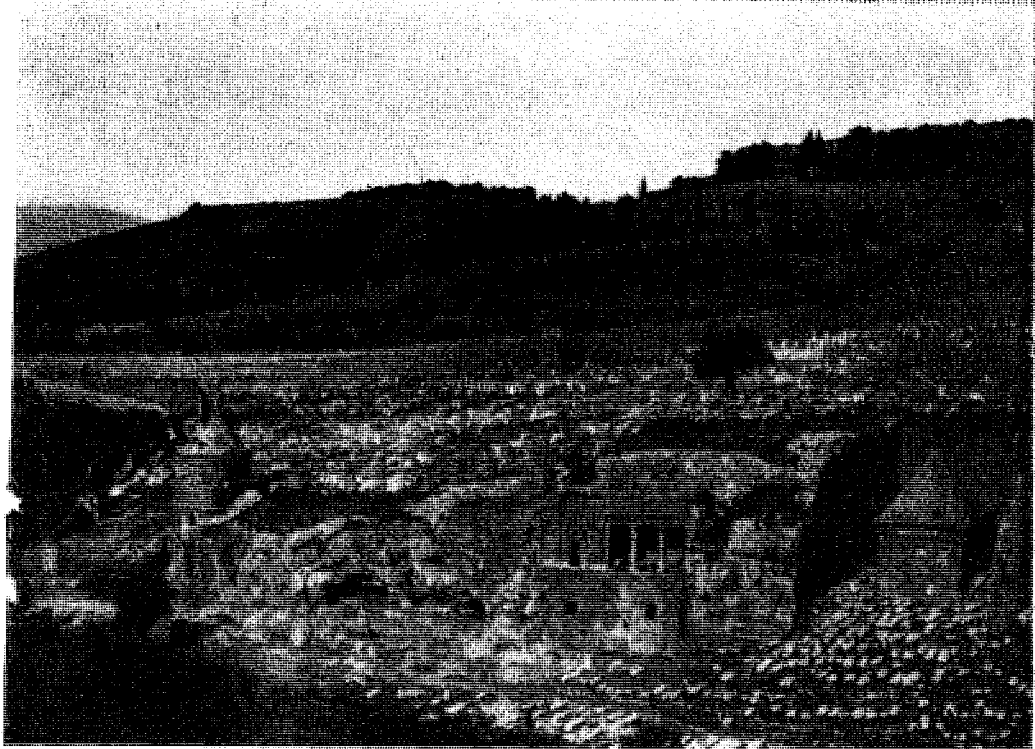


THE DAWN



A HERALD OF
CHRIST'S PRESENCE

SEPTEMBER
1949

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 a 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.—Acts 3:19-23; Isaiah 35

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Our Cover Picture

THE VALLEY OF JEHOSEPHAT. This valley is used prophetically by Joel as the symbolic gathering place of all nations in the great struggle with which this present evil world is destroyed. The prophet describes it as the "valley of decision." (Joel 3:14) The alleged tombs of Absalom, James, and Zechariah appear in the foreground.

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For the Souls of Men

MANY months ago Msgr. Fulton J. Sheen, outstanding radio voice of the Catholic Church in America, announced in one of his broadcasts that the great conflict which is now being waged in the earth is not so much for territory or trade advantages, but for the souls of men. He had reference to the war of ideologies between the Catholic Church and communism. Since his announcement was made this struggle has become much more intense and the battle lines more definitely defined.

This fact has been highlighted recently by the announcement of the Pope that all Catholics who join the communist party or work for the communists, will be excommunicated from the church. Those who read communist literature will be denied the sacraments of the church. This message has been given world-wide publicity, and beamed by powerful radio stations even to countries back of the Iron Curtain. The arrest and conviction of Cardinal Mindszenty in Hungary, and the efforts in Czecho-slovakia to establish a church in that country which would not owe allegiance to Rome, have doubtless been among the events which have caused the Pope to take this radical stand.

The question is just how much the threat of excommunication from the church will frighten those Catholics who have reached the point where they want to investigate communist doctrine or join the communist party. At a mass gathering in Rome addressed by the communist leader in Italy a shout went up "Who cares?" when the speaker referred to the excommunication order. Already the Pope has softened the decree considerably, leaving it largely to the conscience of each individual communist as to whether or not he will leave the church. Probably in most such cases communists have already decided that no human being, not even the Pope, has the power to impose such punishment upon them. We say "punishment," for according to the understanding of Catholicism, excommunication not only bars one from the privileges of the church in

HIGHLIGHTS OF DAWN

this life, but leads to an eternity of torture in hell-fire in the life to come.

It was not so long ago that the Pope issued a directive to the Catholic Clergy calling upon them to revive the preaching of hell-fire as a means of keeping the flock in line with the church, and to influence others to join; and now comes the threat of excommunication, which according to Catholicism, makes the tortures of hell-fire certain for those who are not loyal to the church. It is a terrible threat to hold over the heads of people, and on behalf of those who through these years of increasing world chaos still maintain implicit faith in the Catholic Church, it should be very effective.

If the weapon of fear—the fear of punishment if not loyal—will keep people in line with an ideology or with a system, then the Catholic Church has somewhat the advantage over the communists in the world-wide conflict for the souls of men. All the communists can do is to keep its subjects in fear of the concentration camp, or of banishment to Siberia, or execution. They know that they can do nothing about punishing a person after he is dead. But not so with Catholicism, for it claims to be able to banish to a Siberia of ostracism in this life, and to an eternity of torture after death many times worse than has ever been experienced in any concentration camp.

But it still remains to be seen how effective this weapon of fear will be in maintaining control over the souls of men. For years past in large areas of Europe the youth have been educated in irreligion. They have been taught that there is no God and that the church is built upon superstition, and has as its chief aim the exploitation of the people. To these millions the strategy now being employed by the Pope will tend to convince them that what they have been taught is true. Right under the shadow of the Vatican, as we have seen, the head of the communist party in Italy struck back at the Pope, charging a return to the coercive methods of the Dark Ages, and claiming that communists would not thus be frightened.

This battle for the souls of men is in progress in all parts of the world, even here in America. It manifests itself in many and varied ways. One recent example of it in this country has been the controversy over the proposed Federal Education Bill, the purpose of which was to make grants of money to state governments to help them expand their educational programs. The controversy

arose over a provision written into the bill to prohibit the use of Federal funds to assist parochial schools.

Cardinal Spellman took this up, and in a caustic statement made with the object of having this provision of the bill stricken out, referred to the Congressman who wrote it into the bill as a "new apostle of bigotry." This touched off a real controversy in Washington and elsewhere, with the result that the bill will likely now be held back for final action until next year. The argument of those who want the provision of no funds for parochial schools to remain in the bill is that the taxpayer's money should not be used to teach religion, claiming that this is a violation of the principle of the separation of church and state. The Catholic Church, however, insists that religion is an essential part of an educational program, else the youth of the nation will grow up into a godless generation, such as is now happening in so many parts of Europe. To the Catholic mind Federal aid to parochial schools is essential to victory in their struggle for the souls of men.

In appraising the real nature of this struggle it is well to take a look at the communist viewpoint. In their ideology they have no place for God and to them the highest tribunal of authority is the state—the communist state, of course. In the final analysis this amounts to the worship of the state and a slavish obedience thereto which reduces the individual to nothing, and makes the state everything. This is a heresy which every true believer in God will resist, as far as his own individual obedience to God is concerned.

However, in this struggle between these two great systems of totalitarian control over the consciences of men, is there no alternative for human beings but to surrender to one or the other of them? We think there is. We believe the Bible bears out the fact that it is just as wrong for an individual to surrender his liberty of thought and freedom of conscience to a humanly constituted religious organization, as it is to a state system of absolutism in government. There is only one being in the universe to whom man may properly and safely surrender his will, and that is to God. But we are not surrendering our wills to God when we accept the thesis that the will of God is subject to the interpretation of a hierarchy of fallible men.

We predict that the present world-wide struggle for the souls of men, as it is being waged on the one hand by the Vatican and on the other hand by Moscow, will leave millions of people

free to think and believe as their own consciences may dictate, and that ever-increasing numbers of these will come to realize that their consciences need to be enlightened, not by the precepts of men, but by the simple and just principles of righteousness so clearly set forth in the Word of God.

And as the world comes to know the true God of the Bible better they will discover that he is not a torment deity, not a monster who has planned to torture them forever in the event they fail to obey the directives of a worldly church. They will learn also that no state hierarchy should be permitted to have jurisdiction over their consciences. They will learn, furthermore, that out of this confusion of tongues which is dividing the people and breaking down faith in the true God of the Bible will come the manifestation of the kingdom of Christ, taking control over all nations. They will learn that this kingdom has not been established by the intrigues of men, neither the professedly religious nor the avowed atheist, but by the power and authority of the God of heaven. Furthermore, they will learn by observation and experience that obedience to Christ's kingdom will result in true and lasting peace, security and happiness—yes, even in everlasting life.

Truly we can be thankful that while men, inspired by opposing ideologies, vie with one another for control of the minds of their fellows, the Lord will soon break these shackles of superstition and unbelief, and that then all the people, in a freewill devotion of themselves to God, will call upon him and serve him with one consent.

Streams in the Desert

MR. M. SAVORNIN, a French professor of science, has declared, according to a report published in a Belgian newspaper, that there is a vast lake of water under the entire Sahara Desert. This fabulous water reserve, he claims, is sufficient to transform the entire desert into fields and orchards of incredible fertility. Already excavations have begun in the Atlas regions of the Sahara, which have so far confirmed the assertions of the professor. At Zelphana, which is to the southwest of the Holy City of Gardahais, a river has burst forth with an output of 7,000 liters per minute (approx-

mately 2,600 gallons) from a depth of 1,175 meters (about 3,800 feet), watering what was previously a parched region of sand and rocks.

Here is an item of news which is very significant. Much is being said these days, in both official and unofficial circles, concerning the ability of the earth to provide food enough for its constantly increasing population. We all know what artesian wells and irrigation have accomplished in large sections of our great American desert, and now there comes trickling through to us in this obscure news item from Belgium, the information that the vast Sahara Desert of Africa can one day be transformed into fruitful fields.

And the interesting part of this is that the Creator made the provision for this when the earth was formed. Through the Prophet Isaiah the Lord informs us that he created not the earth in vain, but formed it to be inhabited. (Isa. 45:18) Having formed the earth to be inhabited by man the Creator saw to it that every necessary provision was made for sustaining the human race which he created to live on it forever.

The Prophet Isaiah foretold that the time would come when the deserts of the earth will become fruitful. In poetic language he declares that they "shall blossom as the rose." (Isa. 35) As a result of irrigation this has already come true in large areas of our American deserts. May it not be, however, that the prophet's prediction will be fulfilled in even a more literal sense? He prophesied, for example, that streams shall break out in the desert, and may it not be that the source of these streams was provided by God when the earth was created? Then, when the time comes to meet the demands of the restored human race, these vast supplies of water, even now being discovered, will be available and will break forth to water the great desert expanses of the earth, causing them to produce abundantly for the needs of man.

"In the Time of the End"

ONE of the prophetic time measurements set forth in the Bible identifies what is described as "the time of the end" as a period beginning with the year A. D. 1799. (See "Thy Kingdom Come," chapter II) The Prophet Daniel forecast that in the "time of the end" there would come a great increase of knowledge, and much

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running to and fro. (Dan. 12:4) Recently a New York City banking institution, in an advertisement relating to its establishment 150 years ago, made this statement:

"If you had predicted the telephone one hundred and fifty years ago, you would have been tried for witchcraft or called a crackpot.

"Of the 308 'great inventions' listed in the **World Almanac**, ninety per cent were created since this bank was founded in 1799. A good many conveniences that we take for granted today were 'dreams' one hundred and fifty years ago."

To many these statements reveal nothing that is not already known, but they do help to emphasize the importance of the prophetic date of 1799, because, according to the Prophet Daniel, it was to be following this date that the world would witness a great increase of knowledge. And it is well to remember that our modern way of life, with all of its marvelous conveniences, its labor saving machinery, its many methods of rapid travel, and its almost universal opportunities for education, is enjoyed by us because we are living in the "time of the end." These present day advantages have not been of gradual development throughout the centuries, as some seem mistakenly to suppose.

Throughout all the ages from prehistoric times until a hundred and fifty years ago, little progress in knowledge was made. In fact, the world had not much more than emerged from the darkest period of all history, that nightmare of world experience which we now call the "Dark Ages," when the prophetic "time of the end" began in 1799. And it has been during the years since that date that we have witnessed such a marvelous increase of knowledge. Truly, the words of the Lord, through Daniel the prophet, are having a wonderful fulfilment!

Many are still handicapped in their understanding of the Bible by the erroneous ideas that originated during the Dark Ages. One of those false notions is that such expressions in the prophecies as "the time of the end" are intended to denote the end of all human experience and the destruction of the planet Earth. The time of the end was thought to mean the beginning of "eternity," and because of theological misconceptions which developed during the Dark Ages that word "eternity" carried a very sinister meaning to most people.

The truth of the matter is, however, that the prophetic "time

of the end" is a transition period between a world order over which Satan has been the prince and a new world order in which Jesus will be the supreme ruler. The order of things which comes to an end is described by the Apostle Paul as "this present evil world." (Gal. 1:4) It will be replaced by the kingdom of Christ and the prophetic "time of the end" is the period during which this change of world administration takes place.

Lutherans Have Another Way

THERE have been many reactions to the Pope's order of excommunication from the Catholic Church of all who in any way support the cause of communism. One expression comes from Rev. Oswald Hoffman, of the New York Office of the Lutheran Church—Missouri Synod. This is one of the largest divisions of the Lutheran Church. Rev. Hoffman said:

"The Lutheran Church is well known for its stand against communism and its atheistic teachings. There will, however, be no mass excommunications of communists from the Lutheran Church since Lutherans regard excommunication as a sacred act between the church and each individual soul.

"The Lutheran Church does not believe that the evils of communism can be overcome by the use of totalitarian methods on the part of the church. The world needs a revitalized Christianity with a conscience to see the ills of the world, and faith in Christ to overcome them. Only a mighty movement of individual Christians believing in Jesus Christ as their personal Savior can accomplish what the Pope apparently is trying to bring about through ecclesiastical edict."

There is a lot of sound Christian truth in this statement. It would be of doubtful benefit even if communist totalitarianism could be blocked by religious totalitarianism, which would be the case if the threat of excommunication and hell-fire by ecclesiastical edict could be made wholly effective. On this point we can agree with Rev. Hoffman. But when he says that only a "mighty movement of individual Christians" can accomplish the overthrow of communism, we must disagree.

For centuries both the Catholics and the Protestants have been endeavoring by "mighty movements" to overcome the evil that is in the world but have failed. Is there any reason to believe that

now, when there is more ungodliness in the world than ever before, when the forces of atheism are powerfully organized and supported by great military machines, a "mighty movement" by individual Christians will accomplish what they failed to do when the obstacles to be overcome were not nearly so formidable?

True, even now, with all the difficulties which stand in the way and with the lessons of history to tell us otherwise, a mighty movement of Christians could save the world, and would do so, *if that were the divine plan*. But according to the prophecies of the Bible this is not the divine plan. The divine plan is for Christ to establish his long-promised kingdom and through its authority and power rout the forces of evil. The work of God in the earth during the present age has not been to convert the world to Christianity by mighty movements of nominal religionists.

True, Jesus directed that the Gospel be preached in all the world as a witness and that disciples be made from among all nations. These will constitute the true church of Christ and following the "first resurrection," when united with Christ in glory, they will share his rulership of a thousand years over the nations of the earth. (Rev. 2:26, 27; 20:6) During that time the world will be converted—converted so thoroughly that it will no longer be necessary for one to say to his neighbor, Do you know the Lord, for all shall know him from the least even unto the greatest.—Jer. 31:34

Thank God, atheism, either as sponsored by the communists, or otherwise, is not to triumph in the earth. What we see today is merely a passing phase of man's efforts to get along without God; but they might as well try to get along without the sun. Soon the world will learn this and will rejoice to acknowledge and serve the true God of love.

Mission to London

NOT since 1874 had the Church of England conducted a religious drive in the largest city in the world but a report in *The Spectator* said that recently the great city was treated "as if it were a tract of darkest Africa or a Polynesian island." The urgency of this drive to restore London to the fold of the church was emphasized

by the fact that in 1947, as stated by the Lord Mayor, only five percent of the city's population of 8,000,000 attended church with any degree of regularity.

This drive for the conversion of London was unique, not only in the intensity with which it was conducted—15,000 clergymen and missionaries, for example, invaded the homes of 5,000,000 Londoners during the campaign—but also in the methods of approach to the “heathen” whom they endeavored to influence. Dr. Walter Carey's sermon at Kingsbury explains somewhat the down-to-earth approach of the Mission to London. He said:

“Isn't it hard, my dears, that a stunt would pack this church to the doors, but simply setting the truth of Christ before the ordinary man doesn't do that? If I suddenly smoked a cigarette in the pulpit, the whole district would turn out.”

