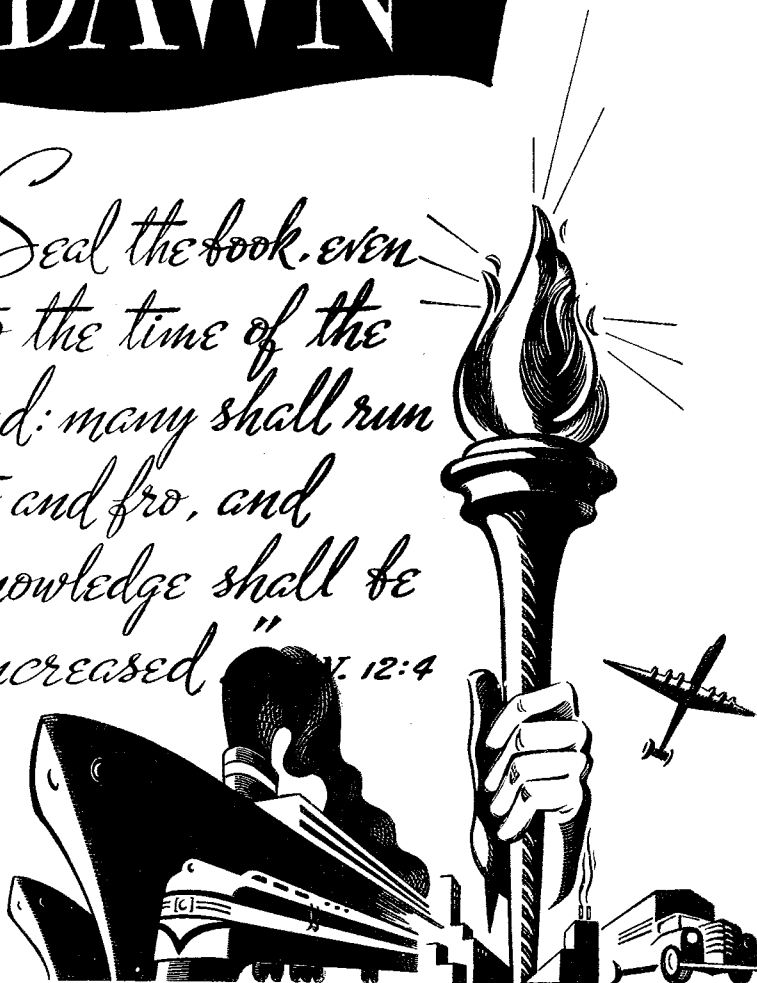


The DAWN

*"Seal the book, even
to the time of the
end: many shall run
to and fro, and
knowledge shall be
increased."*

W. 12:4



**A HERALD OF CHRIST'S PRESENCE
MAY 1950**

GENERAL CONVENTION

Bowling Green, August 12-19

THE time draws nearer for the 1950 General Convention, which is to be held on the State University Campus at Bowling Green, Ohio, beginning Saturday, August 12, and closing Saturday, August 19. Judging from reports already received from various parts of the country, the attendance this year will be unusually large. The Convention Committee, however, has been assured by the university officials that accommodations will be ample.

The rate this year will be the same as last; namely, \$15.00 a week for each person, for both room and meals. This is upon a basis of more than one in a room. There will be a small additional charge for those who wish to room alone. Rates for children will be proportionate to their ages. Assignments for rooms this year will be made in advance to those who apply. If you know now that you are going to the convention—or when you do know—write to the secretary for reservations, stating what your requirements will be. No deposit is necessary, but be explicit with respect to the accommodations you will need. Do not write to the university, but to the secretary, Mr. Raymond J. Krupa, 8191 Wisner, Detroit, Michigan.

Let us all pray that this general gathering of the Lord's people will be richly blessed by him, to their best interests spiritually, and to his glory. May our sentiments be as those of the Psalmist who wrote, "I was glad when they said unto me, Let us go into the house of the Lord."—Psa. 122:1



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"The Time of the End"

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."—DANIEL 12:4

THE prophetic expression, "the time of the end," does not mean the end of time, nor does it imply the end of human experience on this earth. Fundamental to a proper understanding of God's plan for the recovery of mankind from sin and death is a recognition of the great scriptural truth that God designed and created this earth to be the everlasting home of the human race, that he created it not in vain but formed it to be inhabited. (Isa. 45:18) Therefore, when we read in the Bible concerning the "time of the end," the "last days," and the "end of the world," these expressions should be understood as referring to the closing scenes of the reign of sin and death; or, we might better say, a transition period between a social order dominated by Satan—the "god of this world"—and a new social order which will be the kingdom of Christ.—II Cor. 4:4

Thus seen, any indication that prophecies pertaining to this period of time are being fulfilled should be studied carefully because they have a vital bearing on our lives as Christians, both now and also with respect to our hope for the future. Jesus expressed the matter clearly, saying, "When these things begin to come to pass, then look up, lift up your heads; for your redemption [deliverance] draweth nigh." (Luke 21:28) If we are actually living in the "time of the end" of Satan's rule, it means not only that the deliverance of the church in the "first resurrection" to live and reign with Christ is near, but also the deliverance of the whole world of mankind from sin and death is soon to be accomplished.

The Great Awakening

All thoughtful minds recognize that tremendous changes are taking place in the world. The very foundations of the pre-1914 world are being terribly shaken, and the momentum with which

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they are crumbling seems almost daily to be increasing. Prior to the first World War Europe was controlled by hereditary church-state ruling houses. Now these have nearly all disappeared. Coming down to major developments within the last decade: Germany has disappeared as a great nation; Japan has ceased to exist as a major world power; China has passed into the Soviet orbit and is now controlled and will be used as a tool for the further spread of communism; the United Nations came into existence and has been proved impotent as an instrument to establish world peace; Russia has emerged from centuries of eclipse to become—because of its revolutionary designs—a power to be feared by the western world; the new State of Israel has been born; and the atomic age has been ushered in and with it the threat of race annihilation.

These outstanding changes in a social order are but the outward manifestations of something which is stirring in the hearts of the people—the symptoms, so to speak, of the determination of the masses to make changes which will better their conditions. There is a seething of unrest among the people everywhere. All around the world men are awakening to their rights—their rights to freedom and self-determination, and their right to a fair share in the bounties provided by mother earth.

This cry for liberty takes various forms. With the colored races it is primarily for civil liberties; with colonial subjects it is for freedom from their imperial overlords; with others, it is a demand for liberty of expression along all lines, politically, socially, and religiously. The impact of this awakening is making itself felt in every field of human endeavor. Political parties in the various nations where there is still a choice are particularly vulnerable to it, for as one party fails to give the people what they want, they are ready to vote in another, but only again to be disappointed.

The real significance of what is happening all over the world is recognized by very few. Most people are so involved in the many controversies that are raging about their heads, that they are unable to see the meaning of it all, or else recognize their inability to do anything about it. As one observer put it, "Like Rip Van Winkle, they are sleeping through a world revolution." And even among those who partially understand what is happening there are few who have sought out and discovered the real cause.

What was it that brought about this era of change? Why did the world remain asleep throughout all the centuries of the past, and

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then, all of a sudden, begin to stir and thereby precipitate national, political, social, and religious changes in practically every part of the globe? The answer is found in one word—knowledge. With the invention of the printing press a torch was lighted which began to shine into the dark recesses of human minds, awakening humanity to a realization of its rights, and that these had long been denied by the ruling classes. It was only a flicker at first. Centuries elapsed before the increased circulation of knowledge made possible by the printing press began to reach sufficient numbers to affect the world as a whole in any drastic way. But the result of increasing knowledge was cumulative. By the opening of the Nineteenth Century it was beginning to manifest itself—among other ways—through invention. Through invention rapid means of travel came into use—beginning with the steamship and the railroad. Later came the automobile, and since the airplane.

This brought the nations closer together. The size of the world began to shrink. Many who formerly traveled no farther than a few miles from where they were born, became world travelers. Information concerning better conditions in one part of the world was carried to the less fortunate in other countries. There came a blending of thoughts and a comparison of ideas because the people of all nations were getting acquainted with one another.

Hand in hand with world travel came world communication by means of the telegraph, the telephone, and now the radio. Thus the events, both good and bad, in even the remotest parts of the earth became known everywhere within a matter of minutes, published and broadcast for all to know. This also is working tremendous changes in the thinking of men and women everywhere. The communist dictators know the power of a free distribution of world news, so behind the Iron Curtain they try to suppress all information from the outside world that does not strengthen their own position.

The power of knowledge is so great that if there were a single country in the world that actually had an ideal government, where the people enjoyed freedom and prosperity and equal rights such as all the world wants, the daily flow of the wholesome and encouraging news emanating from that country to the rest of the world—free from propaganda—would go a long way toward causing other nations to set up similar governments. But there is no such country.

The nearest to this ideal is America, and because the United States claims to be the champion of freedom and of equal rights, and

because of the claim that democracy alone will save the world, millions are looking in this direction and keeping their ears attuned to what is actually occurring here. But what do they learn? They learn that here in America millions of bushels of potatoes are thrown away while the rest of the world starves. They learn that billions of dollars are available to prepare for war, but that America cannot afford the shipping charges to send these potatoes where they would help to save millions from starvation.

Then again, as the rest of the world looks toward America for an example, they discover that despite the American claim to be the sponsors of civil rights, our lawmakers filibuster all night in order to prevent a law being passed that would grant civil rights to millions of our own people. Can we expect that those who are looking to America for a lead will be favorably impressed with this sort of thing?

Nothing is gained by laboring the point, but examples almost innumerable could be cited to show why the whole world is not becoming stabilized by looking to and following the example of the United States. This is not the fault of Democracy as an ideology. The difficulty is well explained in a statement made recently by a well-known radio preacher to the effect that no matter how noble may be the utopias we erect, the human stuff of which they are made seems always to wreck them.

Knowledge has put it into the hearts of the people everywhere to want better things, but their own selfishness stands in the way of attaining that for which they struggle, and often the determination to better their condition makes them subject to exploitation by those in positions of power. Thus the whole world is in a seething state of unrest. Some are being temporarily held down by dictatorship—a dictatorship that is spreading itself over one country after another, particularly in Asia. Changes are everywhere occurring, and there is little that anyone can do but to stand aside and watch the parade. There is ferment and unrest everywhere. But because selfishness dominates the scene, the lot of many, such as in China, is like the proverbial fish that jumped out of the frying pan into the fire.

"God is shaking the nations," says one noted radio minister speaking for the National Council of Churches in America. He doesn't explain the method by which this shaking has been brought about, but the Bible does. In our text, and elsewhere, the Bible

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foretold the phenomenal increase of knowledge that we have seen occur in our day, and links it with what the Prophet Daniel describes as a "time of trouble, such as never was since there was a nation." (Dan. 12:1) We have noted the manner in which knowledge has prodded the world into a state of revolution, and it was in keeping with God's design that this increase of knowledge should come to mankind just when it did.

In one of the prophecies of the Bible this increase of knowledge is symbolically described as the flashings of Jehovah's lightnings, and the statement made that by these the earth is enlightened and made to tremble. The Prophet Haggai foretold that God would "shake all nations" and that then the desire of all nations would come. (Haggai 2:7) Thinking men the world over now recognize that this shaking is taking place, and the knowledge of this should lead to the obvious conclusion that the solution of the problems resulting therefrom is in the hands of the One who has caused these revolutionary events which we are all witnessing—and that is God.

God's solution is the establishment of his long-promised kingdom in the hands of Christ. Nothing short of this kingdom can satisfy the desire of all nations. It will be a world government which will not be subject to the selfish manipulations of special or vested interests of any kind. All the agencies of this kingdom have been prepared under divine supervision. And those agencies will all function for the good of the people, and not to promote special interests of any sort whatsoever. And certainly not with the view of getting votes for re-election.

Yes, the "desire of all nations shall come," but first the nations must continue to be shaken—shaken until they recognize their utter failure to restore peace and order and justice to a warring and chaotic world. Only by the eye of faith, and with vision enlarged by the promises of God, is it possible to look ahead and see the ultimate outcome of these distressing times. Happy are those who are blessed with such a viewpoint, for it means that they can enjoy freedom from fear, and can witness to those around them that a new King stands at the door, and soon will make manifest his authority and power for the eternal blessing of all mankind.

Are you enjoying The Dawn? Since it is more blessed to give than to receive, why not share its blessings with others? Gift subscription offer of six for \$5.00 still applies. Single subscriptions \$1.00.

HOSEA, THE MAN AND HIS MESSAGE

Lesson for Sunday, May 7

HOSEA 4:1-9

HOSEA was the first of the minor prophets, and his prophetic career extended from about 800 to 713 B. C. His prophecies were delivered to the kingdom of Israel during the reign of Jeroboam II. Nothing is known of the prophet's life except what may be gained from his book.

The Book of Hosea in a general way is composed of condemnation against Israel because of the nation's sins, warnings of the dire calamities which would befall the people unless they repented, and assurances of the Lord's love and readiness to cause his face to shine upon them if they would only return to him with their whole hearts. In this respect Hosea's message to Israel is not unlike that of the entire Bible as it pertains to God's dealings with the human race. Indeed, the prophet suggests this when he writes, "But they like men [Hebrew, Adam] have transgressed the covenant."—Chapter 6:7

While God did not give Adam a written law, engraved on tables of stone, there was an implied covenant between them, the divine law being written in Adam's heart. He broke this covenant by his diso-

bedience and thereby brought himself and all his offspring under condemnation. God entered into a formal covenant with Israel, based upon the Law given at Sinai, and now, like Adam, Israel was violating the terms of that covenant, and this was resulting in condemnation—a condemnation which ultimately cost the nation the loss of the chief place in God's messianic arrangements.

"Hear the Word of the Lord," wrote the prophet to Israel, and then added, "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land." "My people are destroyed for lack of knowledge," the prophet further wrote. The reference here is, of course, to the knowledge of God, and it is certain that those who despise such knowledge cannot continue to enjoy the favor of God.

This was true of Israel, and it has also been true of the whole world. Concerning mankind in general who once knew God but preferred to forget him, Paul wrote, "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." In the

same connection the apostle wrote concerning these that "God gave them up."—Rom. 1:21, 26

It was the same with Israel, as our lesson reveals. Through the prophet, the Lord told Israel that he would destroy (Hebrew, "cut off") their mother. The Apostle Paul explains that the Law Covenant served as a mother to natural Israel. (Gal. 4:22-25) Because of Israel's transgressions, they were brought into bondage by the Law, and finally lost God's favor altogether, except for his promises to restore them at the beginning of the millennial age.

The Lord held the religious leaders of Israel most responsible for the wrongdoing of the nation. The expression, "like people, like priest," indicates that the priesthood was setting a bad example, an example which the people readily followed because it was more pleasing to their fallen flesh. Under the circumstances it is no wonder that they did not endeavor to gain a knowledge of God, for such knowledge would have rebuked them, and they would not have been so much at ease in their sins.

HOSEA 6:1-3

In this passage we have Israel's declaration, "Come, and let us return unto the Lord." In this also the experience of this one little nation is akin to that which the whole world will know; for, when the Lord turns to the people a pure language, they will all call upon him to serve him with one consent. (Zeph. 3:9) In the case of Israel, as well as of the world, this happy ending of the long night of rebellion and suffering could not come

until the morning of earth's new day, the morning that is ushered in by the rising of the "Sun of Righteousness."—Malachi 4:2

And when the Israelites return to the Lord, he will show his favor to them. During the long period in which his back has been turned upon them, they have suffered because he has smitten them. But in his due time, and when they repent, he will heal them. This due time, the prophet indicates, will be "after two days," that on "the third day" he will raise them up.

The long period of sin and death, beginning with the transgression of Adam, has been one of six thousand years, or six days, each a thousand years long. The seventh day is the Millennium. Israel's casting off from divine favor as pronounced by Jesus, occurred early in the fifth thousand-year day from creation, and continued throughout the sixth. (Matt. 23:38) Now we are in the beginning of the seventh—the third day mentioned by Hosea—and already we see signs of Israel's restoration. They have not yet turned to the Lord, hence he has not healed them, but before many more years of this special period of returning favor have passed this prophecy will be completely fulfilled.

Referring to the Lord, the prophet wrote, "His going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." The "going forth" of the Lord is a reference to his program of blessing upon restored Israel and the world. It is "prepared as the morning," declares the prophet,

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thus reminding us that the favor of God was to be manifested toward Israel in the millennial morning, when the "Sun of Righteousness" would arise "with healing in his wings."

"And he shall come unto us as the rain," the prophecy continues. In Psalm 72:6 David describes the kingdom blessings which are to come upon all mankind, Jew and Gentile, saying, "He shall come down like rain upon the mown grass: as showers that water the earth." Surely there are wonderful blessings awaiting Israel and the world when they return to the Lord, acknowledge their sins, and seek his guidance and help.

HOSEA 10:12, 13

"Sow to yourselves in righteousness, reap in mercy," wrote Hosea. Paul wrote, "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7) For centuries Israel sowed iniquity, or as stated in

verse 13, "plowed wickedness," and they finally reaped the terrible results. But in this passage the prophet is encouraging them to undertake a different sowing, a sowing in righteousness. This called for repentance and a returning to the Lord, and the assurance is given that they would reap mercy—that is, if they returned to the Lord, divine mercy would be shown toward them. This is in keeping with the New Testament explanation given by Paul in Romans 11:32.

QUESTIONS:

In what respect is the Book of Hosea descriptive of the experiences of the entire human race, as well as of Israel?

Why is a knowledge of God essential in order to serve him acceptably?

What is meant by the prophecy that God's favor was to return to Israel after two days, and that he would heal them during the third day?

In what sense is the Lord's going forth to heal Israel like the morning?

HOSEA REVEALS GOD'S FORGIVING LOVE

Lesson for Sunday, May 14

HOSEA 11:1-4

IN THIS passage the Lord is reminding Israel of his tender love for the nation from the time that he delivered them from Egyptian bondage. When Moses was sent to Pharaoh to demand the release of the Hebrew children, he was instructed by the Lord to say to him,

"Thus saith the Lord, Israel is my son, even my firstborn." (Exodus 4:22) Thus it was true that he called his son out of Egypt.

