

The
DAWN

*WIVES OF RESTITUTION
KNOWING THE TIMES
STARS OF LIGHT*

SEPTEMBER

1938

COMING CONVENTIONS

DENTON MD., Sept. 25. This gathering will be on the 25th instead of the 18th of September as originally planned. It will be held at Firemen's Hall, corner of Third and Gay Streets, Denton, Md. This location is easily accessible, a nice, light, roomy hall; and an interesting program is expected. A goodly attendance from nearby classes is anticipated. For further information write: Mr. C. E. Bright, Hobbs, Md.

JACKSON, MICH., October 2. This is a gathering held annually by the Jackson friends to celebrate the forming of their class some years ago. All meetings will be held at Odd Fellows Hall, 111 Cooper Street, and the program will include a public talk at 7 P. M. For any further information address: Mrs. S. E. Lutz, 743 Morrell St., Jackson, Michigan.

ST. LOUIS, MO., October 8, 9. Details later. Secretary, Mr. J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

ITHACA, N. Y., September 11th. It is expected that this gathering will be held in a lovely grove. All are cordially welcome. For directions to reach the meeting place and for other details, write Miss R. Mae Holmes, 206 E. Marshall St., Ithaca, N. Y.

PITTSBURGH, PA., October 21, 22, 23. The Tenth Annual Reunion Convention will be held this year at the usual place, the O. of I. A. Temple, 610 Arch Street, North Side, Pittsburgh. Special features will be a baptismal service, the usual Memorial Service at Prother Russell's grave and a public meeting to be held in Carnegie Hall N. S. Information on hand indicates a large attendance. For further information write the class secretary, J. T. Van Horne, The Bible Students Ecclesia of Pittsburgh, 610 Arch St., N. S., Pittsburgh, Pa.

CHICAGO, ILL., December 31, January 1, 2. The Chicago friends announce that instead of their regular fall gathering, they are planning to have a New Year convention. This change has been made in the interest of other fall conventions.

WILKES-BARRE, PA., Sept. 11. The friends in this territory are to have a one-day gathering at the farm of Brother Blicharz, R. F. D. 1, Hunlock Creek, Pa. The friends are requested to meet at the home of Brother J. Folcik, 76 Brook Street, Wilkes-Barre, Pa., at 9:30 A. M., so they may be directed to the farm which is otherwise difficult to find. Secretary: Miss Helen Folcik, 76 Brook St., Wilkes-Barre, Pa.

THE DIVINE PLAN of the AGES

The Divine Plan of the Ages will ever remain the standard present-truth text book. Though published originally more than half a century ago, it is still up to date, and vibrant with the living message of the Messianic gospel. Whatever other literature may be used to introduce the truth, whether tracts, or booklets, those who become interested will ultimately need The Divine Plan of the Ages in order to obtain a clear, detailed knowledge of the divine purpose.

We have a new, standard edition of The Divine Plan of the Ages, bound in blue cloth, stamped in gold. These are priced at 50 cents the single copy, postpaid; in lots of ten, 30 cents each, postage extra. Write for special colporteur prices.

THREE MONTHS TRIAL SUBSCRIPTION

We are glad to be able to continue our offer to send The Dawn for three months free to all who request it, either for themselves, or for those whose names and addresses they wish to forward to us. This offer applies particularly to Bible Students. When sending in names of interested persons who are not Bible Students, please so state. Do not hesitate to avail yourself of this offer, as these trial subscriptions are all paid for from a special fund provided for the purpose.

VEST-POCKET MANNAS

We wish to announce that our stock of cloth-bound, pocket-size Heavenly Mannas is temporarily exhausted. However, we do have a limited quantity on hand of the leather-bound pocket-size edition. These are priced at 60 cents each.

5 CENT VEST-POCKET BOOKLETS

"God and Reason"—A brief outline of God's plan as it relates to present world conditions, showing the remarkable fulfillment of prophecy since the expiration of the Gentile Times in 1914. This little booklet has been very effective in stimulating interest in the truth.

"Hope Beyond the Grave"—A comprehensive treatise of the entire subject of life, death and the here-after. The soul, immortality, hell, heaven, paradise, spiritism, and related points, are discussed. So far as we are aware, there is no other single piece of truth literature which deals with all these various phases of the subject of hope beyond the grave.

"The Day of Jehovah"—A reprint from The Divine Plan of the Ages, chapter 15.

"What Is Man?"—A reprint from The Atonement Between God and Man, chapter 12.

TABERNACLE SHADOWS NOW READY

THE NEW edition of Tabernacle Shadows is now ready for shipment. This new booklet is an exact reprint of the original Tabernacle Shadows except the illustrations which were made new and even these are essentially the same as the originals. The Berean Questions on Tabernacle Shadows, formerly bound in a separate booklet, have been reprinted and bound under the same cover. Price 25 cents. All orders will be filled immediately.

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The DAWN

A Herald of Christ's Presence

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One Dollar a Year

THIS MONTH

NEWS AND VIEWS

Archaeology Confirms Genesis Record—A review of recent discoveries by excavators in Mesopotamia. Pre-Flood civilization uncovered and convincing evidence of the accuracy of the Bible record of the early history of our race. 2

THE EVERLASTING GOSPEL

Times of Restitution—The prominence of this doctrine in the Scriptures, therein identified with the glorious reign of Christ's Kingdom for the blessing of all the families of the earth. 5

THE CHRISTIAN LIFE

Knowing the Times—The great importance of recognizing the time element in God's purposes, thus enabling us to take advantage of opportunities offered and to cooperate in His plans. 10

What is That in Thine Hand?—Showing God's method of using the natural talents and abilities of His faithful servants—though small and seemingly inadequate—and so blessing them as to accomplish His designs. 14

Stars of Light—Great men of the Old Testament, their outstanding characteristics, and lessons which we may draw from their lives of faith and obedience. 18

INTERNATIONAL SUNDAY SCHOOL LESSONS

Jonathan: Courageous Friendship (September 18) 23

David: Triumphant Faith (September 25) 24

The One True God (October 2) 25

Spiritual Worship (October 9) 26

CHILDREN'S HOUR

King Saul—Lessons from the life of Israel's first king, his humble and good beginning, and later fall into pride and disobedience. 27

TALKING THINGS OVER

Convention reports and interesting letters 29

Quarterly Good Hopes Report 33

NEXT MONTH

SPIRITUAL INFLUENCES

What does the operation of the holy spirit mean in the Christian life? What are the evidences of the indwelling of the spirit? What should one seek to avoid in order not to grieve the holy spirit? These are some of the questions that are discussed in this article dealing with the begetting, anointing, and sealing of the holy spirit.

DIVINE PROMISES

Doubtless all the Lord's people at times fail to realize the preciousness of the many wonderful promises the Heavenly Father has made to encourage His people to faithfulness as they walk in the narrow way of self-denial and sacrifice. This article is an attempt to bring together many of these promises in the hope that it will help increase the faith and confidence of some in the overruling providences of our God.

GOD'S JUDGMENT WORK

God's judgment of our first parents, of the church and of the world, and the method by which it is accomplished constitute the general scope of subject matter to be treated in this article. It deals with the fundamental doctrines of the divine plan, and it is hoped that it will prove heart-searching in its effect in that it calls attention afresh to the fact that "man does not live by bread alone but by every word that proceedeth out from the mouth of God."

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NEWS and VIEWS

ARCHAEOLOGY CONFIRMS GENESIS RECORD



WHILE the angry passions of men and of nations continue to lash the world into an ever increasing frenzy of madness preparatory to that final clash which will be Armageddon, and beyond which will be heard the voice of the Lord saying, "Be still, and know that I am God;" it is refreshing to turn aside for a time and note what has been going on in the scientific world of research, and especially in the field of archaeology. (Psa. 46:10.) Archaeologists are continually carrying on excavating work in the lands of Mesopotamia, (Iraq) and Egypt; and every bit of information unearthed, if it has any bearing at all on Biblical records, tends to confirm them. In this way, the former claims and arguments of "Higher Critics" are one after another being undermined, and the Bible stands out more and more as being the only reliable record of the creation of the earth, and of man upon the earth.