Apparently many “stunts” were used in the Mission to London, including the carrying of sandwich boards and drinking in the “pubs” with men who hadn't darkened a church door for years. Said the mission's general secretary, “We don't expect to convert atheists in two weeks, but we aim to show Londoners that the church is alive.” Results were accomplished, at least temporarily so, for the report is that some churches had to remain open until midnight for the pastors to get through answering the hundreds of questions. Highlighting the fact that the younger generation had had little contact with the church and with church affairs a question was asked by a young lady. She wanted to know why the clergy wore black and white sheets. The report we have available does not say how this question was answered.

High dignitaries of the Church of England have been saying for some time now that England has become a Pagan country. Apparently those responsible for the Mission to London began to take these statements seriously and decided to do something about it. Any success achieved in restoring a measure of righteousness to a community is something for which to be thankful but again it must be emphasized that the time for the real conversion of London, and of the whole world, is still future; and it won't be done by smoking cigarettes in the pulpits, nor by drinking in “pubs,” but by the agencies of the kingdom of Christ through which the knowledge of the glory of God will be caused to fill the whole earth as the waters cover the sea. And what a happy day that will be!

LESSON FOR SEPTEMBER 4—

Psalms of Justice

PSALM 89:14 reads, "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." Here is a beautiful statement of some of the attributes of Jehovah's character, emphasizing particularly the fact of his justice, as featured in the title of today's lesson. God is indeed just, and all of his righteous judgments are based upon justice; they are never unjust. As the result of "one man's disobedience," [God's] judgment came upon all men unto condemnation, but it was a just judgment.—Rom. 5:18, 19

Man was created perfect, and given the ability to obey the divine law. He was forewarned that the penalty for disobedience would be death, hence when the sentence of death was passed upon him because of his sin, God was under no obligation to do anything except to let him die. But in addition to being just, God is loving. "Mercy and truth" are also attributes of his character, and because of his mercy and in keeping with his truth, he made provision for man's redemption and recovery from death.

PSALM 49:1-7—The principal theme of this passage is more readily grasped by reading the

opening verse together with verses six and seven—"Hear this, all ye people; give ear, all ye inhabitants of the world. . . . They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him." In other words, the entire human race is called upon to note the fact that there is none, regardless of his wealth, who is in a position to redeem his brother; for, through Adam, God's just sentence of death had come upon all and it was not possible for one condemned man to redeem another.

What is here suggested should constitute a very prominent characteristic of any message of the Gospel; namely, the basic need of a Redeemer. One apart from the condemned human race, who would, and did, give himself a ransom for all. In due time this great fact of Jesus' redeeming blood will be testified to all, even as this Psalm declares. "All the inhabitants of the world: both low and high, rich and poor," will be enlightened concerning this precious truth.—I Tim. 2:4-6

It is our privilege even now to bear witness to this truth, and

upon the basis of God's provision of the ransom, to call upon "all men everywhere to repent." (Acts 17:30) Repentance is the first step back to harmony with God, and every one who becomes a footstep follower of the Master must first of all repent; and then, upon the basis of his repentance and his faith in the blood of Christ, present himself in full consecration to do God's will.

Not many in this age from among "all the inhabitants of the world" heed the call to repent, but this does not relieve us of the responsibility of proclaiming the message; for it is the only way whereby those who will eventually be of the true church are reached by the Gospel. And besides, it is the Lord's will that his people, even in this time of darkness, should give a general witness for the truth, particularly the great truth of the ransom and the blessings of life which will eventually flow to the people as a result of the ransom.

Verses four and five of this Psalm seem clearly to apply to Jesus, and being in this setting they remind us that although no member of the dying race could give himself a ransom for his brother, all mankind, nevertheless, are redeemed by his precious blood. Jesus inclined his ear to parables in the sense that the first requisite of his divinely approved ministry was his attentiveness to the Heavenly Father's instructions. "The words that I speak," Jesus said, were not his words, but those which had been given to him by the Father.—John 6:63; 14:24

And to the multitude Jesus

spoke in parables and dark sayings, which means that first of all he received these from his Father; that is, he inclined his ear toward them and sought to understand their meaning. (Matt. 13:34) And in this the Father blessed him, for upon the disciples' request he explained the parables to them—he opened up the dark sayings upon the harp. The harp seems to be a symbol of the harmony of the divine plan, and Jesus' understanding of it enabled him to reveal the meaning of his dark sayings for the blessing of his disciples, and to his own great joy.

"Wherefore should I fear in the days of evil?" It was because Jesus knew the meaning of the "dark sayings" which constituted such a large part of his ministry that he had no cause for fear, even in the "days of evil" which bore down so heavily upon him during the closing period of his ministry. When arrested in Gethsemane he said, "This is your hour, and the power of darkness."—Luke 22:53

The reference in verse five to the iniquity of his "heels" might well be an allusion to the statement of Genesis 3:15 concerning the bruising of the heel of The Christ by the "serpent," that is, the devil. The attack of Satan against Jesus, which by divine permission resulted in his arrest and crucifixion, was undoubtedly in part a fulfilment of this prophecy. Its fulfilment continues throughout the age as each one of his true followers, in filling up that which is behind of the afflictions of Christ, is also attacked by Satan and persecuted. But Jesus did not

fear this "iniquity" of the serpent against him, because he understood its relationship to the plan of God, and to his part in that plan.

He did not fear Satan's attacks, but he was solicitous with respect to his own faithfulness and consequent standing with his Heavenly Father. Along this line he offered up "strong crying and tears" but was "heard in that he feared" and was comforted. (Heb. 5:7) Because Jesus was faithful in giving his life for the sins of the world, the ransom was provided. Therefore, what fallen man could not do for himself, Jesus has done for him, thus making it possible for the Heavenly Father to be "just," and at the same time "the justifier" of all who come to him through the merit of Jesus' shed blood.—Rom. 3:26

PSALM 82—This Psalm, like the one just discussed, is cited as one that deals with the subject of justice, probably because of the references to judging, as found in the first and second verses—the latter of judging unjustly. The Psalm does, indeed, encourage the matter of dealing justly, and reminds us of the Lord's position as Judge; but it is much more than a lesson on moral philosophy with respect to justice.

The sixth verse serves quite well as a key to the entire Psalm, for Jesus quotes a part of it and applies it to those "unto whom the Word of God came." (John 10:35) While the Old Testament part of the Word of God was first given to Israel, it was not primarily for their benefit; for the apostle explains that whatsoever was writ-

ten aforetime was for our benefit upon whom the ends of the ages have come. (Rom. 15:4; I Cor. 10:11, Diag.) Jesus said to his Father concerning his disciples, "I have given them thy Word."—John 17:14

It seems clear, then, that the statement of verse six, "Ye are gods; and all you are children of the most High," refers to the church, the body members of The Christ. This is the house of God, the house of his sons, and the great judgment work of God which eventually will reach the whole world of mankind, began at the first advent with this "house of God."—I Pet. 4:17

This could well be what is referred to in the first verse of this Psalm in the statement, "He judgeth among the gods." Verses two to four seem to be an admonition of the Lord to the professed followers of Jesus to deal justly and to practice what James refers to as "pure religion and undefiled," which is "to visit the fatherless and the widows," and to keep one's self "unspotted from the world."—James 1:27

We are to do what we can to help the poor—that is, the "poor in spirit," and the "needy"—those needing divine grace and who are in the proper attitude of heart to be reached by the truth. It is this class which, through the truth, are delivered out of the hand of the wicked. Satan is primarily the wicked one; and, together with his cohorts, he keeps the world enslaved by sin and by blinding superstitions of one kind and another. Through the power of the truth

those whom the Lord is calling are delivered from this bondage.

As for the wicked themselves—all who are under the dominion of the prince of this world—"They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course." It is probably the wicked, particularly the ruling classes of this present evil world, that are referred to in the opening verse as the "congregation of the mighty." God is judging among these as nations and groups; and, at the same time, he is judging his own people—the "gods," or "children of the most High"—individually.

As the Psalm traces the work of judgment among both the Lord's own people, and the world, it shows the failure of the world—the "congregation of the mighty"—in that they "walk on in darkness," with the result that "all the foundations of the earth are out of course." On the other hand, it shows the victory of the "gods" in that while they all "die like men"—that is, seemingly as all men die—yet actually they fall "like one of the princes."

The reference here is to Prince Jesus, who fell in sacrificial death, giving his life for the sins of the world. It is the privilege of all the "children of the most High" during the Gospel age to be planted together in the likeness of Jesus' death, to fall in death as he fell, that is, sacrificially; not like Prince Adam, who fell under condemnation because he violated the law of God.

In the last verse the Hebrew

word translated "God" is the same as the one translated "gods" in verse six. This makes it possible to interpret this verse as applying to the "gods" among whom the Lord has been judging throughout the age—the ones who "die like men, and fall like one of the princes." Having fallen in death sacrificially, and thus proved their worthiness to live and reign with Christ, this last verse may represent the divine summons for them to arise in the first resurrection, and, together with Jesus, inherit all nations.

Even if we conclude that the term "God" in this last verse applies only to Jesus, we can still rejoice in the prospect that if we are faithful in dying with him, we will be his joint-heirs in the kingdom—that kingdom which shall rule over and bless all nations. And together, Christ and his church will also judge the world in righteousness, and thus will justice be administered to all mankind.

QUESTIONS:

Why can it be said that the penalty of death pronounced upon Adam was a manifestation of God's justice?

What is one of the principal features of the Gospel which should always be emphasized in our ministry of the truth?

Who, in the divine plan, inclined his ears to parables, and opened up dark sayings upon the harp? Explain.

What are the "evil days" referred to in Psalm 49:5, and what is the "iniquity of my heels"?

In what sense is the Eighty-Second Psalm, a Psalm of justice?

Who are the "gods" referred to in verse six?

Who are probably referred to in verse one as the congregation of the mighty; and who are the gods?

Jesus and the Psalms

PSALM 8:2; MATTHEW 21:15, 16—As had been prophetically spoken of the Master, when he presented himself in consecration to his Heavenly Father, he agreed to do all that had been written of him in the “volume of the book.” (Psalm 40:7) Because of this Jesus depended upon the Old Testament Scriptures both to guide and strengthen him in his every time of need. Ofttimes the Scriptures served as a “witness of the Spirit” to assure him that the course he was taking was pleasing to Jehovah.

We have an instance of this latter in the Psalm under consideration and Jesus’ reference to it. There was probably no vital significance attached to the fact that children in the temple should sing the praises of Jesus, saying “Hosanna to the son of David,” but when Jesus was criticized by the chief priests and scribes on account of it, he was quick to recall and to cite the prophecy of Psalm 8:2 to show that it had been foretold, and therefore was quite in harmony with the will of God.

It is doubtful if his critics were convinced by this reference to the Old Testament, but it must have been a source of comfort to Jesus to realize that even small matters of this kind served to confirm the fact that his Heavenly Father was guiding and blessing him. As

David had written this prophecy under the inspiration of the Holy Spirit, it served as one of the witnesses of the Spirit helping to comfort and sustain the Master when attacked by his enemies.

PSALM 110:1; MATTHEW 22: 41-45—In these scriptures we have another example of how Jesus leaned heavily upon the Word of God to support his position as the Son of God and future King of Israel and of the world. Had the Master been contending with trinitarians he would doubtless have used this prophecy of the Psalms and asked for an explanation of why, if he were co-equal with Jehovah, his Heavenly Father would have occasion to invite his Son to sit at his right hand until his enemies be made his footstool.

In Psalm 110:1, two Hebrew words are used, and both translated “Lord.” The first is a translation of “Jehovah,” and this is indicated by its being in large and small capitals. The second is a translation of the Hebrew word, **Adown**, which simply means a sovereign or mighty one. In the prophecy, the Psalmist recognizes that the coming Messiah would be his Lord, a mighty ruler over Israel and all nations, and that he would be exalted to this high position by Jehovah.

With this prophecy in mind Jesus asked the Pharisees whose son

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they thought he was, and they answered, "The son of David." So far as natural descent was concerned this was true enough, and Jesus did not deny it. But he knew also that in addition to being the offspring of David he was destined, in the divine plan, to be the "root . . . of David," and David's Lord. (Rev. 22:16) Had the Pharisees been honest of heart and sincerely seeking the truth concerning Jesus this prophecy would have helped them in their understanding of Jesus and of the purpose of Jehovah as centered in him.

PSALM 118:22, 23; MATTHEW 21:38, 39, 42; LUKE 24:44—Through the prophets of the Old Testament the Spirit of God testified concerning "the sufferings of Christ, and the glory that should follow." (I Pet. 1:11) The prophecy of the Psalm now under consideration is an example of this, for it foretold that the "stone" destined to become the "head of the corner" would first of all be rejected. Jesus associated this prophecy with a parable concerning a householder who planted a vineyard and left it in the care of husbandmen. Servants, or representatives, of the householder, who were sent to inspect the vineyard, were killed by the husbandmen. Finally the householder sent his son, and he also was killed.

It seems reasonable that the vineyard of the parable may represent the arrangements the Lord made for the Jewish nation, and the husbandmen, the religious rulers of the nation—those who

sat in Moses' seat. (See Psalm 80:8-11; Isaiah 5:7.) From time to time God sent his servants, the prophets, to the nation, but they were persecuted and rejected. Then he sent his Son, and they killed him.

After telling the story thus in parable form, Jesus quotes from Psalm 118:22, 23, to show that his rejection by the nation did not destroy the plan of God; but instead, that he would be exalted to the chief place in the kingdom arrangements, and that the kingdom privileges originally designed for Israel would be taken from them and given to a "nation bringing forth the fruits thereof."—Matt. 21:43; I Peter 2:7-10

Concerning this wonderful outworking of the divine plan the Psalmist wrote, "It is marvelous in our eyes." How true! When the two disciples on the way to Emmaus learned that the crucifixion of Jesus had been foretold by the prophets, and that now he had been raised from the dead, they said, "Did not our heart burn within us?" (Luke 24:32) So it has been with all who have come to an understanding of the divine plan of the ages.

QUESTIONS:

In what manner did the Old Testament Scriptures serve as a witness of the Spirit to Jesus?

How could Jesus be David's son and David's Lord?

In what way is the prophecy of Psalm 118:22, 23, one of those which foretold the sufferings of Christ, and the glory which should follow?

Psalms for Daily Living

PSALM 15—The title chosen to describe the Psalms cited for today's lesson expresses the real purpose of God in giving his Word to his people. True, rich blessings accrue from simply reading any portion of the Bible but the entire Word of God was intended to be more for his people than inspirational reading. The Word of God—and the Psalms are no exception—was given to be a Guide Book for his people, to supply them with information concerning his plans and purposes, and to instruct his servants as to how they might cooperate acceptably in the divine arrangements.

Concerning the last book of the Bible the statement is made, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." (Rev. 1:3) It is well to note in this text that the blessing is promised, not merely to those who "read" and "hear," but to those who, in addition to reading and hearing, "keep those things which are written therein." No special blessing will result from merely reading any portion of God's Word unless the one who reads does so with the intent to learn and to do God's will as he finds it revealed to him.

In the Psalm under consideration David asks, "Who shall abide in thy tabernacle?" The margin

gives us the word "sojourn." This reminds us that the tabernacle of Israel was typical of a temporary condition of the Lord's people during the present age. However, faithfulness to God during the time we are tabernacling in the flesh is essential if finally we are to dwell in his "holy hill."—Verse 1

Turning back to Psalm 2:6 we find that the "holy hill" of the Lord is a symbolic expression describing the highly exalted position of Jesus in the heavenly phase of the kingdom. The promise is that if we are faithful in suffering and dying with him we will live and reign with him; that is, we will be in that "holy hill" with Jesus.

The conditions upon which we may hope to attain to that exalted position in the Lord's kingdom are stated in the Psalm to be that of walking uprightly, working righteousness and speaking the truth in our hearts. Also, refraining from backbiting with our tongues and from listening to reproaches against our neighbors. (See margin.) To these requirements are added the necessity of not countenancing a "vile person," but on the other hand the honoring of those who fear the Lord. All of these are searching requirements, and it is well for every follower of the Master to check his thoughts and words and conduct daily to make sure that he is living

up to them as fully as possible, and trusting in the merit of the Redeemer to make up for his shortcomings.

Most significant of all, however, is the statement concerning those who "swaereth" to their own hurt and "changeth not." This might well apply to the Christian's consecration vows, his covenant of sacrifice—that solemn agreement to lay down his life in the Lord's service as Jesus did—following in his footsteps even unto death.

