminded us of the existence of the Chinese, the Japanese, the Javanese, the Burmese, the Siamese; the Indians, the East Indians, the West Indians, and others; and we have been reminded of them in a very tragic manner; that is, by the fact that hundreds of thousands of them are being hurried into Christless graves. Probably very few of these now being slaughtered by war have ever had any real opportunity to accept Christ. What is the future of these people when death overtakes them? Do they stay in the grave to be summoned for the last judgment? Will special consideration be given them in that judgment on the ground that they didn't have a fair chance in this life? Shall we meet them in heaven? Will they then have angelic brains, and natures far beyond our comprehension? And, for that matter, what about the rest of mankind—those who are supposed to be civilized? Does the Bible furnish the answer?

FRANK:

Yes. The answer is found in Psalms 146:4, which reads, "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

ERNEST:

Does that refer to the heathen?

FRANK:

It applies to all mankind.

ERNEST:

And there's no hope of a future life?

FRANK:

I didn't say that! Your second question was, Do they stay in the grave to be summoned for the last judgment? It's the Scriptural answer to this question that reveals the real hope held out in God's Word for all mankind, the heathen as well as the non-heathen. God has promised that there is to be an awakening from the sleep of death, and that following this will be their judgment day.

ERNEST:

In that event, perhaps it would be just as well if they were allowed to remain in the grave, peacefully sleeping. The general understanding is, you know, that the prospects of the judgment day are none too bright for any of us.

FRANK:

But I am speaking of the judgment day hope, as we find it in the Bible. The Apostle Paul says that God has given assurance of the judgment day by raising Jesus from the dead.

ERNEST:

Where is that found in the Bible?

FRANK:

In the 17th chapter of Acts. It's a part of Paul's sermon on Mars' Hill. In it he contrasts heathen ignorance and superstition with the blessings of the coming judgment day.

ERNEST:

Does that imply that people will have an opportunity for enlightenment during the judgment day? Frank, that hardly seems possible.

FRANK:

It's just what the Bible teaches, however. In Isaiah 26:9 we read that when the Lord's judgments are abroad in the earth the inhabitants of the world will learn righteousness.

ERNEST:

But Frank, How could so many millions of the resurrected learn very much in one short day?

FRANK:

The judgment day is not to be a short day, Ernest. The Apostle Peter informs us that it is a period of a thousand years. It is the same thousand-year period during which Christ's Kingdom is functioning throughout the earth. The work of judging the world is, in fact, a part of the Kingdom work.

ERNEST:

Where does the Bible say any thing like that?

FRANK:

In the 72nd Psalm we read concerning the Kingdom period, that then Christ shall "have dominion from sea to sea, and from the river unto the ends of the earth." Of that same time the prophet further explains that Christ shall "judge the people with righteousness"; also that He shall "judge the poor of the people, and shall save the children of the needy, and shall break in pieces the oppressor."

ERNEST:

According to that, Frank, it looks as though the judgment day is to be a happy time for the poor and the oppressed of the earth. But tell me: Does the Bible actually say that unconverted people like the heathen are to be raised from the dead and given such a favorable judgment as you have indicated?

FRANK:

Yes. Jesus said that all in their graves are to hear His voice and come forth from death.

He explains that those who have done good will come forth to a resurrection of life, and that those who have not done good will come forth to a resurrection by judgment. (John 5:28, 29—Revised Version.) The Greek word used by Jesus, and translated "judgment," in the Revised Version, is *krisis*, which is the original of our English word *crisis*. It means a test, or trial, with the possibility of a change for the better.

ERNEST:

Frank, that's certainly interesting. But you know this whole passage sounds rather odd. Jesus says that those who have done good will come forth to a resurrection of life. What does it mean to "come forth" to a "resurrection"? I should think that the coming forth from the tomb would **be** the resurrection.

FRANK:

Ernest, the awakening from the sleep of death is only the beginning of the resurrection. Jesus, for example, called Lazarus forth from the tomb, but Lazarus was not fully resurrected, hence later went back into death again. But when those who have done good are awakened from the sleep of death they will be resurrected to a fulness of life.

ERNEST:

Does that mean they will become angels?

FRANK:

No. The angels are a separate order of creation, and were in existence long before man was created. It's a mistaken notion that good people become angels when they die. The faithful footsteps followers of Jesus are the ones here primarily referred to as having done good. God's promises to these are that they shall be given immortal life in the resurrection. Their reward is to be a heavenly one. They will not become angels, but will be highly exalted **above** the angels, just as Jesus was when God raised Him from the dead.

ERNEST:

That seems reasonable enough so far as the hope of Christians is concerned; but still we have all the heathen on our hands, and all the non-Christians in civilized lands. Are they the ones referred to by Jesus as those who have done evil?

FRANK:

Yes. Of course there are degrees of evil. Doubtless many of these, according to the standards of this world, have been very noble people. But, unless one accepts Christ and makes a sincere effort to follow in His steps, he is looked upon by God as being a part of the condemned and fallen race of whom the Scriptures say, "There is none righteous, no, not one."

ERNEST:

Doesn't the Bible say that salvation is obtainable only through Christ?—that there is no other name given whereby we must be saved?

FRANK:

But Ernest, don't forget the text where Paul inquires, "How can they believe on Him of whom they have not heard?" Where we have made our great mistake in the past is in concluding that God has limited the opportunity of hearing about Christ to this life. In 1 Timothy 2:4 we read that it is God's will that all shall be saved and come to an exact knowledge of the truth. (Diaglott.) Everlasting salvation follows the enlightenment of the truth, but the salvation mentioned in this text is what Jesus referred to when He said that those who have done evil shall come forth to a resurrection of judgment. They are saved, that is, awakened from the sleep of death and then enlightened concerning the truth of Christ Jesus their Savior, and thus given an opportunity to accept Him and obey the laws of His Kingdom which will then be in force.

ERNEST:

How will that result in a resurrection by judgment?

FRANK:

When awakened from the sleep of death the people will be enlightened, for then the knowledge of the Lord will fill the earth as the waters cover the sea. The way will be made plain, the Prophet Isaiah tells us. As each individual receives the light and reacts favorably, it will mean that he has successfully passed the crisis, and will be restored to the full perfection originally enjoyed by Father Adam before the fall.

ERNEST:

What happens to those who do not react favorably to the enlightening influences of the judgment day?

FRANK:

Peter says it shall come to pass "that the soul which will not hear that prophet"—which is Christ—"will be destroyed from among the people."—Acts 3:23.

ERNEST:

There **won't** be **universal** salvation, then?

FRANK:

No, only a universal opportunity for salvation, and that opportunity will be so universal that it will include the Chinese, the Japanese, the Javanese, the Burmese, the Siamese, and all the other heathen you referred to in the beginning. If you are interested in further details along this line it would be well for you to read the booklet entitled, "The Judgment Day."

ERNEST:

Where can I get a copy, Frank?

FRANK:

Send a card to The Dawn, Dept. D., 136 Fulton Street, Brooklyn, New York, and a copy will be sent to you free. This holds good for everybody. (The subject is treated in even greater detail in the book, "The Divine Plan of the Ages.")

The Christian Life

They Didn't Have To Do It

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."—Act 20:35.

SINCE sin entered into the world more than six thousand years ago, mankind in general has been governed by the principle of selfishness. True, the principle of unselfishness, which is divine love, has not been entirely erased from the human heart, nevertheless, selfishness has predominated so fully that the motive back of practically all human endeavor has been to acquire rather than to give. Throughout the thousand-year reign of Christ this condition will gradually change until finally the divine rule of unselfishness will take its proper place in the hearts and lives of all restored children of Adam.

Before this glorious result of Christ's Kingdom rule is attained, however, it is the privilege of the followers of the Master to now empty their hearts of selfishness and to be filled with the divine quality of love, that thus they may be qualified to share with Christ in the Mediatorial work of His Kingdom by which the divine image will be re-implanted in the hearts of men. It is important, therefore, that through the Scriptures we get a proper vision of God and of His love as it is revealed in His plan. It is through the outworking of the divine purpose toward the children of men that God's love is revealed and furnishes a perfect pattern for us which it is the Christian's privilege to emulate.

The Scriptures tell us about the glorious attributes of God's character, but it is only as we see, through the outworking of the divine plan, the practical application of these attributes in the Creator's design toward His creatures, that we are able to fully appreciate them. The Bible tells us, for example, that "God is love"; but we would fail to grasp the full significance of this statement had the Bible not also told us of what love caused God to do. "God so loved the world," we are told, "that He gave His only begotten Son," to die for the people. Even this revealing statement would not, in itself, give us a complete understanding of God's love, except as we see its relationship to



the remainder of the divine plan. Even those things that have been permitted of God and which many think to be detrimental and are in reality evils because of their effects on humanity will be seen in the light of His fulfilled purposes to be fully in harmony with His character of love.

God Himself had no beginning. "From everlasting to everlasting, Thou art God," the prophet declares. (Psalms 90:2.) While our finite minds cannot comprehend the full significance of these words, yet they do reveal that there was a time before any of the creative works of God were brought forth that He was alone. We are not to understand that Almighty God was lonely in that great eternity before creation began. On the contrary, human loneliness is largely because of human deficiency. What we lack we seek for in others. But the great Jehovah lacked nothing; He was complete in Himself; He needed not companionship to complete or supplement His happiness. It was His pleasure to create and to bring into being other creatures like Himself that might have joy in living and, as human beings, reflect similar qualities to those of His own.

Thus, we see that the great Creator's unselfishness—love—is revealed even in His creative work. It was not necessary that He create the universe for His own happiness, although we are told that all things have been created for His pleasure. (Rev. 4:11; 14:7.) His motive was to share His happiness. And even though, in His great wisdom and foreknowledge, He was able to foresee the wreck of the human race that would be produced by sin, yet He proceeded with the creative work. He knew that this wrecking of human hopes and the apparent defeat of righteousness on this planet could be turned into a glorious victory for everlasting human happiness. And even though this victory over sin and death would come through great cost to Himself, nevertheless, Jehovah proceeded with His creative purpose. *He didn't have to do it, but He did do it* in order that throughout the endless ages of eternity countless millions of angels and men could

rejoice in the privileges of life extended to them.

St. Paul assures us that every feature of the divine plan which we see in process of execution was known to Jehovah before the foundation of the world. He declares that these things God purposed in Himself. The creative processes, which have been operating for thousands of years, were all surely elaborated in the mind of Jehovah before His work began. In that purpose angels had a part—of how many grades we may not surely know, but they are variously designated in the Holy Scriptures as “angels, principalities and powers.” (Rom. 8:38.) Later came the creation of man, “a little lower than the angels,” and crowned with earthly honor, dignity and power, in the image and likeness of his glorious Creator.—Heb. 2:6-10; Gen. 1:26.

The Scriptures indicate that the first and only direct creative act of God was the creation of the Logos. In the Old Testament He is symbolically referred to as “Wisdom.” (Prov. 8:22-30.) “Jehovah possessed Me in the beginning of His way, before His works of old. . . . Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” The Apostle Paul refers to the Logos as “The firstborn of every creature.” (Col. 1:15-18.) The Psalmist similarly refers to Him as Jehovah’s “firstborn, higher than the kings of the earth.” (Psalm 89:27.) Jesus refers to Himself as the one who had a prehuman existence saying, “Before Abraham was, I am.” (John 8:14, 23, 52, 58.)

In John 1:1-3, we are told that this only begotten Son of God, called the Word, was the active agent of Jehovah in all the remainder of His creative works. The text declares, “In a beginning was the Word, and the Word was with the God, and a god was the Word. This was in a beginning with the God. (*Diaglott*, word for word.) All things were made by Him; and without Him was not anything made that was made.” All of these Scriptures fully corroborate the statement that this Logos, who subsequently became the world’s Redeemer, was long before, the primary Son of God. He ranked first not only in seniority, but also in honor, dignity and station, above all other sons of God, and not one of whom was like Himself—the *direct* creation of God.

Among the highest of the angelic beings created by the Logos was one called Lucifer. When the first human pair was created and provided with that beautiful garden home in Eden, Lucifer was given a wonderful assignment in connection with them as a “cherub that covereth.” (Ezek. 28:14.) In this statement, the prophet uses the King or Prince of Tyrus as representative of this brilliant one, Lucifer. (Isa. 14:2-17.) The prophet also declares concerning Lucifer that he was perfect in his ways from the day that he was created until

iniquity was found in him. (Ezekiel 28:15.) The day that iniquity was found in Lucifer’s heart was obviously the time when he decided that, instead of cooperating with God in connection with this first human pair, he would take advantage of the position he occupied and alienate them from their Creator.

God foreknew that Lucifer would thus turn traitor. He knew also that this one who had now become His adversary, and the adversary of righteousness, would succeed in inducing the first human pair to transgress His law. But in spite of this foreknowledge of the tragedy that would mar His perfect creation, God proceeded with the creative work and with His loving designs pertaining thereto. Should we try to measure God’s knowledge according to our own limitation we would find it difficult to understand how God could foreknow the entrance of sin among His creatures without Himself planning to have it so. But we must always remember that God’s wisdom and abilities are far above ours, as the heavens are higher than the earth. It was possible for Him to know of coming events without the necessity of causing or controlling those events.

Because God did not cause our first parents to sin, they were themselves responsible for wrongdoing and, therefore, incurred the divine penalty of death. Thus through sin, death entered into the world, and now for more than six thousand years humankind have been traveling through “The valley of the shadow of death.” Yes, God foreknew all of this. He foreknew the suffering it would bring upon Himself as He viewed the downfall and afflictions of His human creation. He could have avoided it all simply by remaining alone, but was willing that this tragedy should mar His creation, bringing reproach upon Himself, misrepresentation of His name, and sympathetic suffering on behalf of His creatures. (Isa. 63:9.) He permitted it in order that, in the final outcome of His plan, there would be millions who would spend an eternity in happiness, secure in that having experienced both evil and good they had chosen the good.

GOD SO LOVED THE WORLD

The sentence of death upon our first parents was just. There was no necessity from the Creator’s standpoint that anything be done about it except to permit the penalty to be carried out and for the human race thus finally to go out of existence. But here is where divine love really enters into the picture. Although there was no necessity on God’s part to provide a redeemer for the human race, yet He did it. This provision was made at great cost to Himself. He gave His own Son, His only begotten Son, His first and only directly created Son, the treasure of His heart, to

be the Redeemer of the lost world. *He didn't have to do this, but He did it.* He did it as an expression of love—an expression of divine love which could never have been given had God remained alone.