Wing Commander P. J. Wiseman, of the British Royal Air Force, has published a book in which he presents a brief summary of the significance of recent discoveries as they affect the authenticity of the Bible. Referring to the guesses of the earlier Higher Critics, the author says: "It will be seen that these conjectures would never have seen the light of day, had scholars of that time been in possession of modern archaeological knowledge, . . . the newer facts of excavation having rendered them hopelessly obsolete." On this point the writer continues:

"It is only in the last few years that excavation has reached back to the times outlined in the early chapters of Genesis. The discoveries in Assyria and Babylonia during the last century rarely took us back beyond the age of Moses. At the dawn of the twentieth century, the discovery of the Code of Hammurabi placed us in possession of the laws prevalent in the days of Abraham. Concerning the centuries before this, archaeology was dim and uncertain. The researches of recent years have, however, brought to light a number of astounding and valuable facts relating to the times covered by Genesis. Now archaeologists are mainly engaged upon the examination of sites and strata relating to the Genesis period."

Commander Wiseman tells of how Dr. Woolley, of the British Museum, had his men dig down through the ruins of Ur of Chaldees and there discovered indisputable evidence of the flood. On this point we quote:

"In 1929 Dr. Woolley instructed his workmen to dig a deep pit in a selected part of the city [Ur of

the Chaldees]. In doing this they unexpectedly found a remarkable change in the character of the soil, for clean water-laid clay suddenly commenced. The Arab workmen reported it, and were told to continue digging down. After a depth of eight feet of this clean water-laid clay, it ceased as suddenly as it had commenced, for below it broken pottery was found, and other evidences of the existence of a village before the layer of clay became deposited. The place where this discovery occurred was down through strata which covered the sloping face of a mound, and the thickness of the water-laid clay varied across it from eight to eleven feet in depth.

"The water necessary to lay such a great thickness of deposit must have been so considerable that Dr. Woolley came to the conclusion that the only possible explanation of his discovery was that they had found definite evidence of the effects of the Flood. In the season 1929-1930 he dug through the Flood level into virgin soil, and in 1934 he sank another pit some distance away, again through the water-laid clay of the Flood, discovering some statues and pottery in the pre-flood level. At the conclusion of this last season's work, he told me that his findings regarding the Flood had been abundantly confirmed. I have examined this Flood earth, and the complete absence of salt prevalent in other levels, its exceptional nature, the sudden beginning and as abrupt cessation, then the re-commencement of broken pottery and bones beneath it, are certainly most remarkable evidences of the Flood."

Genesis tells us that at a time previous to the Flood, the earth was filled with violence; and in this connection it is interesting to note a report of another discovery by Dr. Woolley:

"Beginning in the year 1927, at a level which he dates 3500 B. C., Dr. Woolley unearthed a large cemetery, and many grim discoveries were made of deaths which had probably been violent."

Concerning the effects on the archaeologists themselves of the discoveries they are making in that land which is now recognized as being unmistakably the cradle of the human race, Commander Wiseman says:

"During the past five years excavators have been busy tracing the various strata of civilization backwards into the very twilight of history. In many instances they have reached down into virgin soil, before any habitation existed. . . . Their investigations have brought to light the culture and writing of men who lived 5,000 years ago, even in pre-Flood days. These researches have revolutionized thought, for concerning the civilizations of this early period we

previously knew next to nothing. It has done more, for it has painted in the background on a canvas which previously was almost blank. We now understand much concerning the environment of the Patriarchs and methods of writing prevalent in the times of Genesis. Before the excavations of the last few years this early period was considered legendary even by archaeologists, but almost beyond their highest hopes they have been able to dig and plan settlements which were previously in the realm of pre-history, but now, in the opinion of these able men, Sumerian civilization had reached its zenith centuries before Abraham.

"It is important to remember that these archaeologists are by no means engaged in an attempt to find evidences which agree with the Bible. I know from personal contact and repeated discussions, that this is far from being their aim; they sift their evidence in a most critical spirit and if there is any bias it is in favor of the critical standpoint rather than that of the Bible. Yet, in the words of more than one, they express the truth of the matter when they affirm that they have been compelled by the evidences they have unearthed, to believe that Genesis in this or that respect is accurate. It has been my privilege to be present with these excavators when some of these finds have been unearthed, and on the spot to listen to their statements regarding the things mentioned in the earliest chapters of the Bible. I have been impressed with the tremendous change which has taken place among archaeologists in their outlook on these Biblical records. Nothing is more noticeable or more remarked upon in Iraq, than the assurance with which archaeologists speak of events recorded in Genesis."

"Concerning the lack of archaeological evidence of the existence of "aboriginal man" we read:

"No more surprising fact has been discovered by recent excavations than the suddenness with which civilization appeared in the world. This discovery is the very opposite to that anticipated. It was expected that the more ancient the period, the more primitive would excavators find it to be, until traces of civilization ceased altogether and aboriginal man appeared. Neither in Babylonia nor Egypt, the lands of the oldest known habitation of man, is there any trace of a pre-civilized state. In this connection, Dr. Hall writes in his *History of the Near East*, 'When civilization first appears it is already full grown,' and again, 'Sumerian culture springs into view ready made,' and Dr. L. W. King in *Sumer and Akkad*, says, 'Although the earliest Sumerian settlements in Southern Babylonia are to be set back in a comparatively remote past, the race by which they were founded appears at that time to have already attained a high level of culture.'

"In face of these facts, the slow progress of early man is a disproved assumption, and the idea that an infinitely prolonged period elapsed before civilization appeared cannot be maintained. The prevailing theory in this respect is most assertive where it has

least evidence.... Neither the Bible nor Babylonian excavations know anything of aboriginal man. Life at the beginning was necessarily simple, but it was not only enlightened, it was cultured."

Among the most interesting items of information being unearthed by the archaeologists are those which have to do with the style and methods of writing employed back in those early days of man covered by Genesis. Until recent years, those who have still maintained their faith in the fact that Moses was the author of the book of Genesis, have for the most part believed that apart from the information received through the inspiration of the spirit of God, he received his information as it had been handed orally from one generation to another. But now, Commander Wiseman has assembled considerable evidence to show that the historical records of Genesis were actually written on tablets by those personally acquainted with the details; and that these tablets were handed on from one period to another, and, in the divine providence, came into the possession of Moses, enabling him to furnish Israel with an authentic record of man's beginning, the flood, etc., including the experiences with which he himself was personally and vitally connected. This view does not, of course, do away with the necessity for divine guidance with respect to these records, but places them in a similar position to the four Gospels of the New Testament, which, while being the accounts of Jesus' life and ministry as observed by the different writers of these books, nevertheless come to us under guidance of the holy spirit, so that we gladly accept them as a part of the inspired Word.

As yet, no tablets have been found containing any portions of the book of Genesis. The conclusion that it was written on tablets is based upon information gleaned from the study of the thousands of other tablets which have been found—information having particularly to do with the literary practices of the times, and the comparing of this information with certain internal evidences readily discernible in Genesis in the form in which it has come down to us.

One of the lines of evidence tending to substantiate the thought that the book of Genesis was compiled by Moses and based on information previously recorded on tablets is the use in the book of the expression, "These are the generations of,..." the first appearance of this phrase being that of Genesis 2:4, and the second that of Genesis 5:1, the latter reading, "This is the book of the generations of Adam." The word "generation" in these expressions is a translation of the Hebrew *toledaiḥ*, which literally means "history," whereas the Hebrew word *dor* is the usual one translated "generations."

The claim is, and it is a very interesting thought, that the expression, "This is the book of the generations of Adam," means that the account preceding it was Adam's own recording of the events with which he was personally acquainted; going back to the previous similar expression, "These are the generations,

[or history], of the heavens and of the earth." Archaeological discoveries show that this was the ancient custom employed by those who were responsible for the recording of family or other records; namely, to conclude their record with this form of identification and signature.