Those who enter into this covenant find that it is indeed to their own hurt according to the flesh and some are inclined to renounce their vows, failing to live up to their privileges of sacrifice. Such not only lose their place in the present tabernacle arrangements of the Lord but also forfeit their opportunity of joint-heirship with Jesus in his kingdom, in the "holy hill" of the Lord.

Putting out money to usury, as mentioned in the last verse of the Psalm, is evidently a reference to taking unjust advantage of those in need of help. Followers of the Master would rather give to such than to take advantage of them for personal gain. In this we have an example of the operation of love, that principle of unselfishness which causes the Christian to prefer suffering loss rather than to take unjust advantage of another.

The Psalmist wrote, "He that doeth these things shall never be moved." That is, he will never lose his standing before the Lord. Following a somewhat similar outline of Christian standards, the Apostle Peter wrote, "If ye do

these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

PSALM 24:1-6—"The earth is the Lord's, and the fulness thereof." When we consider this fundamental fact of the Creator's ownership of the earth, indeed, of all the universe, it becomes apparent that he has a just right to establish laws governing those whom he permits to enjoy that which belongs to him. And this is even more true in the case of those whom the Lord invites to the highest position in his universe, even to joint-heirship with Jesus, to live and reign with him.

Concerning these the inquiry is made, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The answer is just what we should expect of the God of righteousness—"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." "Clean hands" and a "pure heart" are closely related. The hands are a symbol of activity, for we do things with our hands. If our hearts are pure, we will endeavor to have all our activities clean, in harmony with the high standards of righteousness set forth in the Word of the Lord.

Lifting up one's soul unto vanity suggests the idea of setting up one's own will in opposition to the will of God. The Apostle Paul speaks of using the "sword of the Spirit," the Word of God, as a weapon with which to "cast down imaginations, and every high thing that exalteth

itself against the knowledge of God." (Eph. 6:17; II Cor. 10:5) It would be vanity indeed to suppose that our own ways and preferences are superior to that which the Lord has ordained for our good.

"Nor sworn deceitfully"—here the reference is, apparently, to our consecration vows. The first condition requisite to entering into the "hill of the Lord" is that of entering into a covenant of sacrifice with the Lord. This calls for the renouncing of our own wills, and accepting instead the will of God. This is a solemn vow unto the Lord, and only those who keep it faithfully even unto death will live and reign with Christ a thousand years.

PSALM 143:8-10—In this beautiful passage, David petitions the Lord for guidance in the doing of his will. David bases his request on the fact that he has put his trust in the Lord. Only those who trust fully in the Lord can pray to him sincerely for guidance. Jesus hinted at this when he said to his disciples that no true parent would give a stone to children who asked for bread; hence that the Heavenly Father would certainly give the Holy Spirit to those who asked him.

It is by means of the Holy Spirit, through the written Word, that the Lord guides the followers of the Master; and we can ask him to guide us knowing, as Jesus declared, that the Heavenly Father is more willing to give the Holy Spirit to those who ask him than are earthly parents to give good

gifts to their children.—Luke 11:13

"Thy Spirit is good," wrote David. Yes, it is truly a righteous influence in the lives of God's people and by its enlightening powers we are able to discern the Lord's will. If we continue to follow the leading of the Spirit we will reach the "land of uprightness," that is, the spiritual phase of the new kingdom, the "new heavens," wherein dwelleth righteousness.—II Pet. 3:13

David also prayed for deliverance from his enemies, and so should we. Satan is the chief of the Christian's enemies and allied with him are the world and our own fallen flesh. It requires a constant warfare to keep the upper hand over these, but by the Lord's strength we will eventually be victorious and full deliverance will come in the "first resurrection."—Rev. 20:6

QUESTIONS:

What must a Christian do besides reading the Word of God?

What is symbolized by the "tabernacle," and what is the hill of the Lord?

What does it mean to speak the truth in our hearts?

What does it mean to swear to our hurt and change not?

How might a Christian lift up his soul unto vanity?

Why is it essential to trust in the Lord in order to pray to him sincerely?

What is the medium by which the Lord guides the footstep followers of the Master?

Identify the three great enemies of the Christian, and when will we be fully delivered from these?

The Psalms We Sing

PSALM 23—While the Psalms which have been cited for today's lesson have been set to music and are sung by many, as our title implies, their beautiful sentiments of God's majesty and his care for his people are as a melody of inspiration in the hearts of all who trust in the God of their salvation. It is through God's great theme song of love echoing through these Psalms and many other parts of the sacred Scriptures that we are able, as suggested by Paul, to sing and make melody in our hearts unto the Lord in psalms and hymns and spiritual songs.—Eph. 5:19

The Twenty-third Psalm is probably the best known of all David's writings. While written under the inspiration of the Holy Spirit it nevertheless reflects the background of David's own experiences as a shepherd boy attending his father's flocks. Remembering how as a shepherd he cared for the sheep, he wrote "The Lord is my shepherd; I shall not want." All who are truly consecrated to the Lord and who have learned to know him and to experience the abundance of his grace are confident that they will never experience want as long as they depend upon him as their Good Shepherd. They know that he will supply all their needs, that "no good thing will he withhold from them that walk uprightly."—Psalm 84:11

"He maketh me to lie down in green pastures": "Green pastures" suggest an abundance of spiritual food, and how true to this promise has been the experience of all the Lord's people. At this end of the age particularly the Lord has led his people into the green pastures of present truth, and how soul-satisfying has been the spiritual nourishment thus provided for them!

"He leadeth me beside the still waters": Here the still waters are in contrast with rushing streams from which it would be difficult for a sheep to drink. The life-giving waters of present truth have thus been readily accessible to those who "hunger and thirst after righteousness." (Matt. 5:6) True, it is necessary to apply ourselves to the study of the Word, and to meet the conditions called for in our consecration, but all who do this find themselves daily and continually refreshed by the "still waters" of the truth.

"He restoreth my soul": "He saveth my life," is a more literal translation of the Hebrew text. We are all by nature members of the sin-cursed and dying human race but through the provision of our Good Shepherd we have been, by faith, saved from death—justified to life. And not only so, but throughout all the days of our Christian life, the saving grace of our Good Shepherd is manifested

toward us in his care and protection. Even when we become discouraged and perhaps almost faint by the wayside he is ever near, ready to extend a helping hand, thus restoring our courage and giving us strength to continue on.

"For his name's sake": Our Good Shepherd leads us in the paths of righteousness, not for the glory of our name, but for his own name's sake. All glory belongs to the Lord. We should give glory to him because of the blessings he showers upon us. Let us not for a moment suppose that we are worthy of his wondrous care. All that we receive is because of his grace, therefore the glory belongs to him.

"I will fear no evil": One of God's promises is that no evil shall befall us. (Psa. 91:10) If our faith can lay hold firmly to this and similar promises, then we will fear no evil. And this will be true even though we "walk through the valley of the shadow of death." From one standpoint the whole world of mankind is walking through this valley of death for all are dying. The Lord's people share the experiences of the dying race even though they have been justified by faith and have peace with God.

And in a special manner the Lord's sheep of this Gospel age are in danger of death. They have given up their hope of restitution life and are running for the prize of the high calling of God in Christ Jesus, and it is possible for them, through failure, to go into the second death. Thus, not only do they need to be on the alert

themselves but they need to trust implicitly in the loving watchcare of the Good Shepherd.

"For thou art with me": What a blessed assurance! And among the evidences of his presence are his "rod" and his "staff." By these we are supported and directed. And we need the presence of the Good Shepherd most when we stray away from the path in which he is leading. The measures he uses to bring us back into the right way may at times seem harsh but they are evidences of his love, and by them we can be all the more assured of his presence. And when his presence goes with us we have peace.

"Thou preparest a table": Some commentators look upon this statement as a change of metaphor from that of a shepherd's care for his sheep to that of a banquet table prepared by a lord for his guests. Others say that the "table" here referred to is a special provision of the shepherd to assure the safety of his sheep while feeding in close proximity to their enemies. But whichever thought is the correct one, the lesson is that our Good Shepherd is able to care for us despite the fact that we are encompassed about with enemies which are ready and anxious to attack and destroy us as "new creatures" whenever they can. (II Cor. 5:17) How blessed is the assurance that greater is he who is for us than all they who be against us!—Rom. 8:31; I John 4:4

The anointing of the head of tired or injured sheep was a common practice of the shepherd in ancient times, and suggests the

thought of comfort in times of weariness and temporary injury. Jehovah is the Great Shepherd of the sheep, and Jesus is the chief under Shepherd. In another picture, he is the Head of the church which is his body, and we might think of him as the One who is anointed, and of the fact that we receive our anointing through him. Whichever view we take of the anointing here referred to, it means that we are recipients of the Lord's rich blessings, hence we can truly say that our "cup runneth over."

"Surely"—that is, there is no doubt about it—"goodness and mercy shall follow us all the days of our life." Thus far goodness and mercy have followed us all the days of our Christian life. This "goodness" and "mercy" represent all the many ways our Good Shepherd has been caring for us. And he will continue to manifest his love toward us. If we continue to put our trust in him, following closely in the way in which he leads, we will "dwell in the house of the Lord forever."

PSALM 42:1, 2—Here is a beautifully simple and expressive statement of the Christian's longing after God, his desire to know him better, serve him more faithfully, and ultimately to be with him, in keeping with the hope that is set before us—the "hope of the glory of God." (Rom. 5:2) The panting of the hart after water brooks conveys much the same thought as expressed by Jesus when he said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6) "Panting" after refreshing waters,

and "hungering and thirsting" express a genuine longing for God and for righteousness, not a mere outward profession. Such a genuineness and sincerity belong only to those who are "pure in heart," and of such the Master said, "They shall see God."—Matt. 5:8

Through the vision of present truth it is our privilege to see and appreciate the great attributes of God even now. If we continue to yield ourselves to the influence of his glorious example, becoming daily more and more like him, it will be our privilege, as joint-heirs with Christ, to one day appear before him, being ushered into his actual presence.

PSALM 90:1, 2, 16, 17—This Psalm is entitled, "A prayer of Moses the man of God." In it he recognizes the care of God over his people at all times and the fact that he is the eternal God—"from everlasting to everlasting, thou art God." In the third verse we read concerning God, "Thou turnest man to destruction; and sayest, Return, ye children of men." This could well be a reference to the original sentence of death passed upon the man Adam and of God's provision to restore, not only him, but all the children of men and give them an opportunity to live forever. This overall viewpoint of God's dealings with the human race gives a larger meaning to verses one and two of the Psalm.

In verse 16 Moses prays, "Let thy work appear unto thy servants, and thy glory unto their children." Many of the Lord's servants, particularly in past ages, have not understood the whole plan of God

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for human redemption and recovery—not as his people understand it today. But the promise is that eventually the knowledge of his glory shall fill the whole earth as the waters cover the sea.—Isa. 11:9; Hab. 2:14

Moses prayed that the Lord establish the “work of our hands.” This must be understood to mean that work which the Lord has put into our hands to do. While all our efforts to serve the Lord are of necessity faulty and come far short of the glory of God, yet if they are the works which are given to us by the Lord, he will bless what we undertake to do in his name.

It is a wonderful manifestation of divine grace that we should be invited to become “workers together” with God in the outworking of his plan of redemption and salvation. (II Cor. 6:1-3) It is highly important, therefore, if we want the Lord to bless our efforts, that we endeavor to work in har-

mony with his will following the letter and the spirit of his instructions “that the ministry be not blamed.”

QUESTIONS:

In what way can all the Lord's people sing and make melody in their hearts unto him?

What did David have in mind when he wrote, “The Lord is my shepherd, I shall not want”?

What is represented by “green pastures” and “still waters”?

How does the Lord restore our souls?

To whom should the glory go for the Lord's care over his people?

What is one of God's promises which enables us to “fear no evil”?

How does the Lord prepare a table in the presence of our enemies?

What is the cause of our cup running over?

What expression did Jesus use similar to the thought of our soul panting after the Lord?

Has there ever been a time when the Lord has not cared for and otherwise blessed his people?

Upon what basis will the Lord “establish” our work?

The Value of a Smile

A SMILE costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None is so rich or mighty that he can get along without it, and none is so poor but that he can be made rich by it. A smile creates happiness in the home, fosters goodwill in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad; and it is nature's best antidote for trouble. Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired to give you a smile. Give them one of yours, as none needs a smile so much as he who has no more to give.

—Selected

Abraham Dies in Faith

GOD'S PLAN IN THE BOOK OF GENESIS

Chapter Twenty-five

25:1-4 THESE four verses present all that the Bible says about Abraham's marriage to Keturah. Inasmuch as the Apostle Paul speaks of Hagar, Sarah's bondmaid whom she gave to Abraham for a wife, as picturing the Law Covenant to which the nation of Israel was in bondage, and of Sarah as a symbol of the covenant under which the followers of Jesus are developed and enjoy freedom, it has been suggested that Keturah could very well represent the "new covenant" under which natural Israel and the world will be blessed during the reign of Christ.—Jeremiah 31:31-34; Galatians 4:21-31

In a prophecy of Isaiah concerning the glory of The Christ, the spiritual seed of Abraham, three of the offspring of Keturah are mentioned, as though to indicate the far-reaching blessings of the Lord which are yet to be available for all mankind. See Isaiah 60:1-7. Under the "new covenant" arrangements all the obedient of mankind—Jews and Gentiles—will receive blessings of life—human life—through the spiritual seed of Abraham, the Isaac class.

25:5, 6 In verse 1, Keturah is designated a "wife," so it is not clear whether or not the

"concubines" referred to in these verses include her, but they probably do. Emphasis is given to the fact that Isaac was Abraham's real heir, thus a type of Jesus and also those who are "heirs of God, and joint-heirs with Christ." (Rom. 8:17) Jesus was made heir of all things, and the hope of the church is to share that inheritance with him.

The sons of Abraham's concubines, however, received "gifts" which suggests that in the divine plan God has blessings also for those who are not partakers of the "high calling" of joint-heirship with Jesus. (Phil. 3:14) Even fallen mankind throughout the ages has received many blessings from the Creator. He has caused the sun to shine and the rain to fall upon both the just and the unjust. Later, when the kingdom is established in the hands of the divine Christ, everlasting life will be offered to all as a "gift" from God through the world's Redeemer.

25:7-10 Abraham died at the age of one hundred and seventy-five—a "good old age, an old man, and full of years." His was a wonderful life, for the Lord had blessed him. His faith in God and in his promises continued strong to the end. While he had seen many evidences of the power

of God working in connection with the fulfilment of his promises, yet so far as the blessing of all the families of the earth through his seed was concerned, he "died in faith, not having received the [fulfilment of] the promises."—Heb. 11:13, 39

Because it was not God's due time to reveal the fulness of his plan, and because there was no necessity for Abraham knowing it, he did not understand that Isaac was merely a type of the faith "seed" that was to be the instrument of blessing for all mankind. He was given all the truth pertaining to the divine plan that was essential for him to know in order to co-operate with God in that which he wanted done at that time. Abraham demonstrated his faith in God's plan by his obedience in all that the Lord required of him. This is all that any of the Lord's people can do; and in doing it, they rejoice in the blessings which he so abundantly showers upon them.

Abraham was "gathered to his people." In the Scriptures, expressions similar to this are used with respect to the death of a number of God's servants. In the case of Abraham, many of his people were heathen who did not believe in Jehovah, the true God, yet in death they were all together. This is in keeping with the general teachings of the Bible that both the wicked and the righteous are unconscious in death, and that the hope of a future life is in the promises of God to restore the dead to life. Abraham will be restored to be one of the "princes in all the

earth" (Psalm 45:16), while the heathen members of his family with whom he is resting in death, will come forth "to a resurrection of judgment"—that is, to be put on trial for life.—John 5:29, **Revised Version**

Ishmael, together with his mother, Hagar, was sent away from Abraham's household at the time Isaac was weaned, and because he persecuted Isaac; but apparently as men they were on friendly terms, for here we find that they co-operated in the burial of their father, Abraham. Abraham was buried in the cave of Machpelah, the site which he had previously purchased as a burial place for his wife Sarah.

25:11-18 Verse 11 contains a simple statement of fact indicating the closing of the historical record of Abraham's life, and notifying the reader that now Isaac and his experiences, and the manner in which God blessed him, will be the principal subject matter under consideration. Verses 12-18 present a brief record of the generations of Ishmael, but inasmuch as he was not to be dealt with particularly by the Lord, no more than this scanty information is provided, and even this is relatively unimportant in connection with the outworking of the divine plan.

JACOB AND ESAU

25:19-23 The expression, "generations of Isaac," signifies the historical record of his life, beginning with his birth, as the son of Abraham. While his life was not as long nor as filled with important incidents relating to the

plan of God as was that of his father, nevertheless he was blessed by God as the heir of the promises made to Abraham.

In some respects Isaac's experiences paralleled those of his father; for example, the barrenness of his wife. We have already studied the account of the wonderful manner in which a wife was secured for him, and here we learn that he was forty years old when he married Rebekah. It was not until twenty years after this that his first sons were born. (Verse 26) The reason for this long delay was that Rebekah was barren.