As we review this wondrous story of divine love, we discover that the Logos also is imbued with the same principle of unselfishness. The Heavenly Father did not force His Son to become the Redeemer of the world. He willingly and gladly did this because, like the Father, He, too, knew that the greatest cause for happiness is in contributing to the happiness of others. *He didn't have to do it, but He did it.*

Concerning Jesus' motive in being willing to come to earth, to redeem mankind, the apostle says, "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery ["did not meditate a usurpation"—*Diaglott*] to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men: and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross." (Phil. 2: 5-8. See *Diaglott* rendering.) From this we learn that Jesus was willing to humble Himself and to suffer because He was not thinking of Himself but of others. He was motivated by unselfishness and His joy was in making possible the everlasting joy of others.

A SERVANT OF ALL

The motive of love which prompted the Logos, in keeping with the Heavenly Father's will, to humble Himself in coming to earth as a man, continued to be the mainspring of His activity during the entire period of His earth'y ministry. His own philosophy on the matter is expressed in His words to the disciples: "The Son of Man came not [into the world] to be ministered unto, but to minister." (Matt 20: 28.) Every act of His consecrated life displayed His consuming zeal for the well-being and happiness of others. Gladly He served the rich and poor alike. He was always ready to serve, regardless of what the service might cost Him, either in weariness or in suffering and loss of reputation. Truly He was moved by that one burning, deathless force—to give. *He didn't have to do it, but He did it.*

On one occasion He said to His disciples, "Come ye yourselves apart . . . and rest a while." (Mark 6: 31.) Sheer physical exhaustion prompted this invitation by Jesus; and yet when we follow through on what occurred when they endeavored to find a place to rest, we discover that instead of resting He actually taught the multitude, and towards the close of the day performed one of the

most outstanding of His miracles—the feeding of five thousand. He didn't have to do this. He had gone to this desert place to rest, but when He found the multitude was waiting for Him His heart was filled with compassion, because He saw that they were as sheep without a shepherd. He taught them "many things" and then fed them with material food even though He needed rest. There is little doubt, however, that when that day came to a close Jesus' heart was filled with a joy unspeakable, greater, perhaps, because He withheld not His strength but used it for the blessing of these people who were in such great need.

We are not to suppose that just because Jesus was perfect, and possessed divine power, His service for others in witnessing the truth to them and healing their sicknesses did not cost Him any physical energy, vitality. We read concerning His healing of the sick that, "virtue went out of Him." (Mark 5: 30; Luke 6: 19; 8: 46.) This means that His own physical strength was being utilized in performing those miracles of healing which must have resulted in great joy to those who were benefited thereby.

According to the divine plan, the earthly ministry of Jesus was confined to the Jewish nation. In Matthew 15: 24, it is recorded that Jesus said, "I am not sent but unto the lost sheep of the house of Israel." This statement was made in response to an appeal to heal the daughter of a Canaanite woman who had come to Him seeking this favor. Jesus told this woman, "It is not meet to take the children's bread, and to cast it to dogs." The woman agreed with this, yet suggested the possibility of Gentile dogs receiving some of the crumbs which might fall from the Master's table. Jesus was moved by this demonstration of faith and said to her, "O woman, great is thy faith: be it unto thee even as thou wilt." The account tells us that her daughter was made whole from that very hour. (Matt. 15: 28.) Here again, Jesus' wonderful spirit of love is demonstrated. He could easily have conserved His strength in this instance, reasoning that, after all, it was not expected of Him to thus use His strength for the blessing of the Gentiles. Truly, *He didn't have to do it, yet He did it.*

Jesus emphasizes the voluntary nature of His ministry on behalf of others in His statement that He had the power or authority to lay down His life and to take it up again. This meant, as He explained, that no one was taking His life from Him. He was voluntarily laying it down that others might be blessed. In Matthew 16: 25 the Master explains that this is to be the viewpoint of His followers. We quote: "For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it."

This latter statement of the Master was made in reply to Peter's effort to dissuade the Master from going up to Jerusalem where Jesus told them He was to suffer many things and finally be put to death and raised the third day. Peter had rebuked Him saying, "Be it far from Thee, Lord: this shall not be unto Thee." (Matt. 16:22.) Jesus replied to Peter saying, "Get thee behind Me, Satan: thou art an offense unto Me; for thou savourest not the things that be of God, but those that be of men."—Matthew 16:23.

Yes, Jesus knew full well what awaited Him at Jerusalem. Had He used selfish, human reasoning, He might well have avoided this trouble. But it was God's will that He should suffer and die, and Jesus knew this. He knew, furthermore, that the merit of that sacrifice of His perfect humanity on behalf of the sins of the world was dependent upon its voluntary nature. His life was not taken from Him, He didn't have to go up to Jerusalem to be killed; but He gladly did so as a part of His whole-hearted sacrifice that, in the divine arrangement, was designed to bring blessings of life and happiness to all mankind.

This principle of giving and serving is further exemplified by what Jesus said to the young rich man who came to Him asking what he should do in order to obtain eternal life. This young man asserted that he had kept the Jewish law as best he could but this wasn't sufficient. Beyond this, the Master explained, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." (Matthew 19:21.) The expression, "if thou wilt be perfect," doesn't indicate that the rich man would be morally perfect if he sold all that he had and gave to the poor. The thought evidently is that of the ideal attitude of those who follow the Master.

"WASH ONE ANOTHER'S FEET"

In John 13:4-17 is the account of the Master's service to His disciples in washing their feet. In Eastern countries where sandals were worn and the feet thus exposed to the sand and dust, foot-washing was a regular and necessary custom. This service was considered very menial, and the humblest servants or slaves performed it for the family and guests. Jesus had noticed among His disciples a spirit of selfishness, having overheard them disputing which of them should be greatest in authority and dignity in the Kingdom He had promised to share with them.

The Master had previously taught the disciples the necessity of humility, and that the greatest among them would be the one who served most faithfully. He had reminded them of how the Gentiles lord it over one another, and of how they seek for honor and position, just as Lucifer

did from the time that "iniquity was found in him." But for all this, the disciples still had not learned well the lesson.

So after the Passover supper was over Jesus arose from the table and performed for the disciples this menial service of washing their feet. They hadn't thought of doing it for one another. No, they hadn't yet caught the spirit of the Master in the sense of realizing that love, as represented in service, was to be the motive of the new order He was introducing. Heretofore all that the world had known of success and achievement had been based upon the idea that the lesser should serve the greater, and that the greater should lord it over the lesser.

Jesus had invited the disciples to drink the cup and eat the bread which represented participation in His suffering and death, and by washing their feet for them He gave a practical example of what that would mean in their relationship to each other. They were to be looking for opportunities to serve one another, rather than to be served. They were to rejoice in the privilege of even the most humble service. If the Master Himself, the one who formerly had been the active agent of God in creating the universe, and now had humbled Himself to become the Redeemer, could perform this menial service of washing their feet, should they not also see their privilege of serving one another?

That the lesson had its designed effect we can hardly doubt. We note the course of self-denial followed by the apostles later and how they served the body of Christ of which they were fellow-members, following the example of the Head, who was the greatest servant of all. As Jesus had on more than one occasion instructed the disciples in this proper course of humility and service, He could well have felt that He had done His full duty toward them, and if they had not learned the lesson it was their own fault. But the Master didn't feel that way about it. Here was a further opportunity to serve. It was a service which, in itself, was needful for the comfort of those whom He loved, and by that service He could impress upon their minds by actual example a lesson which He recognized they still needed. *He didn't have to do it, but He did it.*

PAUL FOLLOWED CHRIST

The Apostle Paul admonished the church to follow him even as he followed the Master. (1 Cor. 11:1.) Paul truly did walk according to the example of selflessness displayed by Jesus. At the beginning of Jesus' ministry, He was given a heavenly vision of the divine will for Him and He expressed His delight in that will and His determination to carry out all that had been written of Him "in the volume of the Book." (Heb. 10:7.)

From the beginning Jesus knew that this would finally lead Him into death but there was no holding back. The same was true with the Apostle Paul. He, too, received a heavenly vision and years afterward he explained to King Agrippa, "I was not disobedient unto the heavenly vision." (Acts 26:19.) Paul was not disobedient to that vision even though he realized, the same as Jesus did, that to be obedient would cost him his life.

While the heavenly vision received by Paul doubtless revealed to him some of the glories that would follow his life of sacrifice and suffering, it also emphasized the fact that he had the privilege of laying down his life for the great Messianic cause. The Lord explained to Ananias that Paul was a chosen vessel to bear His name before the Gentiles and kings and the children of Israel. This was made plain to the apostle, as the Lord explained to Ananias, "I will shew him how great things He must suffer for My name's sake." (Acts 9:15, 16.) Yes, this was a part of the heavenly vision. He was shown what great things he must suffer. Paul wasn't coerced into following this path of suffering, but he gladly walked in it because it was God's way for him.

Throughout the apostle's entire ministry we find displayed his determination to be obedient to the heavenly vision no matter what the cost might be. Paul, like Jesus, was informed that in going up to Jerusalem bonds and imprisonment awaited him. Like Jesus, attempts were made to dissuade Paul from taking a course that would thus result in suffering. But Paul was following the example of Jesus and was glad for the privilege of laying down his life for the Master's cause. Thus, in response to those who advised against what, to them, seemed to be a reckless course to pursue, Paul said, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Previous to this he had declared his position in the matter saying, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24; 21:13.

Paul didn't have to go up to Jerusalem where bonds and imprisonment awaited him. He had been warned by the Holy Spirit of what to expect. However, he did not interpret this warning as meaning that God did not want him to go to Jerusalem; rather, he looked upon it in the nature of a test that his Heavenly Father was placing upon him. It was furnishing the apostle an opportunity to voluntarily lay down his life. Thus did the apostle rejoice in the privilege of following the example of Jesus who also was informed of what

to expect, yet voluntarily followed the course which would result in the consummation of His sacrifice even unto death.

On his way to Jerusalem Paul stopped at Troas where he remained for seven days with the brethren. The boat in which they were traveling left Troas on the seventh day, the next stop being at Assos. For reasons not revealed in the account Paul decided that it was God's will for him to remain over in Troas for their regular Sunday evening meeting. He permitted the boat to go on, in full realization of the fact that in order to catch up with it the next day it would be necessary to walk many miles.

Paul on this occasion preached to the Troas brethren all night. It must have been a wonderful message and one which Paul considered important to deliver to this ecclesia at this particular time. Paul could have gone on with the boat and passed up this opportunity of serving. Nothing demanded that he remain over and put himself to this extra exertion and sacrifice. He did it because he realized it was a privilege to render further service; and, no doubt, he realized the next morning as he started on that long, wearisome journey to Assos, that it was truly more blessed to give than to receive. In this experience we find that Paul copied the Master who, although He had taken His disciples into the desert place to rest awhile, yet gladly used His waning strength to scatter additional blessings.

NOT REGARDING HIS LIFE

Others in the early church caught the spirit of the wonderful example set by Jesus and Paul, among them Epaphroditus, a member of the ecclesia at Philippi. This ecclesia at Philippi was established by Paul when responding to the call to "come over to Macedonia and help us." (Acts 16:9-15.) These brethren at Philippi had ever been very dear to Paul, and when he was in prison at Rome they sent him a gift—one of their own brethren, Epaphroditus, being the messenger. Paul appreciated this manifestation of their love and in writing to them doubtless had this partly in mind when he said, "I pray that your love may abound yet more and more."—Phil. 1:9.

It was not so much the gift which Paul appreciated as the fact that the ecclesia at Philippi had caught the spirit of true Christianity to such an extent that they were willing to make this sacrifice on behalf of one of their brethren in Christ. It was a real sacrifice that Epaphroditus had made in order to deliver the gift to the apostle. Writing to the Philippians about it Paul said, "For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but me also, lest I should have sorrow upon sorrow." I sent

him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me."—Phil. 2:27-30.

Here indeed is a wonderful example of the principle exemplified in the ministry of Jesus and Paul, and explained by Jesus when He said, "For whosoever will save his life shall lose it." Epaphroditus did not regard his life when he had this opportunity to render a service to one of the Lord's people. He didn't have to render this service, but he gladly did it. It is doing the things that we don't have to do that constitutes acceptable sacrifice, and results in the promised joy of giving.

SPIRIT OF LOVE STILL LIVES

The outstanding example of this principle of love that the church at this end of the age has witnessed is that of Brother Russell. Like Jesus and Paul, he also was given a vision of truth. The vision didn't reach him in the same miraculous manner as it was given to Jesus and Paul, nevertheless it came through an understanding of the written Word, unfolding wondrous truths of the divine plan, constituting meat in due season for the household of faith during the harvest period.

Like Jesus and Paul, Brother Russell was not disobedient to the heavenly vision. Gladly he accepted its responsibility and gave up all that he had, even life itself, in order that it might be passed on for the blessing of others. When the vision reached him he was busily engaged in laying up treasures upon earth. The treasures already accumulated were gladly transferred to his heavenly account and used to spread the glad tidings of great joy.

But he gave out more than merely these treasures. He also gave up the means of acquiring more, and instead, devoted his life to the promotion of that glorious truth which had so thrilled his own soul. Never did he hold back from giving his all to this glorious cause. It cost him not only his wealth, his time and his strength, but also his reputation among men. Like Jesus and Paul, his name was cast out as evil, he was misrepresented and maligned, sometimes even in the house of his friends. He *didn't have to do it*, but he proved by his faithfulness that it is, indeed, more blessed to give than to receive.

Throughout the period of the harvest work there were thousands who endeavored as best they could to follow the example of sacrifice they saw so beautifully displayed in Brother Russell.

Some of these devoted their time and strength in the pilgrim service. Others—at one time as many as a thousand—wended their weary but happy way up and down the country colporteur-ing the volumes of *Studies in the Scriptures*. *They didn't have to do this*. In most cases these brothers and sisters gave up good positions and comfortable homes in order that they might share in the joy of giving the truth to others.

Those who couldn't devote all of their time to this service did what they could along other lines. There was instituted what was known as the volunteer service. This consisted of the distribution of free literature, sometimes at church doors, other times from house to house. This was done by brethren in their spare time. The ones who engaged mostly in this form of service were not in a position to give all of their time but they gladly did what they could. Many times this service was rendered by brethren who, had they used human reasoning, would have concluded that the wiser course would have been to remain at home and rest.

Then there were the many opportunities of service in connection with the meetings of the Lord's people. The elders and deacons had their opportunities and all in the ecclesias felt the responsibility that devolved upon them of doing all they could to contribute toward the building up of the body of Christ. Financially also, during that period, the brethren made great sacrifices. Those poor in this world's goods, nevertheless, found ways to devote their few pennies here and there to the spread of the truth, while those more favorably situated gladly put in larger amounts, and by the pooling of these earthly treasures so gladly sacrificed by those who were laying up treasures in heaven, the financial end of the work was cared for and the truth promoted to the glory of God and the blessing of others.