It has generally been supposed that these expressions, "These are the generations of," are intended to be introductions to a geneological list, or other data that follows; but its first use seems to show otherwise, for here it is an unmistakable reference to that which had preceded. A critical examination of its other uses also show that it is much more appropriate as a reference to the historical account which precedes it.

The word "book" used in Genesis 2:4 is translated from a Hebrew word meaning record. Hence, the expression "This is the book of the generations [or history] of Adam," would seem to indicate that the subject matter had been written down, obviously on tablets. If this thought be correct, a study of Genesis reveals that its different sections were written,—or at least possessed—in turn, by Adam; Noah; the sons of Noah; Shem; Terah; Ishmael and Isaac; and Esau and Jacob. Moses, taking this series of tablets, could easily compile them into one complete record, and add the history with which he himself was acquainted, beginning with the experiences of Joseph in Egypt.

One of the evidences offered to substantiate this view is found in the 14th chapter of the book. When in the time of Abraham this tablet was written, it recorded the movements of certain kings, and the names of places as they were then known were put down. But in the 400 years that elapsed between Abraham and Moses some of these names had become changed, or the localities unknown to the Israelites; so Moses, with this ancient tablet before him and compiling the book of Genesis, added a note to enable the readers to identify them. Thus we have:

- "Bela (which is Zoar)";
- "Vale of Siddim (which is the Salt Sea)";
- "En-mishpat (which is Kadesh)";
- "Hobah (which is on the left hand of Damascus)."

This is the only occasion where these ancient names are used in the Bible. The claim is that Moses' loyalty to the exact wording of the original records caused him to give the original names of these cities and places, yet realizing that the Israelites generally would not know of their location, adds the note of explanation. Commander Wiseman concludes his analysis of this point by saying:

"The remaining literary aid was the use of the colophon. This was a final paragraph, sometimes long, in other instances only a few words. Among other things, this appendix usually stated the name of the writer or owner of the tablet. . . . The colophon in Genesis is 'These are the origins of . . .' That these ancient literary aids and cuneiform usages are still discernible, clearly reveal the purity of the text and the care with which it has been handed down to

us. It also signifies that in the earliest times these records were written on clay tablets, and that these tablets forming the series, that is, Genesis 1:1 to 37:1, were joined together in the same manner as we have them today. This definitely demolishes the higher critical theory that Genesis was composed of documents originally having nothing to do with each other."

Well, all of this is very interesting; and while it may not yet be possible to determine the exact manner in which the information contained in the earlier chapters of Genesis became known to Moses, enabling him to give us the book in its present form, it is good to know that now at least some archaeologists and scientists are sufficiently convinced of the accuracy of Genesis to proceed with their work with a view of learning more of the details of how it may have been produced. To the Christian, whose faith is firmly fixed in the inspiration of the entire Bible, it makes no vital difference as to the manner of inspiration which guarantees the accuracy of the Genesis account of creation. For us, it is sufficient that the inspired writers of the New Testament placed their faith in these records. Nevertheless, we rejoice that evidences are coming to light which may help those whose faith is weak to realize that in the Bible there is something that can be relied upon, and that, therefore, its testimony concerning the future of mankind forms a true basis for hope.

In the light of the above suggestions by Commander Wiseman, it is interesting to note that the concluding phrase of the first section of Genesis does not ascribe any authorship; whereas the second concluding phrase gives the name of Adam. Assuming that this material was originally recorded on a tablet, Mr. Wiseman says:

"The facts contained in the narrative preserved on this tablet were certainly beyond the speculations of the time. Whence came it? Who wrote it? The second question is not so important as the first. Obviously if it is not an explanation given by God of the order of Creation, it is merely a piece of literary guesswork: and the latter cannot be true for it contains facts which centuries of modern scientific research—aided by the use of recently-perfected instruments of marvellous precision and power have only latterly discovered.

"Naturally the wording is simple, but the truth conveyed is profound. Human as the language is, it is still the only medium God could use. It is God teaching Adam in a simple, yet of course faultless way, how the earth and the things he could see on and around it, had been created. The Lord talked with Adam in the garden, and this tablet is a simple record of what God said and did. . . . It is written just as if Adam is recording the words of God: 'And God said, . . . And God called,'"

There is now abundant archaeological evidence that the earliest forms of writing were in use a consider-

(Continued on page 9)

THE EVERLASTING GOSPEL

16 And the angel of the Lord called unto Abraham out of heaven the second time.

16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.

18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

Gen. 22:15-18 Gal. 3:6

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9 So then

Lu. 2:10

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Gal. 3:26,29

29 For ye are all the children of God by faith in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Rev. 21:2-5

20 And he shall send Jesus Christ, who is called the Son of Man, which before was preached unto you.

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts 3:20,21

Lu. 3:6

9 And 'all flesh shall see the salvation of God.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

10 For he looked for a city which hath foundations, whose builder and maker is God.

Heb. 11:8,10

Times of Restitution

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.”—Acts 3:19-21.

DUE to misinterpretations of the Bible, developed during that period now referred to as the dark ages, the second coming of Christ is thought by many as signaling a time of destruction—a time when the literal heavens and earth will be destroyed by literal fire; and when time, as we know it, will end, and all mankind will be ushered into “eternity,” which for a few will be a condition of idleness in heaven, but for the vast majority, a condition of excruciating torment in hell. But it is evident that this conception of the second coming of Christ and what it would mean for the world was not held by the inspired Apostle Peter, because in our text he assures us that when Christ returns it will mean “times of restitution [not destruction] of all things”; and he also tells us that this glorious fact had been foretold “by the mouth of all God’s holy prophets since the world began.”

If, then, we desire that our views concerning the second coming of Christ be in harmony with the Scriptures, they must be made to conform to this great fact of coming restitution as being the ultimate object of our Lord’s return. Indeed, when once we get this stupendous thought of restitution clearly in our minds, it is seen to be the grand outcome

of every other feature and every other detail of the divine plan. Just as Jesus came to earth at His first advent to die as man’s Redeemer, so He comes the second time to restore the redeemed world to life. Thus the two advents are related to each other as cause to effect. The work of the first advent would have gone for naught without the work of the second advent, and the work of the second advent would have been impossible without the work of the first.

Jesus Himself said that the Son of man came to seek and to save that which was lost. (Luke 19:10.) Man, through sin, lost life, and he lost a perfect earthly home, a paradise; and it is life, and a perfect paradise home upon the earth that is to be restored during the “times of restitution.” Jesus also told His disciples that in the Father’s house—the whole universe—there are many “mansions,” or dwelling places. (John 14:2.) The earth is one of these; and the Bible tells us of others, such as the angelic plane of being. (Psa. 8:4, 5.) Jesus told His disciples that He was going away to prepare a place for them; and that when He came again He would receive them unto Himself, so that they would occupy the same high position in the divine family to which He was exalted. But Jesus did not promise this change and exaltation to any except His immediate and faithful followers.

Herein is where many have erred in their study of the Bible. Reading the precious promises that are made only to the church of Christ, they have supposed that all who will obtain salvation from death must of necessity receive this heavenly reward. But, while this great salvation and exaltation of the church to

reign with Christ is an important factor in the divine plan of human reconciliation, it is not the objective of that plan. The long period between the first and second advents of Christ has been utilized for the selection of this “little flock” class who are to reign with Christ; but the work of this age has merely been preparatory to that great and final work to follow the second advent, which is the restoring of all mankind to life and the restoration of man’s paradise home—“times of restitution of all things.”

God’s Favor Restored

In our text, the apostle says that “times of refreshing shall come from the presence of the Lord.” The expression, “presence of the Lord,” as here used, is translated from Greek words meaning, “out from the face of the Lord.” The expression is based on an old Eastern custom by which one’s enmity toward another was referred to as a turning of one’s back toward him, while special favor was described as a turning of one’s face toward another. It is not unlike some of the expressions used today, in one of which, for example, special favor is described as “beaming upon” one. What the apostle was saying, then, is that, as a result of the returned favor of the Lord toward mankind, there would come “times of refreshing.” Or, to put it in another way, Christ’s second coming was to mean that the time had come when God would beam upon the human race, and bless them by restoring them to their long-lost, paradise home.