Isaac prayed to the Lord about the failure of his wife to have children, and the Lord answered his prayers. Probably in this case, as with Abraham and Sarah, God wanted to impress the fact of his providence in connection with the development of the promised seed, and that no matter what difficulties stood in the way, nothing could interfere with the fulfilment of his promises.

In connection with the bearing of her twin children, Rebekah sensed that something unusual was occurring and displayed a measure of anxiety over it, making it a matter of prayer. In answer to her prayer the Lord gave a prophecy pertaining to the descendants of her sons, that both would become heads of nations, but that the one which would be born first would serve the one that was born last.

25:24-34 In these verses we have the well-known story of the birth of Esau and Jacob, and of the different characteristics of

the two boys. Esau was the first-born, hence, in keeping with the customs of those times, to him belonged the heritage of his father.

Abraham gave all that he had to Isaac, which meant that Isaac was rich in the material things of life. But more important than this, to him belonged the promises of God pertaining to the "seed." These also he inherited from his father, and later they were confirmed to him by God. All of this, including the promises, belonged to Esau by right of birth. However, Esau's readiness to sell his birthright to Jacob for so small a consideration as a mess of pottage indicates that he did not appreciate it as he should have. The account says that he despised it.

On the other hand Jacob, born a few moments later than Esau and thus by legal right deprived of the birthright, apparently longed to possess it, particularly as it pertained to the promises God made to his grandfather, Abraham. Because of this, when the first favorable opportunity came, he offered to purchase it from his brother. Esau seemed quite willing to accept Jacob's offer and the transfer of the birthright was made, at least as far as Jacob and Esau were concerned. Later developments indicate that it still had to be confirmed by the parental blessing.

ISAAC AND ABIMELECH

Chapter Twenty-six

26:1-5 As already noted, Isaac's experiences were in many respects like those of his father, and that is true with respect to his contact with Abimelech, king of

the Philistines. Another famine developed in Canaan, and Isaac, like his father, moved to Gerar where food could be obtained. It was there that the Lord appeared to him with instructions not to go into Egypt, but to "sojourn" where he was; and the Lord assured him of his presence and blessing.

On this occasion the Lord reiterated the promise he had made to Abraham concerning his seed and assured Isaac that now this promise belonged to him. The promise that Isaac's seed would multiply as the "stars of heaven" may be intended as a special reference to the fact that the faith seed of Abraham—of whom Isaac was a type—would be spiritual: partakers of the "heavenly calling."—Heb. 3:1

26:6-11 Like Abraham, again, when Isaac went into the land of the Philistines he claimed that his wife, Rebekah, was his sister; and for the same reason; namely, his own protection. It probably reflects the general attitude of that day toward women; but in any event it discloses that Isaac was willing that his wife run certain risks rather than chance some greater harm coming to himself. Perhaps, however, he reasoned that if he was killed in order that Rebekah might be taken by another, she would suffer anyway.

Abimelech discovered that Rebekah was more to Isaac than a sister, and rebuked him for misrepresenting the facts, even as Abraham had previously been rebuked. Through his knowledge of Abraham, and witnessing the manner in which the providences of

God had overshadowed him, this king of the Philistines was anxious that no harm come either to Isaac or Rebekah, so he charged all his people saying, "He that toucheth this man or his wife shall surely be put to death."

26:12-16 God blessed Isaac along material lines even as he had previously blessed Abraham. He became so prosperous in Gerar that the Philistines envied him. To avoid an open clash, Abimelech said to Isaac, "Go from us; for thou art much mightier than we."

26:17-25 Isaac heeded the request of Abimelech, but apparently did not move a great distance, pitching his tent in the "valley of Gerar." This seems to have been the same territory previously occupied by Abraham, for the account tells of the wells dug by Abraham's servants, filled by the Philistines, now being reopened by the servants of Isaac.

Then Isaac's servants continued to dig wells, and they opened one which they called "springing water"—margin, "living water." This was apparently an artesian well. They continued digging wells, and as each new one was opened the herdsmen of Gerar strove with the servants of Isaac for possession of it. On account of this, one was called Esek, meaning "Contention," and another, Sitnah, meaning "Hatred."

Finally they opened a well and the herdsmen did not contest its ownership, so Isaac named it Rehoboth, meaning "Room"; "for," he said, "now the Lord hath made

room for us, and we shall be fruitful in the land."

"And he went up from thence to Beer-sheba. And the Lord appeared unto him the same night." God was ever directing and overruling in the affairs of Isaac even as he had done previously in the experiences of Abraham; and at appropriate times he spoke to him to reassure him of this, and also to confirm the covenant he had made concerning the "seed." While this promise was passed on to Isaac, and later to Jacob, it was with the reminder, as here stated, that its fulfilment would be for Abraham's sake and because Abraham had been his faithful servant and friend. Thus it is not Isaac's seed, but the seed of Abraham, which is to bless all the families of the earth.

Having received the reaffirmation of the promise, Isaac built an altar in commemoration of the event and had his servants dig yet another well. Water was probably at a premium in that section of the country and the ability to dig wells and thus obtain a supply was doubtless looked upon by Isaac and his servants as one of the evidences of God's blessing upon them.

26:26-33 This passage records another incident similar to an experience which Abraham had had with the Abimelech of his day; namely, the request of the Philistine king to enter into a covenant of peace. This heathen king must have been greatly impressed with the manner in which both Abraham and Isaac prospered, and believed that the God whom they

worshipped doubtless had something to do with it, so he felt that his own safety and the safety of his people depended upon being on peaceful terms with them. Isaac had no aggressive intentions, and was glad to enter into a covenant of peace with Abimelech.

26:34, 35 In these two verses we are given a sidelight on a serious domestic problem which arose in Isaac's household. Esau, seemingly without the consent of his parents, married two wives, both of them of heathen families. Although briefly stated, we can imagine the turmoil that was created in the family, for the account says that they "were a grief of mind unto Isaac and to Rebekah."

JACOB IS BLESSED

Chapter Twenty-seven

27:1-5 Many years had now passed since Esau sold his birthright to Jacob, yet there is no indication that their father, Isaac, had been advised of the transaction. It was natural, therefore, when he felt that he would soon die, that he should want to bestow his parental blessing upon his first-born son, Esau. Being fond of venison, and knowing of Esau's skill as a hunter, he thought it fitting to make the matter of bestowing his blessing a sort of banquet.

27:6-17 Perhaps Jacob had confided in his mother, Rebekah, the fact that he had bought the birthright. Noting Esau's unwillingness to explain the situation to his father, and his readiness to accept the blessing which went with

the birthright, Rebekah decided to take matters into her own hands and see to it that the blessing was bestowed upon the son to whom it now, by right of purchase, properly belonged. She might also have been influenced in this decision by the information given to her by the Lord before the twins were born; namely, that the elder was to serve the younger. Certainly this would tend to give her confidence that the Lord would bless her efforts to have Isaac's blessing bestowed upon Jacob.

Jacob hesitated to attempt the deception which appeared necessary in order to obtain the blessing, fearing that he would bring a curse upon himself instead. But his mother insisted, explaining that she would take the responsibility, and that if any curse resulted it would be upon her. So Jacob went ahead with the preparations as his mother directed.

27:18-29 The preparations complete, Jacob entered into the presence of his father, and in response to a direct question by him, openly lied, declaring that he was Esau. This account is related in the Scriptures without comment as to the right or wrong of Jacob's action.

As we have noted in tracing the experiences of both Abraham and Isaac, the standards of righteousness of that day were somewhat different from the manner in which they were later set forth in the Mosaic Law, and by Jesus and the apostles. Both Rebekah and Jacob may have reasoned that since the birthright had been legitimately purchased, any means used to as-

sure a confirmation of the transfer was justifiable—that the end justified the means. In any event it was God's plan that Jacob should be the heir, and there is no indication in the Scriptures that he condemned the course either of them took in the matter.

Isaac phrased his blessing in keeping with the promise made to Abraham, saying to Jacob, "Let people serve thee, and nations bow down to thee." Christ is the true inheritor of this blessing, and of him it is declared that "all kings shall fall down before him: all nations shall serve him."—Psa. 72:11

27:30-40 Naturally it was a shock to Isaac to discover that he had bestowed his blessing upon Jacob rather than Esau. Seemingly, however, once given it could not be recalled so he was reconciled to let the matter stand. But Esau, we read, "cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father." In Hebrews 12:16, 17, we have a reference to this, with the explanation that Esau was a profane person. According to the marginal translation in this New Testament reference, Esau sought in vain for a way to change.

Asked by Esau if there were some sort of blessing that could be bestowed upon him, Isaac replied, "Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?" The thought is that the real blessing having gone to Jacob, there was nothing really worthwhile for Esau.

However, more in the nature of a prophecy than a blessing, Isaac told Esau that he would live by the sword, and that although he would have to serve Jacob, he would eventually become powerful and throw off this yoke. It is well to remember that the promises made to Abraham and passed on to Isaac and Jacob embrace the development of a spiritual seed, and also the development of a natural seed. This prophecy by Isaac that Esau would throw off the yoke of Jacob pertains to the experiences of the natural seed. Esau became the head of the Edomites, and the record of II Kings 8: 20-22 shows the fulfilment of Isaac's "blessing" pertaining to Esau's servitude.

27:41-46 "And Esau hated Jacob."

This is understandable, although he failed to realize his own wrongdoing in the sale of the birthright, a thing which revealed his lack of respect for the promises of God. This is probably the reason that the Apostle Paul speaks of him as a "profane person." Nor did Esau realize the overruling providences of the Lord in the loss of his birthright. His only reaction was that of hatred—a hatred so intense that he purposed in his heart to

kill Jacob when the appropriate time came.

In this respect we are reminded of the attitude of Cain over the fact that God showed his favor toward his brother Abel. It is well for all of the Lord's people to look for the meaning of their experiences beyond what appears to be the immediate cause—to learn, if possible, what purpose the Lord is working out in connection therewith.

Rebekah learned of Esau's intentions, and her motherly instinct directed measures for the safety of Jacob. Now we learn why the account of the trouble caused in the household by Esau's heathen wives was recorded, for it helps to explain Rebekah's decision—a decision quite in keeping with Isaac's own wishes in the matter—that Jacob should not take a wife from the same source that Esau had taken his. It was God's will that Jacob, even as his father Isaac, should take a wife from among Abraham's own people and, in the divine providence, this was brought about in a seemingly natural way. Truly,

"God moves in a mysterious way
His wonders to perform."

*If radio's slim fingers can pluck a melody
From night—and toss it over a Continent or Sea;
If the petalled white notes of a violin
Are blown across the mountains—or the City' din;
If songs, like crimson roses, are culled from thin blue air—
Why should mortals wonder if God hears prayer?*

A Contrite and Humble Spirit

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—ISAIAH 57:15

JEHOVAH is the "high and lofty One that inhabiteth eternity." "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Psalm 90:2) To Moses at the burning bush he said, "I AM THAT I AM"—or as Rotherham renders this text, "I Will Become whatsoever I please." (Exodus 3:14) What he was to become is left unexpressed in this scripture; but later, when the Lord passed by before Moses, he proclaimed himself to be, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."—Exodus 34:6, 7

Isaiah, in a vision, saw "the Lord sitting upon a throne, high and lifted up," with a seraph extolling his name, saying, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." (Isaiah 6:1, 3) Solomon also realized the majesty and greatness of God, for at the dedication of the temple he queried, "Will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"—I Kings 8:27

As though to answer, the Lord said, "The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been." While impressed with the fact that our Lord is so incomprehensibly glorious, we become enraptured with the thought of his condescend-

ing Christian Knowledge

Victoria, B. C. CJVI 900 10:00
Wenatchee, Wash. KWNW 1340 10:45
Yakima, Wash. KYAK 1400 10:15

> > P.M.

Seattle, Wash. KOL 1300 5:15

CALIFORNIA RURAL NETWORK

Frank and Ernest—9:00 A. M. Pacific Time

Blythe KUCB 1450 kc.
Brawley and El Centro KROP 1300 kc.
Indio and Palm Springs KREO 1400 kc.
Riverside and San Bernardino KPRO 1440 kc.
Channel 248 on PM dial KPOR FM

The California Rural Network carries the following programs:

BIBLE LECTURES

G. Russell Pollock—5 P. M. Sundays
Don H. Copeland—8:55 A. M. Saturdays,
and 7:25 A. M. Sundays.

HIGHLIGHTS OF DAWN

(A News Broadcast)

Norman Woodworth—6:45 P. M. Saturdays

BROADCAST TOPICS FOR SEPTEMBER

The Frank and Ernest topics for the month, and the literature to be offered, are as follows:

Week of September 4—"Science and Evolution"; literature offer: "Creation."

Week of September 11—"It Shall Be Light"; literature offer: "Christ Has Returned."

Week of September 18—"Many Mansions"; literature offer: Gift Book No. 4.

Week of September 25—"The Hope of Immortality"; literature offer: "Hope Beyond the Grave."

NOTE: Exceptions to the above are Stations WIP; WWSW; KXOK; KMAC; KMA; KWAD; WROB; WLYN; CKLW; and WIGM. Topics for these stations on September 4 will be, "Christ the Foundation"; literature offer, Gift Book No. 1.

First copies of any literature offered in connection with these programs will be sent free upon request. Address Frank and Ernest, Box 60, General Post Office, New York, N. Y. For additional copies see price list on inside of back cover.

AUSTRALIAN BROADCASTS

Vic. and N. S. W. Time
Geelong 3GL 222 metres 10:00 A.M.
Sydney 2KY 294 metres 8:15 A.M.
Western Australian Time
Perth 6KY metres 10:15 A.M.

POLISH BROADCASTS

Adrian, Mich. WABJ 9:45 A.M.
Chicago, Ill. WGES 8:45 A.M.
Niagara Falls, N. Y. WHLD 9:45 A.M.
Meriden, Conn.
(Middletown) WMMW 9:00 A.M.
Stevens Point, Wis. WTWT 9:45 A.M.

and Good Will Toward All

ing grace, for we are told, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."—Isaiah 66:1, 2

In Isaiah 57:16 the Lord tells us, "I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made." Indeed, if God were to contend with humanity, the end of the strife would be that mankind would be blotted out of existence. The Psalmist tells us why our God will not "always be wroth." In Psalm 103:8-14 we read, "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

Our God is particularly sympathetic toward those who are of a broken and contrite heart, whose spirit is humble, who realize that they are imperfect, and who desire to be in accord with him. To such he is ever near—to "revive the spirit of the humble," to give them strength. He does not trample them to the dust nor does he turn away from their tears and supplications, for he is, as he proclaimed himself to be, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." However, in order to receive his blessings and mercies, the recipient must have the proper attitude of heart and mind.

A Broken Spirit—Not a Broken Will

There is a difference between a broken heart and a contrite heart. A heart is broken when it is bowed down with grief and sorrow; a heart is contrite when it has a quiet, deep, continual sorrow for acts not in harmony with righteousness. A broken spirit is one that realizes its undone condition and is emptied of self-confidence and self-esteem, that in humility of heart can appreciate its own littleness and imperfection. A broken will is not necessarily the same; for there are some whose wills are broken, but who are not submissive to the divine will, who rather quit the battle for righteousness and against sin, and give way to despondency.

The Psalmist said, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Psalm 51:17) In this utterance David reveals the depth of his understanding; for he could see that temporal sacrifices and offerings were meaningless to the Lord except they be prompted by a "broken spirit" and expressive of a "broken and a contrite heart." The Lord is not interested in perfunctory ceremonies. No, he is seeking humble and contrite hearts that will respond to his loving-kindness.

It is the crushed olive that yields the oil, the pressed grape that gives forth the wine; and it was the smitten rock that gave the people water. So it is the broken, contrite heart that is most rich in holiness and most fragrant in grace. The "high and lofty One" is pleased to dwell with such, not actually, of course, but by his Spirit and his overshadowing providences. Hence, as the Psalmist says, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."—Psalm 91:1

The humble, discouraged condition of heart becomes a very favorable one if it causes the person to repent from any course of unrighteousness. True repentance implies a change of mental attitude toward sin. Once this change takes place, and the mind becomes hostile to sin, then conversion is in order. This implies a turning around from pursuing the downward course of sin to a desire to walk in the difficult and narrow way that leads to life. Then if the person will seek divine assistance, if he will become submissive to the Lord and ready to do the divine will, he will surely receive the blessing of the Lord; for the Lord is very nigh to every one who is brokenhearted and seeking after him, if haply he might find him. To such the way to full consecration would be very short indeed.