GOD'S SPIRIT STILL DISPLAYED

The spirit of the Lord which thus influenced Jesus, the apostles, the early church, Brother Russell and the brethren generally during the time of his ministry, is still working in the hearts and lives of God's people. The spirit of unselfishness which urges on to self-sacrifice that others may know and experience the joys of the truth and of the Lord is still manifesting itself among the people of God today. God's spirit today, even as in times past, is finding expression in many and varied ways, depending upon the circumstances surrounding the lives of those in which it is working. Today as in the past, the truest and fullest expression of the Holy Spirit in the lives of God's people is manifested in their *wanting to do* the things for God, for the truth

and the brethren which they *do not have to do*, but in the doing of which they truly find a joy.

Recently we heard of a dear sister who, even upon her death bed, was interested in saving a few pennies to be used toward the expenses of a convention sponsored by the ecclesia of which she was a member. Her heart desired to do this for the blessing of others although she thought that by the time the convention came around she would have finished her earthly course—and, indeed she has now reached the end of it. Under such circumstances many of us, perhaps, would have been so overwhelmed with our own afflictions that the welfare of others would not have found place in our thoughts. But not this sister. God had blessed her and she in turn, although she didn't have to do it, desired to use the last ounce of her energy in the sharing of these blessings.

We know of brethren today, well past middle age in life, retired from secular work, and who are in a position to take things easy for the remaining years of their earthly pilgrimage. But do they do it? No! They have given up their earthly employment, but instead of spending their time in ease they are devoting all of the remainder of their strength in the service of the Lord. *They don't have to do it.*

We know of others who, while eligible for retirement, have decided to continue working and to devote their unneeded earnings to the further spread of the truth. Certainly these brethren do not have to do this. But like the faithful ones of old and like our Lord Jesus, and the Heavenly Father, they have found it really to be true, that it is more blessed to give than to receive. Thus their continued toil is a joyful service unto the Lord, and their reward a blessed realization of the fact that in keeping with the divine spirit of unselfishness their undemanded efforts are helping others to know the God of their salvation.

There were young brethren in the early church like Timothy, who devoted their lives to the Lord. There are young brethren today who are doing the same thing because they are filled with the same spirit—the spirit of the Lord. From the human standpoint these young brethren have everything to look forward to in life, but they turn their backs upon the ordinary prospects which interest those who are not setting their affections upon things above, and devote their time and energy to laying up treasures in heaven by now serving the Lord, the truth and the brethren.

The Bible tells us of faithful women who devoted their substance to the Lord in order that their joy in Him might be shared with others. Mary couldn't be one of the apostles of Jesus

but at great cost to herself she did what she could and shared in the joy of giving. We read, also, in the New Testament about Lydia, the seller of purple, and of Dorcas and the good deeds wrought by her. These were not among the expounders of the Truth whose sermons and epistles have come down to us and which have blessed the church throughout the entire age, but the noble example of their lives of sacrifice does reach us through the testimony of God's Word and by that example others today also are encouraged to do what they can.

So throughout the land we find faithful sisters devoting time and strength to the promotion of the Truth. Some by calling on the interested, some by using their talents as typists or in still different ways, and all doing it in the spirit of joy and thanksgiving. *They don't have to do it.* From the standpoint of the flesh it would be much easier to spend this time otherwise, but they have learned that their joy increases as they scatter these blessings—that it is, indeed, more blessed to give than to receive.

Jesus commended the poor widow who cast her mite into the Temple treasury, not because that mite of a donation swelled the temple treasury to any great extent, but because the poor widow had made a real sacrifice in giving even this little bit to the Lord. There is no doubt but what that widow's joy was great though her donation was small, simply because it was all that she could give. The spirit of God which prompted that gift was the spirit manifested by Jesus and all of His apostles, and it is the spirit that is animating the followers of the Master today.

It is this spirit which is pleasing to God because it is the spirit of whole-hearted devotion to Him irrespective of whether that devotion finds expression through the little that we are able to give or through returning to God our larger assets which He entrusts to our keeping as His stewards. We don't have to render these things up in service to the Lord. We can, if we wish, save our strength, our talents, our money, our all, and enjoy them as earthly treasures; but in so doing, we will fail to prove the reality of the principle expressed in our text, that it is more blessed to give than to receive.

EARTHLY CREATION COMPLETE

By the close of the Millennial reign of Christ, God's earthly creation will be complete, and one of the happy results of the permission of evil will be the lesson which the human race will have learned that it is more blessed to give than to receive. This is brought to light in the Parable of the Sheep and Goats. To the sheep class at the end of the thousand-year judgment day is prof-

ferred the invitation to inherit the kingdom prepared for them from the foundation of the world. The reason why these are found worthy of thus being fully restored to that which was lost is because they had displayed an unselfish interest in others—"For I was an hungered, and ye gave Me meat: I was thirsty and ye gave Me drink: I was a stranger and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." Those who had rendered this service to Jesus were not aware of having done anything of the kind, and upon inquiry concerning it, received the explanation: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—Matt. 25:34-40.

The thought here seems to be that the sheep class of the next age will so fully partake of the spirit of God, which is the spirit of unselfishness, that it will become the natural thing for them to serve others; not because they have to do it, but because they will delight to do it. At the end of the age, they will learn that it is this spirit ruling their lives which makes them worthy of inheriting the kingdom prepared for them from the foundation of the world. Service that is rendered for a reward is not the kind of service in which the Lord delights. But when we serve because we rejoice in the privilege of giving that others may be blessed, then God is glorified, and our own lives thereby enriched because of being in tune with divine love.

Vulnerable Points

THE WORD vulnerable means "capable of being wounded." Our lesson will take up a number of ways in which the Christian may become vulnerable or weak. Knowing these possible weaknesses should help us to overcome them. Writing to the saints at Colosse, St. Paul makes the following statement, "*Buried* with Him in baptism, wherein also ye are *risen* with Him through the faith of the operation of God, who hath raised Him from the dead." (Col. 2:12.) Water baptism is a beautiful and expressive symbol of how the candidate for membership in the body of Christ puts himself in the hands of the immerser, representing the Lord. In this symbol, his humanity is immersed into Christ's sacrificial death. He does not just sit down in the water but lets the immerser lower him into the water. This represents that instead of just making a sacrifice, we put ourselves into the hands of God, fully to do His will. Our sacrificial death results from a complete submergence of our wills to the doing of God's will.

This text also points out that our baptism includes the thought that as new creatures we are now figuratively risen to lead a *new life*, having spiritual aims and hopes and ambitions, and walking in the footsteps of Jesus Christ. Our chief concern now is to live wholly consecrated to God.

In one of Aesop's fables, the story is told of a donkey that stuck his nose into a blacksmith shop. When the blacksmith complained, the donkey said, "Don't be stingy. You have the who'e shop and I only want to put in my nose. It is so cold outside and my nose is so cold." So the blacksmith said, "All right." But a little later, he

noticed that the donkey had put in his right foot also. When the blacksmith again protested, the donkey pleaded again how cold he was and how little room he was taking up. A little later, he put in his other forefoot and little by little he gradually worked his whole body into the shop and then turned on the blacksmith and forced him out of the shop. What a lesson for us! The old creature at first tries to use a little of our time. If the new mind consents, then the old creature gradually usurps for itself more and more of our time, resulting in the new creature becoming weaker and weaker and finally losing out altogether. Our aim should be to see that we have no vulnerable points, subject to attack from the three-fold enemy of the new creature—the world, the flesh and the adversary.

It is customary to refer to some "soft spot" in our character as an "Achilles' heel." It is based on the story in Homer's *Illiad*. According to this ancient Greek legend, his mother dipped him into the river Styx but held him by the heel when she did so. This was to make him invulnerable in battle. When Achilles grew up he was the Greek ideal of youthful strength, beauty and valor. Paris found out that Achilles' heel had not been covered with water when Achilles had been dipped into the river. This meant that his heel was vulnerable. So when Achilles was asleep, Paris shot an arrow into his heel and he died. The adversary is looking to see if we have a weak point where we can be reached in some unguarded moment. What may be an Achilles' heel to one, may not be to another. In this lesson we will consider nine such vulnerable points.

DAY DREAMING

Day dreaming, idle reverie, may be a vulnerable point. We can spend our time building air castles or imagining what we could do if this were so or if that were so. In Ephesians 5:16 we read, "Redeeming the time, because the days are evil." Day dreaming is not redeeming the time. In one class where they have a testimony meeting every week, and where the Manna text for the day of the testimony meeting is used as the testimony meeting text, a certain sister writes the text on a card and puts it on the window sill over the kitchen sink, where all during the week she can see it while doing her housework. In this way, she is able to keep the text in mind and, while she is working, her thoughts and prayers can be along that line. That is one good way to redeem the time and to be able to come to the meeting prepared to give a testimony rich in up-to-date experiences.

Another good text along this line is Psalms 90:12: "So teach us to number our days, that we may apply our hearts unto wisdom." The apostle uses the illustration of the prize fighter and tells us that he fights not as one that beats the air. Surely the one that is day dreaming is wasting precious time and thought, which is comparable to a prize fighter just swinging his arms wildly in the air.

Sometimes if we can redeem a few minutes for a fervent prayer to our God for guidance and for help to overcome, we can gain a victory in love and patience when being severely tried. If we can only remember at such times to direct our thoughts in prayer, we will find our gracious God ready and willing to give us the needed strength and help to win out.

LACK OF WATCHFULNESS

Lack of watchfulness may be another vulnerable point. In Ephesians 6:18 the apostle writes: "Praying always with all prayer and supplication in the spirit and watching thereunto with all perseverance and supplication for all saints." One of the things we need to watch is our tongue. We cannot "tame" it as James 3:8 tells us, but we must learn to "bridle it." (James 1:26.) O, how much harm the tongue can do in an unguarded moment!

In the common affairs of everyday life, such as driving an automobile, or attending machinery and equipment, or as artisans of any kind, we have to maintain alertness in order to avoid serious accidents. Similarly in our spiritual walk, we must avoid pitfalls by heeding danger signals, otherwise we, too, will suffer as a consequence. In this text the apostle is emphasizing the need for alertness to the answer to our prayers and that we should persevere therein; and at the same time, remember one another in a similar way.

Not only does this produce a sympathetic interest in our brethren and thus draw us closer to one another in our common spiritual interests, but it is the means of grace and help to them as well; for God is not unmindful of the requests of His faithful children walking in the footsteps of His beloved Son, our Lord and Savior, Jesus Christ. Then, too, we should note well the opportunities for serving the household of faith and be alert to them as they present themselves to us. Just as one driving along a highway, in order to his security and safety must take heed to the light signals, even so must the child of God heed the admonitions and instructions of the divine Word in order to be kept by the power of God and reach his destination in safety. And are not we all travelers along the same road that leads to life and glory?

UNPREPAREDNESS

Another vulnerable point is a failure to be prepared against some special weakness. For instance, a brother may find that when he does the right thing with the right motive and then is misjudged, that there is a strong tendency for him to "fly off the handle," get angry and thereby, for the time lose his self-control and say and do things that he may afterward regret. When he finds that he has slipped along this line, not once but several times, then he should review his experiences and study out how to meet that same experience if it should present itself again. Being prepared, and asking God for help and guidance, he will thus be able to act in a Christian-like manner; for he knows that "two wrongs never make a right." This course is in harmony with 2 Corinthians 12:10, "For when I am weak, then am I strong." When we realize a special weakness and watch out for it, then we can be "strong in the Lord, and the power of His might." (Eph. 6:10.) It ceases to be an "Achilles' heel."

REFINED SARCASM

Still another vulnerable point is the use of refined sarcasm. A bitter, cutting satirical expression, if used in a coarse, blunt manner would be easily detected by the new creature in Christ as something that he should not use. Refined sarcasm, however, when delicately worded in a witty remark may show how clever the speaker is. But just as the soft caress of a kitten's paw can suddenly leave its scratches of pain should the kitten extend its claws, so this refined sarcasm no matter how smoothly and apparently refined it is stated, bears its marks of unkindness. The difference in this simile being that not upon the one against whom the remark is directed is the mark of unrighteousness left, but upon the maker of the remark, showing his deficiency of the love that is of God.

The apostle tells us in Colossians 4: 6, "Let your speech be always with grace, seasoned with salt [not the pepper of refined sarcasm], that ye may know how ye ought to answer every man." Under the figure of salt, Paul is here referring to the spirit of Christian love as a preservative and wholesome influence.

Not only in the church, but also in the home we find that "it's the second word that starts the quarrel." Even if the first word is hasty or unkind, the reply, if seasoned with salt, can avert a quarrel. But when it is rebuke for rebuke and reviling for reviling and sarcasm for sarcasm, then the adversary has found an "Achilles' heel" where he can reach such hearts with the arrow of a bitter, unkind, uncharitable and unchristian spirit. O, how much better to follow the Scriptural advice found in Proverbs 15:1, "A soft answer turneth away wrath"!

NOT INSTANT IN PRAYER

A failure to call on the Lord for grace just when we need it is another vulnerable point. How often, figuratively speaking, we fall into the mud and get our garments all spotted up and then turn to the Lord for His forgiveness when, if we had prayed to Him during the trial, we could have found the grace and strength to overcome. Let us take heed to the words found in Hebrews 4:16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

By prayer we can keep Jesus close to help us when the trial becomes too severe. As He said to Paul, by faith we can hear Him say to us, "My grace is sufficient for thee: for My strength is made perfect in weakness." (2 Cor. 12:9.) We also remember the words of the poet:

"There are so many hills to climb upward
I often am longing for rest,
But He who appoints me my pathway
Knows just what is needful and best.
I know in His Word He has promised
My strength shall be as my day
And the toils of the road will seem nothing
When I get to the end of the way."

LACK OF GRATITUDE

Another vulnerable point is a failure to express gratitude to God. In Ephesians 5:20 we read, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." The expression of our thankfulness means an appreciation not only of the gifts but also of God as the Giver. It draws us closer to Him. He becomes more real to us. Instead of being an abstract force, He becomes a warm, loving personality. How well the following lines of Hymn 294 express some of the things for which we should be thankful:

"O child of God, O glory's heir,
How rich a lot is thine!

"A hand almighty to defend,
An ear for every call,
A hidden life, and in the end,
Glory to crown it all."

The story is told of a boy who received a present. When asked why he did not say "Thank you," he answered, "Oh, she knows that I am thankful." He failed to see that we must not only be thankful but we must also express it. It is the same with God. We must not only be thankful to Him, but we should also express our thanks to Him. Why not raise our hearts and minds to Him in thankful prayer every time we receive a blessing? Why not, also, extend this habit to the brethren? Appreciation and gratitude expressed for services rendered and favors given will do much to improve our fellowship with them.