St. Peter declares that all of God’s holy prophets had foretold the coming times of restitution. The Prop-

et David was one who had much to say on the subject, and in his 30th Psalm, verse 5, he mentions it in connection with the thought of God's returning favor. He says: "For His anger endureth but for a moment; in His favor is life: weeping may endure for a night, but joy cometh in the morning." God's anger against His human creation began when our first parents disobeyed His law. As a result, they were sentenced to death and driven out from their perfect Eden home. Because their children were imperfect when born, the penalty of death carried on to them, and to the whole human race; and thus has the whole world been passing through a night-time of sorrow and death.

While this manifestation of God's anger has continued for more than six thousand years, yet from the standpoint of an eternity of God's favors and blessings, it has been "but [for] a moment," and for each individual it has been no longer, literally, than it has taken to go from the cradle to the grave. But the Psalmist adds: "In His favor is life;" and Peter tells us as we have seen, that God's favor will return during the time of Christ's second presence. This means then, even as David assures us, that earth's long night-time of sin, sorrow and death, is to terminate in a morning of Joy, that the returned favor of the Lord will mean a restoration of life—"times of restitution."

A Ransom For All

Hosea was another of God's holy prophets, and he, too, foretold the coming times of restitution, and pointed out the basis upon which the world of mankind may be restored to life. God, speaking through Hosea, says: "I will ransom them from the power of the grave; I will redeem them from death: O death I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from Mine eyes." (Hos. 13:14.) Here the Lord explains that He will restore mankind to life by means of a ransom which He would provide.

The New Testament explains the philosophy of this, by showing that Jesus, the Son of God, was sent into the world by the Heavenly Father to be this ransom, that He came to die, "the just for the unjust." (1 Pet. 3:18.) Paul explains that this was all according to the will of God in connection with His purpose to save mankind from death—"For there is

one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time." (1 Tim. 2:5, 6.) The benefits of the ransom are available only on the conditions of knowledge and belief, so the apostle assures us that this knowledge will be "testified" to all in "due time;" and that due time for the world will be the Messianic Kingdom period which follows the second advent of Christ.

Isaiah was another of the holy prophets, and he adds much information on the subject of restitution. In the 35th chapter of his prophecy, he tells us of the opening of the blind eyes, the unstopping of the deaf ears, the loosing of the dumb tongue, and of how the lame man shall leap as an hart. He also tells us of a "Highway" that is to be cast up for the people, a way that will lead to holiness, or perfection. He tells us that, unlike the narrow way to life of this Gospel age, everything will be made very plain on this Highway—so plain that the ordinary wayfaring man, though foolish, will not need to err. And this agrees with other prophetic statements concerning that time, which inform us that the knowledge of the Lord shall then fill the earth as the waters cover the sea.—Isa. 11:9; Hab. 2:14.

Isaiah assures us that there shall be no lion on this highway; which reminds us that Peter refers to our adversary, "the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8.) But early in those times of restitution, Satan is to be bound so that he will not be able to deceive the nations any more. Thus the prophet was quite right when he said that no lion will go up on the Highway that leads to restitution. (Rev. 20:1, 2.) "Nor, any ravenous beast shall go up thereon," the prophet adds. The Bible tells us of many different "beasts" that have afflicted and tormented the people down through the ages. Some of these beasts are referred to by Daniel and the Revelator. They are symbolic of beastly governments of one kind or another which have exploited and oppressed the people; but before the Messianic Kingdom is fully established all these "beasts" are to be destroyed; so no "ravenous beast shall go up thereon."—Isa. 35:9.

And, finally, the prophet tells us

that over this highway the "ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Ah yes, that was God's purpose in ransoming the human race; namely, that they might return from death, and once more enter into the joy of living; a joy which will far exceed that of their former experience because they will come to know God, and if they continue to live, will have His favor, His blessing that maketh rich.—Isa. 35:10; Prov. 10:22.

"That Prophet"

Moses was one of God's holy prophets and he had a great deal to say about restitution. In Deuteronomy 18:15 he says: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." These words were addressed to the Jews in the wilderness. While Moses promised that the Prophet greater than he, would be raised up unto them, yet he was to be raised up from among their brethren. This means that those Jews would be dead long before the fulfillment of the prophecy, and that in order for them to receive the promised blessing, it would be necessary for them to be raised from the dead.

And this is just the information that Peter gives us concerning this particular prophecy. After telling us of the times of restitution that would follow the second coming of Christ, and that all of God's prophets had foretold the coming of such a time, he adds, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you."—Acts 3:22.

Thus seen, when Moses made that statement concerning the raising up of a prophet, it was in reality a prophecy concerning Christ as the great Teacher and Blessor of the people following His second advent. And that this raising up of the great Prophet, Christ, at His second advent, implied a resurrection from the dead, is clearly indicated by the context. Peter continues to prove his point concerning coming restitution by referring to the promise made to Abraham—a promise that all the families of the earth were

to be blessed. (Gen. 12:1-3; 22:17, 18.) And, then, in the beginning of the next chapter we are told that the priests and captain of the temple, and the Sadducees were "grieved that they taught the people, and preached through Jesus the resurrection from the dead."—Acts 4:1,2.

There are some students of the Bible who are willing to admit that the second coming of Christ will signal a general conversion of the then living generation; but they try to limit the hope of restitution to this so-called world conversion, not realizing that if all the families of the earth are to be blessed, and if there are to be "times of restitution of all things," it means that those who have died, as well as the living, will be given an opportunity to be blessed. Yes, when viewed from the standpoint of the prophecies, restitution is seen to mean resurrection.

Job was another of God's holy prophets, and he expressed the hope of a resurrection, saying, "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: Thou wilt have a desire to the work of Thine hands." (Job 14:14, 15.) Thus Job expressed the belief that he would hear the voice of the Lord calling him forth from the tomb. Jesus agrees with this, and makes it more comprehensive by saying, "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His [the Son of man's] voice, and shall come forth."—John 5:28, 29.

Sodomites to be Restored

Ezekiel was another of God's holy prophets, and he lays emphasis on the fact that such wicked people as the Sodomites are to be brought back from the grave during the times of restitution. Chiding the Jews for their unfaithfulness, yet at the same time reminding them of their hope of a resurrection, Ezekiel says: "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."—Ezekiel 16:55.

This, of course, does not mean universal salvation for the wicked irrespective of their obedience to the divine law; but it does mean a universal opportunity for salvation. Jesus said concerning the Sodomites, that it would be more tolerable for

them in the day of judgment than it would be for the people of certain Jewish cities. (Matt. 10:15, 11:24.) The opportunity for everlasting life, upon the condition of obedience, will be offered to all, during the times of restitution; and we can see how it will be more favorable then for the Sodomites than for many others.

The Jewish nation had been greatly blessed by the Lord, and their sin was against greater light than that of the Sodomites, hence it will require a greater degree of humility on their part to come back into harmony with the Lord's law. Jesus said that if the mighty works had been done in Sodom that had been done in Capernaum, Sodom would still be in existence. (Matt. 11:21-23.) But many great works will be done in Sodom—they will be awakened from the sleep of death and will be given an opportunity, under the most favorable circumstances, to repent and live; and, doubtless, most of them will repent, and gladly go up on the Highway to everlasting life.

Children to be Resurrected

Jeremiah was also a holy prophet of the Lord, and he has much to say about restitution. In the 31st chapter of his prophecy, we find a promise concerning the resurrection of children. This particular promise has to do with those children who were slaughtered by Herod at the time of Jesus' birth, but shows, nevertheless, that it is God's purpose to restore to life all those who have gone down into death as children. And how grand it will be for mothers to have their children restored to them, and to have the privilege of raising them just as though they had not died.

The prophet says: "Thus saith the Lord; A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy [death]. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jer. 31:15-17.