However, this statement is cited in Matthew 2:15 and applied to the calling of the boy Jesus from Egypt after his parents had been advised to take him there to escape the plot of Herod to kill him. There is no

contradiction in this double application of the statement, however, for it was true historically when written, and by the direction of the Holy Spirit was also designed as a prophecy to be fulfilled in the experiences of the boy Jesus.

The Lord's tender mercy toward Israel and loving watchcare over his backsliding people had been manifested in many ways, and particularly by the manner in which he had delivered them from Egyptian bondage. It was like removing a yoke from their jaws, the account states. If we can imagine ourselves literally led around by the jaws over a long period of time, and then suddenly released, we can get some idea of what it meant for the Israelites to be delivered from Egypt. It was a wonderful deliverance and an outstanding evidence of God's love.

HOSEA 11:8-11

IN THIS passage our attention is called to a remarkable manifestation of God's mercy toward Israel, in that he indicates that the full fierceness of his anger would not be visited upon them. In Deuteronomy 29:22-28 we have an account of a warning which Moses gave to Israel concerning the punishment which would come upon the nation in the event of unfaithfulness in living up to the terms of the Law Covenant. This punishment included their being expelled from the Promised Land, and dispersed among all nations.

But the warning was even more drastic than this. Verse 23 states that the whole land would become as brimstone and salt, and burning,

so that not even grass would grow therein. The comparison is made with what happened to Sodom and Gomorrah, Admah, and Zeboim "which the Lord overthrew in his anger, and in his wrath." In the next verse this attitude of the Lord toward Israel is described as "the heat of this great anger."

In our lesson passage (verse 8) the Lord asks, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together." Here the Lord is telling us that his love for Israel was so great that he could not find it in his heart to destroy them completely and to make the land such an utter desolation as had been indicated in Moses' prophecy.

"Mine heart is turned within me," the Lord tells us, "my repentings are kindled together." When, in chapter 13:14 of this same prophecy, the Lord tells us that he will plague death and destroy the grave, that is, *sheol*, the death condition, he adds, "Repentance shall be hid from mine eyes." What a wonderful and loving God! His heart goes out to his people and he repents of his announced purpose to destroy them altogether; but he assures us that he will not repent of his plan to give life to Israel and to the whole world.

Concerning Israel the Lord says, "I will not execute the fierceness of mine anger," as illustrated by the utter and lasting destruction of those ancient wicked cities, "for I

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am God and not man." Here is a quality of the divine character which we will do well to keep in mind. It is not that he is a changeable God, and for that reason cannot be depended upon. Nevertheless, in his omnipotence he is capable of changing his mind. Man-made laws may not permit of this, as, for example, the laws of the Medes and the Persians. But God is superior to all his laws, and can change when all the attributes of his glorious character—Wisdom, Justice, Love, and Power—are fully satisfied.

It is well to note, though, that Israel did not go altogether unpunished for their sins. The nation was driven out of the land. There have been many centuries of severe trial upon this people, but as verses 10 and 11 assure us, the time was to come when the Lord would summon them back to the Promised Land. The expression, "He shall roar like a lion" indicates a summons, yet one that is accompanied by trembling on the part of those affected. Now that we have seen and are continuing to see the fulfilment of this prophecy in the return of Israel to Palestine, how true it is to the facts as they have actually occurred. See Jeremiah 30:3-5.

HOSEA 14:4-9

IN THESE closing verses of Hosea's prophecy we have a beautiful summary of God's forgiving grace toward Israel, and of the fact that he intended to "heal their backslidings." "I will be as the dew unto Israel," the Lord declares. What a beautiful illustration of the

refreshing experiences which are yet to be theirs when they have turned to the Lord and begin to receive the blessings of Messiah's kingdom as they will be administered to them through their resurrected ancient worthies. "Times of refreshing shall come from the presence of the Lord," wrote Peter. (Acts 3:19) In the Greek text the thought is that these refreshing blessings will come from the "face of the Lord," indicating his returned favor to Israel and to the whole world. Yes, he will lift up his countenance upon them and give them peace.

With the lessons of the past well learned, having discovered by bitter experience the terrible results of drifting away from God and away from his love and care, the Israelites and all mankind will be determined to serve the true and living God faithfully. Even as in the case of Ephraim, they will say, "What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree" as a result of his love and the blessings which have come to me through the abundance of God's mercies.

QUESTIONS:

In what sense does the prophecy that the Lord would call his Son out of Egypt apply both to Israel and to Jesus?

What was one of the original evidences of God's love for his chosen people?

Does God always execute the full punishment that is prophesied against those who transgress his laws?

Has the summons for Israel to return to Palestine been accompanied by peace?

Why has God permitted evil to come upon Israel and the world of mankind in general?

MICAH'S PLEA FOR HUMAN RIGHTS

Lesson for Sunday, May 21

MICAH 1:1

MICAH is the sixth in order of the minor prophets. He is called a Morasthite, that is, a native of Moresheth, a small village near Eleutheropolis. Micah served as prophet during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. He was contemporary with Hosea and Amos during part of their ministry in Israel, and with Isaiah in Judah. The name Micah means, "who is like God."

In the opening verse of his prophecy Micah emphasizes that what he was about to write was not of his own authorship but "the Word of the Lord," hence that he was serving merely to pen a message which the Lord had given him. Thus does the prophet reveal his true humility and his desire to give God the glory that was due his holy name. It is fitting that in this prophecy which he wrote for the Lord, it should be expressed that one of the divine requirements is that of walking humbly before God.—Micah 6:8

MICAH 2:1, 2

IN THIS expression of "woe" we have but a reiteration of the warning against disobedience to divine law which was given to Israel through Moses. Here particular stress is laid upon the great responsibility of those who "devise iniquity." God is merciful toward those who unwittingly make mis-

takes, or who, through great temptation, err from the course of true righteousness; but he does not countenance the deliberate planning of sin, and this is what the prophet is writing against in this passage.

There is a certain development in wilful sin as here outlined. First comes the coveting of what is possessed by another. This was forbidden by the commandment, "Thou shalt not covet." It is akin to what is described by John as the "lust of the eyes." (I John 2:16) When covetousness takes full possession of a person, then an effort is made to secure that which is coveted, an effort that brooks no interference, resorting to "violence" if necessary.

Nor does covetousness consider the rights of others. As the marginal translation indicates, the covetous person does not hesitate to defraud others, and by so doing to rob them of their heritage. Covetousness is akin to jealousy, which, as the Scriptures declare, is as "cruel as the grave." (Cant. 8:6) Those who allow themselves to come under the control of covetousness no longer consider the rights of others, and such, apparently, was the condition of many in Judah at the time the "Word of the Lord" came to Micah.

MICAH 3:5-12

This part of the prophecy is directed particularly to those who

were looked up to as teachers and leaders in the nation. These, Micah points out, caused the Lord's people to err. They "bite with their teeth, and cry, Peace," says the prophet. This is an allusion to the practices of the heathen around the altars of Baal. They had a custom of biting an olive and crying, Peace, the olive being a symbol of peace. While they thus professed to desire peace, they made war against those who did not join in their evil practices.

Verses 6 and 7 call attention to one of the inevitable results of unfaithfulness on the part of those who profess to serve the Lord as prophets or teachers; namely, that a spiritual darkness comes over them because they lose the favor and protection of the Lord. That is just as true now as it was in the days of ancient Israel. We have been made stewards of the mysteries of God, and it is required of stewards that a man be found faithful. Unfaithfulness is sure to lead to a loss of interest in the truth, and finally a loss of the truth itself.

Micah especially condemns the practice of judging for reward and of teaching for hire. This practice is forbidden in Deuteronomy 16:19, and the reason given: "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous." In other words, he who is paid to judge or to teach is quite liable to be guided by the preference of the one who pays him, irrespective of the right or wrong of the issue.

MICAH 6:6-8

IN THE writings of Moses, many chapters are devoted to setting forth all the various details of the Lord's requirements. Every item was important, and to the extent that the Israelites endeavored faithfully to observe them, and in the proper spirit, they were blessed. But in the days of Micah the observance of the Law and its ordinances had deteriorated into a mere form, and even worse than this, frequently a hypocritical form. So in this passage the prophet explains the fundamental principles involved in obeying the Lord, and emphasizes that unless these are recognized and serve as motives in observing laws and ordinances, the latter is in vain.

The Lord had asked for burnt offerings and "calves of a year old." He had directed the use of oil in connection with his service; but if the proper spirit and motive back of these were lacking, even "ten thousands of rivers of oil" would not be pleasing to him. It was not the things in themselves that the Lord wanted, but that which they represented of heart devotion to him.

To "do justly" is to practice the Golden Rule of doing unto others as we would that they should do unto us. This is a high standard, and one which few of the fallen race make any attempt to reach. It was certainly not observed by Israel as a whole in the days of Micah.

The word "mercy" in the expression, "to love mercy," is from a Hebrew word which is more properly translated loving-kindness. It

is akin to that great principle of love so clearly enunciated by the Apostle Paul in I Corinthians 13. The prophet wrote that the Lord requires his people to "love" this divine principle of loving-kindness, or to be in love with it. Obviously this goes far beyond the practice of simple justice.

The final requirement is stated to be that of walking humbly with God. This denotes a joyful bowing to his will in all the affairs of life, and an active dedication to his cause, and a desire to serve in his way. While the first two requirements have more particularly to do with human relationships, this latter reveals what constitutes the proper relationship of the Lord's people to him.

While Micah's prophecy is addressed particularly to natural Israel, the great principles underlying these divine requirements apply to us also as spiritual Israelites. Fundamentally God's requirements are the same in every age. They vary in detail according to the particular feature of the divine plan which may be in effect at the time. Thus, while the Christian follows in the footsteps of Jesus, he cannot

do this faithfully except he deals justly, loves loving-kindness, and walks humbly with his God.

On the other hand, had natural Israel adhered to this standard of righteousness and obedience to God, it would have prepared them as a nation when their Messiah came at the first advent, to enter into the high honors which he offered of being joint-heirs with him in the spiritual phase of his kingdom, as members of God's ruling house of sons.

QUESTIONS:

During what period in the Jewish age did Micah serve as a prophet, and what does his name mean?

What is suggested by the expression, "devise iniquity," and why is this practice so displeasing to God?

What is meant by the expression, "Bite with their teeth, and cry, Peace"?

Why is there such great responsibility attached to being leaders or teachers of God's people?

Do the questions raised in Micah 6:6, 7 imply that God had become displeased with the ordinances of the Law?

What does it mean to "do justly"?

What is implied in the statement, "love mercy"?

How can one walk humbly with God?

Do the divine requirements outlined by Micah apply to spiritual Israelites as well as to natural Israelites?

MICAH'S HOPE OF GOD'S SALVATION

Lesson for Sunday, May 28

MICAH 4:1-5

IN THIS passage of Scripture we have a beautiful and comprehensive description of the establish-

ment and functioning of the kingdom of Christ and of the blessings it will assure to the people. An almost identical prophecy is found in the Book of Isaiah (chap.

2:2-5). Since Micah was contemporary with Isaiah—at least for a while—it is possible that one was copied from the other. It is more probable, however, that both were inspired to describe the kingdom and its blessings in the same manner.

The prophecy identifies the time for its fulfilment as being in the “last days.” Contrary to traditional belief, this prophecy represents the “last days” not as the end of human existence and the beginning of an eternity of bliss in heaven for a few, and of torment in fire and brimstone for the vast majority, but as a time when the kingdom of the Lord will be established and the people flowing into it to find peace and happiness.

In this prophecy the Lord’s kingdom is symbolized as a “mountain”—the “mountain of the house of the Lord.” The Prophet Daniel tells us about this same mountain, and through the inspiration of the Holy Spirit interprets it to be the kingdom of the Lord. (Dan. 2:35, 44) The same symbolic mountain is referred to in Isaiah 25:6-9, where we are informed that in it the Lord will make unto all people a “feast of fat things,” and that death will be destroyed.

The “house” of the Lord is his ruling family made up of his beloved Son, Christ Jesus, and of those who, through begetting and birth of his Spirit, are made sons, and in the first resurrection are exalted to glory, honor, and immortality to live and reign with Christ. This spiritual ruling house of the Lord will be the executive branch of the divine kingdom, and

will be established in “the top of the mountains”—that is, taking control over all nations.

“And many nations shall come, and say, Come, and let us go up to the mountain of the Lord.” Other prophecies which describe events in the “last days,” or the “day of the Lord,” reveal that before the nations are ready to recognize the sovereignty of Christ’s kingdom they will have to go through a terrible scourging period which will humble them to the dust and cause them to realize the futility of their own efforts to restore order and peace in the earth. Undoubtedly the world is now passing through that period, but has not yet reached the point where they are glad to say, “Come, let us go up to the mountain [kingdom] of the Lord.”

“And he will teach us of his ways, and we will walk in his paths.” This expression indicates that the nations’ recognition of the kingdom of Christ will be sincere, and that they will actually seek divine instruction and be glad to obey divine law. When they come to this conclusion the arrangements of the Lord’s kingdom will be all ready to function. The Law shall go forth from Zion—the spiritual phase of the kingdom, symbolized in the preceding verse by a mountain—and the Word of the Lord from Jerusalem—the visible, or human phase of the kingdom which primarily will consist of the resurrected ancient worthies. Probably, also, these will have their headquarters in the literal city of Jerusalem.

The Lord will then “judge among many people, and rebuke strong

nations afar off." This indicates that even after the kingdom is established there will still be peoples and nations which will need to be dealt with firmly. It is reasonable to conclude, we think, that not all the nations will come into full harmony with the kingdom arrangements at once, but rather, that there will be a spreading of kingdom influence and authority, described by Isaiah as the "increase of his government and peace," until it encompasses every continent and every isle of the sea.

It will be when the Lord teaches the people and rebukes the nations afar off, that they will beat their swords into plowshares and their spears into pruninghooks and when they will learn war no more. The nations are being told from many quarters today that an armament race will not safeguard the peace, that it is the sure way to war, but they do not heed. The distorted wisdom of this world, as exercised by those in positions of power, still insists that the only way to be assured of peace is to be prepared for war.

"They shall sit every man under his vine and . . . fig tree"—a beautiful symbol of economic security and prosperity. Today the majority of the human race lacks this security, and starvation haunts the lives of millions largely because so many of the earth's resources are being diverted to provide the sinews of war. But the disarmament program to be inaugurated by the kingdom of Christ will help to change this picture, while other kingdom agencies will supervise production and distribution in such

a way as to provide plenty for all. And then there will be none to make afraid. The present period when men's hearts are failing them for fear will have merged into that glorious era of lasting peace so many times promised by the Lord.

All people will then walk in the "name of his god," the prophet declares, and "we," the Israelites, "will walk in the name of the Lord our God for ever and ever." Zephaniah 3:9 reveals that in this kingdom period the Lord will turn to the people a pure language and that they will all call upon the name of the Lord to serve him with one consent. This indicates that all will then serve the one and true God, hence the statement that all people will "walk every one in the name of his god" must mean that Jehovah has become the God of all. This is in keeping with Isaiah 25:9 where the people are represented as saying, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation."

MICAH 5:2-4

Here we have a prophecy of the birth of Jesus, identifying the city in which he who was to be King of the Jews and of the whole world, would be born. Genesis 35:19 indicates that Bethlehem was also called Ephrath, or Ephratah. The great King whose birth is here promised is referred to in the previous chapter (4:8) as the "tower of the flock," and it is prophesied that unto him shall come the first dominion.

The "first dominion" was that given to father Adam when he was told to multiply and fill the earth

BIBLE STUDY

and have dominion over it. He forfeited this dominion, and by virtue of Jesus' redemptive work it becomes his "purchased possession." Jesus will not keep this dominion for himself, but rather, at the end of the thousand-year judgment day, will return it to the redeemed and restored human race—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34

Jesus had a prehuman existence, being the Logos, the first and only direct creation of God. Thus it could be said of him that his goings forth had been from of old, from everlasting, or age-lasting, as the Hebrew indicates. He has always served as the chief representative of Jehovah, and always will. This is one reason he could say to his disciples, "He that hath seen me hath seen the Father." (John 14:9) This is why so many prophecies describing the work of Jehovah are actually fulfilled by Jesus, for now he has been exalted to the right hand of God, and by the Father's decree is to be honored even as he is honored.—Eph. 1:20; Col. 3:1; Heb. 1:3; I Pet. 3:22; John 5:23

"Until the time that she which travaileth hath brought forth." Chapter 4:10 tells who this is, that it is the "daughter of Zion." The original promise of this "seed" is that of Genesis 3:15. This promise was reiterated and enlarged upon in the covenant with Abraham. However, the prophecies reveal that the "mother" of the seed would for a long time be barren. Thus is explained in symbolic

language the long wait for the seed to come.

Verse 4 represents Jesus as a Shepherd who stands and feeds in the majesty of the Lord. Jehovah is the Great Shepherd, and Jesus serves under him as the Good Shepherd. His followers of this age have been as sheep, and he has tenderly cared for them, supplying their every need. (Psalm 23) Jesus said, however, "Other sheep I have which are not of this fold." (John 10:16) These are the millennial-age sheep, the restored world of mankind, those to whom the invitation is given to inherit the earthly dominion and to live forever in the earthly paradise. (Matt. 25:34) Thus it will be that Jesus will yet become great in the eyes of all the people, even "unto the ends of the earth."

MICAH 7:18-20

IN THESE closing verses of Micah's prophecy we find him exulting in the goodness and mercy and faithfulness of the Lord—"Who is a God like unto thee?" He pardons iniquity, he delighteth in mercy! In harmony with the other prophets, Micah foretold the great punishments which would come upon the natural Israelites because of their transgressions, but he also reveals that they are to be restored to God's favor, that the Lord will take away their sins.—Rom. 11:26, 27

Micah says of the Lord that "he will turn again." In Jeremiah 18:17, the Lord tells us concerning the Israelites that he would show them his back and not his face. But Micah states that he will "turn again," that is, he will show them

his face—he will lift up his countenance upon them and give them peace. Then it will be that from the face of the Lord—as indicated by the Greek text in Acts 3:19—“times of refreshing” shall come to Israel and to the whole world.