FAILING TO SEE OPPORTUNITIES

Still another vulnerable point is to close our eyes to the harvest work. Let us notice some of the arguments used by those who are closing their eyes to the harvest work. Some of these assume that the dark night is here when no man can work, that the four winds have been let loose and no more of the Lord's people are being sealed. They have in mind the statement in Revelation 7: 1-3, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

It is right to connect the loosing of the four winds with the night wherein no man can work, but it is wrong to think that the time has come when "no man can work." Here and there new ones are consecrating their all to the Lord and are begotten of the Holy Spirit. These bear unmistakable testimony to the fact that they are the Lord's and have the same spirit bearing witness with their spirits that they are the children of God. (Rom. 8:14-17.) It is evident, therefore, that the door is not shut and that if any one wants to work, he can do so.

There are some who have concluded that because there is no large organized movement of many thousands bearing testimony to the truth, the dark night must be upon us and therefore there is no more work to be done. Such reasoning is not borne out either by the facts or the

Scriptures. There is no suggestion in this text that the sealing work is to be accomplished by a large organization. The very fact that this work is still proceeding is eloquent testimony to the fact that the "dark night" has not yet come. When it does come, there will be no mistaking it.

There are others who say, "I did my share in years gone by. Let *others* do it now." This is not the right attitude. Paul said, "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.) And surely of we lose the spirit of witnessing for the truth, we cannot reasonably expect to receive the "full reward" promised.—2 John 8.

Still others say, "O, you are trying to *revive* a work." We answer that the Lord never buried the work and neither should we.

Another reason given for inactivity is, "At one time I believed in a Gospel of works; now I will not do *any works*." To these we reply, If all the Lord's people had come to such a "no work" conclusion, where would you stand today with regard to the truth of God's plan of salvation? You would still be in the darkness of Mystic Babylon or the world.

If the adversary can lead us into an *uncertain attitude* regarding the harvest work and the harvest dispensational truths, he has found us vulnerable where we should be strong. If we believe the truth, let us also stand up for it and serve it faithfully to the *very end* like Jesus and His faithful apostles. Let there be no doubt or wavering.

If we have not the time, nor the money, nor the physical strength, nor the opportune circumstances to engage in the work actively ourselves, nevertheless, let us show the Lord that our hearts are in it by, at least, praying for those who *can serve* and lending our moral support to them by words of encouragement, whenever and wherever possible.

FAILURE TO TESTIFY

Yet another vulnerable point is letting Satan talk us out of giving our testimony. Figuratively speaking, Satan is at our elbow at the testimony meeting with his *excuses*: You want to get up and give a testimony but you haven't the courage. The old mind is seeking excuses not to get up, and the devil is right there to offer some from his many and varied collection of them. One suggestion might be that there is no use for you to get up and testify because you cannot say anything which would help anybody. Don't accept that excuse, because if the testimonies of other brethren help you, then just so surely will yours help others. Besides, you lose the blessing which comes from making an open confession of your faith and love for the Lord and His people. The giving of your testimony enables the brethren to get acquainted with you and thus helps them to

have a greater love for you and a closer spiritual kinship to you.

If that excuse will not work, another may be suggested. He may tell you that you may have good thoughts but you express them so poorly that the last time you testified you broke down and cried, and besides, when you start to speak you will forget what you wish to say, and that will be very embarrassing, humiliating. But don't accept that excuse, either, because the brethren are looking at your heart and at the sentiments you express. Sometimes a testimony mingled with tears, even in broken language, carries a blessing to the hearts of other brethren by its sincerity and earnestness.

Another excuse the devil may offer is that you should not testify in the first part of the meeting but that you should wait a while. Then when you reach the middle of the meeting, he suggests that you wait a little longer because there is still plenty of time. As a result of this procrastination, you reach the end of the meeting and lose your opportunity. The best way to meet this objection is to try to be among the first to testify.

Someone might say, "O, if I were a very eloquent speaker, who could use perfect English and would always say just the right thing, then I would be able to give a satisfactory testimony." We remind such of the Lord's words assuring us that he who is faithful in that which is least, will be faithful also in much. If we try to honor Him with our lips even if our tongues are stammering, the Lord will count it just as much as if we were really eloquent. How aptly the words of Jeremiah 20:9 fit the experience of one who wants to testify and who overcomes all these excuses—"But His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forebearing, and I could not stay."

FAILING TO ASSEMBLE

Our final vulnerable point is the habit of letting little things keep us from regularly attending mid-week Berean study meetings. In Hebrews 10:25 we read, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." The story is told of a young man who proposed to a young lady and was so surprised and pleased when she said yes, that that evening he wrote her a letter before he went to bed. In this letter he said his love for her was so great that he was willing to make any sacrifices. He said he was willing to swim the widest rivers and climb the highest mountains for her. He ended up his letter with the postscript, "I will be over to see you Wednesday evening—if it doesn't rain."

How often we see a brother like this who, at a convention testimony meeting, will get up and tell how consecrated he is to the Lord, how much he appreciates the truth, and how he wants to lay down his life in the Lord's service; but when it comes to a mid-week testimony meeting or a Berean study meeting, he will let a favorite radio program, or reading some magazine or newspaper, or a little rain serve as an excuse not to go to the meeting. This same brother would not let a rainstorm—big or little—interfere with his reporting for work each morning, but any little rainstorm becomes a big obstacle when it is time to go to the meeting.

The best text books for the Berean study meetings are the six volumes of *Studies in the Scriptures*. If the leader has each one who takes part endeavor to prove each point by the Scriptures and if all the members of the class not only study their lessons before they come to the meetings, but also cultivate the habit of being regular in their attendance, the blessings obtained from these meetings will consist not only in a clearer understanding of the Divine Plan of the Ages but a growth in Christian character, faith and zeal. On the other hand, carelessness in attending the meetings can become an "Achilles' heel" through which the adversary can weaken our faith and love, and obscure our clearness in the truth.

In this lesson, we have mentioned nine possible vulnerable points. There are many others. Each one must watch and pray to see that he is wholly dipped into the water of full submission of his will to God's will and that he has not left an "Achilles' heel" by not making his devotion to God complete. Using a different figure of speech, the Apostle Paul in Hebrews 12 tells us to "lay aside every weight and the sin which doth so easily beset us."

But what if one should find that through some carelessness the adversary has found an "Achilles' heel," some vulnerable point through which

he has been overreached and caused to be overtaken in a fault? We answer that such an one should be distinctly informed that the new creation will not be composed of those who merely covenant self-denials and self-sacrifices in earthly things and to walk not after the flesh but after the spirit; but of those who, because of faithfulness in the willing endeavor to keep this covenant, will be counted overcomers by Him who readeth the heart.

We urge such an one to come to the throne of grace to obtain the Lord's forgiveness. Then he should renew his consecration vow to the Lord. Then, watching and praying, and setting guards upon his words and actions, and bringing "every thought into captivity" to the will of God in Christ, it will surely not be long until he can assure himself and the Lord respecting the sincerity of his heart. He should walk so circumspectly that all may be able to discern, not only that he has been with Jesus but also that he has learned of Him and has sought and used His assistance in gaining victories over his weaknesses.

A story is told of Sir Isaac Newton who had made a special pen and ink drawing. He had spent much time and thought on this drawing. His office boy inadvertently spilled a bottle of ink over the drawing and ruined it. The boy was quite surprised when his employer did not fly up in a rage and berate him. Instead, he quietly said to the boy, "Don't worry—I will make another drawing and will make it even better than the one you spoiled." Likewise, if we find by carelessness and indifference we have spoiled the beautiful design of Christian living that we originally started, let us not be discouraged. Let us come to Him who is always ready to forgive when we come to Him like the "prodigal son" in a penitent condition of heart. Then let us say, "I will make another drawing and will make it even better than the one I spoiled."

The Red Sea and Beyond

Exodus 15:1-27; Numbers 33:8, 9.

IN OUR last lesson we saw Israel on the western shore of the Red Sea, in great desperation, recognizing fully their extremity, for before them lay the Red Sea, to the side of them the mountains, and behind them the pursuing Egyptians. Let it be remembered that it was God who brought them there, for it was at Etham, in the edge of the wilderness, that He turned them southward to Pi-hahiroth, as if to increase the barriers before them.—Exod. 14:2.

Surely the little fords to the north of the Red Sea would not have presented so impenetrable a barrier as they met at Pi-hahiroth. But had God permitted them to follow the easterly course from Etham, they might never have realized that the fulness of their deliverance from Egypt was not the result of their labors, but wholly of God. How often does God have to lead us into experiences wherein it becomes necessary for us, as with the Israelites at the Red Sea, to "stand still, and see the salvation of the Lord." All such

experiences are permitted of God for the express purpose of strengthening our faith. The poet has well expressed this thought in these beautiful lines:

"Have you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but through?
Then wait on the Lord, with a trust serene,
Till the night of your fear is gone;
He will send the winds, He will heap the floods,
When He says to your soul, 'Go on!'"

"And His hand shall lead you through, clear through,
Ere the watery walls roll down;
No wave can touch you, no foe can smite,
No mightiest sea can drown.
The tossing billows may rear their crests,
Their foam at your feet may break.
But over their bed you shall walk dry-shod
In the path that your Lord shall make."

So it was with Israel. God separated, as it were, the waters of the sea, seemingly by natural means, for the account indicates that a strong easterly wind blew all that night exposing for the time a sand bar over which Israel crossed to the farther shore. (Exod. 14:21.) Israel, beholding the path through the sea, probably also recognized that the waters, momentarily separated, would again return. But remembering how God had dealt with them while in Egypt, and how He had delivered them from the hand of Pharaoh, they were now rightly exercised—they could, and would demonstrate their faith (appreciation of past favors) by believing that this self-same God would bring them to the farther shore, permitting the waters to return.

While Christian believers today have no difficulty in accepting the account of the Israelites crossing the Red Sea, it is interesting, nevertheless, to analyze the Scriptural account concerning this incident a little more carefully than is usually done, and to realize the simple way in which God brought about this marvelous victory for His people. In Exodus 14:21, 22 we read, "And the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and [thus] the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand, and on their left."

From this it is apparent that the water was so shallow during the hours of low tide that a strong wind was enough to keep the sand bars exposed, while the Israelites walked over them. Because the text says that the waters were "a wall" unto them on their right hand and on their left, many have been led to the hasty assumption that two high perpendicular walls of water stood erect in a miraculous manner. We do not question the Lord's ability to have performed such a miracle if it had been needed; but it seems that such an

assumption is not necessary to an understanding of this account.

The Hebrew word here translated "wall" is *chowmah*, and means a "wall of protection," not necessarily a perpendicular structure of some sort. The same word is used in 1 Samuel 25:15, 16, where we read, "The men were very good unto us [in that] . . . they were a *wall* unto us both by night and day." In like manner the waters on either side of the exposed sand bars served as a protection to the Israelites; for had it not been for this water the army and chariots of Pharaoh would have outflanked and surrounded them; thus cutting off their escape.

Being unable to surround the Israelites because of the water on their right and on their left, the only thing left for Pharaoh's charioteers to do was to drive straight through on the sand bars. "And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And . . . the Lord troubled the host of the Egyptians and took off their chariot wheels, that they drave them heavily . . . and the sea returned to his strength [high tide] when the morning appeared . . . and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them."—Exodus 14:23-28.

This account is a clear picture of chariots, horsemen and soldiers caught in quicksand from which they were unable to extricate themselves. The wheels sank down—"they drave them heavily." In the morning the tide returned and the hosts of Pharaoh, immovably stuck in the sand bars, finally sank out of sight. Thus the account is seen to be a plain historic narrative of what took place, and what would be certain to take place under such circumstances.

LOOKING BACK UPON VICTORY

The Israelites now being safely across the Red Sea, they were permitted to look back, to stand still and see the salvation of God. Having thus exercised faith, and being rewarded with the victory thereof, they did not look back longingly to Egypt, but in the joy of deliverance, they looked back only to see the utter destruction of those who essayed to walk unworthily in the path of faith. The Egyptians were destroyed. This victory of faith gave to Israel the assurance that never again would they be troubled by these Egyptians, and so in the full glory of it all, they sang a song of deliverance. With what abandon must they have sung it, with what exceeding joy! What an incentive for them to journey on, led and guided by the hand of God to the Canaan of promise!

At least this once, did they praise God. They seemed for the moment to have forgotten self. Note the exultation of their song: "I will sing unto the Lord, for He hath triumphed gloriously: . . . The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him." (Exod. 15:1, 2.) However, as we shall shortly see, the Israelites soon forgot this glorious God, and thought too much of themselves, resulting rather in murmurings than this hymn of praise. Hence there was a grieved God and a lost Canaan.—Heb. 3:10, 17-19; 1 Cor. 10:5.

There are times when, in the providences of God, we, too, like Israel of old, are brought into tight places; when, humanly speaking, there is no possible way of escape for us. And while we may wish to be doing a great deal about it, there is absolutely nothing that we can do. Deliverance from these situations, if it comes at all, must come through God. We must look to Him as our strong tower, as the God of our salvation. It is a "Pihahiroth, between Midgol and the sea."

But if in obedience to His will we stand still, awaiting His orders to move forward, we shall soon observe, as it were, a seeming suspension of nature's laws (as the waters of the Red Sea parted for Israel at the proper time). Faith opening up thus a way before us, it is for us to walk in that way of faith to our journey's end. Therefore it is essential that we let go of ourselves and permit God to work in us and for us. Placing ourselves thus completely in His hands, the victory of faith is soon ours; and we, too, can sing the song of our deliverance.

Often, however, we fail to think of God and His mighty works on our behalf, but rather we think of self and our own interests—they, all too often, come first. Sometimes we may feel sorry for ourselves, and long for past pleasures, though these were, and still are but shallow and empty foibles of a past which we have renounced for the greater joys of the Spirit. Thus we, like Israel, murmur and repine. It is well for us to note that God, despite this tendency on the part of Israel to forget Him, continued in long-suffering kindness to exercise Himself in their behalf. And can it be supposed that He doesn't have the same concern for us, His spirit-begotten children? But, as the time came, when at Kadesh-Barnea He ceased to strive for them, we, too, must be on guard lest, by continued unbelief and unfaithfulness, we be denied the rest that now remaineth for the people of God. Let us then carefully consider the Apostle Paul's words in Hebrews 3:12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." See also Hebrews 4:8-11.

FORGETTING SELF—REMEMBERING GOD

There are but two ways open to us as Christians; one is forgetting self and remembering God; the other is forgetting God and remembering self. The former is the way of faith and will be rewarded by God; the latter is the course of unbelief and disobedience, and merits His sore displeasure. The song which the Israelites sang on the eastern shore of the Red Sea was a hymn of praise, but it was theirs to sing only because they had forgotten self and remembered God. Let us keep in mind that if we are, in time, to sing the song of final deliverance, we must, "every day, and in every way," remember God and forget self.