One of the most comprehensive promises of restitution is that given us by Daniel, who also was one of God's holy prophets. He says that the "many . . . that sleep in the dust of the earth shall awake." (Dan. 12:2.) When God pronounced the sen-

tence of death upon our first parents. He said, "Dust thou art, and unto dust shalt thou return." (Gen. 3:19.) From this we can see, then, that Daniel's prophecy that those who sleep in the dust of the earth shall awake, in reality means the setting aside of the Adamic death sentence, and the restoration of sleeping ones to life again. What a beautiful way of illustrating the blessed work of restitution!

Amos was another of God's holy prophets, and, speaking for the Lord, he says: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." (Amos 9:11.) David's tabernacle is one that he built to house the ark of the covenant at the time it was restored to Israel from the hands of their enemies. The ark of the covenant was a beautiful symbol of the presence and favor of God. It was wrested from the Israelites for a time, and when it was restored to them it meant that God's favor was again upon that nation; and this signaled a time for great rejoicing.

The rebuilding of the tabernacle of David therefore would mean that again God's favor would be restored to Israel, after having been withdrawn from them for a long time; and this is exactly what will happen on behalf of Israel and the whole world during the "times of restitution." This particular prophecy is quoted in the 15th chapter of Acts, and its fulfillment shown to be at the second advent of Christ, and that the Gentiles, as well as the Jews, will then be blessed. We quote:

"James answered [them], saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord, who doeth all these things."—Acts 15:13-17.

Here, again, we are reminded that God's purpose between the first and second advents has not been to convert the world, but merely to select

a little company to be associated with Jesus in the future Kingdom work—to take out from the Gentiles a people for His name. And again the glorious objective of God's purpose of love is here set forth in that we are told that after this people for His name is taken out from the Gentiles, then God's favor will return to the Jews, and, also, that then "all the Gentiles" will have an opportunity to seek after the Lord.

Saviours on Mount Zion

Obadiah was also one of the Lord's holy prophets, and in the very last verse of his prophecy he says, "And saviours shall come up on mount Zion to judge the mount of Esau; and the Kingdom shall be the Lord's. Ordinarily we think of only one "saviour"; and, indeed, Jesus is the Saviour. Apart from the shed blood of Jesus, there could be no salvation for anyone; nevertheless, His footstep followers are invited to share with Him in the work of bringing salvation to the world. They suffer and die with Him in order that they may live and reign with Him in His Kingdom; and His reign is for the purpose of saving the world from death.

In Revelation 14:1, 4, the identity of these saviours on mount Zion is revealed. John says: "And I looked, and, lo, a Lamb stood on the mount Zion, and with Him an hundred and forty and four thousand, having His Father's name written in their foreheads." Now we can see what James meant by that people gathered out from among the Gentiles—that people for His name. To start with, this glorious opportunity was limited to the Jews, but as a nation they rejected it, and the Lord turned to the Gentiles to make up this foreordained number of "saviours" that were to be on the symbolic Mount Zion. But they all must bear the Father's name, since they are all taken into the divine family.

The condition upon which these saviours may be with Jesus, the Lamb, on mount Zion, is that they "follow the Lamb whithersoever He goeth." (Rev. 14:4.) Jesus, as the Lamb, went into death on behalf of the dead world. He died as a ransom, a corresponding price. His followers, being imperfect, cannot give themselves as ransoms; indeed, it is not necessary that they do so; but through their faithfulness in following Jesus into a sacrificial death, they are given a share with Him in dispensing the blessings promised as

a result of His ransom work; and it is for this reason the Prophet Obadiah refers to them all as "saviours." And when, the prophet shows, these "saviours" stand on Mount Zion, it will be the time when the "Kingdom shall be the Lord's." And that will be the times of restitution.

Blessings of the Last Days

Micah was still another of the Holy prophets, and he has much to say about restitution. In chapter 4:1-4, we read, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Micah 4:1-4.

By referring to Daniel 2:35, 44, it will be seen that the "mountain of the Lord" is, in reality, the Kingdom of the Lord. And notice how practical are the restitution blessings that will be dispensed to the world during that Kingdom period. The picture begins with the "last days," that period during which the old satanic order of things will be set aside during a great time of trouble, and the people, in their distress will look to the Lord for help and instruction as to what to do—how to extricate themselves from the wreck that has been precipitated by their own selfishness and foolishness.

Giving recognition to the New Kingdom, they will be taught of the Lord's ways, which will be ways of peace instead of the ways of war. Economic security also will be one of the features of that new day of the Messianic Kingdom—every man will "dwell under his vine and under his fig tree." We are not to understand this too literally, of course, as it is merely a picture of security and happiness, and of a condition in

which none shall make afraid. The thought is that all, in that time of restitution, will be amply provided for, and the provision will be permanent, lasting just as long as the individual continues to obey the law of God.

Habakkuk was a holy prophet of the Lord and he tells us of that day of restitution, saying that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:14.) Zephaniah, another of the holy prophets, also tells of the enlightenment concerning God that will come to the people at that time. We quote: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."—Zeph. 3:9.

The Prophet Zechariah, who also spoke for the Lord concerning that glad day of restitution, goes into detail in explaining how the enlightening influences of the Kingdom period will affect the world. He says, "And it shall come to pass in that day, that the light shall not be clear, nor dark; but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."—Zech. 14:6, 7.

The thought here is that of a gradual enlightenment. And it easy to see how that will be brought about. The Messianic Kingdom will first of all be established with the living generation; and when we realize the size of the earth, and the millions of people who live upon it, we can understand why some time will elapse before all will come to know of the new Kingdom. It will take time, also, for the people to get rid of their superstitious ideas concerning God so that they will be able to know Him aright.

And then, there will be all the billions who have died. They have not learned anything while in the grave; hence, as they are brought forth from the tomb, they will need to learn about the true God in order to have an opportunity to obey His laws. So the work will go on throughout the entire thousand year "day" of the Kingdom. It will be partly light and partly dark during all that period. That is, it will be a time when the people are having their blindness and superstitions removed. Until the work is complete, there will still be some symbolic darkness in the world, but in the evening, or close of that glorious day, it will be light. By then, the

enlightening and healing influences of the "sun of righteousness," as prophesied by Malachi, will have scattered all the mists of darkness, and the knowledge of God's glory shall then fill the earth everywhere.—Mal. 4:2.

Tangible Blessings

Thus seen, the result of Christ's second coming is to be a glorious one. The blessings to be dispensed through the administration of His Kingdom are to be very practical ones. Upon the testimony of all of God's holy prophets who foretold the times of restitution, these blessings are to be: Enlightenment concerning the true God and His plans, putting an end to all the humbuggery of the countless superstitious beliefs that have plagued a bewildered world since the days of Eden; freedom from disease of all kinds to those who obey the laws of the new Kingdom; freedom from death for the believers of that day; no more wars; and economic security for all.

But all of these very practical and satisfying good things of the Messianic Kingdom will not be dispensed unconditionally. No, the Apostle Peter is very careful to remind us, when telling us of the "times of restitution" to be ushered in by "that Prophet," that it "shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23.) And it is this same thought that is brought to our attention in the parable of the sheep and the goats. To those represented by the sheep, the statement is made, "Come, ye blessed of

My Father, inherit the Kingdom prepared for you from the foundation of the world," but to the goats, the disobedient ones, it is said, "Depart from Me, ye cursed, into everlasting fire," or, as the last verse shows, "everlasting punishment," which, according to the Greek, means, "cutting off" from life.—Matt. 25:31, 34, 41, 46.

But the obedient, the sheep class of that day, shall have the original dominion restored to them. That dominion was over the earth and the things of the earth. Thus, again, we have the thought of restitution, of the restoration of paradise, only world-wide in scope and effect. And what a glorious hope this is for the poor sin-sick and dying world. It is practically impossible for us now to visualize the changes that will take place in the earth as a result of the establishment of the Messianic Kingdom.