It is the humble and contrite hearts that the Lord leads to full and unreserved consecration. All such we can beseech to present their "bodies a living sacrifice, holy, and acceptable unto God," which is their reasonable service. (Rom. 12:1) However, contrition and humility are not character traits which we leave behind after we once dedicate our lives to the Lord; for they are traits that all the consecrated must continue to possess in an abounding measure. How befitting, then, are the apostle's words to the brethren, when he exhorts each one "not to think of himself more highly

than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—Romans 12:3

The Lord has promised to look "to him that is poor and of a contrite spirit," and "trembleth" at his Word. The spirit that is smitten and humble must also take earnest heed to the Word of the Lord; for it is written, that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord." (Deut. 8:3) The anger of the Lord was kindled against the Jewish nation when they "cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." (Isaiah 5:24) So, while the Lord shows favor to the poor and contrite of spirit, he only does so to the extent that they take heed and obey his words.

Reviving the Humble and Contrite

The Scriptures inform us that "They [Adam's posterity] are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." (Psalm 14:3) From God's righteous and holy standards the whole human race comes short of acceptability to him. However, there is a relative righteousness which God can and does approve. Those who are seeking to be in harmony with him to the best of their ability, who are walking in the ways of righteousness, and who are trusting in the precious blood of our Redeemer—such are spoken of as righteous. Of these it is said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6) Their desire to be righteous is satisfied and fulfilled because the blood of "Jesus Christ the righteous" cleanses them "from all unrighteousness."—I John 1:9; 2:1

This class of consecrated and justified ones shall have afflictions. The Scriptures declare that "all that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12) But some will inquire, How much persecution and trial must the godly suffer? While the degree of affliction that each member of the body of Christ must endure will vary considerably, yet generally speaking, the Apostle Paul showed that these "must through much tribulation enter the kingdom of God." (Acts 14:22) The proper attitude of these justified ones toward the suffering which they must endure is expressed by the apostle, saying, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the

love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.”—Romans 5:3-5

While the Lord’s people go through the fiery trials which so often come upon them, they frequently become faint and weary in the struggle. The hosts of their enemies become appalling, and their frail nature shrinks from the overwhelming opposition. There are fightings within and fightings without in which the Christian must engage. No wonder, then, that these humble and contrite ones need to be revived and strengthened in order to maintain the strife! The high and lofty One has promised to succor these, but properly the question arises, How?

The Lord does not often deliver nor revive the humble or contrite by changing the circumstances of life for them. He does not necessarily deliver them from their financial troubles, their physical ailments, their social maladies, or other difficulties that are common to mankind. What then does the Lord do? The Apostle Paul answers by stating that “No trial has assailed you except what belongs to man; and God is faithful, who will not permit you to be tried beyond your ability,” but with the trial, will also direct the issue, that you may be able to bear it. (I Cor. 10:13, *Diaglott*) The Lord provides the needed grace in each trial, and this prevents his people from falling. He also promises, “As thy days, so shall thy strength be.”—Deut. 33:25

To the humble and contrite ones of the past who trembled at the Word of the Lord, needful grace was provided. Consider how Abraham had his faith tested, even to the point of offering up his son of promise. He was willing to do this because he was fortified with the numerous promises of God that he should have a “seed” who would bless “all the nations of the earth.” (Gen. 22:18) Hence when he was tried he accounted “that God was able to raise him [Isaac] up, even from the dead.” (Heb. 11:19) It was the immutable Word of God that sustained Abraham in every trial so that he died in faith, still believing.

Reflect also upon the great lawgiver, Moses, whom the Scriptures declare to have been “very meek, above all the men which were upon the face of the earth.” (Numbers 12:3) Yet, even those of his household spoke against him fearlessly, saying, “Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?” (Numbers 12:2) Not only did Moses endure the sedition of Miriam and Aaron, but shortly afterward the children of Israel mur-

mured against their faithful leader and said, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness. . . . Let us make a captain, and let us return into Egypt." (Numbers 14:2-4) And while this humble servant fell on his face when he heard the murmuring of the people, yet he had no resentment in his heart; for he besought the Lord to forgive the iniquity of the people.

What enabled Moses to suffer so unjustly, to endure such unmerited criticism and murmurings against himself by that rebellious group of the Lord's people? The secret of his faithful perseverance is attributable to his great respect and reverence for the Word of God. He was willing to suffer affliction with and forbear with that wayward people of God because, as Paul says, he esteemed "the reproach of Christ [for Christ, margin] greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." (Heb. 11:26) Again we see, in the life of this humble servant, how the Lord revived and fortified his spirit with precious promises.

In passing over those worthy names of the past we cannot help but notice that beloved servant of the Lord, David. While the record of his life is outstanding in his devotion and loyalty to the Lord yet there are some dark and obscure deeds that he committed which, according to the Law, would have called for his death. No doubt, if it were not for the fact that he was the Lord's anointed king over Israel he would have been put to death. But in that he was spared, though not unpunished, he lived to demonstrate an outstanding degree of heart contrition. However, by those sins, as Nathan declared, he gave "great occasion to the enemies of the Lord to blaspheme." (II Sam. 12:14) Yet, in the face of his transgressions, we are given to understand that his heart was perfect before the Lord.—I Kings 15:3

In David we have an exemplification of true heart contrition, a sorrow for his unrighteous acts that permeated his very being and remained with him. We recall when Shimei, "of the family of the house of Saul," cursed David and threw stones and dust at him, saying, "Come out, come out, thou bloody man, and thou man of Belial." Yet when David's men would avenge him, and asked permission to "take off his [Shimei's] head," David forbade them saying, "Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him

alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." (II Sam. 16:5-13) So deep was David's sorrow, that he could hear the voice of the Lord reproving him, as it were, by the cursing of Shimei. All David needed to do to avert his persecution was to say the word, and his servants would have silenced that "dead dog," but no such command was given; rather, David only desired that the Lord would see his affliction and reward him with good for enduring such cursing.

Such a humble and contrite heart the Lord would not despise, but according to his word he revived David's spirit. How? By his loving-kindness and tender mercy and his good word of promise. What wonder then that we find David offering a psalm of thanksgiving for God's deliverance and his manifold blessings saying, "The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my savior."—II Sam. 22:2, 3

The sons of God are, during this Gospel age, especially beset by trials and difficulties. If they should fall, however, the fact that they have stumbled will not make them feel like going back into sin if their hearts are of the right stamp. On the contrary, they will feel like the Apostle Peter, who, when others were stumbling, said, "Lord, to whom shall we go? thou hast the words of eternal life." (John 6:68) The true people of God have no desire to go to any one but him. If they stumble they recover themselves, avail themselves of his arrangements for forgiveness and press on. By these stumblings they learn of their own weaknesses and then fortify themselves so that they may be "strong in the Lord, and in the power of his might."—Ephesians 6:10

A just man will not fall into sin. The very most that could happen to him would be to stumble. There are various causes for stumbling. But if the heart is good and honest, humble and contrite, that man will rise again; for the Lord will show him that he has made a mistake and will point out the way to him by which he may recover himself. If he is a lover of righteousness, he will desire to press on toward that which is right, just, approved of the Lord, even if he should stumble many times.—Psalm 37:23, 24; Proverbs 24:16

God's grace abounds to his children in this age beyond the

measure of human comprehension, far more than those men of old could have asked or hoped for. Isaiah, prophetically writing of our day, says, "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." (Isaiah 64:4) Paul, commenting on this very scripture, tells us that, "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—I Corinthians 2:10

If the humble and contrite ones of the past were refreshed by the Word of God, even though they understood but vaguely what it meant, much more should our spirits be uplifted, for unto us are given "exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—II Pet. 1:4

If any of the Lord's people should become faint or weary of spirit, the "high and lofty One" will surely not be unmindful of their need or fail to fulfil his good Word of promise to them. We have the assurance that "He giveth power to the faint; and to them that have no might he increaseth strength." (Isa. 40:29) Nor is the Lord's hand "shortened, that it cannot save; neither his ear heavy, that it cannot hear." (Isa. 59:1) Realizing that we have an High Priest that "ever liveth to make intercession" for us who also can "be touched with the feeling of our infirmities," let us "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:15, 16; 7:25

For our encouragment we can also look back to those men who have the testimony that they pleased God. We should consider what great faith was instilled in their hearts—"who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. . . . that they might obtain a better resurrection." (Heb. 11:33-35) However, our consideration does not stop here, but should go on to the superlative degree by our "looking unto Jesus the author and finisher of our faith."—Heb. 12:2

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Heb. 12:3) Ah, how our spirits are revived and how our hearts are refreshed as we consider him! When we consider the grace of

giving temporal gifts, we are reminded of the grace of our Lord Jesus Christ, who, "though he was rich," yet for our sakes "became poor"—so poor that he could say, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."—II Cor. 8:9; Matt. 8:20

Have our friends proved unfaithful and disloyal? Consider Jesus' "own familiar friend," in whom he trusted, who "lifted up his heel" against him; also Peter who denied the Master three times, even with cursing. (Psa. 41:9) Have we trials and soul-vexing griefs? Think of Jesus who, according to the Scriptures, was "a man of sorrows, and acquainted with grief." (Isa. 53:3) Are we disfellowshipped by the world and persecuted? Let us remember how they hated our Lord and Master, how they smote him, spat upon him, and mocked him; how they cried, "Crucify him, crucify him." (John 19:6) Have we humbling experiences? Consider him, who "humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:8) As we thus consider Jesus, we learn of him who was "meek and lowly in heart" and we find "rest" for our fainting souls. Then his "yoke is easy," and the "burden is light."—Matt. 11:29, 30

Humility and Contrition Essential in the Next Age

All who, in the next age, would be in harmony with God must also be repentant of their shortcomings. Moreover, they must be appreciative of God's lofty standards—his holy standards. Under Christ's mediatorial reign sympathy and favor will be extended to the humble, contrite hearts, even as now with the church.

The Apostle Peter tells us that "God resisteth the proud, and giveth grace to the humble." (I Peter 5:5) This text applies not only in the present time, but will also have an application in the next age. Among the several things that the Lord hates, the first one the wise man mentions is a "proud look." (Proverbs 6:17-19) Hence there is no provision for the proud, the haughty, the self-centered, but every provision for the humble-minded. The Prophet Isaiah, in outlining the preparations to be made for the incoming age, said, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isa. 62:10) We can be sure, without presumption, that the standard held up before the people

in the incoming age will be that of absolute holiness of heart and, as far as possible, of conduct.

Realizing that the favor and blessing of God is promised only to the humble and contrite ones, and realizing that there are few in number that are humble at the present time, the question naturally arises; Are there only a few who will bask in the sunshine of God's love and favor? Ah no! for God is now allowing a humiliating influence to work with people which, in the age to come, should teach them humility and lead them to be contrite of heart.

Now the humble and contrite are trodden down in the street. Indeed, as the prophet has truly said, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." But what is to become of the proud and wicked? The prophet further elucidates, "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up." Hence we see that the pride and wickedness of men shall be thoroughly purged by the fiery trouble of our day, and to such an extent that it will leave them "neither root nor branch" for further development along this line.—Malachi 3:15; 4:1

The Lord through the prophet has said, "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." Then, after the humiliating and purging experiences, when men learn to esteem the "beauty of holiness" and deprecate unrighteousness and sin, he "will make a man more precious than fine gold; even a man than the golden wedge of Ophir."—Isaiah 13:11, 12

The Lord has said, "Look unto me, and be ye saved, all the ends of the earth. . . . That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel [here typical of the world] be justified, and shall glory." (Isaiah 45:22-25) And as we thus are now privileged to comprehend the breadth, and length, and depth, and height of God's wonderful plan of salvation, surely we can say with the Psalmist, "Great is the Lord, and greatly to be praised."—Psalm 48:1



"Songs in the Night"

SEPTEMBER 1

Thy statutes have been my songs in the house of my pilgrimage.—Psalm 119:54

IT IS written, "He giveth songs in the night," and "He hath put a new song into my mouth." It causes us no surprise to know that the saints will "be joyful in glory," and sing aloud with the high praises of God in their mouths when it shall be given to them to execute the judgments written, but it may strike some as peculiar that the present conditions of imperfection and frailty, in which we groan and are burdened, should be a condition in which songs and thanksgiving and joy should prevail with us. Nevertheless, this is the divine will, as it is the divine statement respecting all who are truly overcomers: they are all to be joyful in the house of their pilgrimage. Respecting this joy our Lord declares, "Your joy no man taketh from you." So then, while there is a measure of groaning because of some burdens on the part of those who have attained to the new life, there are also blessed joys which the world cannot give, neither take away; and these are the source and cause of the unceasing joy and "songs in the night" before the glorious dawn of the new millennial day. These songs are inspired by the joys granted us in the house of our pilgrimage—while we are actually absent from our "home."—Z '97-305 (Hymn 179)

SEPTEMBER 2

We ought also to lay down our lives for the brethren.—I John 3:16

VARIOUS opportunities for serving the Lord are set before us, and these are blessed privileges, but we may rely upon it that the divine purpose and intention in permitting such services is for our own development in Christian character. The command to all men is to honor God supremely and to deal justly with our fellows, treating them as we would be treated by them, loving

them as ourselves; but the special command to the new creation is to love one another as our elder Brother loved us—self-sacrificingly. Whatever we are permitted to do one for the other is in the nature of a test of our loyalty to God, of our justice toward the world, or of our loving devotion to the brethren. Following the example of our Lord, we are to lay down our lives in the service of the brethren. This command is not so much for their need of our self-sacrifice as for our need of it as a development of our love, and as a test of our love.—Z '09-323 (Hymn 267)

SEPTEMBER 3

Come unto Me, all ye that labor, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart.—Matthew 11:28, 29

IT IS necessary that those who would be delivered from the galling yokes of sin and of the present general order of things should submit themselves fully to Christ—that they take his yoke upon them. And he invites all who have come to feel and realize the discomfort of other yokes and the weight of other burdens to come unto him for rest and release. . . . The Lord gives the key to this rest in the words—"And learn of me; for I am meek and lowly in heart." Truly, in a meek and quiet spirit is the secret of rest. To be meek is to cultivate the graces of patience; of loving submission to the will of God; of abiding confidence in his love and care and in the wisdom of his guiding counsel and overruling providences; and to perseveringly pursue this course through evil and through good report, or through favorable or unfavorable circumstances. Let the beloved children of God seek more and more to copy Christ's meek and quiet spirit, accepting the providences of God and obeying his precepts and leading as he did, armed with the strength which he alone can supply, and will, to all those who take his yoke upon them, and learn of him.—Z '96-78 (284)

SEPTEMBER 4

Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zechariah 4:6

OUR Lord Jesus himself laid the foundation of the spiritual temple, and he himself will complete it as its top-stone, and it shall be acclaimed glorious, not only by men, but by angels, in God's due time. The work is in his hand, and although from outward appearances at the present time there may seem to be discouragements, and little progress may seem to have been made, yet his servants should be of good courage and should remember that their victory is to come, not through human might, popularity, and influence, nor by their own power, but by the Lord's Spirit. The possession of his faith and his Spirit will give us the victory over the world, the flesh, and the Adversary, and make us more than conquerors through him who loved us and bought us with his own precious blood.—Z '99-223 (Hymn 91)

SEPTEMBER 5

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.—Isaiah 30:21

BY FAITH and consecration we have come into a new life as spiritual sons of God, and yet we have this treasure in earthen vessels and the new life is only in its embryo condition. Hence the necessity of walking after the spiritual instincts of the new nature and keeping down the stronger impulses of the old nature. This is what it is to walk in newness of life, after the spirit, and not after the flesh. . . . While the Word of the Lord speaks thus on general principles as to the way in which we should walk, ye are also bidden to come with all the minor affairs of life to inquire of these divine oracles. If we know not whether to turn to the right or to the left, we come and find the promise, "Commit thy way unto the Lord, and he will direct thy path." Or, if heavy laden, we find the promise, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Thus the voice behind brings comfort, peace,

and rest in the midst of all life's cares and trials, if we walk in obedience to its principles and precepts.—Z '95-7 (Hymn 125)

SEPTEMBER 6

This is the will of God, even your sanctification.—I Thessalonians 4:3

TRUE sanctification of the heart to the Lord means diligence in his service; a declaration of the good tidings to others; the building up of one another in the most holy faith. It also means that we do good unto all men as we have opportunity, especially unto the household of faith; that in these various ways our lives, consecrated to the Lord, shall be laid down for the brethren day by day, opportunity by opportunity, as they shall come to us; that our love for the Lord, for the brethren, for our families and sympathetically for the world of mankind, will increasingly fill our hearts as we grow in grace, knowledge, and obedience to the divine Word and example. . . . Our sanctification must be primarily toward God and first affect our own hearts and wills, and as a result of such devotion to God, find its exercise in the interest of the brethren and of all men.—Z '12-341 (Hymn 208)

SEPTEMBER 7

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.—Ephesians 3:20

LET us gird up the loins of our minds and be sober minded, and hope to the end for the grace that shall be brought unto us at the revelation of our Lord and Savior Jesus Christ. Let us look not at things that are seen, which at most are temporal, but let us look at the things that are unseen, at the eternal things. Let us look unto Jesus with the eye of faith, let us look unto the crown of life which he has promised, let us look unto the place that he is preparing for us in the many mansions of the Father's house; let us look, not with doubt and fear, but with full confidence that the grandest of our hopes will be much more than realized when he shall bid us come up higher and enter into the joys of our Lord.