It will be then that the Lord will perform, or fulfil the promises made to Abraham and to Jacob. That oath-bound covenant with Abraham will reach its fruition in the blessing of all the families of the earth. When this is fully brought to pass it will mean that the Lord’s will is done in earth even as it is in heaven. This is the glorious consummation of his plan which is involved in his covenant with Abraham, that covenant which he bound with his oath.—Isa. 45:18, 22, 23; Phil. 2:10, 11

QUESTIONS:

What are the “last days”?

What is the “mountain” of the Lord and the “house” of the Lord?

What must the nations experience before they are fully ready for the kingdom of Christ?

Explain the statement, “The Law shall go forth from Zion, and the Word of the Lord from Jerusalem.”

Will all the nations recognize the sovereignty of Christ’s kingdom at the same time?

What will be one of the contributing factors in the Millennium to economic security?

During the Millennium will all people worship the true God?

Who is the “tower of the flock,” and what is the “first dominion”?

How does Micah’s prophecy refer to Jesus’ prehuman existence?

Who is “she which travaileth”?

Who are the “other sheep” over which Jesus will be Shepherd?

What does Micah mean by the statement that the Lord will “turn again”?

“Resisted Unto Blood”

**“Ye have not yet resisted unto blood, striving against sin.”
—Hebrews 12:4**

THE apostle’s words come as a fitting reminder that our Christian sacrifices are relative in their value, and that we, as the Lord’s people at this end of the age, have not as yet been called upon to make such extreme sacrifices as did our Lord and others of his faithful followers. Lest, perhaps, we feel that we are enduring more than our share of sufferings on Christ’s behalf let us each ask ourselves—How does my suffering compare in degree to that of hanging upon a cross, crowned with thorns, being mocked and ridiculed, thirsting, and being forsaken by all? Moreover, does it compare in degree to the sting of the cutting rawhide whip or the mental depression caused by confinement in a dungeon cell or the pain caused by weariness, exposure, and hunger? We could go on in our comparisons but perhaps the comparisons made already suffice to make us realize that we have not excelled others in our sufferings, nor have we, for the most part, “resisted unto blood, striving against sin.” Let us then not faint under the trials we bear, knowing that others have endured and suffered more than we.

—Selected

Jacob Seeks Food in Egypt

GOD'S PLAN IN THE BOOK OF GENESIS

Chapter Forty-Two

42:1, 2 The detailed story of the manner in which Joseph was made food administrator in Egypt is recorded in the Bible, not to inform us as to how the Egyptians were kept from starving during the seven years of drought, but rather that we may know of God's watchcare over his own people—his chosen people—and the manner in which he preserved them. The account does not inform us just how Jacob learned there was food in Egypt that could be bought. It simply says he "saw that there was corn" there.

Jacob asked his sons a question which reveals that in all the intervening centuries human nature has not changed, and that usually when great trials come upon us we are at a loss to know what to do or which way to turn—"Why do ye look one upon another?" How often it is that we just look at one another as if hoping thus to find the solution to a problem with which we are confronted!

It is quite possible that Jacob was as much at a loss to know what to do as were his sons until he learned that there was food in Egypt. But this was the answer. They need not starve if his sons were willing to make the necessary journey to buy food. Trials which come upon the Lord's people are

seldom lightened without some effort on their part. The Lord provides our needs, but not without our co-operation. God had provided food in Egypt in order that Jacob and his family might be kept alive, but it was necessary that the sons go and get it, and it was a long and hazardous trip for those days.

42:3-24 Jacob had never fully recovered from the shock he received when his sons brought Joseph's blood-smeared coat and spread it out before him with the implication that his boy had been slain by wild beasts. At that time he intimated that he would continue to mourn for Joseph until he himself died. His continued mourning is indicated in his decision not to let Benjamin accompany the other sons on their trip to Egypt, "lest peradventure mischief befall him." This shows clearly that Jacob had not forgotten the "mischief" which had befallen Joseph, and that the incident was still a painful memory.

It may be significant that Jacob's new name, Israel, is used in the narrative when it states that "the sons of Israel came to buy corn among those that came." The previous chapter shows that the famine was upon all the lands surrounding Egypt, and it seems possible that despite Joseph's con-

servation program Egypt could not supply food for all who needed it. This would mean that perhaps not all who sought food from Joseph would be successful. The name Israel means, "The prince that prevails with God." Israel's sons were to secure food because their father had prevailed with God and now God would favor him and his family in this their great time of need.

The account indicates that Joseph decided personally who should be permitted to buy, and perhaps how much, of the precious food which he had stored during the seven years of plenty. Apparently he was not willing to trust these important decisions to his subordinates. And so it was that his brethren were brought directly into his presence. He recognized them, but they did not recognize him. He had been a mere lad when they sold him into Egypt, and doubtless had changed a great deal in his maturing years. Since they were more mature at the time, they would not have changed so much. Besides, he was dressed in keeping with his position of honor, and this would tend to disguise his identity.

There is nothing in the account to indicate that Joseph had aught else but sympathy in his heart for his brethren. He spoke roughly to them, and caused them many anxious hours of worry, not because he held any bitterness toward them but in order to bring them to a keen sense of the wrong they had committed and to cause them to confess their guilt. Joseph remembered his dreams, which were prophetic of a time when his

brethren would bow down before him and be at his mercy, and now he knew that the time for the fulfillment of those dreams had come.

This would strengthen Joseph's faith in God still more and, because his heart was pure and humble, would enable him to realize more than ever that God's hand was overruling in his affairs and therefore there was no cause for him to harbor ill will toward his brethren. As he expressed it later, he saw that it was really God who had sent him to Egypt, and that at the most his brethren—although they aimed to do him harm—were, in reality, only the agency used by the Lord to accomplish this purpose. All of the Lord's people should endeavor to take this viewpoint of their trials, for it would help them to be kindly disposed toward their enemies.

Joseph's method of dealing with his brethren was unique. In questioning their identity as he did, and insisting that they were spies, they couldn't help but be reminded of their long-lost brother and of the sin they had committed in selling him as a slave. First, they became convicted as never before of the wrong they had done their brother, and confessed it to one another. This may have been the first time they had admitted their wrong so freely among themselves.

However, it was still somewhat of a secret guilt, one which, as yet, they were willing to discuss only among themselves. Supposing Joseph to be an Egyptian and not able to understand their language—since he had purposely talked to them through an interpreter—they

did not realize he understood what they were talking about; but he did, and he was moved deeply at this evidence that they recognized the wrong they had done.

In the attitude displayed by Joseph in this matter we have an illustration of God's willingness and desire to forgive. The true spirit of forgiveness—of godlike forgiveness—causes one to rejoice to know that a wrongdoer is beginning to realize his sin and is moving toward repentance. This is God's attitude toward the entire human race, as shown in the Parable of the Lost Sheep. Here we learn of the joy in heaven over one sinner who repenteth, that one sinner being Adam and his race, all of whom lost life through him.

42:25-28 One with a guilty conscience is prone to attribute evil motives even to the good deeds of others. Joseph out of the goodness of his heart, returned the money his brethren had paid for the food they were taking back to Canaan, but when one of them discovered it they were afraid, and felt that God was in some way punishing them. It was an unusual experience, and since, as they believed, they were dealing with strangers who would not ordinarily be so benevolent, it would have been rather difficult for them to take any other view of the incident.

42:29-34 The nine brethren made the return journey to Canaan safely, but when they reached home they had a real problem in explaining to their father why Simeon was not with them, and that it would be necessary to

take Benjamin the next time if they expected to obtain more food. They related their experiences in detail, which reminded them once more of their sin in selling Joseph and letting their father believe he was dead.

42:35-38 Previous to this only one of the brethren had discovered that his money had been returned, but now they found that the purchase money for the sacks of food had been returned to all of them. Then they all became fearful, including Jacob. Jacob had never hinted that his sons had been directly responsible for his loss of Joseph, but on this occasion, nevertheless, he reminded them that both Joseph and Simeon had been with them, and that they returned to him without them. So, he said, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away."

Without realizing it, Jacob was here expressing a truth, particularly concerning Joseph, which must have been very unpleasant for his sons to hear. Reuben assumed a noble position in the matter, offering his own two sons in sacrifice should they fail to bring Benjamin back to his father. At the time his brethren first decided to do away with Joseph, Reuben had opposed the plan. Apparently he possessed a more tender conscience than did the others.

Jacob, up to this point, was determined that Benjamin should not be taken to Egypt, for he could not bear the thought of losing him as he supposed he had lost Joseph. Such a calamity, he said, would

bring down his gray hairs with sorrow to the grave. The Hebrew word translated "grave" in this text is **sheol**. It is the second time it appears in the Bible. Jacob also used it on the first occasion, and in a similar connection.

Sheol is the only Hebrew word in the Old Testament that is translated "hell," but is usually thus translated only when the text applies to a wicked person. Where the death of the righteous is involved, the translators usually give us the word "grave." This, of course, is misleading, for it gives the impression that the wicked go to a different place at death than do the righteous. It is especially unfortunate because to many minds the word "hell" conveys the thought of torment in fire and brimstone.

It is interesting to note, however, that Jacob speaks of his gray hair going down into **sheol**—the death condition. It would be difficult to understand how this could be if **sheol** is a place of fire. Certainly gray hair would not last long in such a place. Actually, of course, Jacob refers to his gray hair as symbolic of his old age. He was already mourning over the loss of Joseph, and would continue to do so, and now if his sorrow was to be increased through the loss of Benjamin also, his death would be hastened, being already old. In death he would rest unconsciously until the resurrection.

CHAPTER FORTY-THREE

43:1-14 Time was against Jacob's decision not to let Benjamin be taken to Egypt. The famine continued. The supply of corn

which had been brought back from Egypt by his sons was rapidly dwindling and something had to be done, so he again asked the boys to make another trip into the land of the Pharaohs. In reply Judah was the spokesman, and he reminded his father that it simply could not be done unless they were permitted to take Benjamin with them. "If thou wilt not send him, we will not go," he said to his father.

Jacob was like most of us when faced with a difficult decision, for he was inclined to blame others. He asked the boys why they had dealt "so ill" with him by revealing to Egypt's food administrator that they had a younger brother at home, who had stayed behind with his father. But Joseph had put the boys in a difficult position by accusing them of being spies, and they had been quite ready to tell the whole truth in order to clear themselves. They could not be blamed for telling the truth concerning their family. As they explained to their father, they were not aware of what the result would be. Jacob doubtless realized this, and after Judah offered himself as surety for the safe return of Benjamin, he yielded to the inevitable.

According to the custom of the time, he instructed that a present should be taken to the "man" with whom they would have to deal in Egypt—"a little balm, and a little honey, spices, and, myrrh, nuts, and almonds." This evidently was "fruit" which had been stored before the famine, and possibly would be a rare treat in Egypt.

Another evidence of Jacob's cau-

tion were his instructions to take a double portion of money—that is, the amount that had been returned to them on the occasion of their first journey, and a supply sufficient to make the second purchase—"peradventure," he explained concerning the returned money, "it was an oversight." In other words, they were to be prepared as far as possible for any emergency that might arise.

After using his best judgment in his instructions to the boys, Jacob fell back on his sure tower of strength, saying "God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin." Having thus committed the whole expedition into the Lord's care, Jacob became resigned to whatever the divine will might be in the matter. "If I be bereaved of my children, I am bereaved," he said. This should not be construed as a fatalistic attitude but, as we have suggested, a humble resignation to whatever the Lord's will might be in the matter. How little he realized then what a wonderful blessing the Lord had in store for him and for the entire family.

43:15-25 Jacob's sons carried out his instructions, and when they arrived in Egypt they "stood before Joseph." When Joseph saw Benjamin with them he gave instructions to the "ruler" of his house to take them into his home and to prepare dinner, explaining that he would be home to dine with them.

Again they became fearful, and little wonder. They had complied with the condition of bringing

Benjamin back with them, and now the only thing they could think of to worry about was the money they had found in their sacks on the occasion of their former visit. Wishing to make sure that this would not be held against them, they made an opportunity to explain the situation to the steward of the house, hoping this would pave the way for a more favorable hearing in the matter.

They must have been greatly relieved when the steward said to them, "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money." Then he returned Simeon to them. Now they would know that they were not to be accused of stealing the money, that it had been put in their sacks because Joseph had ordered it so. But why he had done so remained unanswered.

The steward's reference to their God and to the God of their father, indicates that Joseph must have been "witnessing" to his servants, and that this one, at least, had come to have a measure of faith in the God of Jacob. He had put the money in the sacks at the behest of Joseph, yet he explained that their God had given them the treasure. This would indicate that Joseph had let it be known that Jacob's God was also his God, and that his action in this was on account of their worshiping the same God. He could make this point clear without telling his servants that Jacob was his father.

It was not a simple matter in those days to entertain a group of travelers, and yet when guests

were welcome, they were well taken care of. The statement in verse 24 reminds us of how Abraham treated the three angels who appeared to him as he sat in the tent door on the plains of Mamre. See Genesis 18:4. It is also similar to the account given in Genesis 19:2, and 24:32. Providing water for feet washing and feeding beasts of burden were evidently considered essential to proper entertainment of guests.

Joseph was a busy man. After granting his brethren a brief audience in the morning, he continued with his duties at the food administration headquarters, having arranged to meet them in his home for lunch. This gave them a little time. Being assured by the steward that the money incident would not be held against them, they then unpacked their "present," and prepared to give it to Joseph when he came in. They were leaving no stone unturned in their effort to make a favorable impression on the one who literally held their lives in his hands.

43:26-34 When Joseph came home, they gave him the present, and bowed down before him. Little did they realize that in doing this they were fulfilling the dreams of Joseph which led to their jealousy of him and their determination to get rid of the "dreamer" lest he one day attempt to carry out his dream. Doubtless Joseph recalled his dreams, yet the realization of how they were being fulfilled did not arouse any feeling except sympathy and love for his brethren. Now he had an opportunity to serve his brethren,

and like Jesus, of whom he was a type, he believed that the greatest among brethren should be the servant of all.

He inquired concerning the health of their father, and when he saw Benjamin he said, "God be gracious unto thee, my son." Suddenly he was overcome with emotion, and not wishing as yet to reveal his identity, he asked to be excused, and went off by himself to weep tears of joy in the realization that he was to be reunited with his family.

However, Joseph's conduct was becoming more and more strange to his brethren, and no wonder. Why should they be treated so royally? When Joseph arranged them at the table it was according to their ages. How did he know their ages? In apportioning the food, Benjamin was especially favored. Why? No wonder they "marvelled one at another." Nevertheless, they did not permit the strangeness of the situation to keep them from being properly friendly with their host. While they did not know what was behind this unusual treatment, they entered into the spirit of the occasion, evidently following the lead of Joseph and "were merry with him," or, as the margin states, they "drank largely with him."

Perhaps by now Joseph's brethren may have begun to think that this time they would procure a supply of food and return to Canaan without being placed in embarrassing circumstances. But God had further lessons for them to learn as we shall see in our next study.

"Time To Seek the Lord"

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord."—HOSEA 10:12

THESE words were spoken to Israel, which was then divided into two camps: the ten tribe kingdom referred to as Israel, and the two tribe kingdom known as Judah. While, no doubt, the prophecy of Hosea has particular application to the nominal spiritual house of Israel, the words of our text are fitting and timely to all the Lord's consecrated children at this end of the age; for truly, in the time remaining of our lives, we should strain every nerve in seeking the Lord and his favor. This same lesson is conveyed to us by the Apostle Peter, where he writes,

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." (I Pet. 4:1-3) No, indeed, we cannot live the rest of our time following the excesses of the world or even emulating its spirit of bitterness and strife in any degree whatsoever.

Before we entered this consecrated life to suffer in the flesh with Christ, we, at least in a measure, partook of this world's spirit. Perhaps we were inclined toward merrymaking; or perhaps we sought after its idols of riches, fame, or worldly knowledge. Perhaps we sought first our own comforts and the satisfying of our own desires; or perhaps we imbibed in the intoxicating wines of politics, philosophy, or false religion; or cherished animosity in our hearts against certain ones or groups, letting its rapidly growing roots absorb the goodness and mercy we might have possessed. Or possibly we permitted cruel jealousy to have free course in our lives,

or dissipated our veneration on the shrines of men rather than on God.

In some or in all of these ways we were tainted with the corruption that is in the world because of sin. Was not the time past of our lives, while we were yet in the "horrible pit" and the "miry clay," sufficient to demonstrate to us the vanity and contemptibleness of living under the influence of this world's spirit? (Psa. 40:2) But now that manner of living is in the past and we have the precious and priceless opportunity of doing the will of our Father who is in heaven.

Lest, however, under our fervor of now having the privilege of serving the Lord, we forget to prepare our minds and hearts for the struggle ahead, Peter adds, "Arm yourselves likewise with the same mind [the mind of Christ]." We are to "arm" ourselves with the knowledge that Christ, our Forerunner, suffered in the flesh; hence we must suffer also. We are also to "arm" ourselves with the knowledge that each of us "should live the rest of his time . . . to the will of God." It seems that suffering and time are two elements that we should consider in this good warfare.

We are reminded frequently in the Scriptures concerning the sufferings that would be the portion of the saints. It was necessary for our Lord to suffer and then to enter into his glory. His suffering was pictured in the tabernacle sacrifices on the day of atonement, where the bullock was slain and his fat burned upon the brazen altar, while the body of that animal was taken without the camp and burned. The burning without the camp showed how the world viewed our Lord's sacrifice—it was a reproach to them and a stench to their nostrils. (Lev. 16:25, 27) Also as the brazen serpent was lifted up in the wilderness by Moses, so our Lord was to be "lifted up." (Num. 21:9; II Kings 18:4; John 3:14) It was prophesied of Jesus that he would be "forsaken" by his God and that he would be a "reproach of men, and despised of the people." (Psa. 22:1, 6, 7) He was to be "wounded for our transgressions," "bruised for our iniquities," and the "chastisement of our peace" was to be upon him.—Isa. 53:5

As Christ suffered in the flesh, even so, the church is to "fill up that which is behind of the afflictions of Christ." (Col. 1:24) At the very beginning of our discipleship we are told, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) As many as are "baptized into Jesus

Christ" are "baptized into his death." We are "planted together in the likeness of his death, . . . that our old man" might be "crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:3-6) We are forewarned also that "all that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12) So, with these and many other scriptures we should "arm" ourselves with the knowledge that suffering and self-denial lie ahead of us, for it is written "that we must through much tribulation enter into the kingdom of God."—Acts 14:22

As Christians we have been told that if we faithfully follow Jesus' footsteps we shall be called upon to suffer, and we have prepared our minds and hearts and have steeled our nerves for it. If we have done this, we have done that which is fitting and proper as soldiers of the cross. However, sometimes in arming ourselves for the hardships, we forget to prepare for the rest of our "time" in the flesh.