Think of the changes that will be brought about as a result of the destruction of disease and death! Think of other changes due to the fact that there shall be no more war. Visualize the changes that will come as a result of the people learning to know and to love and to sincerely serve the true God; when love will take the place of selfishness as the motivating principle back of all human activity! Think of the changed view-point when people will not need to think about, and plan for, death, when an eternity of joy stretches before them, instead of a short, hectic existence made up, at best, of only a small portion of happiness, and the rest disappointment and sorrow. Or, to put it in the words of one

of God's inspired and holy prophets, think of the time when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

Impossible? No, brother, nothing of this nature is impossible with God. It looks impossible to us, perhaps, because we have never seen anything like it before. Fifty years ago most of us would have been quick to say that radio would be impossible; but now we know that it isn't. Life itself, is impossible to us; that is to say, we do not understand what life is. Who is wise enough to tell us the philosophy of a heart-beat? None! Yet God, the Creator, created the heart, and the heart-beat. And that same God is abundantly able to restore the heart-beat in the twenty billion human breasts that once pulsed with a measure of life, but finally succumbed to the ravages of death because God's justice had decreed that no imperfect, human creature could continue to live.

But, God's love found a way to save rebellious man, and that was by providing a Redeemer. Jesus gladly became that Redeemer, and so, by the authority of God, the Father, He will establish His Messianic Kingdom, and ere the work of that Kingdom is complete, the redeemed world shall have been awakened from the sleep of death and given an opportunity to live forever, upon the condition of full obedience to the divine law. What a glorious prospect, indeed, is this!

ARCHAEOLOGY CONFIRMS GENESIS RECORD

(Continued from page 4)

able time before the Flood, and it is not at all difficult to conceive of how Adam, in the 930 years of his life, could have learned to write, and with his well-nigh perfect memory, record the information which God gave to him before the fall. But, no matter what mechanical means were used in assembling the facts contained in the book of Genesis, to the Christian, God is its real author, and Moses the inspired messenger through whom the book, in its present form, has reached us. Concluding his book, Commander Wiseman says:

"One of the most brilliant modern archaeologists, representing one of the greatest universities of the world, said in Iraq: 'I was brought up a Higher Critic, and consequently disbelieved the actual truth of the early narratives of the Bible. Since then I have deciphered thousands of tablets, and the more I learn, the more I believe the Bible to be true.' God has, through excavations, resurrected from the graves in which they have lain buried so long, the external evidences which give witness to the truth of this first book of Scripture."

The Christian Life

Knowing the Times

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."—Romans 13:11.

TIME is a very important element in the divine plan, and it is essential that the Christian know something about "the times and the seasons" of God's plan of the ages so that he may be informed regarding the time in which he lives in order that he may be awake and alert to the special privileges and opportunities of his day. To the Thessalonian brethren Paul wrote: "Of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night," etc. The implication here is that the Thessalonian brethren were so well acquainted with "the times and the seasons" as well as the manner in which the day of the Lord would be ushered in, that there was no special need to write to them about this phase of the truth. What Paul did stress in his letter to this church is the fact that, not being in "darkness" concerning the coming of the new day, they should therefore be awake—"Therefore let us not sleep, as do others; but let us watch and be sober."—1 Thess. 5:1-6.

If it was important that the early church "know the time," it is doubly important now. While the Thessalonian church knew that the day of the Lord would come as a "thief in the night," today, those who are awake and of the morning, know that it has come. Yes, we can see evidences of the early dawn all around us; and we can see evidences of the destructive forces of our present Lord overturning and destroying the old world order. If the apostle could say in his day that "the night is far spent, the day is at hand," how much more true it is now; hence, how necessary that we "cast off the works of darkness," and "put on the armour of light."—Rom. 13:12.

The word "time," as used in our text, is translated from the Greek word *kairos*, which means a fixed time or season. The importance of "knowing the time" Paul shows to be the very practical application that such knowledge has to our relationship to, and service of, God. It is because of this knowledge of time, the apostle shows, that we know "it is high time to awake out of sleep." While it is not necessary that the followers of the Master know the exact day when the last members of the church will pass beyond the veil, it is important that we be awake to the fact that we are living "in the last days," in the harvest time of the Gospel age, in order that we may know how to cooperate with God in the work He wishes done among His people.



The time element of the divine plan had a very important bearing on the work and ministry of Jesus at His first advent. There was a "due time" for His death; and until that due time, Jesus knew that His "hour had not yet come." (John 7:30; 8:20; 13:1.) Jesus' birth also was accurately timed—"But when the fulness of time was come, God sent forth His Son, made of woman," etc. (Gal. 4:4.) Thus does God's great time clock of the ages tick off the various times and seasons of the divine plan; and His children who are awake to their privileges should have sufficient knowledge of the time to enable them to "rightly divide the Word of truth," and thus to be workmen that "needeth not to be ashamed."—2 Tim. 2:15.

The Acceptable Time

When Paul wrote the words of our text a new "time" or age in the divine plan had just been introduced. In 2 Corinthians 6:2, this "time" is referred to as the "accepted time," and this particular expression is a quotation from Isaiah 49:8, 9. Turning back to this prophecy we find some amazing truths. We quote: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places."

Here is a wonderful prophecy. It has to do with a covenant, with the opening of the prison-house of death, with the blessings of restitution. Moreover, it is a promise of the help and preservation of those whom the Lord will use in the fulfilment of this loving purpose on behalf of the world. And, it mentions "time," and "acceptable time." Surely, then, we need to know something of the "times" if we are to properly interpret and apply this text.

When Paul quotes this remarkable prophecy he had just finished telling us of the glorious privilege that is ours of being "coworkers" with God. Three chapters back he tells us about being able ministers of the New Covenant; and, following his argument through, we find that this ministry is one of reconciliation. He tells us of the glory of the New Covenant ministry as illustrated by the glory on the countenance of Moses. He shows that we have this

"*Hope of glory*," but that it will not become a reality until the foretold sufferings of the Christ shall have been completed. And when he gets through with this lesson, he quotes his proof text which is the prophecy of Isaiah 49: 8, 9.

The importance of the lesson is obvious; namely, that now is the "time" when the sacrifices preceding the establishment of the New Covenant, are acceptable to God. In the type, there was a certain time to offer sacrifice, and other times when the blessings accruing from the sacrifices were available for the people. So, now is the time for the offering of the "better sacrifices," in preparation for the wider and grander blessings to come—the blessing of all the families of the earth. (Heb. 9:23.) Yes, this is the time of sacrifice, and for that reason the apostle admonished, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, *acceptable* unto God, which is your reasonable service."—Rom. 12:1.

How important it is, then, to discern that we are still living in this time when sacrifice is acceptable, when the sufferings of Christ, which were left behind, are still being filled up for His body's sake, and through His body, for the sake of the whole world, for whom we are being baptized in death. (Col. 1:24; Rom. 6:3-5; 8:17, 19.) But there is little use in knowing this unless we put the knowledge to practical use. There is little merit in *knowing* that it is the time for sacrifice, unless we are awake to our privilege of sacrificing. "Knowing the time," the apostle says, "that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." The great salvation of this age is available only for those who sacrifice all in dying with Christ. How necessary it is, then, to keep before our minds the fact that this is the "time" for sacrifice.

Time of Judgment

The Apostle Peter calls our attention to another important time element in the divine plan, saying: "For the *time* is come that judgment must begin at the house of God." (1 Pet. 4:17.) How heart-searching such knowledge of "time" should be! Think of it, brethren, we are on trial before God—before Him who is able to read the very thoughts and intents of our hearts; and He is doing it. How very watchful this should make us that we are sincerely seeking to carry out our consecration vows, that nothing is being permitted to come in between us and our faithfulness to the Lord.

Solomon reminds us that it is better not to vow, than to "vow and not pay." (Eccl. 5:4,5.) The fact that our contract with the Lord is a voluntary one, does not mean that we can voluntarily withdraw from it without getting into trouble. The Lord very lovingly and very patiently will raise barriers to prevent the breaking of our consecration vows; and if we fail to recognize these barriers as of His permission and for our good, and obstinately insist upon going in a direction that is contrary to our vows of consecration, He will chastise us, discipline us, to bring us back into the right way, because He loves

us. In this way, we will subject ourselves to fiery trials of one kind or another—trials that would be unnecessary were we more heedful as to how we are paying our vows unto the Lord.—Psa. 22:25; 66:13; 116:14.