"Faith can firmly trust him, come what may." The more we exercise faith along these lines of his direction, the more are we pleasing in the sight of him who has called us out of darkness into his marvelous light; and the more such faith we exercise the more we will have in us the power of God, which will work in us both to will and to do his good pleasure—which will enable us more and more to live separate from the world, to overcome the world, and to fight a good fight against sin and selfishness, the world, the Adversary, and our own flesh.—Z '06-359 (Hymn 126)

SEPTEMBER 8

Thy people shall be my people, and thy God my God.—Ruth 1:16

ALL of God's people can dwell together in love, in fellowship, under the divine care as a "royal priesthood," "seated together in heavenly places"—in the antitypical tabernacle's "Holy." So far as our earthly abode is concerned we may today live comparatively closely by virtue of the convenient railway and mail services. It behooves us all, therefore, to "speak often one to another" that, as the prophet declares, the Lord may hear and note and prosper our blessing of one another. (Mal. 3:16) And we suggest that it is a partial fulfilment of the injunction that we "make straight paths for our feet, lest that which is lame be turned out of the way," if we seek such dwelling places as will be conducive to our occasional interchanges with the household of faith. Let us put God first, and Christian fellowship and growth in grace second, and both before wealth, in all of our reckonings. Thus we will best seek first the kingdom of God and its righteousness, and find all other things added in proportion to our real needs as new creatures.—Z '07-344 (Hymn 23)

SEPTEMBER 9

If any man thirst, let him come unto Me, and drink.—John 7:37

IN THE present time our thirst is in one sense of the word insatiable—we are never satisfied—in the sense that the Lord's blessings are so great and so good that we can never in the present day and in present conditions have

enough of them. We shall be satisfied thoroughly when we awake in his likeness (Psa. 17:15)—when the change of the first resurrection shall have completed our transformation as new creatures into our Lord's likeness—"from glory to glory." Nevertheless there is a measure of satisfaction to our drinking, even in the present time—just as with a thirsty one at a fountain, he drinks with relish, with appreciation, with satisfaction, only to take more and more. So with those who are the Lord's. He pours into their cup blessings rich and satisfying, and fills the cup repeatedly, even while they are in their present tabernacle. Let us appreciate more and more the truth, the water of life, and let us see to it that we get it pure from the fountain, and that we recognize no other fountain than the Lord Jesus, however much we may appreciate the channels through which the supply may have come to us.—Z '08-45 (Hymn 137)

SEPTEMBER 10

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.—I Corinthians 15:41

SINCE the very least one admitted to eternal life must have reached the mark of perfect love, it follows that these different degrees of reward will represent different degrees of loving zeal on the part of those after they shall have reached the standard of perfect love. For instance, the Apostle Paul was not merely anxious to attain the fruits and graces of the Holy Spirit; he was not merely willing to suffer with Christ, if need be; but his zeal led him beyond this—to glory in tribulations also; to rejoice to be accounted worthy to suffer for the cause of his Lord; to rejoice to lay down his life for the brethren. He was not only glad to have fellowship in Christ's sufferings and to drink of his cup, but he had so much zeal that he rejoiced if he could get more than his portion, more than his share. He was on the alert for opportunities for service. If others used them, well. If he could stir up the love and zeal of others, well. But if he found some work undone which he might accom-

plish, he delighted to do it. Well did he say that we might take him as an example in following after our Lord Jesus. Surely we may conclude that he will be one of the brightest shiners in the heavenly kingdom, and that in following his example we also may become more and more pleasing to our Lord—not by wildly beating the air, but with wisdom and prudence and faithfulness in doing those things which the Lord had indicated would be pleasing in his sight, as evidencing our loyalty to him, his brethren, and his truth.—Z '09-286 (Hymn 312A)

SEPTEMBER 11

Though an host should encamp against me, my heart shall not fear.—Psalm 27:3

OUR Captain, the Lord, has given special instructions to those whom he will specially use in the conflict of evil now in progress. Each one shall follow the example of the Captain of our salvation. First, he shall blow upon the trumpet, representing the proclamation of the truth, and proclaim that the sword of the spirit of truth is of Jehovah and of his anointed Son; and secondly, they shall break their pitchers and let their light shine out. The pitchers represent our earthly vessels, and the breaking of them in order to let the light shine out signifies that to which we are exhorted by the apostle, saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." We see how our Chief-Captain broke his earthly vessel; we see what a light streamed forth. Our highest ambition must be to follow his example, to walk in his steps, to lay down our lives for the brethren as he laid down his life for us. Meantime the blowing of the trumpet is to progress as well as the shouting in the name of Jehovah, our Captain, and the sword of the spirit of truth is to be wielded. The result will be victory; the enemies of the Lord will be overwhelmed.—'07-331 (Hymn 330)

SEPTEMBER 12

Faithful is He that calleth you, who also will do it.—I Thessalonians 5:24

WE HOPE, dear friends, that we are getting ready for the marriage of the

Lamb, for our marriage to the Lamb. Something that we may do or fail to do today may have a bearing upon our final readiness. Our minds are the foundation for everything in this matter. The Lord knows that we have imperfect bodies. So the testing will not be as to whether our bodies are perfect, but whether our hearts are perfect. If our heart is perfect before God we shall bring our words, our actions, and our thoughts into harmony with the law of love to the extent of our ability. If we see to it that we keep our hearts thus loyal, we shall become more and more a copy of God's dear Son, our heavenly Bridegroom; and we shall enter in due time with exceeding joy into our "house not made with hands, eternal in the heavens." Then our Lord will present us before the Father—the "bride adorned for her husband"; he will present us with exceeding joy—blameless.—Z '16-166 (Hymn 230)

SEPTEMBER 13

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord—Ephesians 5:19

THE apostle assures us that however appropriate, inspiring, and refreshing are the songs of our lips, still more appropriate and still more appreciated by the Lord are our heart songs, the joy and rejoicing of the new nature. And this joy and singing in the heart, this heart thankfulness to the Giver of all good, necessarily finds expression not only in Christian carols, but also in all the acts and words of life, all of which constitute the hymns of praise and thanksgiving continually ascending before God from his people.—Z '99-202 (Hymn 17)

SEPTEMBER 14

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

THE apostle in our text cautions that we beware against being "led away." The word here rendered "led away" occurs in only one other place in the Scriptures (Gal. 2:13), where the Apostle Paul says, "Barnabas also was carried

away with their dissimulation." The words "carried away" give the same thought as "led away," but a little more strongly; they imply that the danger to the steadfast will be along some line which would sweep away or carry away their judgments from the fixed statements of the divine Word, through personal preference, or sympathy, or through the influence of someone held in esteem or respect. Let us all therefore be on guard, that we may not be "carried away."—Z '97-277 (Hymn 183)

SEPTEMBER 15

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20:35

THE art of giving himself is one of the secrets of a happy Christian life. He first gives his will to the Lord, then his time, his energy, his talents, to the service of the Lord and for the Lord's people. He has pleasure in the giving, and a blessing, whether others know and appreciate it or not; and by and by his time for receiving will come—the Lord's time for giving. The Lord will give unto such eternal life, eternal glory, and association with himself in his kingdom.—Z '97-281 (Hymn 240)

SEPTEMBER 16

And the Logos became flesh, and dwelt among us.—John 1:14 (Diaglott)

BECAUSE all of the human family were children of Adam and sharers in his death sentence, no man could give to God a ransom for his brother. (Psalm 49:7) God so shut up the matter that Adam and his race could not have been redeemed except by the finding of a perfect man who would be willing voluntarily to die on their behalf. It was because there was no such man that God arranged with the Logos, his only begotten, that he should become a man and be the Redeemer of the race—Adam and all his children.—Z '13-347 (Hymn 62)

SEPTEMBER 17

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

THESE medicine, the best antidote, for a poisoned faith in present truth is a careful review of the presentations

of the Dawn Studies. If that fails we know nothing to recommend. But let us not forget that there were conditions precedent to our admission into this light, and that those conditions must be maintained if we would stay in the light. If, therefore, all or any portion of the light becomes darkened, our first query should be, "Am I living up to my covenant conditions—self-denial, self-sacrifice?" If we discover a coolness there we may know that we have found the real secret of our trouble and should at once "take it to the Lord in prayer."—Z '13-381 (Hymn 81)

SEPTEMBER 18

Thou shalt remember all the way which the Lord thy God led thee, . . . to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.—Deuteronomy 8:2

THERE is a particular reason why God should permit persecution to come upon his consecrated ones. "The Lord your God doth prove you," test you. Why? What is he proving? We profess to be his loyal children. We profess to be laying down all that we have. And now "the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul." (Deut. 13:3) How much will you endure? How patiently will you endure? To what extent will you endure? Those who will endure most, and endure most patiently, will give evidence of the best character. And those who demonstrate the best character will have the highest positions in the kingdom. Each will get a position according to his faithfulness. But as star differeth from star in glory, so it will be in the kingdom. He who fights the greatest fight against his own nature and demonstrates most the love and zeal of his heart, such is the one who will have a high place.—Z '14-40 (Hymn 331)

SEPTEMBER 19

The meek will He guide in judgment; and the meek will He teach His way.—Psalm 25:9

THESE are the ones whom the Lord is pleased to instruct and guide in the knowledge of his Son, and into all his

blessings. If they continue to be meek he is able to make of them heirs of God and joint-heirs with Jesus Christ their Lord. We read in the Scriptures that the meek shall inherit the earth. They will inherit under the terms of the primary and original covenant. These will be the seed of Abraham. From these the blessing will go to all mankind who will be obedient during the millennial reign. After the final test at the end of the millennial age the whole world will be teachable. They will have learned the great lesson that God is the Fountain of all wisdom; and they will have profited by this instruction.—Z '13-380 (Hymn 10)

SEPTEMBER 20

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16

THE divine plan is purposely arranged so that none can obtain everlasting life except through a personal relationship to Christ, the Redeemer, and the exercise of faith in his redeeming blood and obedience to his counsels. This being true, none of the heathen are saved yet. None of those who lived before Jesus came into the world are saved. And the great mass of our friends and neighbors, yea, of our own families, are still unsaved, because they have not come into vital relationship with the Savior. "He that hath the Son hath life; and he that hath not the Son of God hath not life."—I John 5:12 Z '13-348 (Hymn 39)

SEPTEMBER 21

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matthew 20:28

THERE are some who think it necessary to wash the feet of others. But since there is no real good to be accomplished by such a ceremony—nothing desirable—there is no reason why it should be performed. We cannot think that Jesus would have washed his disciples' feet unless they had needed washing. But if at any time we can thus render a real service, any of us should be glad of the opportunity to serve a fellow member of the body

of Christ—by washing his feet, or in any manner. The thought is to appreciate the privilege of real service, rather than the opportunity of doing something merely because it is menial. Jesus did what he did because it was helpful service, and was the Father's will. He wished also to teach his disciples that they should not be above doing the humblest service for each other as brethren. In addition, Jesus' words on this occasion seemed to emphasize the thought of the need of daily cleansing of the Lord's disciples from earth-defilement. See John 13:6-10.—Z '14-6 (Hymn 312A)

SEPTEMBER 22

If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—Romans 8:11

IT IS well that we should have in mind the thought that the consecration of our bodies to the Lord may permit us to do more in his service than we could have done if we had not been begotten of the Holy Spirit. We are not to expect that this energizing will work a miracle, such as the restoration of a person in the last stage of consumption, etc. The Lord does not work in this way. But the Lord's people would do well to cultivate the thought that if it be the Lord's will they shall be able to do something in his service. If we have this confidence every one of us can do much more than if we do not have it, for it gives new energy of mind and body.—Z '12-178 (Hymn 225)

SEPTEMBER 23

We are laborers together with God.—I Corinthians 3:9

The one work of the Gospel age has been the selection of the spiritual seed of Abraham, through whom all the families of the earth shall be blessed—shall become of the earthly seed. This promise that all the families of the earth shall be blessed cannot be fulfilled until the spiritual seed shall be completed. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." There has been but one work from first to last.

And so we read; "One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." (John 4:35-38) Whether it was at the beginning, or now at the close of the age—the time of the reaping—it is all one work, and there is the one purpose being served, the gathering of the elect.—Z '13-262 (Hymn 275)

SEPTEMBER 24

Faith without works is dead.—James 2:20

SELF-EXAMINATION along this line is very proper. If we have heard, seen, tasted, of the grace of God and enjoyed it, and if no desire to serve our gracious Father or to assist others to the same blessings that we enjoy has been manifested, it implies that our spiritual vitality is very weak and in danger of perishing. But if, on the contrary, we find ourselves burning with fervency of love for the Lord and with appreciation of his great plan of salvation, and are consumed with a desire to tell the good tidings to others for the blessing, strengthening, upbuilding, and participation in the divine faith, it should encourage us. We should notice, too, that Jesus specially loved and favored the more zealous, vigorous, and energetic of the apostles, Peter, James, and John, and we may be sure, Paul also.—Z '09-121 (Hymn 275)

SEPTEMBER 25

Man looketh on the outward appearance, but the Lord looketh on the heart.—I Samuel 16:7

INSTRUCTED respecting the Lord's methods, we are not to despise the least, the most ignoble or illiterate of those who give evidence of a purity and honesty of heart toward God, and to whom he seems to give the anointing of his Spirit and the "ear to hear." Rather, while making known the message to all as we have opportunity, we are to rejoice specially with those upon whom the Lord's favor is manifested, regardless of their earthly surroundings, etc. The Lord knoweth them that are his, and it is for us to recognize, to honor, and to co-operate with all such, as the ambassadors and representa-

tives of our Lord and Master.—Z '03-223 (Hymn 6)

SEPTEMBER 26

The temple of God is holy, which temple ye are.—I Corinthians 3:17

THE congregation of the Lord in the present time may be considered nominally his temple, though the real temple is the church triumphant, not yet completed. Nevertheless, it is proper also to apply this lesson to our own individual hearts, for, as the apostle points out, each Christian is a temple of the Holy Spirit, and the church in general, therefore, may be properly considered, even in its present imperfect condition, a temple of the Holy Spirit, devoted, consecrated, to the Lord. So, then, each individual Christian, justified and sanctified by the great atonement of our High Priest, should seek to keep himself (and so far as possible, all others associated with him, and imbued by the same spirit) free from all worldly contamination, if they would have the Lord's blessing in spiritual things. All of the Lord's people need to remember the necessity for cleansing from worldly defilements, not only those of the past, but also those which are ever present in the world.—Z '98-324 (Hymn 58)

SEPTEMBER 27

Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.—Psalm 32:11

WE TRUST that all of our readers are coming to appreciate this blessed message more and more—to be glad in the Lord—a very different thing from being glad in the trifling things of this world. He whose affections are set upon this earth will continually find tribulations which hinder his rejoicing. But he who has set his affections upon things above, on the Lord and the glorious things which he has promised us, may indeed rejoice, for our Lord changes not. "Not one of his good promises shall fail." Let all who are honest in hope, in intention, in endeavor, speak forth the Lord's praise and shout for joy, not merely that their unintentional imperfections according to the flesh are covered, but also in the thought that the reign of righteousness, the millennial kingdom, is now at

THE DAWN

hand, and that under its domination all the families of the earth shall be blessed after the great Adversary, Satan, shall have been bound.—Z '08-330 (Hymn 248)

SEPTEMBER 28

Blessed is he that waiteth, and cometh to the thousand three hundred and fifteen and thirty days.—Daniel 12:12

WHAT blessings have we received? Just as the Bible has said to us, so has it been. Those who open their hearts to the Lord find that he not only comes in and sups with them, but that he becomes their servant, comforts them, and serves them with "meat in due season." This accounts for all these blessed truths upon which we have been feasting since we have entered into the light of present truth, and it proves that this divine plan of the ages is not from any human being, nor is it a human plan or scheme; for no human being is capable of bringing such glorious things out of the Word of God.—Z '14-330 (Hymn 230)

SEPTEMBER 29

Lord, to whom shall we go? thou hast the words of eternal life.—John 6:68

WE WOULD starve spiritually if we went to any other than the Lord's table. We know not anywhere else to go. We shall stay right at the Lord's

table. He has been feeding us on the message of truth and life, and we believe that he will put on the table everything necessary for those who are hungering and thirsting for the truth; and that the truth on every subject necessary for us will be given as the Lord is pleased to reveal it, for he has promised, "They shall be filled."—Z '14-332 (Hymn 49)

SEPTEMBER 30

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light.—Exodus 13:21

WHICH spiritual Israelite can afford to retire at the close of the day without retrospectively calling to mind the goodness of the Lord and desiring his continued favor and protection in the shades of night? Which true Israelite will long be an Israelite indeed if he fail to acknowledge the Lord in all his ways, in his downings and his uprisings? As the apostle says, whether we eat or whether we drink, or whatsoever we do all should be done to his glory, and if in all our ways we acknowledge him let us at the close of each day employ language somewhat similar to that of Moses and say to the Lord, Abide, O Lord, with all the thousands of thy true Israel everywhere. Keep us, guard us, according to thy wisdom and thy love in Christ Jesus.—Z '07-236 (Hymn 293)

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 1—"But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel"—Acts 9:15 (Z. '03-206. Hymn 272)

SEPTEMBER 8—"Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—James 4:4 (Z. '99-70. Hymn 328)

SEPTEMBER 15—"Come out from

among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you."—II Cor. 6:17 (Z. '99-203. Hymn 183)

SEPTEMBER 22—"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."—Psalm 23:6 (Z. '03-413. Hymn 288)

SEPTEMBER 29—"Every one that is proud in heart is an abomination to the Lord."—Proverbs 16:5 (Z. '03-329. Hymn 312A)

The Holy Spirit

I enjoy the Frank and Ernest program, but why do you always use the expression "Holy Spirit" instead of the Bible expression "Holy Ghost"?