Time is an element we do well to take into consideration if we hope ultimately to reach the heavenly city. We all, of course, live in the present. The future, except for the prophecies of the Scriptures, is veiled and unknown to us. The past quickly fades from our poor, fallen, and imperfect minds, and only certain features or occurrences are remembered, and those in proportion to the extent that they were impressed upon our minds when they occurred. For this reason, it is so easy to fail to get the proper perspective of our consecrated lifetime.

To the young man or woman in this world, possessing the strength, health, and vitality which accompanies youth, it is difficult to view life or the time of life from an objective standpoint. The young man, perhaps, glories in his strength, his physical agility, and his mental alertness, little realizing how vain that glory is; for how soon the tide of life begins to ebb away, his strength is diminished, he leans heavily upon a cane, and has a hard time remembering where he left his glasses. How soon the grave begins to beckon him, and life's journey finds its end. What, then, happened to the glory that crowned his youth? Ah, it withered away, being empty, shallow, and transitory.

Likewise, the young woman, perhaps, might feel inclined to glory in her beauty and her popularity. How soon, however, she passes the flower of her youth and the silver hairs appear, and with

that, as is often the case, she becomes the forgotten and neglected person. What once gave satisfaction and supposed joy passes from her life. Well has the apostle treated upon this matter saying, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away."—I Pet. 1: 24

It is because poor, fallen humanity do not view life from the proper perspective that they content themselves with the vanities of this life. (They seek to eke out of the present all the excitement and merrymaking they can, and when that becomes impossible, they like to recollect the highlights of the past time of their lives and, of course, all the while shun the future.) If they could but get the proper viewpoint of their time of life they would quickly conclude with the wise man that "all is vanity." Moreover, they would seek to enrich their lives with more substantial hopes and loftier ambitions. They would take less time in finding out that the whole duty of man is to "fear God, and keep his commandments."—Eccles. 12: 8, 13

We are not of the world, nor do we view life in the fashion that those of the world do; but still there is danger that we might not have the proper perspective of our Christian life, or, once having it, we let it slip from our mind. Hence, our prayer should be as was David's, "Lord, make me to know mine end, and the measure of my days; what it is; that I may know what time I have here." (Psa. 39:4; margin) We do not understand this to mean that David desired to know the exact date of his death, but rather that he might consider the end of life's walk and what it will mean, and thus realizing the shortness of his life to focus his attention upon serving and pleasing the Lord. A similar thought is expressed in Psalm 90:12, which reads, "So teach us to number our days, that we may apply our hearts unto wisdom."

We do not understand that to know the "measure" of our days, or to "number" our days, implies any disposition to borrow tomorrow's troubles; for the Master taught, "Sufficient unto the day is the evil thereof." (Matt. 6:34) Each day of our lives will contain enough experiences so that we need not add tomorrow's cares to our daily burden. If we properly "number our days" we will consider each day as the hymn so beautifully expresses it, "One more day's work for Jesus, one less of life for me! But heaven

is nearer, and Christ is dearer than yesterday, to me; . . . Lord, if I may, I'll serve another day!"

The Apostle Paul desired that all the consecrated should have the proper perspective of the time of their lives—that it was limited. Hence, he wrote, "But this I say, brethren, the time [the time of life] is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away."—I Cor. 7: 29-31

Consider how very short is the opportunity which we, as individuals, possess. Deduct from the brief span of life the years before we came to a knowledge of the truth and consecrated ourselves to the service of God; also the declining years of life, when sight grows dim and physical strength is abated. Consider also the time and strength which must be expended in providing things needful for the temporal wants of ourselves and those dependent upon us. To all of this add the necessary hours spent in sleeping and eating, and even with the greatest economy of time, how little is left! Truly "the time is short"!

Realizing that there is no time to waste, in what manner should we conduct ourselves in order to best serve and please the Lord? The apostle counsels that "they that have wives be as though they had none." He did not mean to imply that marital relationships should be annulled among the consecrated, but rather, his exhortation was for them to touch as lightly as possible all such earthly relationships, seeking more and more to set their affections upon heavenly things. The idea of consecrating one's life to the service of God and then going on year after year loading ourselves with cares and responsibilities of an earthly character which, when once incurred, we dare not shirk, and which with increasing and necessary demands will require more and more of our time, thought, care, and attention, is very incongruous with the true Christian life. We can only successfully concentrate upon one thing, so choose we must. Happy are we if our choice is as was the apostle's, who said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3: 13, 14

The apostle further counsels that those who "weep" be "as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not." We have, in common with all mankind, causes of an earthly character for both weeping and rejoicing; but we should not allow either joy or sorrow to unfit us for our work, nor detract from our interest and effort in it. We should carry on the work of the church so perseveringly that one looking on would not recognize that we had either rejoiced or sorrowed after the manner common to man.

However, we may always rejoice in the Spirit because of the heavenly joy that is set before us, and also in the realization that in due time the "ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." (Isa. 35:10) Those who acquire houses and lands, or riches of any earthly nature, should remember that they have consecrated their all to the Lord, and that the possessions are not really theirs, but the Lord's, and that they must give an account for that which the Lord has entrusted to their stewardship. If once thoroughly awake to the fact that every acquirement is the Lord's and not their own it would free such from the many snares to which they are subject—"which while some coveted after, they have been seduced from the faith, and pierced themselves through with many sorrows."—I Tim. 6:10, margin

With the proper perspective on the shortness of life's span it becomes easier to "use this world, as not abusing it," for we realize the "fashion of this world passeth away." We have a new hope and a new goal before us and should seek at every cost to make our calling and election sure. (While we will provide things honest, neat, and comfortable for our temporal well-being, after that is taken care of we will give the matter no further thought, remembering only that "it is time to seek the Lord.")

Because the time in which to seek the Lord is short the Apostle Paul was not remiss in instructing what would be the wise course for us to pursue. His words are, "Redeeming the time, because the days are evil." (Eph. 5:16) He also writes, "Walk in wisdom toward them that are without, redeeming the time." (Col. 4:5) This seems to signify buying back the time, as though the time were already mortgaged. And this is so. The cares of this life—its necessities, the customs of this world, our fallen tendencies—would, if permitted, absorb every hour of our time, whereas, our life, our all,

is dedicated to the King of kings and the Lord of lords.

Where may we obtain the necessary time wherewith to study and to refresh ourselves in rehearsing the blessings, the promises, and the favors which are ours as new creatures? Where may we obtain the time for telling these good tidings to others? We must of necessity buy back or redeem the time that we had previously spent for worldly things. No longer will we study the writings of men for entertainment, for a pastime, or merely to satisfy idle curiosity. No longer will the cares of this life be the dry sponge that absorbs the stream of our lifetime. No longer will the customs of this world set the style to our manner of life. No longer will we take time to pamper our fallen appetites and tendencies. In this manner we may redeem or buy back the time that we had previously spent for worldly things, henceforth spending such time in the interests of the new creature and in the service of the Lord.

Besides the fact that the time of life is short, even if we fill the allotted "threescore years and ten," these "perilous times" in which we live should help us realize even more the shortness of time before us in which to prove ourselves "more than conquerors." (Psa. 90:10; Rom. 8:37) Everywhere we see the evidences that the dissolution of the world is taking place. Fear and uncertainty cover the earth, and naturally so, because all can see that the arm of flesh is not able to hold back the flood waters of human selfishness and hatred which are rising constantly. Nor can the people quell their fears with the false hope that the Lord will intervene to stay the threatening destruction, for he will only stay it until "the servants of our God" are sealed "in their foreheads."—Rev. 7:3

While the final phase of trouble is being held back by divine power, we should especially appreciate this extended opportunity to "make our calling and election sure" and account that for us "the long-suffering of our Lord is salvation." (II Pet. 1:10; 3:15) It becomes increasingly necessary to "redeem the time" in devoting ourselves more fully to the Lord and his service. Our normal lifetime is short, hence we cannot afford to waste any of our consecrated hours. And now even the little time that we might normally have had will be made shorter by the impending world destruction. Much more, therefore, do we need to hasten our steps toward the heavenly city. The knowledge of the fact that our deliverance "draweth nigh" should spur us on to greater zeal and faithfulness.—Luke 21:28

Frank and Ernest Radio Schedule

Sundays unless otherwise indicated

ATLANTIC TIME

Bermuda
St. John's, N. F. (Thurs.)

STA. KC. P.M.

ZBM 1240 1:30
VOCM 1006 9:00

EASTERN TIME

Akron, Ohio
Albany, Ga.
Allentown, Pa.
Ann Arbor, Mich.
Atlanta, Ga.
Augusta, Ga.
Binghamton, N. Y.
Boston, Mass.
Brockville, Ont.
Charleston, W. Va.
Charlotte, N. C.
Columbia, S. C.
Columbus, Ohio
Daytona Beach, Fla.
Detroit, Mich.
Erie, Pa.
Jacksonville, Fla.
Johnson City, Tenn.
Johnstown, Pa.
Knoxville, Tenn.
Lynn, Mass.
Macon, Ga.
Miami, Fla.
New York, N. Y.
Niagara Falls, Ont.
Norfolk, Va.
Orlando, Fla.
Palm Beach, Fla.
Philadelphia, Pa.
Pittsburgh, Pa.
Port Huron, Mich.
Portland, Me.
Rochester, N. Y.
Sault Ste. Marie, Mich.
Savannah, Ga.
Scranton, Pa.
Toledo, Ohio
Utica, N. Y.
Washington, D. C.
Waterbury, Conn.
Woodstock, Ont.

STA. KC. A.M.

WADC 1350 11:15
WALB 1590 11:15
WAEB 790 9:30
WHRV 1600 11:15
WCON 550 10:30
WGAC 580 11:15
WENE 1450 11:15
WCOP 1150 11:15
CFJM 1450 10:30
WKNA 950 11:15
WAYS 610 10:45
WCOS 1400 11:15
WCOL 1230 9:00
WMFJ 1450 11:15
WXYZ 1270 11:15
WIKK 1330 11:45
WPDQ 600 10:15
WJHL 910 11:45
WCRO 1230 11:45
WBIR 1240 9:15
WLYN 1360 10:00
WBAL 1240 11:15
WQAM 560 11:15
WJZ 770 11:15
CHVC 1600 10:30
WGH 1310 11:15
WHOO 990 11:15
WWPG 1340 11:15
WFIL 560 11:15
WWSW 970 9:30
WTHH 1830 11:15
WPOR 1450 11:15
WARC 950 9:15
WSOO 1230 7:45
WDAR 1400 11:15
WARM 1400 11:15
WTOL 1230 10:15
WRUN 1150 11:45
WMAL 630 11:15
WATR 1320 11:45
CKOX 1340 10:30

> > P.M.

Albany, N. Y.
Altoona, Pa.
Asheville, N. C.
Atlantic City, N. J.

WXXW 850 3:15
WRTA 1240 1:00
WLOS 1380 12:00
WFPG 1450 12:00

Baltimore, Md.
Bangor, Me.
Bay City, Mich.
Charleston, S. C.
Chattanooga, Tenn.
Chillicothe, Ohio
Columbus, Ga.
Covington, Va.
Danville, Va.
Dayton, Ohio
Durham, N. C.
Elmira, N. Y.
Fayetteville, N. C.
Flint, Mich.
Florence, S. C.
Fredericksburg, Va. (Thurs.)
Goldsboro, N. C.
Grand Rapids, Mich.
Greensboro, N. C.
Greenville, S. C.
Harrisburg, Pa.
Lancaster, Pa.
Lawrence, Mass.
Lynchburg, Va.
Plattsburg, N. Y.
Providence, R. I.
Raleigh, N. C.
Richmond, Va.
Roanoke, Va.
St. Petersburg, Fla.
South Boston, Va.
Suffolk, Va.
Sunbury, Pa.
Tallahassee, Fla.
Wheeling, W. Va.
Wilmington, N. C.

CENTRAL TIME

Alexandria, La.
Ardmore, Okla.
Beaumont, Tex.
Birmingham, Ala.
Columbia, Mo.
Corpus Christi, Tex.
Duluth, Minn.
 Fargo, N. Dak.
Florence, Ala.
Fort Smith, Ark.
Fort Wayne, Ind.
Indianapolis, Ind.
Iron Mountain, Mich.
Kansas City, Mo.

WFBR 1300 12:00
WABI 910 1:15
WBCM 1440 1:15
WHAN 1340 3:00
WDEF 1370 12:00
WBEX 1490 12:15
WGBA 620 12:15
WKCY 1840 12:00
WBTH 1330 12:00
WING 1410 12:45
WDUK 1310 12:00
WELM 1400 1:15
WFLB 1490 1:00
WFDF 910 1:15
WJMX 970 12:15
WFVA 1230 10:45
WGBR 1400 1:30
WLAV 1340 12:15
WCOG 1320 12:00
WMRC 1440 12:00
WHGB 1400 12:15
WLAN 1390 12:15
WLAW 680 12:00
WLVA 590 12:00
WEAV 960 12:15
WFCL 1420 10:45
WNAO 850 1:00
WRNL 910 1:00
WSLS 610 12:00
WSUN 620 12:15
WHLF 1400 3:15
WLPM 1450 3:00
WKOK 1240 10:45
WTNT 1450 3:00
WKWK 1400 12:15
WMFD 630 12:00

STA. KC. A.M.

KALB 580 8:15
KVSO 1240 11:15
KFDM 560 11:45
WSGN 610 10:30
KFRU 1400 8:30
KSIX 1230 11:15
WDSM 1230 9:15
KFGO 790 11:15
WJOI 1340 10:15
KFSA 950 10:15
WOWO 1190 11:15
WISH 1310 11:15
WMIQ 1450 7:45
KCMO 810 11:15

Lincoln, Nebr.
Milwaukee, Wis.
Minneapolis, Minn.
Nashville, Tenn.
Omaha, Nebr.
Pensacola, Fla.
Rock Island, Ill.
St. Louis, Mo.
San Antonio, Tex.
Shenandoah, Ia.
Topeka, Kans.
Waterloo, Ia.
Wichita, Kans.
Winnipeg, Man.
Yankton, S. Dak.
Yorkton, Sask.

KFOR 1240 11:15
WMAW 1250 11:45
WTCN 1280 9:15
WSIX 980 10:45
KOIL 1290 11:15
WBSR 1450 11:15
WHBF 1270 11:15
KXOK 630 11:15
KMAC 630 11:15
KMA 960 11:15
WREN 1250 11:15
KXEL 1540 11:15
KFBI 1070 11:15
CKY 1080 10:15
WNAX 570 9:45
CJGX 940 10:30

Pueblo, Colo.
Rawlins, Wyo.
Salt Lake City, Utah
Tucson, Ariz.

Albuquerque, N. M.
Casper, Wyo.
El Paso, Tex.
Great Falls, Mont.
Los Alamos, N. M.
Roswell, N. M.
Santa Fe, N. M.
Twin Falls, Idaho

KGHF 1350 11:45
KRAL 1240 11:15
KUTA 570 9:45
KCNA 1340 11:15

➤ ➤ P.M.

KOAT 1450 12:00
KVOC 1230 11:00
KEPO 690 1:15
KMON 560 12:00
KRSN 1490 12:15
KSWs 1230 3:15
KTRC 1400 12:00
KLIX 1340 10:45

PACIFIC TIME

Bakersfield, Calif.
Blythe, Calif.
Brawley, Calif.
Calxico, Calif.
Fresno, Calif.
Indio and Palm Spgs., Calif.
Las Vegas, Nev.
Los Angeles, Calif.
Pasco, Wash.
Portland, Ore.
Riverside, Calif.
San Diego, Calif.
San Francisco, Calif.
Santa Barbara, Calif.
San Bernardino, Calif.
Santa Maria, Calif.
Seattle, Wash.
The Dalles, Ore.
Vancouver, B. C.

STA. KC. A.M.

KPMC 1560 11:15
KYOR 1400 10:15
KROP 1300 9:00
KICO 1490 7:00
KARM 1430 11:15
KREO 1400 9:00
KENO 1400 11:15
KECA 790 11:15
KPKW 1340 11:15
KEX 1190 11:15
KPRO 1440 9:00
KFMB 550 11:15
KGO 810 11:15
KTMS 1250 11:15
KPOR FM248 10:15
KCOY 1400 11:15
KJR 950 11:15
KODL 1230 9:15
CJOR 600 10:45

Amarillo, Tex.
Baton Rouge, La.
Burlington, Ia.
Chicago, Ill.
Coffeyville, Kans.
Des Moines, Ia.
Eau Claire, Wis.
Enid, Okla.
Evansville, Ind.
Eveleth, Minn.
Hot Springs, Ark.
Houston, Tex.
Jackson, Miss.
Lawton, Okla.
Lexington, Ky.
Little Rock, Ark.
Louisville, Ky.
Lubbock, Tex.
Madison, Wis.
McAlester, Okla.
Memphis, Tenn.
Mobile, Ala.
Montgomery, Ala.
Muskogee, Okla.
Oklahoma City, Okla.
Pine Bluff, Ark.
Shawnee, Okla.
Shreveport, La.
Springdale, Ark.
Tulsa, Okla.
Wichita Falls, Tex.

➤ ➤ P.M.