The account tells us that Moses next led the Israelites from the Red Sea into the wilderness of Shur, and into this wilderness they went "three days' journey." (Exod. 15:22.) When Moses pleaded before Pharaoh for the release of Israel, he explained that they wanted to go "three days' journey into the wilderness, that we may sacrifice unto the Lord our God." (Exod. 3:18.) It is this wilderness of Shur (also called the wilderness of Etham—Numbers 33:8), that probably is referred to in the entreaties of Moses to Pharaoh. At least this is the first time that reference is made to the three days' journey, and when we consider that it was only after they had reached the farther shore of the Red Sea that they were really out of the hands of the Egyptians, we can be reasonably sure that this is the wilderness referred to.

But did they sacrifice unto the Lord, as Moses explained to Pharaoh was their purpose to do? Let us see. Evidently their water supply had given out, and they were thirsty. Concerning it we read, "And they went three days in the wilderness, and found no water, and when they came to Marah, they could not drink of the waters of Marah, for they were bitter: . . . and the people murmured against Moses, saying, What shall we drink?"—Exodus 15:22-24.

What a picture of the human heart we have in this account! How soon it can forget God and His mighty works. Instead of dwelling on the mountain-tops of faith in the glorious light of God's countenance, it allows itself to be cast down by the world, the flesh, or the devil into the dark and dismal valley of the shadow of death. Instead of offering to God the sacrifices of thanksgiving, it murmurs and repines, for where God should be enthroned in the heart, self is enthroned, instead. How well, indeed, the Psalmist has put it when he declares, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."—Psalms 107:21, 22.

WE FORGET—GOD DOES NOT

Israel forgot God, and remembered self. Thus did the sacrifices of praise and thanksgiving give way to the murmurings of the flesh. But God in His graciousness still strove with them. Was it not He, who, in His providences, had led them to Marah! But why? Could He not have saved them the bitterness of the waters, and the hardness of the way? Ah yes, but these all, to the heart centered upon God, would be but stepping-stones bringing them closer to Him.

God had not forgotten His people, but they had forgotten Him; so now, this second time, with the journey only commenced, they murmured. True, they were very thirsty and there was no water. Suddenly they espy a stream and they anticipate refreshment. Instead of praising God for His guidance to the stream, they seem to be thinking merely of self—the satisfaction of *their* desires. Such thoughts, surely, were not conducive to progress in this pilgrim way.

If in thought, in faith and by faith, they had ever been mindful of the Canaan of God's promise, the hardships to the flesh would have seemed but light afflictions, which they might then the more easily have borne. So the waters they found at Marah were bitter, and they murmured, seemingly against Moses. However, it was really against God. God heard, and in His loving kindness and tender mercy, blessed them with refreshment. He showed Moses "a tree, which when he had cast into the waters, the waters were made sweet."—Exodus 15:25.

Ofttimes God has to bring us to some bitter waters; that is, hard, trying experiences. At such times we should remember God, and if we do, we shall find that even these have been sweetened for us by all the gracious provisions He has made through Jesus. His promises ratified by the blood, making plain at the same time the purpose of these experiences, sweeten, as it were, the bitter waters for us. As we sing, "Simply to the cross I cling," the stream of life which often flows with bitter waters is sweetened by the contemplation that we are daily and hourly brought closer to our eternal inheritance—God's Canaan rest.

IMPORTANCE OF APPRECIATION

It is well to note that not a word is said on this occasion concerning Israel offering to the gracious God the sacrifices of thanksgiving. It seems that they simply took all of His grace for granted as a matter of fact. This seems to be a common failing among the people of God. We, too, like Israel of old, often fail to appreciate God's kindnesses to us as we should. We take them as if it were His duty to bestow them upon us. We are often forgetful of God; at least, we are not as thankful as we ought to be. Nor are we to presume that be-

cause God has graciously responded to all our murmurings, that He will continue so to do. If we presume too much upon His grace there will come a time when He must cease to strive with us, even as He did with Israel. All our trials, and all our experiences, coming to us as the true spiritual Israel of God, are permitted by Him for the purpose of fitting and preparing us for the inheritance of the saints in light. (Col. 1:12.) Therefore, let us ever offer Him the acceptable sacrifice of praise, even in our wilderness wanderings.

The next place to which God led the nation of Israel was Elim, "where were twelve wells of water, and threescore and ten palm trees." (Exod. 15:27.) The account says, "They encamped there by the waters." Here we find no registration of murmuring. Nor do we find aught of praise, despite the fact that their wants, all of them, were now supplied.

Let us never get the idea that if everything should go well with us, and all of our needs were supplied, we would lead more acceptable lives before Jehovah. Experience teaches us quite to the contrary. Professor Wieman of Chicago tells the story of a roommate of his college days who wished to improve his intellectual life by concentrated study at night. He procured a large, comfortable chair, slippers and a lounging jacket. An adjustable book-rack was fastened to the side of the chair to hold the book at the proper angle for the eyes. A special lamp was installed, together with eyeshade, pencils, papers and a revolving bookcase. Professor Wieman tells how this chap would come home in the evening, take off his coat, put on his jacket; take off his shoes, put on his slippers; sit comfortably in his chair, adjust his eyeshade and then fall asleep!

So it is with us, we must have uncomfortable experiences to rouse us out of our lethargy. God gave Israel the hardness of the way that there would be created in them a greater desire for the land of promise, the land flowing with milk and honey. This undoubtedly is the thought of Moses' words in Deuteronomy 32:10-12: "He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them; beareth them on her wings: so the Lord alone did lead him."

STIRRING UP THE NEST

Ah yes, those little eaglets in that little nest 'way up in that distant crag of yonder mountain, far above the point where any human being can reach them, feel so safely sheltered within the comfort of their nest. The comfort is so satisfying, and since the mother eagle brings them their

food, why should they ever leave the comfort of that nest? But the mother instinctively knows that those eaglets will never learn to fly that way; so she stirs up the nest, to drive them out. Perhaps the mother eagle finds little sharp twigs or thorns of some kind and sticks them into the sides of the nest to make it uncomfortable for the little eaglets. At any rate, she stirs up the nest. We can imagine how those little eaglets would get up on the edge of the nest, still seeking comfort, when suddenly the mother would flutter her wings, and over the edge of the nest they would go as if falling into a bottomless pit. The eaglets make a little effort to fly, and this is just what the mother wants. She then spreads her wings, probably gets underneath them to bear them safely back to rest. Only so do they learn to fly. Just so did God deal with the children of Israel in their wilderness wanderings, and just so does He deal with us.

It is true, God does grant us many moments of peace and rest, tranquillity, even ere we reach our Canaan beyond. Surely we do have our Elims. But let us not forget the purpose of these is not that we shall, at such times, complacently idle away our time; but rather, we are to refresh ourselves and build up that spiritual reserve which is to enable us the better to withstand the rigors of the desert over which we still must travel.

Let us, at such times, show our God how we really do appreciate His loving kindness and tender mercies by praising Him with the song of our lives—the song of faith and obedience to His will. And when the time comes for us to leave these blessed oases, and to strike out into the howling wilderness, let us not be loath to leave Elim behind, but in its refreshment enter into the hardships of the way, in full assurance of the fact that it is God who leads us on. Let us, dear brethren, forget self and remember God, and then shall we have the peace of God that surpasseth all human understanding, even in the midst of trials and difficulties, for “great peace have they that love Thy law: and nothing shall offend them.”—Phil. 4:7; Psa. 119:165.

“He leadeth me, O blessed thought!
O words with heavenly comfort fraught!
Whate’er I do, where’er I be,
Still ’tis God’s hand that leadeth me.

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

“Lord, I would clasp Thy hand in mine,
Nor ever murmur or repine—
Content whatever lot I see,
Since ’tis my God that leadeth me.

“And when my task on earth is done,
When by Thy grace the victory’s won,
E’en death’s cold wave I will not flee,
Since God through Jordan leadeth me.”

—Hymns of Dawn

DIVINE PLAN BEREAN LESSON

No. 70

(Picked up from page 25)

convert the world. It will appeal only to those righteously inclined. The “filthy” will not be affected by the message during this Harvest time.

But some one may ask if experience is going to help so many to overcome in the Millennium, would not the additional experience as a result of being sinful and failing in the Millennial trial, make it easier for such an individual to overcome if given another trial in an age following the Millennium? The answer is, no. Experience helps so much in the Millennium only because it will be the first opportunity under very favorable conditions. See also pages 133 and 134 in our text book.

We have seen that the trial of mankind in the Millennial age will be under **circumstances** that will be different and more favorable than the circumstances surrounding the Adamic trial; but will the **terms and conditions** of each one’s trial in the Millennial age be different from the terms and conditions of the Adamic trial? No, there will be the same law. Ezekiel 18.4, “The soul that sinneth, it shall die.” Perfect obedience to that law of love and justice will be necessary before any one can gain everlasting life.

Is it not true that in the Garden of Eden, Satan was permitted to tempt Adam and Eve, and in the Millennial age he will be bound? Yes. But will that not make it easier to stand the test? Yes, during the Millennium, but let us not forget that at the end of the Millennium in the “little season,” Satan will be loosed to again attempt to deceive the nations. See Revelation 20:7-9. The third verse states that he will be in the “bottomless pit” representing helplessness to do evil “till the thousand years should be fulfilled; and after that he must be loosed a little season.”

On page 152, paragraph one, of our text book, it is stated that “the ransom does not excuse sin in any; it does not propose to **count** sinners as saints, and usher them thus into everlasting bliss.” What Scripture can we give to support this thought? Romans 5:18, 19—“As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” The apostle’s statement is that as a sentence of condemnation extended to all the seed of Adam, even so, through the obedience of our Lord Jesus Christ to the Father’s plan, by the sacrifice of Himself on our behalf, a free gift is extended to all—a gift of forgiveness, which, if accepted, will constitute a justification or basis for life everlasting. If the ransom alone, without our acceptance of it, made us righteous, then it would have read, by the obedience of one many were made righteous. Instead it says “**shall be made righteous.**”

DIVINE PLAN BEREAN LESSONS

RANSOM GUARANTEES RESTITUTION

(Lesson 68)

Text Book: The Divine Plan of the Ages, pages 149 and 150.

Key Sentence: "The restitution foretold by the apostles and prophets must follow the ransom as the just and logical sequence."

Main Text: "For to this end Christ both died, and lived again, that He might be Lord of both the dead and the living."—Romans 14:9.

Why is a clear understanding of the ransom "the strongest, and the conclusive evidence" of restitution? Because the fact that God provided a ransom for all to release them from the Adamic death penalty implies that all must be given an opportunity to return to the condition originally possessed by their representative Adam in the Garden of Eden.

For example, if we saw a lot where the ground has been excavated for a building and the cement foundation laid and some of the iron structure erected and then the building work was stopped because of lack of funds and the unfinished building left standing, we would think how foolish to start an undertaking and then not complete it. So it would be unreasonable for God to provide the foundation for restitution in the ransom sacrifice and then not go on with the building.

Is there any Scripture along this line? Yes, in Job 33. Verses 21 and 22 vividly picture mankind under the penalty of sin and death on their way to the tomb, "His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers."

The 24th verse shows that something suddenly stops this procession of mankind to the grave; namely, the ransom. "Then he is gracious unto him, and saith, Deliver him from going down to the pit: **I have found a ransom.**" The next two verses show the blessings of restitution flowing to mankind as a natural result of finding the ransom. "His flesh shall be fresher than a child's: he shall return to the days of His youth: he shall pray unto God, and He will be favorable unto him: and he shall see His face with joy: for He will render unto man his righteousness." Note also verse 30, "To bring back his soul from the pit, to be enlightened with the light of the living."

What is meant by the "bondage of corruption" mentioned in the first paragraph of page 149? It is taken from Romans 8:21 where it refers to the experience of the world in the Millennial age. At that time they will be delivered from the Adamic imperfections—mental, moral and physical to which they are now slaves and from which they cannot fully free themselves by their own efforts alone.

If restitution for the world of mankind is the logical sequence of the ransom, what can prevent any one from being delivered from the original penalty of death? A failure to cooperate. To illustrate: if a pendulum is swung to the left, it will naturally, because of the law of gravitation, swing back to the right, so restitution, because of God's character of wisdom, justice, love and power must naturally follow as a result of the ransom. But if the pendulum was struck by a strong outside force coming from the opposite direction as the pendulum was swinging back to the right, it would not follow its regular course, but stop. So if any one wilfully resists the saving power of the Great Deliverer, the pendulum of God's plan in his case would stop swinging from the left (Ransom) to the right (Restitution). See Acts 3:23.

Let us now proceed to the second paragraph on page 149. Romans 14:9 is quoted, "For to this end Christ died and lived again, that He might be Lord of both the dead and the living." What is this text intended to prove? That the blessings of restitution will come not only to the living but also the dead. To accomplish this end, He died (to provide the ransom) and lived again (to present to God the merit of His sacrifice, and in the Millennial age act as blesser of the world). How does the death and resurrection of Jesus make Him the "Lord" of mankind? See Volume Five of **Scripture Studies**, pages 452 and 453, for a fuller explanation of this text. Our Lord Jesus became actually the owner, controller and father of the race, by reason of paying its ransom price; in this purchase He took the place of Father Adam who had sold the race.

In the footnote on page 150 of the First Volume, it shows that "the dead" could be applied to the human race under the sentence of death. What Scripture supports this thought? Matthew 8:22, "Let the dead [all of mankind who are under sentence of death and are considered as though already dead] bury their dead." The disciple to whom Jesus spoke in Matthew 8:21 and 22 wanted to leave the active service of Jesus and stay with his father during his declining years. Jesus wanted this disciple to have the other relatives who were not in union with the great Life Giver, take care of their father.

ANOTHER TRIAL FOR ETERNAL LIFE PROVIDED FOR ALL

(Lesson 69)

Text Book: The Divine Plan of the Ages, page 150.

Key Sentence: "The 'ransom for all' given by the 'man Christ Jesus' does not give or guarantee everlasting life or blessing to any man; but it does guarantee to every man **another opportunity or trial for life everlasting.**"

Main Text: "There is one God, and one mediator between God and men, the man Christ Jesus; who gave

Himself a ransom for all, to be testified in due time."
—1 Timothy 2:5, 6.

What is meant by the word "ransom" in 1 Timothy 2:6? It is the translation of a Greek word "antilutron" which means a corresponding price. Father Adam was a perfect man, who was tried and failed and was condemned. The human race shared in his condemnation by heredity. (Rom.5:12.) Jesus was a perfect man who could give the corresponding price as the Redeemer of Adam and all his offspring. Had He been in the least degree imperfect, He would not have been acceptable as a sacrifice that would be a "corresponding price" for Adam and his race.