THE term "Holy Ghost" is obsolete, and is used in our Bibles without the slightest authority. All present day translators use the term "Holy Spirit." It is translated from the Greek words, **hagios pneuma**, and one has only to refer to a Hebrew-Greek concordance of the Bible to learn that "pneuma" is translated hundreds of times by the word "spirit" in our King James Authorized Version.

The word "ghost" to the uneducated has a very vague meaning, which, nevertheless, is very definitely identified in their minds with the thought of a personality.

There is no scriptural ground for believing in the Holy Spirit as a third person of a trinity of gods, for the Holy Spirit is the holy power and influence of God. To come under the influence of the Holy Spirit, is to come under the influence of God's power from on high.

The Holy Spirit is defined in the Scriptures as the "Spirit of God," "the Spirit of Christ," "the Spirit of Truth," etc. It is easy to see, therefore, why the word "ghost" is inappropriate. We have rejected the word as an improper one and

use the expression "Holy Spirit," as do most all deep students of the Bible; for it more perfectly translates the Greek words which refer to the Holy power and influence of God.

Should We Pay Tithes?

I have always believed that tithing, besides being a responsibility of Christians, is the cause of many rich blessings in the lives of those who practice it. I would like to know if you share my opinion.

SPACE here permits us to express only a few observations regarding the subject of paying tithes to the Lord, rather than a complete discussion of the subject. The law of the tithe, as recorded in Leviticus, was incumbent upon the nation of Israel. Each Israelite gave one tenth of his increase, or income, to the tribe of Levi, and it, in turn, gave a tenth of what was received to the high priest. The meaning of "tithe" is "the tenth part of anything." The Levites received the tithe because, unlike the other tribes of Israel, they were given no inheritance in the land, and could accumulate no real estate, except the ownership of their own homestead. The tithe enabled them to serve the others in things pertaining to God. As long as Israel obeyed the law of the tithe, as well as the other

features of the Law of Moses, they were blessed of the Lord.

In the New Testament no law of tithing is laid down for the Christian church. In fact, very little is said about financial matters. We are exhorted to provide for the poor among us by voluntary donations. Concerning these donations the Apostle Paul said, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (I Cor. 16:2) No mention of the tithe is made here; the apostle left the decision as to the amount to the heart of each individual.

We believe this attitude is an expression of real discipleship. We, as Christians, are not under the law of compulsion, as were the Jews, but under a stronger compelling force, the law of love and devotion, as expressed in II Corinthians 5:14, 15, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live **should not henceforth live unto themselves**, but unto him which died for them, and rose again."

The Apostle Paul gladly gave his all to the service of the Lord. He would have considered himself niggardly to have given only a tenth. And thus it should be with all Christians. It is not a matter of percentages. Our desire to be acceptable to the One who died for us, should bring us to a realization that our "reasonable service" (Romans 12:1) is to devote as much as possible of our time, and our means, to the service of the

Lord as an expression of our appreciation of his love and devotion, which has opened for us the way to eternal life.

A law of life is expressed in Proverbs 11:24, 25, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." In harmony with this law, those who give of their income for the service of the Lord are blessed, and those who do not see this privilege of discipleship tend to a poverty of the spirit. But the greatest blessing is given to those who take up their cross and follow the Lord in complete consecration. For while God has not put us under the law of tithing, he does take note of our daily walk. He knows whether our vow of giving "all" to him is accompanied by deeds as well as words.

Our Lord blessed Israel according to their faithfulness. He blesses us with spiritual blessings, making us rich toward God, causes us to grow in grace and love and knowledge in proportion to our faithfulness in demonstrating our consecration through the devotion of our time and talents to him and to his service. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10

Is Satan Bound?

"No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house."—Mark 3:27

From this statement of Scripture, do you believe that Satan has, as yet, been bound?

NO, WE do not believe that Satan is bound. The truth of the kingdom and its proclamation is gradually destroying Satan's systems of error, and will continue to do so, but this does not result in the personal binding of Satan. If it did, how then could he be loosed from the binding influence of the truth at the end of the one thousand years; for then the truth will be completely dominant, covering the earth as the "waters cover the sea."—Isa. 11:9

Another reason for not believing that Satan is bound, is that the church has not yet finished her earthly course. The Apostle Peter admonishes the church, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith." (I Pet. 5:8, 9) This is one of many scriptures reminding us to "resist the devil" that he might flee from us. (James 4:7) We believe that these texts apply to all the church class, and that each member must be subjected to the test of resisting Satan, which could not be done if Satan were now bound.

There is nothing in the text of our question to imply that Satan is bound; although all about us, in

the experiences of the church and the world alike, there is plenty of evidence that he is active as a "roaring lion" seeking whom he may devour. Satan is spoken of as the "god of this world," "the prince of this world." (II Cor. 4:4; John 14:30) But we know that he will not exercise this power always. The time is near when his house will be spoiled, and the sin, sickness, and death that have marked his reign, will give way to the righteousness and blessings of eternal life which will mark the reign of earth's new King, "The Prince of Peace."—Isa. 9:6

It would appear from a study of the Book of Revelation, that the binding of Satan will not be accomplished piece-meal, but that he will be bound by a definite exercise of divine power—represented by a chain which binds him—and then cast into the bottomless pit, in the dawn of the millennial age, at a time immediately following the completion of the spiritual "seed," Jesus and his faithful followers.—Rev. 20:1-3; Gal. 3:16, 29

The Eternal God

What do you consider proof that God has always existed?

THE Bible, which every Christian accepts as the Word of God, contains the statement, "Even from everlasting to everlasting, thou art God." All creation tells us that there is an intelligent Creator. Only a fool will say in his heart, "There is no God." (Psa. 90:2; 14:1) It is not necessary that we understand where the Creator came from. To say that the whole

universe is a product of chance simply because we cannot define the Creator, would be foolish. Someone has wisely said, "The universe, which is too big for any mind to grasp, is made up of things too small for any mind to grasp." It is not surprising, then, that fallen, finite man cannot grasp the glorious majesty of the almighty Creator of heaven and earth, and the self-existing qualities of our Heavenly Father.

Jesus' Birth Date

In the April issue of *The Dawn* you state that Jesus' birth "occurred about October 1." On what basis do you reach a conclusion so out of step with the rest of us who celebrate December 25 as his birthday?

THE student of history is aware that several dates have been chosen in the past as the date of our Lord's birth. It was not until about the fifth century that December 25 was generally celebrated, and many believe that heathen festivals celebrated about that time of year had great influence on its selection. Nevertheless, this need not mar our appreciation of the fact that his birth is so generally celebrated, even though on a wrong date; for its lessons are appropriate at all times.

The shepherds were in the fields with their flocks on the night that Jesus was born. (Luke 2:8) Certainly a mid-winter date does not fit well with this fact.

The prophecy of the seventy weeks of Daniel (Dan. 9:24-27) informs us that our Lord's minis-

try was to last three and one-half years. This fact is generally accepted by all students of the Bible. The sixty-ninth symbolic week of this prophecy ended at the time of Jesus' baptism in Jordan (verse 25). He was "cut off, but not for himself," in the middle of the seventieth week (verses 26, 27).

A week has seven days, and in prophecy each day represents a year, as expressed in Ezekiel 4:6. Hence, each prophetic week is seven years in length. The "midst of the week" would be three and one-half years from his baptism at Jordan when he was anointed "Messiah the Prince," at which time he was crucified.

We all know that our Lord was crucified in the spring of the year. It is interesting to note that the 14th of Nisan in the year A. D. 33, the day of Jesus' death, according to the Passover arrangement was on Friday, April 3.

Jesus began his ministry close to his thirtieth birthday according to the Scriptures. (Luke 3:23) As his ministry was three and one-half years long and as it ended in the spring of the year it must have begun in the fall of the year; therefore, it is reasonable to conclude that about October 1 was the time when he began his ministry, or the time of his birthday at the age of thirty, at which time he had attained manhood's estate under the Law of Israel.

In this reasoning, Jesus completely fulfilled the prophecy of Daniel, and began his ministry at the proper time; that is, when he became of age under the Law.—Num. 4:35, 39, 43, 47

TALKING THINGS OVER

Shall We Accept?

AS PREVIOUSLY announced, a report of the Bowling Green General Convention will appear in a special issue of *Bible Students News* which is now about ready to go to press. It is our hope that this report will be in the hands of the brethren early in September. We desire here, nevertheless, to mention briefly what was considered by many to be the highlight of the convention; namely, the learning of an opportunity to broadcast the "Frank and Ernest" radio programs over the nation-wide network facilities of the American Broadcasting Company. These programs have been approved for broadcasting by the network officials, and time is being held for us pending our decision to accept the opportunity.

If we decide to undertake this wider witness of the truth the message will go out over 174 stations, a large proportion of which will be the powerful and popular ones. A conservative estimate indicates that we will be reaching an audience ten times as large as at present. A complete list of the proposed stations to be used on the network will appear in the report of the convention. When this wonderful opportunity was explained to the brethren assembled at Bowling Green, great enthusiasm was displayed, and the following resolution was adopted without a dissenting voice:

"It is the desire of the brethren assembled at the Bowling Green General Convention for 1949 to express their approval of broadcasting the truth for one year over the facilities of the American Broadcasting Company, on a nation-wide network of 174 radio stations; and to recommend that the brethren throughout the world co-operate financially in an effort to make this possible. Furthermore, we desire, as a convention, to express our financial 'Good Hopes' for this purpose while assembled here, and through the report of this convention to suggest that the brethren everywhere, and as early as possible, notify the Dawn Bible Students Association of East Rutherford, New Jersey, the amount they hope to be able to contribute for this purpose each month for one year in order that this wider witness for the truth may be given. We

also urge that the brethren everywhere make this opportunity a matter of special prayer."

Following the passing of this resolution, those at the convention who so desired indicated on slips of paper—without signature—what they hoped to be able to contribute toward the proposed network program. The total of these "Good Hopes" was very encouraging and we are now giving serious and prayerful consideration to the matter of signing the necessary contract with the network officials. If the brethren throughout the entire country respond as zealously, and as self-sacrificingly, as did those at the convention, this effective, nation-wide proclamation of the truth will be possible. We are leaving the matter in the Lord's hands, and in the hands of his people. The decision to go ahead will be made by the brethren everywhere because only through the self-sacrificing co-operation of all will it be made possible.

There were nearly a thousand brethren at the convention, and the total number of "Good Hopes" pledges turned in indicated that the convention was practically unanimous in its decision and determination to make this network broadcast possible. As was explained to the brethren assembled at Bowling Green, it will be possible to accept this wonderful opportunity, not because a few brethren may be able to, and will, make large donations, but because all the brethren take the matter to heart and do the best they can.

If this project is undertaken the first program will go over the network on Sunday, October 16. It is, of course, necessary to make the decision long before that date. While many additional and interesting details of this undertaking will appear shortly in *Bible Students News*, it will be helpful to hear soon from as many as possible who read this preliminary report, as to what they hope to be able to contribute toward this effort, for this will enable us to reach an early decision on whether or not the Lord is indicating it to be his will that the message of the truth shall go out to the people on such a wide scale. If you turned in a "Good Hopes" slip at Bowling Green, do not send another one to us now—unless, of course, you wish to indicate an additional amount.

A number at the convention wondered about the radio work they were supporting in their local territory. We are communicating with all the ecclesias which have contracts over local stations for broadcasting the "Frank and Ernest" programs; and if you are now

TALKING THINGS OVER

making your radio contributions to these ecclesias you will soon be in a position to know whether or not the program you are helping to support will be kept on the air or whether the ecclesia will pool its efforts with those putting on the network program.

If the network contract is signed, all the present "Frank and Ernest" programs supported directly through the radio fund of The Dawn—with the exception of those already on ABC stations, and the Canadian stations—will be discontinued. This means that in expressing your "Good Hopes" for the network programs all radio donations sent directly to The Dawn will be used for this purpose.

One of the brethren, in commenting on this blessed opportunity now before us, referred to it as a challenge, which he believed we should accept. And so it is! But it can be accepted only through the co-operation of the brethren as a whole—including those in Canada, for the network stations will be heard there also, over some Canadian stations and across the border from stations in the U. S. A. In accepting this challenge it will be in the realization that the truth will be reaching the entire United States, much of Canada, Alaska, Bermuda, Honolulu, and probably Great Britain. The time is short. What will our answer be? Shall we make this united and special effort for one year?

Need for Strength

LIKE water upon the parched earth, and like sunshine to vegetation after winter snows, so the message of divine truth comes to us and with it the blessed realization of divine favor. In the joy of our new-found treasure we are apt to think at first that we have actually entered the Beulah Land of joy and peace where sorrow and trial can never more come to us. But no. There are sorrows ahead and trials beyond, and you will need all the strength which the truth can give and all the blessed influences that divine grace can impart to enable you to endure faithfully to the end.—C. T. R.

The West Wickham Convention

A CORDIAL invitation was extended to all believers in the "ransom for all" and to all who love God and his Son, Jesus Christ. The Chairman of the convention was Brother H. Taylor, who gave a loving welcome to the brethren, which was followed by a discourse by Brother Pampling, his subject being, "Righteous Before God." He said:

"Our meditation is upon the two characters brought to our attention in the first chapter of Luke. They are Zacharias and Elizabeth, the parents of John the Baptist. These two walked, not in a few, not in many, not in the majority, but 'in all the commandments' of God; and, says the scripture, they walked 'blameless.'"

"Zacharias and Elizabeth lived in a wonderful time. The Jewish age was about to end and the Gospel age to open up. We are privileged to live in a still more wonderful time; not only in the end of this Gospel age to be followed by the millennial age, but we live also in the days of our Lord's second presence when there is taking place the most stupendous change of all time. It means the end of the Devil's kingdom and the coming in of God's kingdom. 'What

manner of persons ought we to be?'—II Pet. 3:11"

After the Tea interval the friends joined in praise and testimony, and many were the expressions of thankfulness and gratitude to our Heavenly Father that he had brought them through trials and difficulties and kept them by his grace to meet together in fellowship at this convention, rejoicing in the truth. At 6:30 in the evening Brother Linter gave an address to the public on the subject, "The Trend of World Events." He said:

"Peace is not the absence of war, not an armed peace. Whittier had spoken of 'nations drunken with the wine of blood, staggering to take the pledge of brotherhood.'"

"At San Francisco a world security organisation was set up but events in the world have proven that this organisation has no more hope of success than its predecessor, the League of Nations, which failed to keep the peace and was abandoned."

"These conditions were indicated in the book of Pastor Russell entitled, "The Day of Vengeance," which was written many years ago. The trend of world events today shows that we are in the 'Day of Vengeance'—the economic conditions are bad and a world struggle between Capital and Labour is in progress. Today we see the U. S. A. fulfilling prophecy in a modern way by casting her gold

into the European countries in order to stave off revolution and, by so doing, to save herself from those troubles. This casting of silver and gold will not have the desired effect. Social conditions are altering; politically, the world is in the melting pot, and the great church organisations are being assailed on every side.

"The return of the Jewish people to the land of Palestine and the setting up of a Jewish state is a sign that the kingdom of God is about to be set up in power and glory. Isaiah 2:2-4 says that all nations shall flow into that kingdom and that then nation shall not rise against nation, neither shall they learn war any more. During these evil periods the church has been brought into being, commencing with the Lord and the apostles and continuing down to these closing days of the age. Evil, persecution, and trials have been the means used by the Heavenly Father to make the church fit to reign with Christ and soon, as stated in Revelation 21:1-3, the kingdom, referred to as a 'new heaven and a new earth,' will be in operation bringing blessings to the whole world of men.