Yes, it is important to know that we are in the church's judgment day; and that God is the Judge. How thankful we should be that our judgment is not in the hands of imperfect creatures like ourselves! And how careful we should be not to attempt to judge others! If others do things that we think are not right, let us not be too hasty in condemning them. It is very easy to condemn the conduct of others, especially if it affects us unfavorably—is a trial to us. But let us remember that we are in the Lord's hands, and, if He sees that we need some experiences that can come only through the imperfections of others, let us take those experiences as from the Lord and refrain from passing judgment on those through whom He permits the trials to come.

The great lesson which every Christian needs to learn—must learn, in fact, in order to obtain a position as joint-heir with Jesus in the Kingdom—is the full surrender of his own will to do the will of God. This is a hard lesson to learn. Naturally we want to be free, to do what we like to do, to go where we like to go. The slightest suggestion to the effect that our liberty is abridged often has the tendency to cause us to rise up in rebellion. But, when we made a consecration to the Lord, we really gave up all right to do as we please. The Christian is not a free man—His liberty is restricted to the doing of God's will. He is free, however, from the thralldom of sin and death, error, ignorance and superstition. And God, the great judge, is dealing with us from this standpoint—the standpoint of His will and not our own. He is permitting one experience after another to break down that stubborn will of ours, and so to help us submit fully to the doing of His will, to the carrying out of our consecration to Him. Happy are we then, if we recognize that we are in this time of judgment, that God is dealing with us, trying us, proving us, molding us, for use in His Kingdom.

"Perilous Times"

In 2 Timothy 3:1-7, the apostle tells us that in the last days perilous *times* would come. He shows that the peril of those times would be largely due to the fact that men would be "lovers of pleasure more than lovers of God." Oh yes, there would be "a form of godliness," but also a "denying" of the real power of godliness. It is not difficult to recognize that we are now living in these perilous "times." Throughout the professed Christian world it is apparent that men and women are, indeed, "lovers of pleasure more than lovers of God." With this we are not so much concerned except as it marks one of the *signs* of the times. But how about in our own midst? How is it in our hearts and lives, individually?

Has the modern frenzy for ease and pleasure-seeking been permitted to affect our relationship to God? Have we in any measure succumbed to this selfish spirit of the world and as a result have we to some extent taken our sacrifice from the altar?

Has the desire for ease and comfort of home, the pleasures of the family, or the supposed necessity for relaxation and recreation allured us measurably or almost wholly from the pathway of sacrifice and service? Not that the Lord does not expect His people who serve Him to get the proper rest—even Jesus invited His disciples to come apart with Him and rest awhile—but the thing we all need to watch is that the desire for ease and comfort does not cause us to rest too much of the time, to the neglect of the Lord's service.

For a number of years, the Lord's people have been passing through a time of severe trial. Because of the abounding iniquity the love of many has waxed cold, as Jesus said it would. (Matt. 24:12.) And, while many have been in a measure of uncertainty, the pleasure-loving spirit of the world has also had its effect, so that the zeal and devotion of the "former days" is not so universally in evidence. (Heb. 10:32.) But, thank God, there is marked evidence of an awakening. There is being rekindled among the brethren everywhere the desire and the determination to again sacrifice time and strength in the cause of truth. This is an encouraging sign. It reveals that the brethren are awakening to the fact that we are, indeed, living in "perilous times," when we will need to bend all our energy to the task of making our "calling and election sure," and convert every heart-throb into self-sacrificing acts of devotion to Him who has called us "out of darkness into His marvelous light." 2 Pet. 1:10; 1 Pet. 2:9.

The tendency in the world today is to cut down on the hours of work, in order that there may be more time for leisure and for pleasure; but the Christian should not do this in His service of God. There are no hour limits in God's work-weeks. The spirit of consecration to the Lord, and what it involves, is well set forth by the poet when he said:

"All for Jesus! all for Jesus!
All my being's ransomed powers;
All my thoughts and words and doings,
All my days and all my hours."

Only as we come under the influence of such a spirit of full consecration and devotion to God as set forth by these words can we be assured that the spirit of the pleasure-mad world today is not proving to be a peril to us. May our chief joy, then, be the joy that is set before us of joint-heirship with Jesus—the sharing with Him in that blessed work of dispensing real and lasting happiness to a sin-sick and dying world.

Sound Doctrine Not Endured

In 2 Timothy 4:3, 4, the apostle tells of another "time" that would come—a time, he says, in which "they will not endure sound doctrine." It would be a time, he adds, when they would "heap to themselves teachers having itching ears," when they would "turn away their ears from the truth," and accept instead "fables." There is no question that the church is living in just such a time as this, right now; and how important it is to recognize this fact, and thus

to be on guard against the seductive influences of false doctrine.

The real truth of the gospel of Christ, as it applies to the Christian life, always leads in the direction of sacrifice. Error, particularly ear-tickling fables, offer excuses not to sacrifice; and herein lies much of their seductive power. The flesh does not like to sacrifice; and any theory that is presented to us which offers an excuse to take our sacrifice off the altar is certain to be given a sympathetic hearing by our flesh. If these fables are presented to us at a time when we are weary of well doing, or partly discouraged, it is all the more difficult to resist their appeal.

No doubt, it can be safely said that the reason "sound doctrine" is so difficult for some to endure is because it is so costly. If we receive, hold to, and obey the truth, it will cost us everything we have, even life itself; because our share in the gospel of Christ, which is *the* sound doctrine of the Bible, is to follow in His footsteps of sacrifice and service all the way into death. And we should remember that if we are to be among those who "endure" sound doctrine, it means that we must receive it, hold to it, *obey* it. We may be holding to every item of the truth in all its beauty and purity, but if we are not obeying the truth, then we are not enduring it, but resisting its influence in our lives.

"Time to Awake out of Sleep"

One point of time specifically referred to in our text is that it is *time* to "awake out of sleep." In other words, our knowledge of the times in which we live should serve as an alarm clock to awaken us to a fuller sense of our responsibilities as children of the new day. A Christian should never be asleep spiritually, but awake, and watching. In the natural world when one is asleep it means that he is inactive, and, frequently, he dreams. So it is in the spiritual sense. Inactivity is one of the surest signs of spiritual slumber, lethargy. And when we are presented with fables in the name of truth, it appears to be a sure sign that someone has been asleep and dreaming. Brethren, this is a poor time to be asleep. The prophet said: "He that gathereth in summer is a wise son: but he that sleepeth *in harvest* is a son that causeth shame." (Prov. 10:5.) We are still in the harvest time. Let us not be among those who sleep during such an important period in the divine plan. And though we may have, perchance, become a little drowsy, let us not permit dreams of the closed door to lull us into a sounder sleep in the belief that the summer is past and the harvest is ended; because those who will actually witness that time are those who will be forced to recognize that they are among those "who are not saved."—Jer. 8:20.

There are various ways by which the approach of spiritual sleep can be detected, and by noting these we can be on guard. Disinterest in the truth—indifference—is one very good sign that our spiritual nerves are becoming inactive. This symptom manifests itself in a loss of desire to study the Bible; also, in a lack of interest in attending meetings. If

we are truly awake; spiritually, we will be eager to study the Word, both individually and with others. We will look forward enthusiastically to the privilege of meeting with our brethren. We will "not forsake the assembling of ourselves together, as the manner of some is," but will be alert for every opportunity to meet in order to be exhorted and to exhort others to greater faithfulness, and so much the more as we see the day approaching.—Heb. 10:25.

Neglecting or refusing to scatter the truth for the blessing of others is another evidence that spiritual sleep is overtaking us. The Apostle Peter reminds us that we have been called through the truth into this blessed relationship with the Father; being as the Apostle Peter says, "a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." (1 Pet. 2:9.) There is nothing we can do that will better show forth the praises of the Heavenly Father than to tell of His wondrous character, the character that is revealed through His truth; especially, if we are ordering our own lives in harmony with that truth.