KFDA 1440 12:15
WLCS 1400 12:30
KBUR 1490 12:00
WENR 890 2:15
KGGF 690 12:00
KRNT 1350 10:30
WBIZ 1400 12:15
KCRC 1390 12:00
WJPS 1330 12:00
WEVE 1340 9:15
KTHS 1090 12:00
KXYZ 1320 2:15
WSLI 930 1:15
KSWO 1380 12:00
WLAP 1450 2:00
KGHI 1250 3:30
WKLO 1080 12:30
WFYO 1340 3:30
WISC 1480 12:15
KTMC 1400 2:15
WMPs 680 2:15
WABB 1480 9:15
WAPX 1600 12:00
KBIX 1490 2:15
KTOK 1400 10:30
KCLA 1400 6:00
KGGF 1450 2:15
KRMD 1340 2:15
WBRS 1340 1:15
KRMG 740 12:15
KFDX 990 12:00

➤ ➤ P.M.

KUGN 1400 12:15
KFLW 1450 12:15
KYJC 1230 12:00
KGA 1510 12:15
KWVB 1490 12:15
KPK 560 3:30
KIT 1280 1:30

Eugene, Ore.
Klamath Falls, Ore.
Medford, Ore.
Spokane, Wash.
Walla Walla, Wash.
Wenatchee, Wash.
Yakima, Wash.

MERIDIAN TIME

Fairbanks, Alaska

HAWAIIAN TIME

Honolulu, T. H.

STA. KC. A.M.

KFAR 660 9:45

STA. KC. P.M.

KULA 690 4:00

"RADIO LUXEMBOURG"

Programs on this station will replace short-wave broadcasts. See next issue for starting time of broadcasts.

CALIFORNIA RURAL NETWORK

KYOR, KROP, KREO, KPRO, KPOR

N. Woodworth (News)—3:45 P. M. Sundays
G. R. Pollock (Lecture)—9:00 A. M. Sundays

(Continued on page 38)

MOUNTAIN TIME

Boise, Idaho
Burley, Idaho
Butte, Mont.
Cheyenne, Wyo.
Denver, Colo.
Idaho Falls, Idaho
Phoenix, Ariz.
Pocatello, Idaho
Prince Albert, Sask.

STA. KC. A.M.

KGEM 1340 11:15
KBIO 1230 11:15
KOPR 550 11:15
KFBC 1240 11:15
KVOD 630 11:15
KIFI 1400 11:15
KPHO 1230 11:15
KEIO 1440 11:15
CKBI 900 10:30

It is difficult for the mind to comprehend time. Because this is so, that which occurs suddenly, or in a short period of time, is easily noticed, whereas the same development over a longer period of time often passes unnoticed. For instance, a man running in a long distance race would notice it quickly if he were to slow down his pace within a minute's time; but if he slowed down his running pace over a period of thirty minutes, he might not realize his variance in speed. The same principle holds true with those who are running for the prize of the high calling. It might be easy to run for a while at a good steady pace, and few slow down all at once. Rather, the tendency is gradually to slow down our running, hence we do not notice the change, thinking we are still running well, whereas our speed of progress might be very much diminished.

The Christian test is not one simply of "well doing" but "patient continuance in well doing." (Rom. 2:7) How often we find those who "endure" for a while; who "run well" for a while; who "suffer" for a while; who "watch and pray" for a while; who "rejoice" for a while, who are "faithful" for a while. But soon time begins to show its effects in their lives. Gradually, and almost imperceptibly, these begin to slacken up in their running for the prize; gradually they draw back from suffering and sacrifice, not deliberately, but with seemingly justifiable reason; gradually they find less time for prayer and much less for watching the Lord's hand in their lives, or for watching the times and seasons, or for even watching themselves; gradually the heavenly joy is diminished, and perhaps supplanted with some human happiness which makes the change less noticeable. Thus gradually their faithfulness is lessened, and they become "weary in well doing."—Gal. 6:9

Because some have not "armed" their minds to meet the tests that time puts upon them, they are soon defeated in their Christian warfare. They fail to get the proper perspective of this present life and also fail to focus their mind upon the eternity of blessing promised to the faithful overcomers, hence before long their conflicts and trials seem endless, the suffering great, the opposition too strong, their efforts unavailing, and they faint in their minds. Without realizing why, perhaps, they find themselves drawing back from the altar of sacrifice, looking back, possibly, with a sigh for the things behind—just a little more ease, just a little more comfort, and oh, just a little more rest. The Adversary is quick then to bring subtle temptations into the mind; pleasing allurements with a

show of righteousness are held out to the fleshly mind, which, when indulged in, quickly "quench" the Spirit. (I Thess. 5:19) Thus, without realizing the dangers, the new man sits down to rest, and sometimes while resting, dies.

The apostle foresaw the danger in not being properly conscious of time—both the brevity of life and the "times and seasons" so he writes, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." (Rom. 13:11, 12) The knowledge of the fact that we are living at the time when there is still an opportunity of so "great salvation" should spur us on to greater faithfulness. Our reasoning should be like the apostle's in this matter, when he said, "How shall we escape, if we neglect so great salvation?" (Heb. 2:3) Further, the knowledge of the fact that this opportunity of having "so great salvation" is fast drawing to its close should energize us in "redeeming the time"—else we will be among those who stand without, saying, "Lord, Lord, open to us," when it will be forever too late. (Matt. 25:11) Also, by having the proper perspective on the time of life, we will be able at the close of each day to say with the apostle, "Now is our salvation nearer than when we [first] believed."—Rom. 13:11

With our minds properly armed, it will not be so difficult to stand the test that time brings to bear upon all the followers of the Master. We will be fully awake to our glorious privileges, seeking with all our hearts to serve and please the Lord. We will be able to look at our trials and self-denials as light afflictions. Nor will they seem endless and unbearable, for the time is short—only as a moment when compared to the "eternal weight of glory."—II Cor. 4:17

"It is time to seek the Lord," and as our text suggests, the proper course for us to pursue is "sow" to ourselves in "righteousness, reap in mercy," and to "break up" our "fallow ground." None of the Lord's followers can afford to sow otherwise, for "God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7, 8

But some may ask, "What will such a sowing to ourselves in righteousness mean?" It will mean that the Lord's people, the new creation, will study the subject of justice continually, and daily put into practice the lessons inculcated in the divine Word. All the saints must be the foes of sin. Wherever sin is they must wage a warfare against it, and see to it that in their hearts, at least, they are free from sin, that in their hearts they do not countenance sin, but oppose it. Sin should find no harboring place or sympathy in their hearts. It will mean that the words of their mouths, their conduct of life, and the meditations of their hearts—all of these—shall be in absolute accord with the divine Word and its spirit of righteousness, holiness, truthfulness, and purity. In a word, the apostle outlined the pattern for our thoughts, saying, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8

We are told to "break up" the "fallow" ground, that is, to till or cultivate our freshly plowed heart-soil. In this figure, the mind is likened to a newly plowed field which has not been tilled or cultivated sufficiently for the planting of seed. We might think of this plowing of the heart-soil as representing or picturing our consecration—the complete turning over of our hearts from the service of sin to the service of righteousness. The old mind or disposition having been "buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4) The "newness of life" becomes ours to develop, to cultivate, and to sow with righteousness.

There is danger in not cultivating and properly planting the "fallow" soil of our hearts. Where we fail to cultivate and plant righteousness the Adversary is sure to take advantage of the dormant condition and plant evil thoughts and suggestions which, once they take root in the mind, spread rapidly, and to the injury and sorrow of the new creature. Also, we will find the fleshly desires cropping up in the uncultivated corners of our heart-soil, absorbing our time, vitality, and attention, and decreasing the opportunity to glorify our Heavenly Father by failing to bear "much fruit"—the fruit of the Spirit.—John 15:8

If we are to "reap in mercy"—or as Rotherham renders it, "Reap . . . at the bidding of loving-kindness"—we must first grow an abundant yield of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Happy are we if we do these things, for then we will be able to reap or receive "an hundred-fold" blessing in this life, notwithstanding the additional inheritance of "everlasting life." (Matt. 19:29) How rich and blessed indeed is the life that is lived in conformity to the pattern exemplified in our Lord.

The greater our present losses and sacrifices, the greater our spiritual blessings and rewards, both now and hereafter. The faithful will find that for each self-denial and sacrifice they will receive a far outweighing blessing from the Lord, which will enable them to say with the wise man, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." (Prov. 10:22) However, those who sacrifice nothing should expect no reward; and further, those who receive little from the Lord in the present life and have small hope of a share in the kingdom are those who have sacrificed little for his sake.

While the "time is short," there is still "time to seek the Lord." "If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul." (Deut. 4:29) We cannot afford to waste the moments, the hours, and the days, much less the weeks and months. A wholehearted effort must be made to "redeem" the time, cutting to the minimum degree our earthly affairs and relationships, all the while augmenting to the maximum the spiritual interests and the service of the truth. With the aid of the Lord's Holy Spirit, we should be able always to keep the proper perspective of the time of life before the mind's eye, fully aware of the fact that our "deliverance" is drawing nigh, and hence giving "diligence" to make our "calling and election sure" as well as to finish the work he has given us to do.
—II Pet. 1:10

When we come to the end of life's journey, where the trials and tears will have their end, where every earthly tie will be broken, and all of life's possessions behind us, ah, then will our past life of suffering and sacrifice which took place in filling up that which is behind of the afflictions of Christ, appear to us a most wise and precious course! Having sown to the Spirit in our lifetime our personal harvest will not be corruption as the world's, but life ever-

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lasting. We shall have accumulated great treasures in heaven and hence shall have ministered to us an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ," there to receive the "crown of glory that fadeth not away." (II Pet. 1: 11; I Pet. 5: 4) Whereas those of the world, no matter how great they might have been in human eyes, as poor beggars shall they be interred into the grave, there to wait until they hear the voice of the Son of Man calling them from the tomb in order that he might extend mercy unto them.—John 5:28, 29

Indeed "it is time to seek the Lord," and we should give no uncommon care in husbanding our time in order to serve the highest of our souls. The poet has beautifully pictured this thought with these words:

*"No time to linger by the way,
No time for ease, no time for play;
No time for earthly loves or joys,
No time for worldly cares or toys—
The time, my soul, is short!*

*"No time to murmur or complain,
No time to heed the heart's dull pain;
No time for tears or mournful song,
No time to ask, How far? How long?—
The time, my soul, is short!*

*"Ah, yes! 'tis short—yet time enough
To run thy course, so steep and rough;
Just time to reap 'the fields,' so white,
Before the coming of 'the night'—
Just time, my soul, just time!*

*"Just time to make thy heart more pure,
Just time to make thy 'calling sure,'
Just time to enter through 'the door,'
To reign with Christ forever more—
Just time, my soul, just time!"*



RADIO SCHEDULES—Continued from Page 33.

AUSTRALIAN BROADCASTS		Chicago, Ill.	WGES 8:45 A.M.
Vic. and N. S. W. Time		Niagara Falls, N. Y.	WHLD 9:45 A.M.
Geelong	3GL 222 metres 10:00 A.M.	Meriden, Conn.	
Sydney	2KY 294 metres 8:15 A.M.	(Middletown)	WMMW 9:00 A.M.
POLISH BROADCASTS		Stevens Point, Wis.	WTWT 9:45 A.M.
Adrian, Mich.	WABJ 9:45 A.M.		

"Songs in the Night"

MAY 1

Ye, brethren, are not in darkness, that that day should overtake you as a thief.—I Thess. 5:4

OUR present attitude, dear brethren, should be one of great gratitude toward God, increasing appreciation of the beautiful truth which he has granted us the privilege of seeing and being identified with, and increasing zeal in helping to bring that truth to the knowledge of others. In the meantime, our eyes of understanding should discern clearly the Battle of the Great Day of God Almighty now in progress; and our faith, guiding our eyes of understanding through the Word, should enable us to see the glorious outcome—Messiah's kingdom. Furthermore we can be fully content not to know how long the harvest work will last—content that the great Captain, who by divine appointment has the entire matter in charge, is too wise to err, and has promised us that all our experiences shall work together for our good if we love him and are of the called ones according to his purpose, seeking to make our calling and election sure.—Z '16-265 (Hymn 289)

MAY 2

Remember Lot's wife.—Luke 17:32

WE BELIEVE there are some now who need to have their attention called to the antitype of this typical incident referred to by our Lord. Quite a number are disposed to sympathize and fraternize with those who have come under divine condemnation. We are told by St. Jude that the destruction of Sodom was "set forth as an example" or type. Those who assume to be more gracious or long-suffering than the Lord, make of themselves opponents, who instead of being students of the principles of righteousness, attempt to be judges and teachers of Jehovah. The proper attitude of heart accepts God's decisions as not only wiser but more just than our own. Consequently when

we see any who have enjoyed the light of present truth abandoned by the Lord and led into outer darkness, we are to conclude that before being thus abandoned there must have been in them "an evil heart of unbelief in departing from the living God."—Z '16-262 (Hymn 161)

MAY 3

Therefore, being justified by faith we have peace with God through our Lord Jesus Christ.—Romans 5:1

THIS scripture would not apply to any who have not come to the point of consecration and acceptance and who are merely approaching through the court. These do, however, have a measure of peace in proportion as they progress. A certain measure of peace and joy comes from finding that there is a way back to God through the endeavor to put away sin and to draw near to him; but the peace of the church mentioned by the apostle in this text can apply only to those who have come into the condition of the sons of God. God is not at peace with any others.—Z '16-285 (Hymn 182)

MAY 4

Blessed are the people who know the joyful sound: they shall walk, O Lord, in the light of thy countenance.—Psalm 89:15

OUR Lord in symbol pointed out to us the fact that the message of his grace in the closing days of this Gospel age would be so different from the commonly accepted message, misnamed the Gospel, that it would properly be termed a new song, although it would be the old song of Moses—the message of blessing typified by the writing of Moses and by all the ceremonies of the Law; . . . and the testimony of all the apostles respecting the Lamb of God and the great work to be accomplished by him in taking "away the sin of the world." It is merely this same song that is now being sung by those whom God has blessed with a knowledge of

present truth—it is the “joyful sound” which only the people thus blessed know or can sing. . . . Our text implies that in order to be of the people who will know the joyful sound it will be necessary to walk in the light of God’s countenance. Or, reversing the statement, the thought is that all who walk in the light of God’s countenance shall be his blessed people, and shall know the joyful sound.—Z ’00-37 (Hymn 315)

MAY 5

Lord, increase our faith.—Luke 17:5

IF WE believe that we are in the harvest time of this age, and that the harvest work is in progress, and we participators in it, let us believe also that the great Chief Reaper is thoroughly able to use us as well as bless us in his service; and let none look at clouds and discouragements, but let each do with his might what his hands find to do, with the eye of faith “looking unto Jesus,” our Captain, and determined that whether or not he shall be able to bring many unto the kingdom, the King shall at least have evidence of his love and zeal and effort to do so.—Z ’99-205 (Hymn 232)

MAY 6

The true worshipers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship him.—John 4:23

WORSHIP in Spirit and in truth does not apply simply to prayer, praise, supplication, and thanksgiving. It goes deeper than all these and takes hold upon the affections, upon the heart, and hence signifies not an “act of worship” but rather a life of worship—a life in which, through the begetting of the Spirit and the knowledge of the divine plan, the individual becomes so at one with God and so in unison with the law of God and all the features of the plan of God that it is, in the words of our Lord, his meat and his drink to do the Father’s will. This is worship in Spirit and in truth. It will find its expression in bended knee and in orderly and reverential demeanor in approach to God in personal prayer, in family prayer and in company with the household of faith, and it will find its expression also in all the acts and

words of life. The captivated heart will seek to bring every talent of the body into complete subjection to the will of God and of Christ. The whole of this is the worship which God seeketh; and, surely, only those who are thus captivated to the Lord in heart, and who serve him in Spirit and in truth and endeavor to have his will done in their hearts, words, and conduct are in the full sense the true worshipers whom the Lord seeketh; the “little flock,” the faithful “royal priesthood.”—Z ’96-287 (Hymn 202)

MAY 7

Then the devil leaveth him, and, behold, angels came and ministered unto him.—Matthew 4:11

OUR Lord’s utter refusal of every other way of carrying out his mission than the one which the Father had marked out, the way of self-sacrifice, the narrow way, was indeed a great victory. The Adversary left him, finding nothing in him that he could take hold of or work upon, so thoroughly loyal was he to the very Word and the Spirit of Jehovah. And then, the trial being ended, the holy angels came and ministered unto the Lord—doubtless supplying him with refreshment such as he had refused to exercise the divine power to obtain for himself. And such we may recognize as being the experience of our Lord’s followers: with victory comes a blessing from the Lord, fellowship of spirit, refreshment of heart, a realization of divine favor that makes stronger for the next trial.—Z ’00-35 (Hymn 65)

MAY 8

My little children, let us not love in word, neither in tongue; but in deed and in truth.—I John 3:18

THIS is a personal matter. Each one of us is under this testing. If not yet, sooner or later, undoubtedly, this willingness to sacrifice in the interests of the brethren will prove each one of us either loyal, faithful to our covenant, or contrariwise—unfaithful. Let us make this matter of love for the brethren and laying down our lives for the brethren a matter of personal study and of practical application to our own hearts, minds, thoughts, words, actions. And let us

pray for one another, as well as exhort one another along these lines, striving to be filled with our Master's spirit.—Z '16-261 (Hymn 166)

MAY 9

Pray for the peace of Jerusalem.—Psalm 122:6

THESE words are as true of the Jerusalem the higher and her children of peace as of the earthly Jerusalem. Those who are praying the Lord's blessing upon his cause are seeking to serve it and are proportionately blessed. Those who are indifferent to the welfare of Zion and the Lord's cause now are standing in a slippery place and are in great danger of falling. . . . It keeps us humble as we remember our needs, and it strengthens us as we remember the Lord's sufficiency and his willingness to pour out his blessing in answer to our prayers. These prayers, and the divine power to which they are attached are to our hearts a bulwark against the many Satan-blinded foes who beset us continually because of our loyalty to the Lord and to his Word.—Z '00-48 (Hymn 18)

MAY 10

The night is far spent, the day is at hand.—Romans 13:12

IN VIEW of this knowledge of the wonderful day about to dawn, how shall we who are hoping to be of the kingdom class of that day deport ourselves now? How shall we live? Ah! says the apostle, if we are "children of the day," we are to show it. We are God's representatives and ambassadors. We are to tell the people about the light and knowledge and glory of God that is to come so soon, that will fill the whole earth by and by. We are to help them to contrast the present with the glorious conditions that will then exist, so that all who love the light may take heed to the Word of God and get ready to be members of that kingdom class. . . . Let us remember that we belong to the new dispensation, and not to the old, and should, therefore, live in accordance with our citizenship and our responsibilities toward the Prince of Light and in opposition to the prince of darkness, his works and his ways.—Z '13-325 (Hymn 289)