In Matthew 20:28, Jesus says that He came "to give His life a ransom for many." Does this conflict with 1 Timothy 2:6, where it says that He gave Himself a "ransom for all"? No, there is not a contradiction in these statements. 1 Timothy 2:6 shows how many are reached; namely, all. Matthew 20:28 is stressing the thought that as a result of the one sacrifice, not one but many will be redeemed. See Romans 5:15, 18. In the 15th verse, the apostle uses the word "many." He says "the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." In the 18th verse he refers to this same gift and says "even so by the righteousness of one the free gift came upon all men unto justification of life."

The statement is made in our lesson that "the unchangeableness of the divine plan no less than the perfection of the divine justice and love . . . gives us assurance that the original and benevolent purpose of God . . . will be fully carried out in God's 'due time.'" Name some Scriptures which speak of the unchangeableness of the divine plans. Isaiah 46:10, "My counsel shall stand, and I will do all My pleasure!" Isaiah 55:11, "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

A text showing that we can depend on the perfection of divine justice and love is found in Job 34:10, "Far be it from God, that He should do wickedness; and from the Almighty that He should commit iniquity."

What is the original and benevolent plan here referred to? The divine plan of the ages to bless all the families of the earth through the seed of Abraham. See Galatians 3:8 where this plan is called the "gospel."

In the first paragraph on page 150, the statement is made that the ransom for all does not guarantee everlasting life to any man but does guarantee another trial for life everlasting. What is the difference between these two statements?

The difference is that those who gain everlasting life must pass a trial. They must cooperate by full consecration and obedience either in this age or in the next age before they can get everlasting life. But each one gets such an opportunity to stand on trial under favorable conditions in the time of the general salvation.

In 1 Timothy 4:10, we read, "God . . . is the Savior of all men, specially of those that believe." In what sense is He the Savior of all men? As a result of Jesus' sacrifice, all are saved from the Adamic death sentence so that they can have an opportunity for everlasting life. All will be brought out of their

graves and given a knowledge of the truth. Those who are specially saved are those who receive a full and permanent release from the thralldom of sin and the corruption of death as a result of their complying with God's terms of full obedience. See Reprints, page 3279.

Will all take advantage of this opportunity to gain everlasting life? No. In Acts 3:23, speaking of the Millennial age and Jesus as the Great Prophet and Teacher, it says, "It shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people."

The statement is made that "the first trial of man, which resulted in the loss of the blessings at first conferred, is really turned into a blessing of experience to the loyal-hearted, by reason of the ransom which God has provided." In what way is it turned into a blessing? In that mankind get an experience with evil from which they may profit before their individual trial in the Millennial age.

RESULTS OF MILLENNIAL TRIAL JUST AND PERMANENT

(Lesson 70)

Text Book: The Divine Plan of the Ages, page 151 and top of 152.

Key Sentence: "That (Millennial age) trial will decide forever who would be righteous and holy under a thousand trials, and it will determine also who would be unjust, and unholy still, under a thousand trials."

Main Text: "For as by one man's disobedience many were made sinners, so by the obedience of one shall [not were] many be made righteous."—Romans 5:19.

Will the Millennial age trial be a correct gauge of each one's final character? Yes, because each one will have a full trial under most favorable conditions. The lessons experienced during the time of evil and other lessons learned in the Millennial age will enable the obedient to develop fixed characters of righteousness. The same experiences will develop in the disobedient fixed characters of unrighteousness.

If the "goat" class which includes those who go into the second death—"everlasting fire," Matthew 25:41—were given another trial after the Millennium, is there a possibility that some would reform and become "sheep"? No, as our text book puts it, they would be unjust, and unholy still, under a thousand trials.

Revelation 22:11 uses the same language, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." This statement could be aptly used to express the fixedness of character each one will have as a result of the Millennial age trial. However, see Reprints, page 3572. Revelation 22:10 reads, "Seal not the sayings of the prophecy of this book: for the time is at hand." The Reprints explain that when the time comes for a full understanding of this message of Present Truth, the time will be at hand for its proclamation, and then this 11th verse follows to show that this message is not intended to

(Turn to page 23)



International Sunday School Lessons



ADAM AND EVE: TEMPTATION AND SIN

July 12—Genesis 3:1-13, 23, 24.

GOLDEN TEXT: "The soul that sinneth, it shall die."—Ezekiel 18:4.

ADAM'S first sin brought the penalty specified in this lesson; but it is not the thought that subsequent sins brought other additional penalties. The Bible proposition is that God, having made Adam perfect, required perfect obedience as the condition of his continuance in divine favor and everlasting life. One act of disobedience broke the covenant between God and Adam by which he was treated as a son and guaranteed everlasting life. (Hosea 6:7, margin.) As a sinner he dropped from favor immediately, under the sentence, "dying thou shalt die."—Genesis 2:17, margin.

Nothing that Adam or his children could do subsequently could alter that sentence or recover them to covenant relationship with God. But death was the limit of the penalty; it could not be increased by any subsequent sin, just as a murderer sentenced to be hanged could receive no more severe penalty, whether he had committed one crime or a thousand. By a law of nature, heredity, Father Adam transmitted to his race a share of what he possessed, both good and bad. Hence we were all born in sin and "shapen in iniquity; and in sin did my mother conceive me."—Psalms 51:5.

If our Christian forefathers could but properly have studied and appreciated today's lesson, they would have known what the Bible teaches respecting the "wages of sin," and would have seen how seriously religious thought had drifted away from the divine testimony to "doctrines of devils" (I Tim. 4:1.) How plain the Scriptural account! How distinctly God forewarned our first parents that eating of the forbidden fruit would be disobedience and would bring upon them the death penalty!

We can see the force of the declaration that God, after they had disobeyed, drove them out of

the Garden of Eden that they might die—that the penalty He pronounced against them might be accomplished. Had they continued in Eden, eating of its life-sustaining fruit, they would have continued to live indefinitely. In order that the sentence of death might be executed upon them, they were driven out and the angel's flaming sword protected the entrance to paradise.

Lucifer was originally one of the holy angels of a very high order. The Scriptures indicate that he became disloyal and fell into sin and thus acquired the name of Satan, or adversary of God, as he is generally referred to in the Bible. In this lesson he is shown seeking to alienate the affections of our first parents from the Creator by tempting them to sin and in this way making them his servants, thus separating them from their Creator and bringing them under His penalty for their disobedience—death. Lucifer being a spirit being, would be unseen by Mother Eve, except as he would assume some kind of a material body. It suited his purposes to use a serpent and through it to tempt her.

It seems reasonable that the serpent spoke by signs, as we sometimes say, "actions speak louder than words." The serpent, the record seems to indicate, ate of the forbidden fruit in the sight of the woman and then manifested its wisdom, its sagacity. Thus Mother Eve was deceived. She craved knowledge. She probably reasoned, why had God forbidden that particular fruit? It did not kill the serpent. Why should it kill her? The serpent seemed wiser than any of the other animals. Why should not that fruit make her wiser, too? Could it be that God wished to keep them in ignorance and for that reason had forbidden their eating of that special fruit?

Such disloyal thoughts should have been promptly rejected. Confidence in their Creator should have been complete. But the insidious poison worked. More and more Mother Eve craved knowledge and imagined what wonderful

blessings it could bring. Probably she surmised that her husband would not consent, so she ate alone. She was not deceived as respects the wrong she was doing, but she was deceived regarding the result. Evidently the serpent was not poisoned by the fruit and she did not realize that the poison to her was that of disobedience, bringing the death sentence. Father Adam's eating of the fruit was with full knowledge of the result. In love with his wife, he ate knowingly, preferring to die with her rather than to live without her.

The Bible distinctly tells us that God foreknew the fall of man, and that before the foundation of the world, in His plan, He had provided the Lamb of God to take away the sin of the world and thus to effect, ultimately, a reconciliation for all of Adam's race desirous of living righteously. God had a glorious purpose interwoven with His permission of sin, which the majority, even of Bible students evidently but faintly discerned until recent times.

Jesus intimated in one of His parables that shortly before the establishment of His Kingdom, His church would be like a company of virgins, all pure, justified, but some of them wise and some of them foolish. He intimated that at that time the wise virgin class would understand features of the divine plan previously kept secret. Evidently we are living in that time now, and it is on this account—and not because of superior wisdom—that the wise virgin class is today attaining an appreciation of God's plan, including His reasons for having permitted the reign of sin and death amongst mankind for six thousand years and which is to be abolished by Messiah's reign of righteousness during the seventh great thousand-year day.

QUESTIONS:

Do the Scriptures indicate that God has ever increased the wages of sin?

Who was Lucifer, and how did he use the serpent in placing temptation before Mother Eve?

Was Adam deceived? What induced him to partake of the forbidden fruit?

CAIN AND ABEL: A CONTRAST

July 19—Genesis 4:1-15.

GOLDEN TEXT: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous."—Hebrews 11:4.

THE first tragedy of earth was disobedience to God—the eating of the forbidden fruit. The next generation saw the image of God so marred that murder resulted from a fit of jealousy. It is not necessary for us to suppose that Cain was degenerate in the present-day acceptance of that word. Undoubtedly, with so noble a parentage, he must have been a great man in many ways. But evidently he was birthmarked, as we all are, with selfishness.

It was after the tragedy of Eden, after their expulsion from Paradise to the unfit earth, after they were cut off from access to the life-sustaining fruits of Eden, after they began to toil with sweat of face, battling with thorns and thistles on this earth—it was then that Cain was born.

This early period after their expulsion from Eden was surely one of much mental distress to his mother. Perhaps she murmured respecting the loss of her Eden home and selfishly coveted it, and doubtless, marked her child with discontent and selfishness. By the time Abel was born, probably our first parents had become more reconciled to their fate and more accustomed to their surroundings. Hence it is reasonable to suppose that Abel was born under more favorable conditions than Cain. We are not by this argument justifying the murder, but we are preparing our minds to take a sympathetic view of the murderer's case, corresponding to the view God took of it, as expressed in today's study. God reproved and condemned the sinner, and arranged for his special punishment; but none of His messages to the murderer indicate bitterness or hatred on the part of the Great Judge.

So parents, while correcting their children with necessary severity, at times, should allow no sentiment to have control of their hearts contrary to love and the best interests, the highest welfare of their children. So also the laws of

men, in dealing with all forms of vice and crime, including murder, should be as swift as righteous judgment will permit and as severe as seems necessary in the interests of society; but those laws should never be vengeful. They should always recognize the fact that all mankind were born in sin, misshapen in iniquity—in sin did their mothers conceive them.

"There is none righteous, no, not one." (Rom. 3:10.) There is none in whom the original glory of the divine character likeness persists. The action of the law against the criminal should, therefore, be sympathetically enforced with a view to warning others against evil-doing and so far as reasonably possible, for the reclamation of the wrong-doer.

Before the murder was committed, Cain was angry, jealous, soured, because God had manifested His favor toward his brother Abel's offering of an animal sacrifice while rejecting his own vegetable offering. Cain should have rejoiced with Abel and should have brought a similar sacrifice himself and thus had divine acceptance. God warned him that his spirit of selfish jealousy was sin, and that it was like a wild beast crouched before the door of his heart, ready to spring upon him and overcome his better sentiments.

God forewarned him that he should conquer this beastly spirit of selfishness and jealousy that ruled over him. How much we all need to learn this lesson! Through the fall we all have baser sentiments which war against the nobler ones. As a beast of prey they would seek to devour us. The will must be exercised in overcoming these evil dispositions, and divine aid is needed. The Christian has this divine aid in his access to God through his great Advocate and Redeemer.

Cain heeded not God's warning. He ruled not the beast. He was overcome by it. His brother's blood cried, figuratively, to God. All injustice cries out to the God of justice, and sooner or later the divine penalty will be meted out. But as we have seen, "the judgments of the Lord are true and righteous altogether." (Psa. 19:9.) His judgments are left for the Great Mediator of the New Covenant to execute in sympathy and in kindness during the Millennial

age. That will be the world's judgment day. (Acts 17:30, 31.) Only accepted believers in Christ, begotten of the Holy Spirit, are now on trial for life eternal or death eternal.

The Great Teacher, addressing not the world, but the church, declares that brother-haters are murderers in God's sight. In other words, a spirit of hatred is a spirit of murder. Alas, how many of the human race have vicious, wicked, hateful dispositions, merely controlled by their fear of the law! Yet it is not the world, but only the church that is being especially dealt with thus far. But, overcome by their flesh, it would seem that even many of the professed followers of Jesus occasionally harbor a spirit of hatred and sometimes manifest it in anger, malice, envy, strife, works of the flesh and the devil!

Christians are counted as new creatures because begotten of the Holy Spirit. (2 Cor. 5:17.) These are to fight a good warfare against their own flesh and its imperfections. Sin crouches before the door of their hearts ready to devour them as new creatures. They must watch and pray and strive against the fallen nature. They must cultivate the fruits and graces of the Holy Spirit—meekness, gentleness, patience, brotherly kindness, love. If they do not do so, if, on the contrary, they are brother-haters and manifest the murderous spirit, they have the warning that they will lose the great prize—joint-heirship in the Kingdom.

The Scriptural assurance is, "we know that no murderer hath eternal life abiding in him." (1 John 3:15.) Whatever elements of the spirit of murder may still lurk in our flesh must be determinedly warred against, and, on the contrary, we must become copies of our Heavenly Father and of our Lord Jesus, in order that we may have life and ultimately share with our Lord in His great Kingdom, which is shortly to be set up to bless the world with the light and knowledge of the glory of God.

QUESTIONS:

Why was Abel's sacrifice more acceptable to God than that of Cain?

In what way did Abel's blood cry out for vengeance?

In what manner did Jesus magnify the commandment, "Thou shalt not kill"?

NOAH: GOD'S COVENANT WITH MANKIND

July 26—Genesis 9:1-16.

GOLDEN TEXT: "I will remember My covenant."—Genesis 9:15.

A covenant is a definite, binding agreement. Some of God's covenants are conditional, as for instance, the Law Covenant, which begins with the statement, "If ye obey My laws and keep My statutes," etc., I will do thus and so for you. The Covenant of the Law, while it brought to Israel "much advantage every way, chiefly, because that unto them were committed the oracles of God" (Rom. 3:1,2), was, nevertheless, a conditional covenant. Since Israel did not and could not keep its part of that covenant, therefore, the divine promises attached to it and made conditional upon obedience, passed away so far as the people of Israel were concerned.