"Can the nations today bring peace? No, because selfishness and nationalism sway the peoples. It is 'man's inhumanity to man' that causes millions to mourn; but in God's kingdom, and under the laws then in operation with man to man united and every wrong thing righted, the whole world will be lighted as Eden was of old, and the desire of all peoples for peace and happiness will come."

On the Sunday morning, there was an "Helpful Texts and Experiences" meeting, and many of the brethren recounted how the Lord had made various texts and experiences to be a means of special help in times of need. All realised that we need divine grace every hour and that the safest place is to be in the centre of the Lord's flock. In all our ways we should acknowledge him and then he will direct our paths. After this session Brother Kipps addressed the friends, his subject being, "The Ministry of Angels," from Psalm 34:7. Our brother said:

"Angelic beings have been used very prominently by God to give instruction, help, comfort, and guidance to his people. Many such instances are recorded. For example, angels appeared to Abraham in connection with the destruction of Sodom; also, when Abraham was about to offer Isaac; to Moses at the burning bush, giving him instruction as to the deliverance of Israel from Egypt. Other instances could be mentioned. We may be sure that God has his spiritual agents in the councils of the nations to ensure that his purposes are not frustrated. See Daniel 10:1-21 and 11:2. God used angels in the giving of the Law. (Gal. 3:19; Acts 7:53) In the present dispensation, angels have been largely used. The angel Gabriel appeared to Zacharias, also to Mary in connection with the coming of John the Baptist and the Lord Jesus. After our Lord had successfully resisted Satan in the wilderness, angels ministered to him. (Matt. 4:11)

There are many other instances relative to the resurrection and the experiences of the apostles where angels ministered. During the Gospel age we have our Lord's assurance concerning the church, that their angels always have access to God. (Matt. 8:10) Have we unseen enemies? It is good to know that we have unseen mighty ones to help us.

"The Book of Revelation shows what a large place angels have in God's government. All this gives force to the statement in Hebrews 1, that Jesus is greater, stronger, more powerful, and better than the angels; and if faithful we shall share his greatness. 'Unto the angels hath he not put in subjection the world to come.' (Heb. 2:5) Why? Because Jesus and the church will have the sovereignty in that age. Take courage and comfort dear friends, God knows our every need and can supply that need according to his riches in Christ Jesus!"

After lunch the brethren continued with prayer and praise, followed by a study conducted by Brother C. W. Scholefield on II Peter 3:11, "What manner of persons ought we to be?" The thoughts given showed that the Christian must always endeavour to attain to holiness and godliness, and that this has been true all down the age. But today, in the days of the presence of our Lord, it has a special application. Believing these things, what manner of persons ought we to be, hastening into the time when we shall be with our Lord and like him and see him as he is, if we

are faithful to our calling.

The convention closed with an address by Brother Spain, his subject being—"The Lord's Garden." He said:

"A consideration of the development of the Christian graces along the lines of the picture mentioned by Paul in I Corinthians 3:9 brings thoughts to us of a colorful and aromatic garden as described in the Songs of Solomon 4:12-15. We should realise that the Adversary is active in sowing weed-like thoughts in our new minds, and it is as well that we should recognise these and remove them at once. Paul in Philippians 4:8 gives an outline of the plants we ought to grow.

"In The Songs of Solomon 4:15, the need for a superabundant supply of water is shown to be essential if we would have the rich fruits suggested, and this corresponds to the never failing supply of the water of truth given to us. We should take every opportunity of helping each other in the cultivation of the Lord's garden, not merely spending time and effort in beautifying our own little corner. We are not to seek a life of ease and worldly pleasure, but a life filled with loving service, crowned with the joy of the Lord and dominated by that peace which comes through being one with our Lord and Head."

The convention closed with expressions of thankfulness to the Heavenly Father for the fellowship and the spiritual food provided. Messages of greeting were sent to the various classes and to the brethren in America.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

| | | |
|------------------------|-----------|------|
| E. H. HERRSCHER | | |
| West Wickham | September | 25 |
| Glasgow | October | 1, 2 |
| Dewsbury | | 8, 9 |

| | | |
|-----------------------|-----------|----|
| J. E. HUMPHREY | | |
| Portsmouth | September | 18 |

| | | |
|---------------------|-----------|----|
| J. H. MURRAY | | |
| Gateshead | September | 4 |
| West Wickham | | 11 |
| Dewsbury | October | 9 |

| | | |
|-----------------------|---------|----|
| W. E. PAMPLING | | |
| Dewsbury | October | 9 |
| Eastleigh | | 30 |

| | | |
|----------------------|-----------|----|
| R. J. PHILIP | | |
| Leigh (Lancs.) | September | 11 |

| | | |
|--------------------------|-----------|----|
| C. W. SCHOLEFIELD | | |
| Maidstone | September | 11 |

| | | |
|----------------|---------|----|
| Coventry | October | 16 |
|----------------|---------|----|

A. SPAIN

| | | |
|---------------|-----------|----|
| Ipswich | September | 11 |
| Luton | October | 23 |

P. WATTS

| | | |
|---------------|-----------|----|
| Anerley | September | 18 |
|---------------|-----------|----|

CONVENTIONS

DEWSBURY, YORKS., October 8, 9—
The convention will be held in the Liberal Club, Bond Street. Meals will be provided free and all believers in the Ransom will be welcome. It has been arranged for Brother E. H. Herrscher, who will be visiting the friends in Britain at that time, to serve. Further details may be obtained through the secretary, Miss A. Rothery, 139 Westgate, Cleckheaton, Yorks.

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A Royal Nation—6d
Hope (Consolation booklet)—1/2 a dozen
Leeser's Translation—10/- each

THE DAWN

68 South Castle Street

LIVERPOOL 1

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

W. A. BAKER

Seattle, Wash. September 3-5

J. BEDNARZ

Brooklyn, N. Y. September 3-5

New Bedford, Mass. 11

Reading, Pa. 18

F. A. BRIGHT

Albany, N. Y. September 11

Pottstown, Pa. 18

C. CHUPA

Minneapolis, Minn. .. September 3-5

S. C. DE GROOT

Saginaw, Mich. September 3-5

O. D. DEIFER

Brooklyn, N. Y. September 3-5

Wilmington, Del. (Morning) 11

Philadelphia, Pa. (Afternoon) 11

Lancaster, Pa. 25

H. E. DEITRICH

Dayton, Ohio September 1

Richmond, Ind. 2

Cincinnati, Ohio 4, 5

Columbus, Ohio 6, 7

Nelsonville, Ohio 8

Newark, Ohio 9

Kingwood, Pa. 11

Lewistown, Pa. 12

Ebensburg, Pa. 13

Pittsburgh, Pa. 14

Washington, Pa. 15

East Liverpool, Ohio 16

Alliance, Ohio 17, 18

Cleveland, Ohio 19, 20

Elyria, Ohio 21

Toledo, Ohio 22

Adrian, Mich. 23

Detroit, Mich. 24, 25

Jackson, Mich. 26, 27

E. FAY

Minneapolis, Minn. .. September 3-5

Whittier, Calif. 18

T. FAY

San Luis Obispo, Calif. .. Sept. 17

I. C. FOSS

Riverside, Calif. (Morning) Sept. 18

Pomona, Calif. (Afternoon) 18

E. L. FOWLER

Seattle, Wash. September 3-5

L. JACOBS

Brooklyn, N. Y. September 3-5

Wallingford, Conn. (Morning) .. 18

Bridgeport, Conn. (Afternoon) .. 18

P. KOLLIMAN

Brooklyn, N. Y. September 3-5

R. A. KREBS

Saginaw, Mich. September 3-5

Flint, Mich. 6

Detroit, Mich. 10, 11

Adrian, Mich. 12

Toledo, Ohio 13

Muncie, Ind. 14, 15

Richmond, Ind. 16

Cincinnati, Ohio 17, 18

Indianapolis, Ind. 19, 20

Mattoon, Ill. 21

Champaign, Ill. 22

Chicago, Ill. 24, 25

Batavia, Ill. 26

Rockford, Ill. 26-30

R. J. KRUPA

Brooklyn, N. Y. September 3-5

S. S. KWOLEK

Saginaw, Mich. September 3-5

H. A. LIVERMORE

Seattle, Wash. September 3-5

L. P. LOOMIS

Allentown, Pa. September 11

New Haven, Conn. (Morning) 18

Waterbury, Conn. (Afternoon) .. 18

E. LORENZ

Oakland, Calif. September 11

J. Y. MAC AULAY

Spokane, Wash. ... September 1, 11-18

Seattle, Wash. 3-5

Tacoma, Wash. 7

SPEAKERS' APPOINTMENTS

| | | | |
|----------------------------------|---------------|----------------------------------|----------------|
| Bremerton, Wash. | 8, 9 | Salem, Ore. | 16 |
| Yakima, Wash. | 19, 20 | Portland, Ore. | 17-19 |
| The Dalles, Ore. | 21, 22 | Tacoma, Wash. | 20 |
| Portland, Ore. | 23-26 | Seattle, Wash. | 21-25 |
| Salem, Ore. | 27, 29 | Bellingham, Wash. | 26 |
| Lebanon, Ore. | 28 | New Westminster, B. C., Can. ... | 27 |
| Myrtle Point, Ore. | October 1-6 | Vancouver, B. C., Can. | 28 |
| E. R. MAC JILTON | | Nanaimo, B. C., Can. | 29 |
| Duquesne, Pa. | September 4 | Duncan, B. C., Can. | 30 |
| East Liverpool, Ohio | 11 | Victoria, B. C., Can. | October 2 |
| W. S. MARSHALL | | A. OBENLAND | |
| Brooksville, Maine ... | September 4 | Brooklyn, N. Y. | September 3-5 |
| Montville, Maine | 11 | G. P. OSTRANDER | |
| Orland, Maine | 18 | Saginaw, Mich. | September 3-5 |
| St. John, N. B., Can. | 24, 25 | H. PASSIOS | |
| J. A. MEGGISON | | Washington, Pa. | September 18 |
| Minneapolis, Minn. .. | September 3-5 | Monessen, Pa. | 25 |
| A. MISKAWITZ | | G. R. POLLOCK | |
| Minneapolis, Minn. .. | September 3-5 | Seattle, Wash. | September 3-5 |
| R. E. MITCHELL | | G. P. RIPPER | |
| Paterson, N. J. | September 18 | Santa Ana, Calif. | September 25 |
| J. H. MOORE | | B. E. ROSE | |
| Brooklyn, N. Y. | September 3-5 | Saginaw, Mich. | September 3-5 |
| Newark, N. J. | 8 | V. E. SAMUELS | |
| New Brunswick, N. J. | 9 | Brooklyn, N. Y. | September 3-5 |
| Paterson, N. J. (Afternoon) | 11 | A. L. SMITH | |
| Rutherford, N. J. (Evening) | 11 | Brooklyn, N. Y. | September 3-5 |
| Laurelton, L. I., N. Y. | 15 | J. H. L. TRAUTFELTER | |
| Baltimore, Md. | 18 | Brooklyn, N. Y. | September 3-5 |
| Groton, Conn. | 20 | F. S. WASSMANN | |
| Boston, Mass. | 21 | Groton, Conn. (Evening) .. | Sept. 17 |
| North Brookfield, Mass. | 22 | Groton, Conn. (Morning) | 18 |
| Worcester, Mass. | 23 | New London, Conn. (Afternoon) .. | 18 |
| Lynn, Mass. | 25 | C. R. WEIDA | |
| New Bedford, Mass. | 26, 27 | Brooklyn, N. Y. | September 3-5 |
| Providence, R. I. | 28 | Easton, Pa. | 18 |
| Springfield, Mass. | 29 | J. I. VAN HORNE | |
| Hartford, Conn. | 30 | Kingwood, Pa. | September 11 |
| Waterbury, Conn. | 3 | G. M. WILSON | |
| D. J. MOREHOUSE | | Minneapolis, Minn. .. | September 3-5 |
| Saginaw, Mich. | September 3-5 | Kingwood, Pa. | 11 |
| E. MURRAY | | W. N. WOODWORTH | |
| Brooklyn, N. Y. | September 3-5 | Brooklyn, N. Y. | September 3-5 |
| Chicago, Ill. | 16 | Lynn, Mass. | 25 |
| Milwaukee, Wis. | 17, 18 | H. L. YOUNG | |
| Gary, Ind. | 19 | Brooklyn, N. Y. | September 3-5 |
| Muncie, Ind. | 20, 21 | Lehighton, Pa. | 25 |
| Richmond, Ind. | 22 | C. W. ZAHNOW | |
| L. H. NORBY | | St. John's, Nfld. | September 1-21 |
| San Diego, Calif. | September 3-5 | Sydney, N. S., Can. | 24, 25 |
| Los Angeles, Calif. | 7-11 | Glance Bay, N. S. | 26, 27 |
| San Luis Obispo, Calif. | 12 | Amherst, N. S., Can. | 29 |
| Oakland, Calif. | 13 | | |
| Sacramento, Calif. | 14 | | |

CONVENTIONS

For Mutual Fellowship, Edification, and Service

BROOKLYN, N. Y., September 3-5—To be held in the usual church auditorium, 104 Clark Street, near the St. George Hotel. Convenient to all subway lines. An immersion service is being arranged, and the secretary will appreciate hearing from any who contemplate symbolizing their consecration at this convention. All inquiries for room accommodations should also be addressed to the secretary, Mr. Michael Kelly, 99-41 64th Avenue, Rego Park, L. I., N. Y.

MINNEAPOLIS; MINN., September 3-5—Annual Labor Day gathering to be held in I. O. G. T. Hall, 2922 Cedar Ave., beginning 1:30 Saturday afternoon, and continuing through Monday until 4:00 p. m. An immersion service is being arranged. For details and reservations, write Miss Ruth Norby, 6804 Third Ave., S., Minneapolis 19, Minn. Local brethren will be glad to entertain friends as far as possible.

SAGINAW, MICH., September 3-5—All sessions will be held in the Y. W. C. A., 215-217 South Jefferson Avenue. For further details and reservations, write the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw, Michigan.

SAN DIEGO, CALIF., September 3-5—Silvergate Masonic Temple, 3795 Utah Street. Convention opens at 9:30 Saturday morning. All regular sessions will be held in the street-floor hall. A baptismal service may be arranged. Reservations may be made through the secretary, Mrs. Marjorie Rice, R. F. D. 1, Box 491, Spring Valley, Calif.

SEATTLE, WASH., September 3-5—All sessions will be held in Norway Hall, 2015 Boren Avenue. An immersion service is being arranged and any desiring to symbolize their consecration will please notify the secretary. For reservations, address Mr. Sam Clement, 846 W. 63rd Street, Seattle 7, Wash.

CINCINNATI, OHIO, September 4, 5—Services Sunday morning, September 4, and Monday morning and afternoon, September 5, will be held at 616 Walnut Street, (Fourth Floor) Cincinnati, Ohio.

Place of meeting Sunday afternoon will be announced during the convention. For other details and reservations, write the secretary, Mrs. W. N. Poe, 2128 New Linden Rd., Newport, Ky.

ALBANY, N. Y., September 11—Y. W. C. A., 5 Lodge Street.

KINGWOOD, PA., September 11—The gathering will be held in Kingwood Grove, beginning at 9:45 a. m., D. S. T. The grove is located on Pennsylvania Route 53. It can be reached via the Pennsylvania Turnpike by leaving the Turnpike at Somerset, and thence on Route 53, to Kingwood. Friends should bring their own lunch. For additional information, write the secretary, Mrs. Raymond Siesky, R. F. D. 2, Box 191, Connellsville, Pa.

ROCK SPRINGS, TEXAS, September 11—The gathering will be held in the Schoolhouse, between Bowie and Nocona. For further details, write Mr. I. P. Whitaker, R. F. D. 2, Box 98, Nocona, Texas.

MILWAUKEE, WIS., September 18—The convention will be held the third Sunday in September in the Modern Woodmen of America Hall, 734 North 26th Street, Milwaukee. For additional information, write the secretary, Mrs. Edward Conrad, Route 2, Box 485, Hales Corners, Wis.

LYNN, MASS., September 25—A one day convention is being arranged that will open at 9:30 a. m., in Burdette College Hall, 74 Mount Vernon Street, adjacent to bus and railroad stations. For further details, write the secretary, Mrs. R. P. Gifford, 25 Hawthorne Street, East Lynn, Mass.

CHICAGO, ILL., September 25—910 North LaSalle Street.

DETROIT, MICH., September 25—Maccabees Avenue at Putnam.

WATERBURY, CONN., October 2.

ST. LOUIS, MO., October 8, 9.

GRAND RAPIDS, MICH., October 15, 16.

POMONA, CALIF., October 16.

ROSELAND, ILL., October 29, 30.

WEATHERFORD, TEXAS, October 30.

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