MAY 11

Be strong, all ye people of the land, saith the Lord, and work: for I am with you.—Haggai 2:4

ALL who have confidence in the Lord may rely upon his assurance that he has all things needful for the accomplishment of his purposes. "The Lord knoweth them that are his." Therefore, in the language of the text, let us all be strong and work, for God is with us; we are merely co-workers with him. He will surely accomplish the great work he has promised; the spiritual temple shall be built; but our individual blessing in connection with it will be in proportion as we have been strong in the Lord and full of faith and full of zeal, as co-workers together with him.—Z '99-221 (Hymn 210)

MAY 12

He hath sent me to bind up the brokenhearted.—Isaiah 61:3

THE anointed ones are not to spend their time endeavoring to break the hard hearts of the worldly, for this is not a part of their commission. . . . The message is to "bind up the brokenhearted." How much there is of this very kind of work that needs doing! The poor in spirit, contrite and mellowed of heart, disappointed with the world, vexed with the flesh and the Adversary, are to be found in nearly every quarter of the world; and whosoever has received the anointing of the Holy Spirit should realize that this power upon him is given to be exercised upon this needy class—pouring in the oil and the wine of the divine promises, to cheer and comfort and bless, and prepare for joint-heirship in the kingdom some of the very class whom the Lord will be pleased to accept.—Z '00-55 (Hymn 73)

MAY 13

Be still, and know that I am God: I will be exalted among the heathen [nations], I will be exalted in the earth.—Psalm 46:10

THIS command, "Be still," corresponds to the still small voice which Elijah heard—to what we as the anti-typical Elijah are now hearing from the Word of God, namely, that not by

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earthly might nor by earthly power will the Lord establish his rule, but that in the coming time his King shall reign in Zion and execute judgments in the earth, rewarding the righteous and punishing the evildoer, with the result that all shall come to a knowledge of the Lord from the least to the greatest; that the knowledge of the Lord shall fill the whole earth as the waters cover the sea; and with the further result that the Spirit of the Lord shall be poured upon all flesh, as the mouth of the Lord has promised.—Z '04-249 (Hymn Appendix R)

MAY 14

Grow up into . . . Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Eph. 4: 15, 16

THE apostle's thought seems to be that while each new creature may be considered as a complete member of Christ, and have all the parts of his own character thoroughly lubricated with the spirit of love, in addition to this all the new creatures are to recognize themselves as members one of another, and of the body of Christ, the church, and are to exercise toward one another in their various efforts toward co-operation in obedience to the will of the Lord such love, such unction, such anointing, such lubrication, as will prevent friction and enable the whole body of Christ to co-operate for its own upbuilding in the graces as well as for its own completion in numbers.—Z '97-295 (Hymn 198)

MAY 15

If we live in the Spirit, let us also walk in the Spirit.—Gal. 5:25

THE apostle explains that those who have become Christ's followers have crucified the flesh with the passions and desires thereof. They have voluntarily agreed that they will live contrary to the emotions and desires of the fallen flesh. He urges, If we live by the Spirit, by the Spirit let us also walk! It is the Spirit of God which has quickened us and which ultimately is

to perfect us. But it can perfect us only if we are led by it and walk in its ways. Otherwise we will not be fit for a place in the kingdom, whatever other place in God's arrangement we may have. One of the most dangerous besetments of the Christian is vanity. It leads to more trouble, provokes more quarrels and envyings than is generally supposed. If we are walking after the Spirit of our Master it will mean that instead of being vainglorious we will be meek, humble, teachable. And only such will eventually be ready for the glory, honor, and immortality which God will bestow upon the faithful at the second coming of our Lord and Savior Jesus Christ.—Z '10-303 (Hymn 91)

MAY 16

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.—II Peter 3:17

ALL who seek to teach the divine plan to others are exposed to peculiar temptations, so that the honor of serving the Lord and his people demands a correspondingly larger measure of the graces of the Holy Spirit, as well as of knowledge. The tendency of knowledge, the apostle points out, is merely to puff up, make vain and conceited, and to become a temptation of the Adversary, to draw away followers after them. (Acts 20:30) Whoever therefore would be an instructor of others, a mouthpiece of the Lord should cultivate all the various graces of the Holy Spirit, including meekness; that these combined (love) with knowledge, may build up himself as well as build up those to whom he ministers. "Knowledge [alone] puffeth up, but love buildeth up."—Z '97-277 (Hymn 200)

MAY 17

Whatsoever ye do, do it heartily, as to the Lord, and not unto men.—Col. 3:23

THE Lord leaves his people free from restraints; free from threats; free from compulsion; to the intent that they may present their bodies living sacrifices day by day. Now, as then, whoever

grows cold may discontinue his sacrificing, but himself will be the loser. We want to keep distinctly before our minds that while God condemns sin, and while his people have no liberty in this respect, but are obligated to do their best to withstand sin, it is different in the matter of sacrifice. The Lord is calling for free-will offerings, and whatever is not given with a hearty good will, yea, with an earnest desire, with zeal, may as well be kept—but the rewards promised to those who imitate the spirit of the Master and his devotion will be lost also.—Z '02-149 (Hymn 299)

MAY 18

In the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.—Eph. 2:7

ALL this abundance of grace and glory is the possible inheritance of even the weakest saint who, trusting not to his own ability to make his calling and election sure, humbly looks to God for strength from day to day to endure hardness as a good soldier. If any man attempts to do this in his own strength he must surely fail, for the fiery trial that is to try every one will prove too much for the mind of the flesh; but God who worketh in the consecrated to will and to do his good pleasure will so fortify and equip those who depend upon his grace that with the Psalmist they can say, "It is God that girdeth me with strength. . . . By thee I have run through a troop, and by my God have I leaped over a wall"; and with Paul, "I can do all things through Christ, who strengtheneth me."—Z '97-145 (Hymn 261)

MAY 19

Go home to thy friends, and tell them how great things the Lord hath done for thee.—Mark 5:19

OH, THAT we all might be diligent to be thus faithful stewards of the grace of God, and faithful representatives of our great Redeemer—not only witnessing with our lips, but in all the departments of life testifying that we are now sane, that we have now the spirit of a sound mind, that we love the things that are right and true and

noble and good, that we hate and are living in opposition to the things which are sinful and contrary to the mind of the Lord and the ways of righteousness!—Z '06-147 (Hymn 118)

MAY 20

Help us, O Lord our God; for we rest on thee.—II Chron. 14:11

LET the world fight its fight: the Lord will supervise and the results will be glorious eventually. Let us who belong to the new nation, to the new kingdom that is not of this world, who use no carnal weapons, but the sword of the Spirit—let us fight the good fight of faith, lay hold upon the glorious things set before us, and not only stand ourselves, but help all those begotten of the same Spirit and members of the same heavenly army corps to stand, complete in him who is the Head of the body, the Captain of our Salvation. By and by God's loving care over all his creatures will be manifested in the glorious kingdom of his dear Son, which shall bless and rule, instruct, and uplift mankind in general. "The groaning creation" will then be delivered from the bondage of corruption into the glorious liberty of the sons of God—so many of them as will then accept the blessing. Then all will see that God so loved the world as to give his Son to die for us and to thus open the way for his kingdom blessings.—Z '04-205 (Hymn 164)

MAY 21

My mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches.—Psa. 63:5, 6

THERE are millions of people in the world who have never heard of God's wonderful plan; therefore our mouths should be used in praising God. We should be continually remembering the Lord in all of our moments of rest, whether upon a bed, or wherever it may be. The great and holy laws of God find expression in him. We should think of God as the personification of all that is just, loving, kind, wise, in character and in principle. This should stimulate us to be like him. The more we appreciate a noble character the more we desire to emulate it. The

more we see of God's mighty works in nature and his mercies toward us, in that same proportion our hearts and lips will praise him. If there is a prophetic thought connected with this passage, it is that all through the Dark Ages, all through the nighttime of this age, God's faithful people have been praising him. All of his true people have been praising him and have done so with joyful lips. Those who have not been doing this are not of this class. We should, therefore, render praise to our God. We should meditate more and more upon his holy will and ways, and strive to conform ourselves thereto. Thus shall we become more and more like unto our Father in heaven.—Z '15-310 (Hymn 235)

MAY 22

Little children, keep yourselves from idols.—I John 5:21

EVIL is insidious, and every parting of the ways, every leaving of the divine path, signifies a separation from righteousness to a degree we are unable to estimate at the beginning. Let us learn that the only safe course to pursue is to trust in the Lord and to be glad to have whatever his providences may mark out for us, and to refuse to have anything contrary to his will, however desirable it might be, however gratifying to human ambition. Let us learn the lesson that ambition is a dangerous thing—especially in our present imperfect condition, where our judgments are more or less warped from the fall, where our knowledge is imperfect, and where Satan is sure to put light for darkness, and darkness for light. Our ambitions must be curbed, yea, every thought must be brought into subjection to the will of God in Christ, if we would be on safe ground as new creatures in Christ Jesus.—Z '04-190 (Hymn 272)

MAY 23

Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law.—Rom. 13:10

THOSE who have made a full consecration of heart to the Lord constitute the pure in heart under the law of love. But notwithstanding the purity of their hearts, their intentions, their wills, to

fulfil the royal law of love, these have a battle to wage. The law of their members, depraved through inherited sin, is the strong law of selfishness, in opposition to the new law to which they have pledged themselves—the law of love. Yet their inability to live up to the requirements of that new law must be through no lack of will, no lack of intention of the pure, loyal heart. Whatever failure they make, however short they may come at times of obtaining the victory, it must be solely because of weakness of the flesh and the besetments of the Adversary, which their pure hearts failed to resist. Here the Lord's promises are helpful, assuring them that he knows their weaknesses and frailties, as well as the wiles of the devil and the influence of the spirit of the world, which are contrary to the spirit of love. He tells them that they may go freely to the throne of heavenly grace, there to obtain mercy in respect to their failures to live up to the high standard which their hearts acknowledge and to which they strive to conform. He also assures them that they may find grace to help in every time of need.—Z '12-337 (Hymn 150)

MAY 24

Jesus said unto them, I am the Bread of Life: he that cometh to me shall never hunger.—John 6:35

THE more people are satisfied with earthly things the less inclination they will have for the heavenly things, and the more we are satisfied with the heavenly things the less of appetite will we have for the earthly things. The new nature flourishes at the expense of the old nature, and the new ambitions, hopes, and desires at the expense of the old. Likewise when the old nature flourishes it is at the expense of the new in all of life's affairs. Let us, then, realizing the difference between the food that perisheth and the food that brings divine blessing—eternal life—let us choose the latter, let us feed more and more upon the Lord and upon his Word, and thus grow strong in the Lord and in the power of his might, and be more and more weaned from the world, its spirit, its hopes, its ambitions. We seek a

heavenly country, a heavenly kingdom, a heavenly nature, and heavenly qualities, fitted and prepared for that heavenly nature. We have found the great Life-giver, the One who can and does supply this Bread from heaven. It is our great privilege to be the dispensers of this Bread. "Give ye them to eat." "He that hath an ear let him hear."—Z '04-82 (Hymn 96)

MAY 25

With us is the Lord our God to help us, and to fight our battles.—II Chron. 32:8

WHAT a lesson is here for all of the Lord's people of spiritual Israel today! When our proudest, strongest foes seem triumphing over us the most, when they are loudest in their denunciations of the Lord and his promises, is the very time when we should lay hold on the Lord's promises with the greatest confidence. Indeed, we give it as our experience that those who are most thoroughly rooted and grounded, whose hopes are most surely anchored within the veil, are those who have been attested very trying experiences, and have had occasion to call mightily upon the Lord for help, when there was no earthly arm to lean upon. How many have found that the breaking of earthly ties has meant the strengthening of the heavenly ones, that the opposition of the world and the Adversary has meant increase of spiritual favor, because "greater is he that is for us than all they that be against us."—Z '05-191 (Hymn 301)

MAY 26

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Psa. 37:3

AS WE think of the Lord's goodness promised to the world in general in his own due time, in the sweet by and by, and as we look back also and see his gracious care over those of ancient times who trusted him, what shall we say respecting ourselves of this Gospel age, who have much advantage every way over those of olden times as well as over those of the age to come, in that we have the special favor and blessing of the Lord in the knowledge of his gracious plan and an adoption into his

family? Shall we not reckon that he who was careful in the past, who will delight in giving blessings in the future, is now ready and willing to pour out to each of us as his children blessings, especially spiritual, to the extent of our willingness and faith to receive? If while we were yet sinners God loved us so as to redeem us, much more now that we are forgiven and accepted into his family, and adopted and made joint-heirs with our Lord Jesus prospectively, may we not expect of the Lord continually, day by day, the blessings and favors which he assures us he is well pleased to bestow upon us? Surely faith can trust him, come what may! While the Lord is now pouring out his Spirit upon his servants and handmaidens, it is for them to see that they are emptied vessels—empty that he may fill them—enlarged more and more that they may be more and more filled with the Spirit of God.—Z '04-284 (Hymn 313)

MAY 27

At evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.—John 20:19

MANY are so situated that they are unable to gratify the desires of their hearts in respect to assembling frequently with others of like precious faith, to talk over the good things of the Lord's Word of promise; but the isolated should not feel disappointed that the Lord's Word says that he will meet with the twos and threes, and does not promise the same to the solitary. They should rather look about them to see what provision the Lord has made whereby at least two can meet and discuss his Word together. . . . We may be well assured that those who have opportunities for meeting together, and speaking together, and who fail to use the opportunities, are manifesting a lack of interest in our great salvation, and that such are very likely to lose the remainder of their interest, and failing of the Lord's instructions given to such, may fail also to be among the "jewels" whom he will gather. If on the contrary one

feels little interest in the heavenly things, little disposed to discuss the features of the divine plan and its promises, and happy only when conversing on worldly matters, business, etc., it is an unfavorable sign. The Lord is not likely to approach such and open their understanding respecting the Scriptures, as he surely is pleased to do to those who are hungering and thirsting after truth.—Z '01-136 (Hymn 329)

MAY 28

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Heb. 4:16

IT IS not for us to exert force in opposition, nor to shout loudly about our rights. We are to remember that in becoming soldiers of the cross we voluntarily gave up all earthly rights in order that we might be participators with the Captain of our Salvation, who permitted all of his rights to be taken from him, even unto death. As the followers of Jesus are made a spectacle to the world and to angels, they are also permitted to strengthen and build up one another in the most holy faith by their love and zeal for the Lord and his message. We may well remember our privilege of praying one for another under such circumstances. We may not pray for the Lord to hinder others or ourselves from having trials or tests along these lines, for it is for the divine wisdom to determine what these shall be, but it is our privilege to pray for one another and for ourselves—to pray for that grace to help in every time of need which the Lord has promised he will grant.—Z '16-221 (Hymn 115)

MAY 29

Who is worthy to open the Book, and to loose the seals thereof?—Rev. 5:2

THE opening of the seals has progressed during all the Gospel age. The whole plan of God is represented in this book—the scroll. It has required all of the present age and will require all of the next age to complete the plan. The plan of God includes the “restitution of all things spoken.” We are now able to see these wonderful things and

to tell about them, because each of the seals as it has been opened has made the plan a little clearer. We may suppose that the Lord Jesus was made aware of all its features after his ascension to the presence of Jehovah. We who are God's people are seeking to know these things more and more fully. The Master declared that as the Father revealed them unto him so would he reveal them unto us; but this revelation has been gradual, as the successive seals have been broken. Brethren, beloved in Christ, realizing that our God has hitherto counted us worthy to look upon the wondrous scroll of his great plan, which has been unsealed for us by Jesus our Lord, let us continue to prove ourselves worthy to look therein and to comprehend the glorious things of his Word, by faithfulness, obedience, and loyalty to this plan in everything! Let our appreciation continually increase for our wondrous privilege in being permitted to share this blessed ministry of bearing divine truth to other hungry hearts, that they also may rejoice in the Lord and in the power of his might!—Z '16-253 (Hymn 226)

MAY 30

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.—Eph. 6:11

THE Lord's children are to see to it that they are not deluded into sin and into the service of sin; to that extent they would be deserting their colors and taking their stand as opponents of the Lord. When Christians take a decided stand against Satan and his wiles they are relieved from his attacks—not that he flees from them in the sense that he is fearful of harm to himself, but that he will leave them. He will retreat just as a general of an army would retreat from a city after having found that its gates were strongly protected and that attack was useless. If the Adversary finds one well protected and resisting him with a firm will, he will at once retreat. But if there be any parley with sin, any tendency to consider a matter when it is seen to be sin, an entrance is at once made for the Adversary; and he will renew the attack and press the

CHRISTIAN LIFE AND DOCTRINE

matter, placing it in the most alluring light, in order that he may take control, that he may enter the heart where he has found the weakness. Hence it is of the utmost importance that the child of God should make a positive and prompt decision when he realizes that he is being enticed to evil. A moment's hesitation is very dangerous. Those who take their stand for the Lord, who give themselves fully and unreservedly to him, he has agreed to protect. He may permit them to be assailed for a time, but he will deliver them so long as they remain loyal and true; and they will be made stronger as the result of the temptations.—Z '16-148 (Hymn 44)

MAY 31

The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints.—Eph. 1:18

IT REQUIRES time for heart and head so to expand as to take in a glimpse of such a wonderful blessing as

this which God has provided for the elect. But whoever gets even a faint glimpse of the greatness of God's favor toward the church will not be surprised that in the divine plan so liberal an allowance as nearly nineteen centuries was made for the calling and chastisement and perfecting of the saints for the great and glorious work to which they, as joint-heirs with Messiah, are called. Neither will they think strange the fiery trials which try all of these whom the Lord our God calls, and accepts as probationary members of the elect kingdom class. They will perceive, readily enough, that if it was expedient, yea, necessary, that our Lord Jesus, with all of his experience in the heavenly courts, must "learn obedience by the things which he suffered," and prove his loyalty to the Father by faithfulness even unto death, much more must his followers—whose previous history was that of sinners—be tried and thoroughly tested in respect to their loyalty to the Lord.—Z '03-94 (Hymn 291)



A Scientist Speaks

JOB saw thousands of years ago the futility of finite man's attempting to define God, when he cried: "Can man with searching find out God?" and, similarly, wise men ever since have always looked in amazement at the wonderful orderliness of nature and then recognized their own ignorance and finiteness and have been content to stand in silence and in reverence before him, repeating with the Psalmist: "The fool hath said in his heart, There is no God."
—Robert A. Millikan

WEEKLY PRAYER MEETING TEXTS

MAY 4—"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—I Sam. 16:7 (Z. '03-171. Hymn 294)

MAY 11—"For Thy sake we are killed all the day long; we are counted as

sheep for the slaughter."—Psalm 44:22 (Z. '03-408. Hymn 279)

MAY 18—"We which have believed do enter into rest."—Hebrews, 4:3 (Z. '99-253. Hymn 12)

MAY 25—"Be not overcome of evil."—Romans 12:21 (Z. '97-267. Hymn 301)

The Needle's Eye

I am one of your regular listeners and find your radio program very interesting. Please give me your explanation of Matthew 19:24, "And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

IT IS generally understood by students of the Bible that reference to a needle's eye in this text does not allude to a sewing needle. In this parable our Lord was referring to a small gate in a much larger one in the walls of ancient cities, put there for the convenience of those who reached the city walls after sundown, at which time the main gates were closed to forestall raids after dark. These small gates were called "needles' eyes," and could be easily held against any assault. In order to pass through one of these gates, a camel had first to be stripped of his burden, and then, upon his knees, helped through the gate to the safety of the city. Ferrar Fenton and others translate the phrase, "a narrow doorway."