All of the Law's demands were met by our Lord Jesus, and to Him and Him alone passed all the divine promises under that covenant. The Lord, however, has made unconditional covenants with mankind: the one most frequently mentioned being the covenant with Abraham, which reads, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:3; 22:17, 18.) Evidently there was no necessity for putting conditions or limitations upon this covenant. It represented God's benevolent purpose toward our race. He knew that His only begotten Son, for the joy set before Him, would be glad to become man's Redeemer; and also that in the time appointed for it, He could find among mankind a sufficient number who would appreciate the privilege of fellowship and joint-heirship with their Redeemer, and gladly endure the tests, and thus acquire the character necessary to accomplish this work of blessing which He had purposed in Himself.

Among other unconditional covenants mentioned in the Scriptures is the one made with Israel's king, David—that his throne would be established forever, that of his offspring He would raise up a great ruler to sit on his throne forever. God could make this covenant without any limitations whatever, because He had arranged that Jesus, according to the flesh, should

be born of the house or lineage of David, and that His throne should be forever. In fact, the name David means "Beloved." Christ is God's beloved Son in whom He is well pleased, and to whom, therefore, He has appointed the honor, dignity and authority of the Kingdom which is to bless all the families of the earth, according to the promise made to Abraham.

Still another of these unconditional covenants is the subject of today's study. It was made with mankind through their representative, Noah, after the flood. As representative of the race, God covenanted with Noah that He would never again destroy the world with a flood of water. This promise was wholly unconditional—it did not stipulate that no flood would come if Noah and his posterity would be faithful to the Lord, etc.,

The pledge of this covenant was the rainbow. According to scientific thought, supported by geological discoveries, the earth prior to the creation of man was surrounded by a canopy of moisture driven off from the surface of the earth during the period of earth's development when it was extremely hot. As the earth in these prehistoric times gradually cooled, this canopy of moisture, containing also minerals reduced to gaseous form, came down in successive "floods." The last one was of pure water, all the heavier substances having been precipitated to the earth as the earlier "rings" came down.

This is the reasonable explanation of the deluge in Noah's day. Before that the earth's temperature was similar to a hothouse—the heat evenly distributed, so that vegetation and animal life flourished at the poles the same as at the equator. This is confirmed by the discovery in recent years of great animals frozen into solid ice in the polar regions, with grass in their mouth and stomach.

The Genesis account states that prior to the deluge there was no rain, but moisture was supplied for the abundant vegetation by a mist that rose from the ground. The light of the sun was also softened and partly obscured by the watery vapor composing this last "ring" that came down in Noah's day. In this we see the scientific explanation for the statement of the great Creator of nature and all of nature's laws, that the rainbow would

be a constant pledge to earth's inhabitants that God would not again destroy mankind by a flood of water.

The rainbow is the separation of the light of the sun into its primary colors and results from the passing of the light of the sun through the rain drops, which act as a prism. It was possible for the rainbow to appear only after the last of the rings of moisture had been precipitated upon the earth, so that the clear light of the sun could reach the earth.

The following is quoted from **Studies in the Scriptures**, Volume VI, page 28, to which the reader is referred for a full discussion of the Days of Creation and the explanation of the flood referred to foregone:

"Knowing the end from the beginning, Jehovah so timed the introduction of man upon the earth that the last of the rings came down in a deluge just at the proper time to destroy the corrupted race in Noah's day, and thus to introduce the present dispensation, known in the Scriptures as 'this present evil world.' (Gal. 1:4.) The removal of the watery canopy not only gave changing seasons of summer and winter, and opened the way for violent storms, but it also made possible the rainbow.—Gen. 9:12-17."

QUESTIONS:

What is the difference between a conditional and an unconditional covenant? Give Scriptural examples.

What was the nature of the covenant which God made with Noah?

Explain the scientific reason why the rainbow constituted a guarantee that there would never again be a world-destroying flood of waters.

ABRAM: A PIONEER IN FAITH

August 2—Genesis 12:1-9; Hebrews 11:8-12.

GOLDEN TEXT: "Fear not, Abram: I am thy shield, and thy exceeding great reward."—Genesis 15:1.

OUR lesson relates to the call of Abram (high father), whom God re-named Abraham (father of a multitude), but indirectly the special point of the lesson is the calling of Abraham's seed, natural and spiritual, and the divine favor to them, which constitutes them the center of hope for the world of mankind. Already they have been greatly used of the Lord, but the Scriptures indicate that their influence and helpfulness toward their fellow creatures have only begun

and will reach their culmination during the Millennium.

It is interesting to remember that Abraham was born only two years after the death of Noah and that Noah's father, Lamech, was born fifty-six years before Adam's death. Thus the chain of tradition had but two links up to Abraham's time, even though the period was nearly two thousand years. It is not strange, therefore, that the stories of the creation and of the flood are found in the land of the Chaldeans at a date prior to Moses' writings—the first five books of the Bible.

The Jews are Abraham's natural descendants through Isaac and Jacob, while the Mohammedans represent specially the Ishmaelites and Esau branches of Abraham's family. Christians profess that they have become heirs of the chiefest blessings promised to Abraham's seed, by becoming associates and joint-heirs with Jesus Christ, whom they recognize to be the antitype of Isaac, the heir of Abraham.—Gal. 3:29.

The teaching of the New Testament is that the church of Christ—partly from the Jews and partly from the Gentiles—is the antitype of Rebecca, Isaac's wife and joint-heir. As such, the church is to be the bride and joint-heir of Messiah in His Kingdom. In this picture Abraham typifies Jehovah God, Isaac typifies Jesus Christ, and Rebecca typifies the church. The New Testament teaching is that the spiritual seed of Abraham is yet to be God's agency in blessing natural Israel and all nations.

Much of the New Testament teaching was lost sight of in the darkness of the Middle Ages. Christians then forgot that theirs was a high calling, forgot that they were to be joint-heirs in Messiah's Kingdom, forgot that that Kingdom was yet to bless all the families of the earth. Instead, they got the narrow view that merely the saintly elect were to be saved at all. And only now in the end of the Gospel age are Bible students gradually getting free from the creeds and back to the teachings of God's Word. Only now are we learning the true import of St. Paul's words to the church, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise [made to him]."—Gal. 3:29.

The indications are that idolatry and immorality had taken firm

hold upon that branch of Noah's family (Shem) of which Abraham came. The record is that God first communicated with Abraham while he resided in Ur, Mesopotamia, indicating the propriety of a change of residence to Canaan. Apparently he had considerable influence with the family, so that they all removed a distance of about 600 miles northward to Haran, possibly a place they established.

When Abraham and his company had come into the land of Canaan under the Lord's direction, he settled for a while at Sichem, that portion subsequently known as Samaria. But he did not remain there long, for, as we read, "the Canaanite was then in the land." (Gen. 12:6.) It was doubtless to be free from the immoral influences of the Canaanites, and to have his people separated from them, that Abraham removed subsequently to the mountainous country near Bethel. There he established his home, and there he reared an altar to the Lord and prayed.

Would that more could realize how indispensable it is to have an altar to the Lord in their homes where the prayer incense would ascend to the Father through the merit of the Redeemer. The true altar not yet having been provided of the Lord, Abraham and others of his time reared altars of stone for use in the worship of God. But we have the golden altar of the Holy and are permitted to offer sacrifice thereupon as members of the body of the Great High Priest, under Him as our Head and glorious representative.

Whenever God calls one for any purpose He sets before the called one an object, a reason, a motive; and this He did with Abraham. He not only called him out of his own country to a life of separation from sin, but He attached to that life of separation a great promise, which had a mighty influence upon the mind of Abraham, his children and all the Jewish nation, and since then upon all the spiritual Israelites—the Israelites indeed. The promise was that not only would Abraham receive a blessing, but that in and through him, "all the families of the earth would be blessed." This must have seemed a very obscure promise to Abraham, and his obedience to it is the more remarkable, so that he is held up as an example of a proper, un-

questioning faith in the word and wisdom of the Almighty—"Abraham believed God, and it was accounted to him for righteousness."—Galatians 3:6.

The spiritual lesson in the story of Abraham is that God is pleased to honor faith, and that the experiences of life which He permits to come to the faithful are intended for their development in faith and in the graces of the Holy Spirit, and that these all are unitedly in preparation for God's still greater work of the future.

It was his faith in the promise of God—that in a future time through his seed a reign of righteousness would be established in the earth—that led Abraham to look for that city (government) of sure foundation upon principles of righteousness—the heavenly city promised—the government or Kingdom of God's dear Son, which is to put down all insubordination and bring everything into subjection to the divine will. And he was willing to waive any share or position in the governmental power of that time, under present adverse conditions, that he might have a share in the glorious Messianic Kingdom of the future.

QUESTIONS:

Does the Bible tell us about more than one "seed of Abraham"?

In what sense are Christians of this age considered to be the "seed of Abraham"?

What is the practical application of today's lesson?

STAND

"When you can do no more, stand. 'Having done all things stand.' But beware how and where you stand. 'Stand fast in the faith.' . . . Stand watching, waiting, victorious. Stand still and see the salvation of God. . . . Even though Red Sea barriers lie across your way, it may be the will of God that you go forward without a halt. It is easier to march than to stand. It is easier to rush forward to the charge than to stand still and receive the fiery assault. The good soldier must be ready for both. They serve well who march and fight for their king. But 'they also serve who only stand and wait.' Patience and fortitude are precious in the sight of God, and 'to obey is better than sacrifice.' Where patience can have her perfect work, whether in the stress of conflict, or in the trial of waiting, there it is good to be."—Reprints, page 573.

Talking Things Over

WAR-TIME TRAVEL RESTRICTIONS

AS ALL the brethren know, war-time measures of various kinds are beginning to affect the lives of all of us in one way or another. Gasoline is already rationed in the Eastern States, with a possibility that it will also be rationed throughout the entire country. Inability to purchase new tires will cause many to give up the use of their cars even though it may still be possible to obtain gasoline. Now the news from Washington indicates that the Government is interested in cutting down the volume of civilian travel on the railroads and bus lines. At the time of this writing there has been no "must" ruling, but merely a request for voluntary cooperation on the part of the general public.

In the request for voluntary curtailment of travel, the government spokesman, Mr. Eastman, suggested the postponement of all conventions and gatherings necessitating distance traveling. The implication was given that travel would be rationed if this voluntary arrangement does not accomplish the necessary curtailment. The mention of "conventions" in this request, naturally makes it involve the brethren who have made arrangements for conventions, as well as those who have been planning to attend one or more such gatherings during the season. The question therefore arises as to what our attitude should be in this matter.

As the brethren already know, The Dawn does not sponsor conventions, but we are glad to announce them for the benefit of the Ecclesias which do sponsor them. As to whether any of the conventions already planned should be postponed is a matter which each Ecclesia concerned will need to decide. In giving consideration to the subject we think the brethren should realize that the issue of Christian liberty, or of free speech does not appear to be involved. The issue merely is that of whether or not we should voluntarily restrict our conventions to local districts, or whether we should continue to travel long distances across country in order to meet with a larger number of the consecrated.

Earlier in the season President Roosevelt expressed his desire that all religious activity be continued as far as possible without interruption. The brethren generally may wish to infer that in view of this the recent Government request for voluntary postponement of conventions does not

apply to religious gatherings. We suggest that each one give the matter careful consideration and be guided by what seems to be the Lord's will. If later travel is definitely rationed then a man will know exactly what they can do. As we have received no word from the Chautauqua Convention Committee to the contrary, we are publishing the announcement as it was prepared before Mr. Eastman's request appeared in the papers.

THE CHAUTAUQUA CONVENTION

August 3-9

PLANS are going forward for the Chautauqua Convention, and the indications are that many of the brethren are planning to attend despite the difficulties of travel due to gasoline rationing, the rubber shortage, etc. Efforts have been made to charter busses from various points but Government war-time restrictions make this impossible. This means that those who cannot use their own cars will need to travel by regular trains or busses. In this case, take train or bus to Dayton, Middletown, Hamilton, or Cincinnati, and transfer to "Cincinnati and Lake Erie Bus," which goes direct to the Chautauqua grounds.

MEALS

Meals at the Cafeteria and Dining-hall range from 50 cents to \$1.50. The Coffee Shop will be open as usual from 8 A. M. to 11 P. M. Those desiring to cook their own meals can obtain food supplies at the Chautauqua Grocery.

ROOMS

Rooms at the Grandview Hotel are priced at \$1.50 per day per person—\$1 per person if two share a room. There is a good selection of cabins and cottages which may be rented for the week. There is such a wide range in size and prices that those who have not already made reservations should write to The Chautauqua Rental Agency for full particulars. When actually making reservations send one-tenth of total amount of rent for deposit. Those traveling by bus or train will do well to parcel post their bedding direct to the grounds, addressing bundle to themselves to be called for at the Chautauqua Post Office. A limited amount of bedding for rent is available on the grounds. If interested, make inquiry about bedding when securing reservations.

The official opening of the Convention will be at 8:45 Monday morning, August 3; and it will

close at noon on Sunday, August 9) A sunrise immersion service has been arranged for Saturday. Thursday evening there will be a public meeting at 8 o'clock in the Taft Auditorium, Cincinnati. On Wednesday morning the friends will have an opportunity to help advertise this meeting by a house-to-house distribution of literature.

Speakers who have thus far indicated their "good hopes" of attending the convention, are Brothers S. C. De Groot; G. M. Wilson; C. W. Zahnow; W. T. Baker; J. H. L. Trautfelter; W. N. Poe; H. W. Deming; P. A. Gates; C. C. Peoples; H. K. Blinn; L. H. Norby; A. P. Johnson; W. I. Wells; W. J. Hollister; A. Obenland; E. G. Wylam; H. E. Deitrich; I. C. Foss; D. J. Morehouse, J. Copeland; N. Woodworth; J. Y. MacAulay; R. A. Krebs; and F. Bright.

Let us all pray that the dear Lord may direct the Convention arrangements, and bless the Convention itself, to the honor and glory of His own dear name, and to the rich blessing of His people. Complete programs will be sent out soon. Should you not receive a copy, or desire further information, address the Convention Secretary, E. G. Wylam, 3718 Dickens Avenue, West, Chicago, Ill.

PENNSYLVANIA FOUND A WAY

MANY "Quakers" and "Friends" live in the State of Pennsylvania, and naturally a certain portion of them are employees of the State. As all know, these religious groups are opposed to war, hence would have conscientious scruples against the purchase of war bonds and stamps.

In connection with a campaign among the State employees to obtain pledges to buy these bonds and stamps, Governor James in an official memorandum, said:

"In the event that any employee has conscientious objections to purchasing defense stamps or bonds, a pledge form for him must contain a statement to that effect, showing the religious denomination or sect of which he is a member. Such employee is expected to contribute, before the end of the campaign, to a relief or service organization of his choice, such as the Friends Service Committee, American Red Cross, etc. The pledge form must also contain a statement of his intention to make such contribution."