Thus the lesson taught by our Lord is easily seen. The possession of riches, in combination with selfishness, leads to a measure of self-satisfaction by reason of the temporal advantage which wealth supplies. The riches here referred to need not mean money alone; one

might be rich in musical talent, or art, or mental endowment and personality which would bring him into a place of influence among men. Our Lord declares that it is difficult for one rich in temporal advantages to divest himself of his riches and unselfishly devote them to God. But this must be done before he can gain entrance to the heavenly kingdom, just as the camel had to "unload" before passing through the "needle's eye."

This does not mean that a person who is rich should make a foolish, wasteful disposition of his wealth or talents; rather, it is to recognize the full meaning of consecration to God." The child of God unselfishly consecrates his all to divine service, to be used not for his own gratification, but, as a faithful steward, to the glory of the Lord.

True wealth does not consist of the abundance of that which a man possesses. (Luke 12:15) Second Corinthians 8:9 explains, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Surely the eternal riches of his kingdom and the riches of "wisdom and knowledge" (Col. 2:3) cannot be compared with the deceitfulness of this world's wealth. Let us, each one, thank God for the heavenly treasures, the hope of eternal life, and the riches of his grace which daily keep us from falling.

A Twofold Work

Do you believe the "time of trouble" has already come? Then would it not seem that the Christian's work now is to assist those already called, helping them to make their calling and election sure, and to embroider our own garments, rather than waste time and money in public efforts? Is this not sowing after the plowman has overtaken the reaper? Please read Amos 9:13.

The text referred to in our question reads as follows: "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet [margin, new] wine, and all the hills shall melt."

From time to time we are challenged by well-meaning friends upon the matter of preaching the message of the kingdom far and wide. To them our effort to spread the story of God's love is a waste of time and energy. We do not share their opinion, and if they will read the text quoted above, carefully, it will give them scant comfort. Rather, the text would seem to teach that the day would come when the activities of the friends would be twofold, and that these two operations would not be inconsistent but complementary to each other, going hand in hand. The fact is that this twofold work of sowing and reaping is now going on and those active in God's service are blest thereby. It is true that the plowman of trouble has come, but the implication is clear to those who know the meaning of

the expression, "The treader of grapes," that the public effort to proclaim the message of the kingdom will continue until the intense features of trouble and opposition come upon us; these have not touched us as yet.

In no way does this text say we should stop our activities. When they are stopped there will be no question about the matter. Conditions then will make the preaching of the Word impossible, for the night wherein no man can work will then be upon us. Let none of us permit a personal desire to take it easy, and resting on past laurels keep us from the joy of preaching the truth.

Galatians 6:10 says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." This is a divine injunction given to us all. We believe that one of the means by which we can help others in the narrow way is to encourage them to be active in telling the pure message of the kingdom, by whatever method lies within their reach, whether time, or means, or prayer; for how can we lay down our lives without service and sacrifice?

We also believe that activity in the service of the Lord, the truth, and the brethren is a very vital method of embroidering our own garments with the needlework of devotion in showing forth the praises of him who has called us out of darkness into this marvelous light of understanding concerning his kingdom. (1 Pet. 2:9) Spiritual life is more than being sanctimonious; it is the possession of the

Spirit of God, whose power in our lives leads to devotion and sacrifice.

Is He Saved!

My husband, who was always a worldly man, asked God for forgiveness just before he died in an accident. Do you believe that he was thus saved?

THE Bible says in Matthew 16: 24, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." This and other texts impress upon us the realization that a transformation work takes place in the life of the Christian, who is not conformed to this world, but rather transformed from a love for this world to the love of God and his ways. (Rom. 12:1, 2) The selfish tendencies of our natural hearts call us in one direction, while the Spirit of God draws us to him. Only those who follow the leading of God's Spirit can possibly be overcomers, and acceptable as joint-heirs with Christ in the spiritual kingdom of God.—Rev. 2:7, 11, 17, 26; 3:5, 12, 21

In harmony with this thought are the words of the Lord: "For the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deut. 10:3) The child of God must be proven and tested to ascertain the degree and the strength of his love for the things of God; for it is surely true that not all who say, "Lord, Lord," shall enter into the spiritual kingdom; such honor is for "them who

by patient continuance in well-doing seek for glory and honor and immortality, eternal life."—Rom. 2:7

It is evident, therefore, that those who repent in their dying hours have not grown in the fruits and graces of the Holy Spirit. In the few feeble hours between their "conversion" and death they do not have the experience of being proven to see whether they love the Lord with all their heart and soul, and therefore will not be of those who "live and reign" with Christ. (Rev. 20:4) But does that mean that those who surrender themselves to God on their deathbeds are not to receive eternal life? Not at all! They shall receive the opportunity of life everlasting in the earthly kingdom, for which we continue to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

Let us rejoice for those who surrender themselves to God on their deathbeds, since consecration is always in order. Jesus Christ by the grace of God tasted death for "every man." (Heb. 2:9) During the thousand years of his reign, those who are asleep in death will be awakened. (John 5:28, 29) No doubt these will include the man referred to in our question; he will then have the opportunity to come to a full knowledge of the Lord, and to cultivate a righteous character in that paradise condition which will then exist on earth, wherein the knowledge of the glory of the Lord will cover the whole world, as the waters cover the deep. (Isa. 11:9; Hab. 2:14) It was a promise to enjoy this earthly

paradise that our Lord gave to the dying thief.—Luke 23:43

Two Salvations

In a recent broadcast you said that those who follow in Christ's footsteps will reign with him in heaven, and that the remainder of the obedient of mankind will live here on the earth forever. I am puzzled. Is it your thought that one need not be a Christian in order to enjoy everlasting life in the earthly phase of Christ's kingdom?

THE name "Christ" means anointed. It conveys the same thought as the name "Messiah." Kings and priests of ancient Israel were anointed to office by the use of special anointing oil, and it was this ceremony which officially designated them to the office which they were to occupy. The anointing oil prefigured the authority vested in Christ and his faithful followers by the Holy Spirit. Thus "Christians" are those who are anointed by the Holy Spirit to be joint-heirs with Christ to live and reign as kings to bless the remainder of the world of mankind.

Only those who follow in the footsteps of Jesus during this present Gospel age will have the privilege of living and reigning with him in the spiritual phase of his kingdom. Jesus' footsteps were mostly those of suffering and death. He poured out his soul unto death and was led as a lamb to the slaughter. There is no way to follow in his footsteps except to share in these experiences of suffering.

The apostles and the Early Church understood well what it meant to be a Christian. This name was first given to the followers of the Master in derision, and his true followers throughout the age have continued to be shunned by the world, and often bitterly persecuted. While many of us at this end of the age may have forgotten these true tests of discipleship, God has not forgotten, nor has he changed the requirements.

All those who gain life on the earth as human beings during the reign of Christ will be required to believe on him, accept the provision of his shed blood on their behalf and obey the laws of his kingdom. But they will not be anointed by the Holy Spirit to share with him in the rulership of the kingdom, hence from this standpoint they will not be Christians. The standard of righteousness for these will be just as high as it is now for the followers of Jesus, but they will not be invited to lay down their lives in sacrifice.

In that day the door to the "high calling" of joint-heirship with Christ will have closed and the time of sacrificing earthly things ended. (Phil. 1:29; 3:14) Then those who, through love and devotion, consecrate themselves to God will learn obedience to the divine laws of justice and righteousness upon which the new social order—Christ's kingdom—will be built. (Isa. 26:9) Upon the basis of this devotion and their acceptance of God's grace through the blood of Christ, they will be blessed with everlasting life on earth.

The Zeal of God's House

"So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work."

—NEHEMIAH 4:6

FOR the people had a mind to work." This was written concerning the returned exiles of Israel in connection with their rebuilding of the walls of Jerusalem. It was a construction project which was undertaken and accomplished under very difficult circumstances, but there were two factors which made it certain of success. First was the fact that the Lord wanted the walls rebuilt; and second, his people "had a mind to work." God is able, of course, to accomplish his purposes irrespective of those who may co-operate with him; but in every age he has had a people ready and willing to lay down life itself in doing that which they know to be in harmony with his will. Upon these he has been able to depend whenever there has been a difficult task to perform, or a work to be accomplished.

Jesus is our best example of this. The divine plan for human redemption and salvation required a perfect human sacrifice, and Jesus was made flesh for this purpose. But having been made flesh, the Master was not compelled to sacrifice his life. He was given the opportunity to do so, however; and, as foretold by the prophet, his zeal for God's house quickly consumed him. (Psa. 69:9; John 2:17) God knew that he could depend upon Jesus to carry out his will, and his confidence in him was not misplaced.

The way of the Lord's people throughout the Gospel age has always been difficult and narrow. The work of the Lord entrusted to them has always been far beyond their ability to perform without his help. Nevertheless, the divine purpose in the earth in every part of the age has been accomplished despite the difficulties involved, because God has blessed the feeble efforts of his people and because they have "had a mind to work," and have been glad to

make any and every sacrifice necessary in order that the task at hand might be done.

And at no time has this been more true than during the harvest period in this end of the Gospel age. (Beginning nearly seventy-five years ago, when the doctrines of present truth were realized by Brother Russell, the jubilee trumpet has continued to sound because the Lord's people, though few in number, have "had a mind to work." One of the first publications of present truth, for example, "Food for Thinking Christians," was distributed to every minister and Sunday School Superintendent, as well as church congregations, throughout the nation, free to those who received it, but at the cost of a fortune to "that servant" who, inspired by the glorious message of the kingdom, "had a mind to work" in order that others might likewise be blessed.)

(From then on others, and in increasing numbers, saw their privilege of sacrificing time and strength and means in making known the glad tidings.) (The record of accomplishments throughout the years of the harvest is almost as interesting and inspiring as the Book of Acts.) In this end of the age, of course, there have been facilities for spreading the truth which the Early Church did not possess. The printed page was not then available, nor were the rapid means of travel and communication which have aided so effectively the proclamation of the truth during the present harvest period. Nor did they have pictures to use in the days of the Early Church.

Because the Lord's people "had a mind to work," the harvest activities increased until there were some 1,000 colporteurs going from door to door with truth literature, principally "*Studies in the Scriptures*." The "Photo Drama of Creation" was shown in all the larger cities of the nation, and in many of the smaller places. Brother Russell's sermons were published in more than 2,000 newspapers every week, and millions of tracts were distributed. The total cost of this effort was great in proportion to the few who "had a mind" to use their time and means in this way. But God wanted the work done, and he knew that he could depend upon his zealous people to do it; so the "building of the wall" continued.

And upon the same basis the kingdom message is still being proclaimed. We still have the same glorious message of truth which inspired the Lord's people during those peak days of the harvest work, and the Scriptures are explicit that it is the Lord's will that

his people continue to proclaim this message. Having full confidence that this is the Lord's will, we can depend upon him for help, knowing that he is abundantly able to bless the efforts of his willing people now, even as he was in the past.

There is much evidence of this in connection with the ABC Network broadcasts of the truth. The Lord, by his providences, gave very clear indications that he wanted his people to undertake this greatly enlarged witness—enlarged, that is, over what the radio work had previously been. Even now it is doubtful if the truth is reaching as many as it did during the later years of Brother Russell's ministry. The radio, of course, was not in use then, and there is no way of determining how many listen to a radio program. We can simply rejoice that the Lord, by blessing the efforts of his people who are so few in number, is now causing his truth to reach into practically every community, large and small, of the entire country each week.

Only the Lord could do this, yet we are not unmindful of the fact that he works through his willing people. Only when his human instrumentalities fail in their privilege does he cause the very stones to cry out. However, in connection with the ABC broadcasts we have another example to show that again the Lord's confidence in his people has not been misplaced. They have "had a mind to work," and are demonstrating that they are glad to have the "zeal" of the Lord's house consume them in showing forth the praises of him who has called them out of darkness into his marvelous light. (I Pet. 2:9) Truly, the Lord must take joy in his people when he sees manifested in them this spirit of devotion to him.

Entering the Third Quarter

We have already entered the third quarter of the ABC contract year; and, barring any unforeseen difficulties the brethren may experience in fulfilling their "Good Hopes" pledges, we are reasonably confident of being able to continue the broadcasts for the full year. The manner in which the brethren have demonstrated that they "had a mind to work" and to sacrifice in order that this wide witness for the truth be given should be an inspiration to all of us. It certainly reveals that just as the Lord accomplished his purposes through his people in the past, he is still doing so today. What greater joy could any of us have than to realize that the Lord is with us! May this joy of the Lord continue to be our strength.

Responses from the ABC broadcasts are still most encouraging, many thousands being received every month. Already several thousand listeners have subscribed to The Dawn and have thus become regular readers of the truth. Reports of the follow-up work reaching us from various parts of the country indicate that the brethren are receiving rich blessings by participating in this phase of the work. In many places some of the newly interested are beginning to attend the meetings, and we have many inquiries from those who live in districts where there are no classes, who would like to attend meetings if any were held near enough to them.

These visible results are in themselves encouraging, and make us realize that the effort is well worthwhile. (But without doubt there are thousands of others who, by listening to the programs and reading, are gradually learning the truth—learning to know that God is truly love, and that he has a loving plan for the blessing of all the families of the earth.) We rejoice in this also, for we know that thus many are being prepared to receive kingdom blessings as soon as they begin to flow “out of the throne of God and of the Lamb.”—Rev. 22:1

And as we have observed many times before, the greatest result accruing from any and all of our self-sacrificing efforts to serve the Lord, the truth, and the brethren, is the increasing flow of God’s grace into our own hearts and lives. This proves that it is indeed “more blessed to give than to receive.” (Acts 20:35) It is a great joy to receive the truth, but still greater is the joy we experience when we have a share in making it known to others. This also is true, particularly so in connection with our personal witness work. And what a privilege it is to be co-laborers with those who have “a mind to do the work,” the Lord’s work, regardless of how much the work may cost!

The following encouraging letters will, we believe, be of interest, as they reveal in a small way the joys that are reaching many as a result of the Lord’s blessing upon our united efforts:

Message Recognized

Dear Brethren in Christ: Last month by accident I tuned in the Frank and Ernest program. I recognized the message at once and great joy filled my soul. I have

now read “When Pastor Russell Died,” and have learned what has been confusing me for so many years. I know now that I want to assist the Frank and Ernest work in a financial way, so please accept

the enclosed for this purpose. Please send ten copies of "When Pastor Russell Died." Affectionately yours, G. E., Calif.

Eyes Opened

Dear Frank and Ernest: I too want to thank you for opening my eyes. For many years I have searched for the right religion. I did not understand the Bible, and I could not accept the teachings presented in church. Therefore I lost interest in the churches. I prayed to God to show me a way out, and I truly believe he answered my prayer when I accidentally turned on your program one Sunday. Believe it or not, I got right down on my knees in the living room and thanked God. Your booklets have given me such comfort. I am reading over and over again your books "Behold Your King" and "God and Reason." How clearly you point out the things that were so confusing to me. I would like to get in contact with one of your groups if you can send me the address. I could just write on and on, my heart is so full, but I won't take any more of your time. Thanking you from the bottom of my hungry heart. Mrs. J. L., Mich.

Will Never Forget

Dear Frank and Ernest: I have thought many times that I would try to tell you how much your books and radio programs have done for me. When I first heard your radio program I was beginning to think that everything about the Bible was either a joke or badly misrepresented. The way various ones preached I could not see

how anyone could be saved, or how one could possibly live up to the Bible when it was being taught in so many different ways. . . . I will never forget when I first heard your program. I surely got a great surprise. It was what I had been waiting to hear all my life. I felt so happy that I sat right down and wrote for the literature. . . . May the Lord bless you, and keep up the good work. Your sister in the love of our Savior, Mrs. M. N. H., Illinois.

Audience Is Growing

Dear Sirs: I certainly want to thank you for instituting such a wonderful radio program. . . . Reception is very good down here and your audience is growing by leaps and bounds. Please send your free booklet. Sincerely yours, Mr. J. A. P., W. Va.

Wants Parable Explained

Dear Sirs: Will you please send me the "Hope Book." I surely enjoy your program so very much, for you make things so clear that even a child could understand the meaning of the Bible. I am an invalid and I look forward to Sunday when I can tune in to your broadcasts. I had the very question in mind which you mentioned last Sunday; that is, the Parable of the Rich Man and Lazarus. Will be looking forward to receiving my book and getting the answer. Many thanks, Mrs. G. K., Tenn.

Misses Church Sometimes

Dear Frank and Ernest: I received your very nice letter and thank you for taking time to write. I very seldom miss your program. However, it comes at a time every

other Sunday when our church has services, but sometimes I miss church to hear you because of the educational value of your broadcasts. Will you please send me your book, "God's Plan," and I thank you very much. Very truly yours, Mr. P. S., Indiana.

Enjoyed by Minister

Gentlemen: I have greatly enjoyed listening to your program over the Harrisburg Station each Sunday at 12:15. Although I do not get home from my own church service in time to hear all of it, I have appreciated the part of the program I have been privileged to listen to. Would you please send me your booklet, "God and Reason." Thank you very much. Rev. H. A. A., Pennsylvania.

Of Vital Interest

Dear Sirs: We enjoy your Sunday morning programs very much as your form of discussion is most interesting. Your programs clear up in a concise manner questions that are of vital interest to people seeking the truth. No doubt you like to know how your programs are being received in many homes in America. We realize that it costs money to put them on the air, and that you are interested in how many people you are reaching in this manner, hence we are very glad to let you know our own feelings toward your efforts. We would like to have the book, "Our Lord's Return." Mr. and Mrs. T. J. L., Missouri

"Shocked"

Dear Friends: I heard your program Sunday and was shocked to

hear the truth about hell actually being told publicly. I admire you greatly! Somehow people are afraid to accept the facts, or should I say, just plain truth. Your book "Hope" should really help those with open hearts and minds. Thank you for bringing the truth of the Bible to the attention of the people. One who loves God, Miss H., Iowa

The Only Tangible

Dear Frank and Ernest: I listened to your broadcast of yesterday and was very much impressed by the Bible truths which you had to offer. In these days of darkness it is very gratifying to have a ray of God-given light penetrate a perplexed world. May I take advantage of your most kind offer and ask you to send me a copy of your booklet, "Creation." . . . To my way of thinking the Bible and what it contains is the only tangible in this world of intangibles. May the Almighty God lend strength to your efforts. Thanking you in advance, I am, Mr. J. C. K., N. Y.

Minister Agrees

Dear Friend: Some time ago I received a letter from you mentioning the book, "The Divine Plan of the Ages." . . . Do you still have them? If so, please send me a copy and I will send the money by return mail. I like those broadcasts of Frank and Ernest, and listen to them right along, and I agree with them. I have sent for the "God and Reason" booklet. If you have other literature please let me know. I am interested. Sincerely, Rev. T. J. P., Nebraska

"The Escaped Of the Nations"

Isaiah 45:20

THE Lord through the prophet says, "I will make a full end of all the nations . . . but I will not make a full end of thee" (Jer. 46: 28), Israel; that is, those who desire to become members of the Lord's Israel on the human plane. It is generally understood that the great conflict of Armageddon will bring about the fulfilment of this prophecy. The nations of earth as we have known them with their physical boundaries and national characteristics, are to disappear: even differences of language, doubtless, will pass away during the early years of Messiah's kingdom.

In addition to the pure message from God's Word to be turned to the people—the "pure language" that Zephaniah speaks of (Zeph. 3:8, 9)—may we not include the thought of a perfect language, a fit vehicle for the thoughts of perfect men to be communicated to one another? (Thus one of the principal barriers, keeping separate the races of men, will be broken down.) In any case, many of the words which occur in the languages of men, applicable to the things of this present evil world, will, in the new dispensation, become obsolete.

The prophet, however, tells us that in this great tribulation which

closes down the present dispensation, called by Paul "this present evil world" (Gal. 1:4), some will escape the work of destruction. To this class there are many references in Scripture. For instance, the Prophet Zephaniah says, "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3) Again, the Master, referring to the destruction of Armageddon, says, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Matt. 24:22

Here we are clearly informed that divine providence will operate for the shortening of these days of tribulation, and the intimation is that some flesh will be saved from the overwhelming destruction, and will be permitted to pass over into the new dispensation of Messiah's kingdom—the glad day when the curse of death is to be lifted and the blessing of eternal life offered to all the willing and obedient of God's creatures—"eternal life through Jesus Christ our Lord."

"The question will arise with some, Will it not be necessary that every member of the human family shall go down into the tomb before experiencing the powers of that resurrection? We answer that it will be necessary for all those who will have part in the first resurrection to go down into actual death before participating in that

resurrection's blessings, because such was their covenant, and such was the Lord's promise to them. 'Be thou faithful unto death, and I will give thee a crown of life.' (Rev. 2:10) . . . But as concerns the world of mankind, it is not necessary that they should all go first into the tomb before participating in restitution, resurrection, uplifting.

"As we have already seen, the whole world, from the divine standpoint, has been reckoned as dead ever since the condemnation came upon Adam because of disobedience.) The whole world is in prison at the present time, shackled with weaknesses, mental, physical, and moral. There are different wards in this prison, and those whom men call alive, but whom God calls dead (in trespasses and sins, and under divine sentence), are, so to speak, still walking in the prison yard, and have not yet been shut up in their cells, the tomb: but they are in prison, and none of them can break away from the fetters of death which are upon them. If the order for release of all prisoners were sent to a jailer we would understand it to apply, not only to those who were shut up in their cells, but to all who were in any sense of the word behind the prison bars and under his power and control as the jailer. Just so it is with Death, the great jailer. He has committed millions of the race to the tomb, and other hundreds of millions are still at partial liberty in the prison yard, but firmly and securely kept, and doing service with groans and travailings, waiting for the deliverance."

—S. S. Vol. VI, pages 700, par. 2; 701, par. 1

In order for the opening of this prison, the great Restorer and Life-giver is represented by the Revelator as having two keys, the keys of death and the grave. (Rev. 1:18) The key of death, it would seem, will be used first: divine power being exercised upon those who will survive the great tribulation; the obedient being raised up to life instead of being allowed to continue to go down into death, as they have been for the past six thousand years. Later, the key of the grave will come into operation—a symbol of Messiah's power and authority to unlock the great prison house (the tomb) and set at liberty the captives.—Isa. 61:1

In view of the fact that we are already in the transition period between the Gospel age, which has seen the selection of the Christian church, and the millennial age, which is to see the regeneration of mankind on the human plane (Matt. 19:28), and that the church, the body of Christ, must be well nigh complete, it is surely appropriate to bring the earthly hopes contained in God's Word to the attention of the world, encouraging all as we have opportunity to draw near to the Lord.

The Scriptures positively assure us that some will be carried through the fire of this day, and to these God will turn a pure language—the pure message of the Gospel, good tidings of great joy which shall be unto all people. (Zeph. 3:8, 9) But this blessing of being among "the escaped of the nations," like so many other of

the blessings held out to us in the Word of God, is conditional. "Seek righteousness, seek meekness," writes the Prophet Zephaniah of some who are turning toward God in this transition period, "it may be that ye shall be hid in the day of the Lord's wrath."—Zeph. 2:3

This is not a definite promise of protection from all harm during the time of trouble, but it does indicate that the Lord will favor those who show a disposition to honor him in their lives. These may be the same ones who are referred to in Zephaniah 3:12 and described as an "afflicted and poor people," and this despite the fact that they shall "trust in the name of the Lord." Those who now learn something of the divine plan, and who go through the time of trouble, will doubtless be among the first to associate themselves with the ancient worthies, the "princes in all earth."

The Scriptures do not indicate, however, that there is a specific calling for an earthly class as long as any member of the "little flock" is still this side the veil. So far as the Scriptures teach, and the

providences of the Lord indicate, we are still in the "acceptable year of the Lord" when he is inviting those who are drawn by his truth to present their bodies a living sacrifice, assuring them that their offering will be accepted by him as helping to fill up that which is behind of the afflictions of Christ.

All such are called in one hope of their calling—a heavenly hope—and while we rejoice that through the proclamation of the truth many are learning something about the Lord and his plan who do not see their privilege now of making a full consecration to the Lord, there is no scriptural authority for thinking of these as a special class with which the Lord is now dealing. There have been millions throughout the age who have made some progress toward God and righteousness, even as there are many today. All of these will be just that much better off when the kingdom is established. Doubtless most of them will then be glad to give their hearts to the Lord and should make rapid progress over the "highway" that leads to holiness and to God.

Frank and Ernest Programs on Radio-Luxembourg

THE truth is now being broadcast regularly over Radio-Luxembourg at 11:15 P. M. every Monday. While this hour is not as favorable as we would liked to have secured, we believe, nevertheless, that thousands will hear the message every week, and in this we can rejoice. A better period will be arranged as soon as one is available.

These Frank and Ernest broadcasts will afford the brethren throughout Great Britain an excellent opportunity to invite their neighbors and friends to hear the truth. Announcement cards will be available for general distribution; and some may wish to insert advertisements in their local papers. Write to The Dawn, 98 Seel Street, Liverpool 1, for information and suggestions.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

J. E. HUMPHREY			
Ipswich	May	7	
Oxford	June	4	

F. LINTER			
West Wickham	June	18	

J. H. MURRAY			
Leigh (Afternoon)	May	14	
Warrington (Evening)		14	
Lincoln	June	11	

W. E. PAMPLING			
Lincoln	May	14	
Anerley		21	
Coventry	June	11	

G. R. POLLOCK			
Yeovil	June	24, 25	
Pontypool		26	

Southampton		27	
Eastleigh		28	
Portsmouth		29	
Beckenham		30	
West Wickham	July	1, 2	

C. W. SCHOLEFIELD			
Eastleigh	May	7	
Liverpool	June	4	

A. SPAIN			
Maidstone	May	14	

P. WATTS			
Anerley	June	18	

Conventions: Brother G. R. Pollock will serve at Yeovil, June 24, 25, and at West Wickham, July 1, 2. Details may be obtained through the secretaries, Mr. W. F. Fox, 34, St. Michael's Road, Yeovil, and Mr. H. Taylor, 34, Aylesford Avenue, Beckenham, Kent.



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Speakers' Appointments

Ministering the Glorious Gospel of Christ

W. A. BAKER

Kansas City, Mo.	May	1-3
Topeka, Kans.		4
St. Joseph, Mo.		5-7
Barnes City, Iowa		8-10
Quincy, Ill.		11, 12
St. Louis, Mo.		14
Mattoon, Ill.		15, 16
Champaign, Ill.		17
Canton, Ill.		18
La Salle, Ill.		19
Clinton, Iowa		20, 21
Albany, Ill.		22
Rockford, Ill.		23
Batavia, Ill.		24
Aurora, Ill.		25
Chicago, Ill.		28-30
Gary, Ind.	May 31-June	1

J. BEDNARZ

Wallingford, Conn.	May	14
Brooklyn, N. Y.		28

H. K. BLINN

Kansas City, Mo.	May	7
Los Angeles, Calif.		14
Oakland, Calif.		28-30

F. A. BRIGHT

Albany, N. Y.	May	14
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J. COPELAND

LaSalle, Ill.	May	21
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I. C. FOSS

Oakland, Calif.	May	7
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O. D. DEIFER

Pottstown, Pa.	May	14
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D. DINWOODIE

Paterson, N. J.	May	21
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W. J. HOLLISTER

Wallingford, Conn.	May	14
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J. G. HULL

San Diego, Calif.	May	7
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L. JACOBS

Groton, Conn. (Evening) ...	May	20
Groton, Conn. (Morning)		21
New London, Conn. (Afternoon) .		21

G. O. JEUCK

Sarasota, Fla.	May	28
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P. KOLLIMAN

Chicago, Ill.	May 28-30	
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R. A. KREBS

Wenatchee, Wash.	May	1
Seattle, Wash.		2-4, 7
Tacoma, Wash.		5
Bremerton, Wash.		8-11
Bellingham-Lynden, Wash.		13, 14
Aldergrove, B. C., Can.		15, 16
Vancouver, B. C., Can.		17, 18, 28-30
Victoria, B. C., Can.		20, 21, 25
Nanaimo, B. C., Can.		22
Duncan, B. C., Can.		23, 24

A. H. KRUMPOLT

Reading, Pa.	May	7
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R. J. KRUPA

Piqua, Ohio	May	7
Toledo, Ohio		21
Chicago, Ill.		28-30

L. P. LOOMIS

New Haven, Conn. (Morning) May		7
Waterbury, Conn. (Afternoon) ..		7
Wilkes Barre, Pa.		28

E. LORENZ

Whittier, Calif.	May	21
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J. Y. MAC AULAY

Mattoon, Ill.	May	1
Worthington, Ind.		3, 4
Indianapolis, Ind.		5, 8
Muncie, Ind.		6, 7
Salem, Ind.		10, 11
New Albany, Ind.		13, 14

SPEAKERS' APPOINTMENTS

Cincinnati, Ohio	15, 16
Richmond, Ind.	17
Dayton, Ohio	18
Piqua, Ohio	19
Columbus, Ohio	20, 21
Nelsonville, Ohio	22
Newark, Ohio	23
East Liverpool, Ohio	24
Shadyside, Ohio	25
Washington, Pa.	26
Pittsburgh, Pa.	28
Ebensburg, Pa.	29
Lewistown, Pa.	30
Maytown, Pa.	31

J. A. MEGGISON

Kansas City, Mo.	May 27, 28
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M. C. MITCHELL

Wallingford, Conn.	May 14
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A. MISKAWITZ

Aurora, Ill.	May 14
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J. H. MOORE

Tucson, Ariz.	May 2
Phoenix, Ariz.	3
Yuma, Ariz.	4
San Diego, Calif.	5
Los Angeles, Calif.	6-11
Fresno, Calif.	12
Stockton, Calif.	13, 14
San Francisco, Calif.	15
Oakland, Calif.	16
Sacramento, Calif.	17
Salem, Ore.	19
Portland, Ore.	20, 21
Tacoma, Wash.	22
Seattle, Wash.	23
Bellingham-Lynden, Wash.	24, 25
Vancouver, B. C., Can.	27-29

D. J. MOREHOUSE

Piqua, Ohio	May 7
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F. MUNDELL

Paterson, N. J.	May 14
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L. H. NORBY

Baltimore, Md. (Morning)	May 28
Wilmington, Del. (Afternoon)	28

G. P. OSTRANDER

Port Crane, N. Y.	May 14
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H. PASSIOS

Duquesne, Pa.	May 7
Washington, Pa.	21

W. N. POE

Piqua, Ohio	May 7
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G. R. POLLOCK

Riverside, Calif. (Morning)	May 21
Pomona, Calif. (Afternoon)	21

L. POST

Gary, Ind.	May 21
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V. E. SAMUELS

Allentown, Pa.	May 7
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C. A. SUNDBOM

Chicago, Ill.	May 28-30
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W. P. TWELKER

Santa Ana, Calif.	May 21
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J. I. VAN HORNE

Monessen, Pa.	May 28
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F. S. WASSMANN

Pittsburgh, Pa.	May 14
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C. R. WEIDA

Philadelphia, Pa.	May 7
Lancaster, Pa.	21

G. M. WILSON

Piqua, Ohio	May 7
Chicago, Ill.	28-30

W. N. WOODWORTH

Newark, N. J.	May 6
(Masonic Temple)	
Paterson, N. J.	7
Pittsburgh, Pa.	14
Chicago, Ill.	28-30

H. L. YOUNG

Easton, Pa.	May 14
Lehighton, Pa.	28

C. W. ZAHNOW

Columbus, Ohio	May 1, 2
Nelsonville, Ohio	3, 4
Newark, Ohio	5
Piqua, Ohio	6, 7
Toledo, Ohio	8, 9
Detroit, Mich.	14
Ann Arbor, Mich.	15
Jackson, Mich.	16
Gary, Ind.	17
Chicago, Ill.	18
Barnes City, Iowa	20, 21
St. Joseph, Mo.	23-25
Kansas City, Mo.	26-28
Topeka, Kans.	29
Wichita, Kans.	30, 31

For Mutual Fellowship, Edification, and Service

PIQUA, OHIO, May 7—Y. W. C. A. Building, 418 N. Wayne Street. Opens at 9 A. M. Services will also be held Saturday evening beginning at 7:30, in the basement room of the Piqua National Bank and Trust Building at High and Wayne Streets.

ALBANY, N. Y., May 14—Y. W. C. A., 5 Lodge Street.

PITTSBURGH, PA., May 14—O. of I. A. Temple, 610 Arch Street (northside), Pa.

SAGINAW, MICH., May 14—Woman's Club, 311 N. Jefferson Street.

WALLINGFORD, CONN., May 14—All day gathering. Masonic Temple, 50 North Main Street, next to the Library.

DETROIT, MICH., May 21—Maccabees Building, Woodward Avenue at Putnam.

KANSAS CITY, MO., May 27, 28—Opens 1:30 o'clock on Saturday in the Y. M. C. A. Building, 10th and Oak Streets. For reservations write Mr. John Bacher, 5808 Oak Street, Kansas City, Mo.

VANCOUVER, B. C., CAN., May 27-29—Hastings Auditorium, 828 East Hastings Street. Convention opens Saturday afternoon. For reservations write the secretary, Mrs. Henry Burdett, 2591 E. 20th Avenue, Vancouver, B. C., Can.

CHICAGO, ILL., May 28-30—Opens Sunday morning at 9:30 in the Central Masonic Temple, 910 N. LaSalle Street. One meal each day will be served by the Chicago class. For reservations write the secretary, Mr. E. M. Jezuit, 4327 S. Christiana Avenue, Chicago, Ill.

OAKLAND, CALIF., May 28-30—Welsh Presbyterian Church, 18th and Castro Streets. Opens 2:30 Sunday afternoon. For reservations write the secretary, Mr. W. T. Barfield, 1527 (rear cottage) 8th Street, Alameda, Calif.

PHOENIX, ARIZONA, May 28-30. For address of this gathering write the secretary, Mr. Stuart Sowers, 1730 East Roma Avenue, Phoenix. Brothers E. Fowler; T. Fay; E. Herrscher; H. Herrscher; R. Siglin; J. Doner; F. Brackett, and S. Sowers, will serve on the program.

ALLENTOWN, PA., June 3, 4.

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FOURTH OF JULY CONVENTIONS—Detroit, Michigan, and Los Angeles, California.

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To Us the Scriptures Clearly Teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—I 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; I Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

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

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed.—Act. 3:19-23; Isaiah 35