INTERESTING LETTERS

"Dear Sirs: Please find enclosed fifty cents, money order, for one book, 'The Divine Plan of the Ages.' Also please send me the free booklets 'God's Remedy,' 'Good News,' 'God's Restitution Project,' 'The Day of Judgment,' and 'God and Reason.' I have received the booklet, 'The Truth About Hell,' and you are right on my life. I have known for a number of years that the word Hell in the Bible meant nothing concerning a literal fire. Most people have been misled by traditional doctrines and false teachings of men. Our Bible is a wonderful and precious book when we get our benighted eyes open and begin to understand its parabolic and figurative language and can properly context the Scriptures. God and Christ are true, and there is a wonderful future beyond this life for all who trust and hope in them. I certainly would appreciate meeting you personally, but do not suppose I ever will. Your friend in Christ, H. J., Ill."

"I have enjoyed your program very much and am so grateful there are people who have gained this knowledge and are willing, and have the courage, to give it out to others. Thanks in advance.—Ohio."

Possible Increase of Radio and Other Activity

AS STUDENTS of the prophecies pertaining to the development of God's great plan of the ages, we all know that the "time" is indeed "short" for letting our light shine in a dark world, and thereby to prove our faithfulness to the Lord, and our unselfish desire to share the blessings of the truth with others. We believe that most readers of *The Dawn* are convinced that the expanding use of the radio within the last two years has been of divine appointment, and that the dear Lord is indeed blessing this method of proclaiming the glad tidings of the Kingdom.

It is truly marvelous what can be accomplished now in spreading the truth by the use of modern methods. The hiring of time on a radio station costs less than the rental of a good auditorium, and yet, with practically no additional expense the message goes out over the air and reaches many more than could be possibly induced to attend a meeting in an auditorium, even by the expenditure of a large additional sum of money. We do not say this to discourage the holding of public meetings. We firmly believe that public meetings should be continued wherever possible, because they are a valuable aid

in making contact with those otherwise being interested in the truth, as well as to create new interest.

There is a possibility of a still further expansion of the radio work, either by means of a coast-to-coast chain program; or, if these negotiations are not fruitful, by means of electrical transcriptions. Now that more than fifty radio stations are carrying the message there is little or no difficulty in securing suitable time on stations in any locality desired. The programs have established a spirit of good will in broadcasting circles, and station managers everywhere are glad to contract for their use.

By studying the list of stations being used, it will be noted that a number of districts throughout the country are not yet being reached at all, and that other districts could be covered more thoroughly. The only thing that is now hindering the arrangements for programs in these uncovered and partly covered districts is the question of how much money will be available for the work during the coming year. Much more favorable contracts for broadcasting are obtainable if they can be made on a yearly basis. The most favorable seasons of the year for

this work are the fall, winter and spring. We are now interested in learning, if possible, what we will be warranted in undertaking in the way of contracts beginning in September.

In view of this, we have decided to adopt in full the "Good Hopes" method used by Brother Russell for so many years, and below will be found duplicate copies of a letter which is the same as published by him to get an expression from the friends as to what might be reasonably expected in the way of support during the year to come. In publishing this "Good Hopes" letter and coupons, Brother Russell offered the following explanation:

"The plan herein proposed we designate 'GOOD HOPES' because nothing is actually promised—only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of truth, but also blessed to the hoppers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us."

Before presenting the letters, a further word of explanation is appropriate. In many districts local Ecclesias are supporting programs in whole or in

The Dawn, 136 Fulton Street, Brooklyn, N. Y.

Dear Friends: I have read with interest the development of the radio and other phases of The Dawn work; and I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great plan of the ages.

I am anxious to use myself—every power, every talent, voice, time, influence, money, all—to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of His people—those blinded by human tradition, who are, nevertheless, hungering for "the good Word of God," and those who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside each week, according to my thankful appreciation of the Lord's blessing during the preceding week. Out of this fund I wish to contribute to the radio and other activity to which you have called my attention. Of course, I cannot in advance judge or state particularly, what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you also will know of my endeavors.

My only object in specifying in advance what I hope to be able to do is to enable those in charge of the work to make estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing I shall be able to lay aside each week, for the radio and other activities you are directing, to be expended in harmony with your very best judgment of the Lord's will, the amount of..... per week.

That the work be not hindered, I will endeavor to send you what I have laid aside for this cause at the close of each month.

Name

Address

part. The "Good Hopes" you express below should not in any way interfere with what you may already be contributing to assist the radio work locally. If, without interfering with the local effort, you would like to make a sacrifice to spread the message still further; or if you are living in a district where no programs can be heard and desire to help, then fill in and sign the letter below and forward to us.

We hardly think it is necessary to remind the brethren that even a very small amount contributed regularly by a large number of co-workers—supplemented by larger amounts which some are able to give—will accomplish a great deal. Surely the Lord would be pleased if the remaining sections of the United States and Canada could be reached by what may turn out to be the final witness for the truth it will be our privilege to give this side of the veil. Just one more word, and that is, that we do not propose to curtail other phases of the service, such as the Pilgrim work, etc., in order to expand the radio witness. Indeed, as the radio work expands, the need for other phases of the work increases; and we believe the Lord wants us to maintain a balanced program of activity. The letter—in substance as written by Brother Russell—follows:

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SPEAKERS' APPOINTMENTS

BROTHER T. E. BARKER	
Lynn, Mass.	July 5
Boston, Mass.	19
BROTHER FRED BRIGHT	
Paterson, N. J.	July 12
Lehighton, Pa.	27
Wilkes Barre, Pa.	28
Scranton, Pa.	29
Bloomsburg, Pa.	31
Lebanon, Pa.	31
Chautauqua, Ohio	Aug. 3-9
BROTHER N. T. CONSTANT	
Paterson, N.	July 19
BROTHER A. C. FREY	
Paterson, N. J.	July 26
BROTHER W. J. HOLLISTER	
New Haven, Conn.	July 12
Chautauqua, Ohio	Aug. 3-9
BROTHER G. S. KENDALL	
Calgary, Alta., Can.	July 5
Winnipeg, Man., Can.	12-19
Minneapolis and St. Paul, Minn.	21, 22
Clinton, Iowa	23
Quincy, Ill.	24
Canton, Ill.	25
Chicago, Ill.	26
Milwaukee, Wis.	27
Waukesha, Wis.	28
Rockford, Ill.	29
Aurora, Ill.	30
Chicago, Ill.	July 31, Aug. 1
Chautauqua, Ohio	Aug. 3-9
BROTHER P. KOLLIMAN	
Philadelphia, Pa.	July 5
Baltimore, Md.	12
BROTHER R. A. KREBS	
Albany, N. Y.	July 5
Philadelphia, Pa.	19
Norristown, Pa.	20
Pottstown, Pa.	21
Reading, Pa.	22
Lancaster, Pa.	23
Wilmington, Del.	24
Baltimore, Md.	26
Washington, D. C.	27
Lewistown, Pa.	28
Pittsburgh, Pa.	29
Duquesne, Pa.	30
East Liverpool, Ohio	31
Chautauqua, Ohio	Aug. 3-9
BROTHER J. Y. MAC AULAY	
Detroit, Mich.	July 3-5
Ypsilanti, Mich.	6, 7
Jackson, Mich.	9, 10
Saginaw, Mich.	11, 12
Port Huron, Mich.	13, 14
Flint, Mich.	15, 16
Grand Rapids, Mich.	17-19
Kalamazoo, Mich.	20, 21
Muncie, Ind.	23, 24
Richmond, Ind.	25
Indianapolis, Ind.	26, 27
Lebanon, Ind.	28
Cincinnati, Ohio	29, 30
Dayton, Ohio	July 31, Aug. 1
Chautauqua, Ohio	Aug. 3-9
BROTHER W. S. MARSHALL	
Ellsworth, Maine	July 5
Guilford, Maine	12
Dexter, Maine	19
Belfast, Maine	26
BROTHER EDWARD MAURER	
Duquesne, Pa.	July 5
East Liverpool, Ohio	12
BROTHER M. C. MITCHELL	
New London, Conn.	July 19
BROTHER E. PROCTER	
Los Angeles, Calif.	July 3-5
BROTHER T. G. SMITH	
Wilton, Maine	July 12
BROTHER C. A. SUNDBOM	
Chicago, Ill.	26
Gary, Ind.	27
Blue Island, Ill.	28
Danville, Ill.	29
Champaign, Ill.	30
Mattoon, Ill.	31
Chautauqua, Ohio	Aug. 3-9
BROTHER G. M. WILSON	
Lancaster, Pa.	July 26
Chautauqua, Ohio	Aug. 3-9
BROTHER W. N. WOODWORTH	
Los Angeles, Calif.	July 3-5
San Francisco, Calif.	12
Oklahoma City, Okla.	15
Wichita, Kans.	16
St. Joseph, Mo. (evening)	17
Kansas City, Mo. (evening)	18
St. Louis, Mo.	19
Lancaster, Pa.	26
Chautauqua, Ohio	Aug. 3-9
BROTHER C. W. ZAHNOW	
Cleveland, Ohio	July 21, 22
Coshocton, Ohio	23
Byesville, Ohio	24
Nelsonville, Ohio	25
Crooksville, Ohio	26, 27
Zanesville, Ohio	28
Newark, Ohio	29, 30
Columbus, Ohio	31
Piqua, Ohio	Aug. 1
Chautauqua, Ohio	Aug. 3-9

CONVENTION ANNOUNCEMENTS

ALBANY, N. Y., July 5. Y. W. C. A. Hall, 5 Lodge Street.
SAGINAW, MICH., July 12. Opening service 10:30 A. M.
 Speaker: Brother J. Y. Mac Aulay.
 Speaker: Brother R. A. Krebs.

SAN FRANCISCO, CALIF., July 12. Opening service 1:00 P. M. in Y. M. C. A. Auditorium, 220 Golden Gate Avenue.
 Public Meeting 3:00 P. M. Speaker: Brother W. N. Woodworth.

CHICAGO, ILL., July 26. The Chicago Ecclesia holds local conventions on the fourth Sunday of each month in their hall, Central Masonic Temple, 910 N. La Salle Street.

LANCASTER, PA., July 26. Convention opens at 9:30 A. M. Odd Fellows Hall, East Chestnut Street. Speakers: Brothers P. Kolliman, G. M. Wilson and W. N. Woodworth.

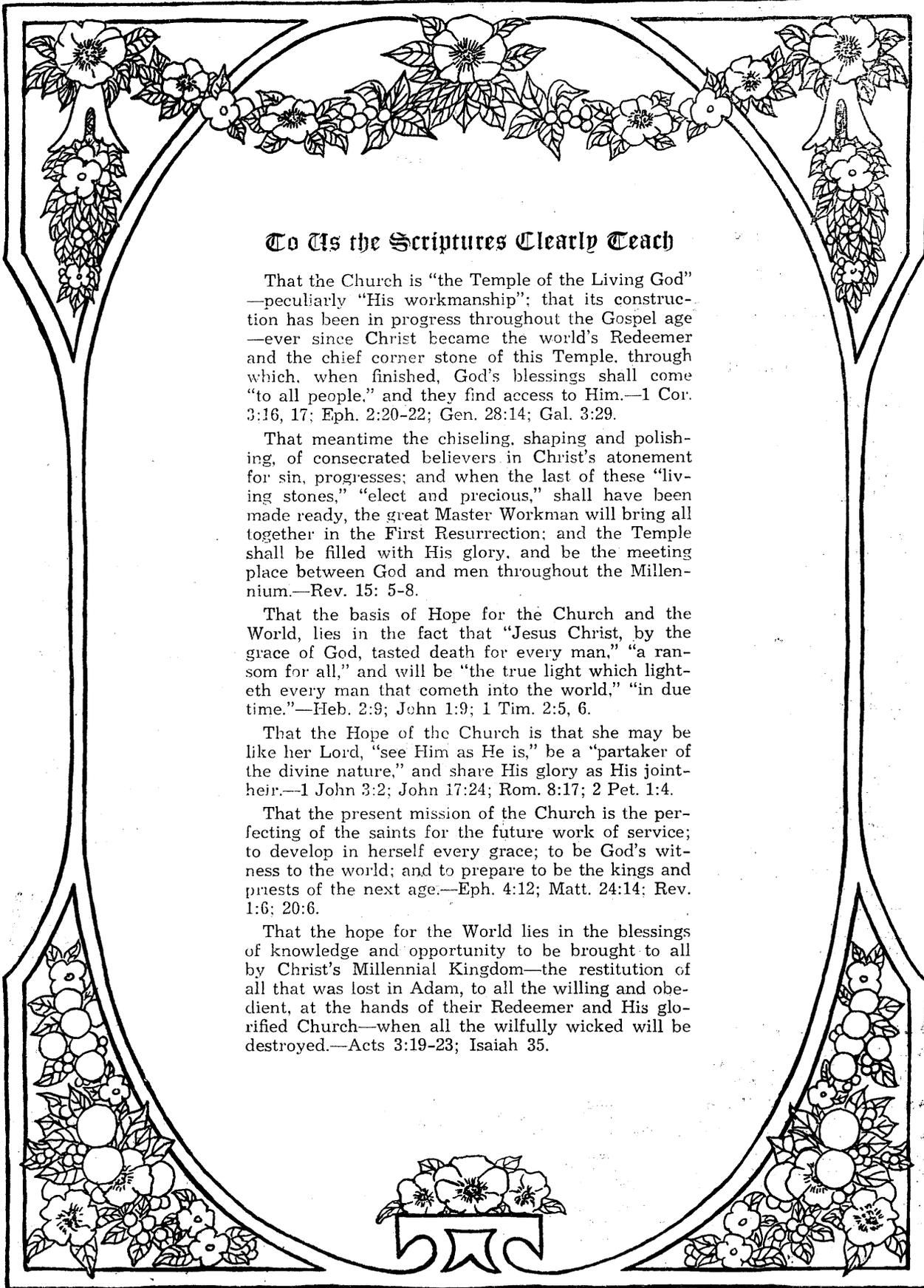
LINCOLN UNIVERSITY, PA., August 16. Annual Conven-

tion held at the home of Brother and Sister M. L. Ritchie.

SAGINAW, MICH., Labor Day Week-end. Details in August Dawn.

SEATTLE, WASH., Sept. 4-7. All Sessions to be held in Norway Hall, 2015 Boren Avenue, except the public meeting which will be held in the Moore Theatre. The convention will be four days in length, and those desiring information regarding program, accommodations, etc., will please write to Miss M. Stevens, 1116 W. 60th Street, Seattle. To date it is possible to list the following speakers: Brothers H. Hanham, G. R. Pollock, E. Procter, and G. M. Wilson.

BROOKLYN, N. Y., Sept. 5-7. Usual Labor Day Convention of the New York metropolitan area, to be held at 109 Remsen Street, Brooklyn.



To Us the Scriptures Clearly Teach

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

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

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

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

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

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