Another indication that we are becoming drowsy, is a laxity in our personal application of the principles of the truth. Let us not go to sleep along this line. Our alertness to tell the truth to others will do very little good unless first of all we are seeking earnestly to conform our own lives thereto. It was well said to one who had neglected this personal application of the truth: "What you are speaking so loud that I cannot hear what you say."

Our Salvation Near

The reason Paul assigns for the importance of being awake, is because our salvation is nearer than when we first believed. That was true in His day, and it is specially true now. The expression, "The time is short," has been true of every individual Christian from Pentecost down to the present time; but it is more true now than ever, because in addition to the brevity of all human life, the long-looked-for Kingdom is at the door, hence there is the probability that members of the church living now may not even have the full period of their natural life time in which to make their calling and election sure. This means that we need to give "all diligence," and to energetically go about the task of working out our own salvation, looking continually to the Lord, who is working in us "to will and to do of His good pleasure."—Phil. 2:12, 13.

Knowing that we are in the "evil day," we should be diligent in putting on the whole armour of God. (Eph. 6:10-19.) And, we should ever look to the "Captain" of our salvation for instruction and for encouragement. (Heb. 2:10.) Also, we should not "neglect" the things which pertain to our salvation; for, the Apostle asks, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?" (Heb. 2:3.) Surely there is much for the Christian to do, many reasons why he

should keep awake and be alert; so let us watch and pray lest we enter into temptation to go to sleep at this time when it is so important to keep awake.

"The Night is Far Spent"

In the apostle's day the long, 6000-year night of sin and death was about two-thirds spent; hence it was quite proper, even then, to say, that it was "far spent." But how much farther is that now spent! Now we are able to recognize some of the early signs of the new day; and how we should rejoice that the poor old world of mankind is soon to enter into those blessings. There has been much weeping during this long night time of sin and death, but we have the blessed assurance that "joy cometh in the morning."—Psa. 30:5.

But while the faithful watchers on Zion's hill can see the signs of approaching dawn, they also realize that a short period of intense darkness is also just ahead. This will be a specially trying time for the church, corresponding in many ways, no doubt, to Jesus' Gethsemane experience just before His death. But we need not be over concerned about this night that cometh in which "no man can work," because we have the assurance that the Lord will be with us and will be a very present help in the time of trouble.—John 9:4.

While we know that this brief dark night is coming, let us not, while waiting for it, lose sight of the special privileges and opportunities that are still ours—opportunities for fellowship with the saints, opportunities for bearing witness to the truth. Indeed, let us "work while it is day: [for] the night cometh, when no man can work." There is still the opportunity of laying down our lives for the brethren; and there are so many of the brethren today who need our help; and we all need the help of one another.

We need not be specially concerned as to whether or not there will ever be another world-wide witness for the truth, given by the true people of God. The extent to which the truth may again go out will depend upon the faithfulness of each individual who has received the truth in the love of it. And this individual faithfulness is required of all of us, irrespective of how many of the church there still may be on this side of the veil, and irrespective of how widespread the combined efforts of faithful individuals may be. We have been made stewards of the truth, and "it is required in stewards, that a man be found faithful."—1 Cor. 4:2.

Knowing that we are approaching so near to the new day, let us earnestly endeavor to put off the works of darkness—all those works which will not stand inspection under the sunlight of the new day, and which, therefore, are out of harmony with God. The Scriptures tell us of many things that are out of harmony with the will of God; and these we are to put off, to avoid. In Proverbs 6:17-19, we are told of seven things which the Lord hates; they are: "A proud look, a lying tongue, and hands that shed innocent blood. An heart that deviseth wicked imag-

inations, feet that be swift in running to mischief. A false witness that speaketh lies, and he that soweth discord among brethren."

In place of these, let us put on the armour of light; that is, let us conform ourselves whole-heartedly to those principles of righteousness and love which will stand up under divine inspection. Let us walk now as though we were actually living in the new day

when the slightest infraction of the divine law would result in immediate exposure and punishment. How important, then, are the thoughts that come to us in connection with our knowledge of the glorious fact that we are living in the very dawn of the new day, when our salvation—if we remain faithful—is so very, very near. Let us, then, be awake and alert to the doing of the divine will, as it affects our every thought and word and deed.

What Is That In Thine Hand?

"And the Lord said unto him, What is that in thine hand? And he said, A rod."—Exodus 4:2.



OD spoke to Moses and commissioned him to perform a very important yet difficult task, which was that of delivering the Israelites from their bondage in Egypt. Moses, like all truly great men of God, realized his own weakness and insufficiency for the task at hand. He foresaw the difficulties that would be encountered in his endeavor to convince the Egyptian authorities that the God of heaven, through him, was demanding the release of his brethren; and he so expressed himself to God. The Lord, in turn, gave Moses a very important object lesson to strengthen his faith by performing a miracle with the rod which he already possessed. In brief, this illustrates a very important point in connection with the manner in which God deals with all those whom He uses in His service; namely, that He overrules, blesses and authorizes their use of whatever natural talents, of time, strength, or means, which they possess. Very seldom is it necessary to wait until God puts something special into our hands to use, before we can serve Him; because if we use faithfully that which the Lord has already put into our hands, it will keep us sufficiently busy.

It is not our purpose to use God's commissioning of Moses as a type, but merely as an illustration of the manner in which God deals with and blesses those who, in sincerity and full devotion, respond to the divine call. In 1 Corinthians 10:1-11, the apostle tells us that we should do this. Not only should we be guided and encouraged by the faithfulness of God's ancient people, but we should be warned by their unfaithfulness, and thus be enabled to avoid many of the pitfalls into which their carelessness led them. Paul says: "Now all these things happened unto them for ensamples [margin, types]; and they are written for our admonition, upon whom the ends of the world [ages] are come."—1 Cor. 10:11.

The entire account outlining the manner in which God spoke to and commissioned Moses is most interesting and enlightening. It begins with Exodus, chapter three. By it we are reminded of how God

speaks to His people today. First, we note that an angel of the Lord spoke to Moses out of the burning bush. And then, when Moses turned aside to see, to investigate, God spoke to him direct. It is even so with us. God speaks to us through the truth. He uses various kinds of messengers to bring the truth to our attention; but it is when we turn aside to see, and discover that what the "angel" says to us is really the truth of the divine plan for us and for the world in general, then we hear the voice of God. Happy are we, then, if, out of a burning-bush experience, we have heard the voice of the true God, and are now endeavoring to be guided by it.

It matters not so much who or what the messenger was that the Lord used to first bring the truth to our attention; the important thing is that through the truth God is speaking to us. But faith in the fact that we have heard the voice of the true God depends upon a certain amount of fundamental knowledge. Once we become acquainted with the voice of God, He may ask us to follow Him blindly at times; but first of all, He wants us to make sure of His identity—that we have really espoused the cause of the true God. To us, even as to Moses, God presents His credentials when He first speaks. Paul tells us that in his day there were "gods many, and lords many." This was also true in Moses' time, and it is still true today.—1 Cor. 8:5.

But there is only the one true God, and He identified Himself to Moses as the "God of Abraham, the God of Isaac, and the God of Jacob. (Ex. 3:2, 6.) The God of Abraham is still the only true God; and the gospel that was preached to Abraham is still the only true Gospel. Those who have not heard that Gospel have not heard the voice of the true God. They may have heard the voice of the torment God, or the trinity God, or the evolution God, or the mystic god of the Orient, or some other of the "gods many, and lords many," but they have not heard the voice of the true God. The identification of the true God is not difficult on this basis. To Abraham He expressed His purpose as being the blessing of all the families of the earth through a "seed;" so, if when we turned aside to investigate the message of present truth we heard God saying to us, through His promises, that He is the One who still purposes

to bless all the families of the earth, it means that the same God who spoke to Abraham and to Moses has spoken to us.

"Moses, Moses"

There is danger, at times, of underestimating the directness with which God speaks to us as individuals. We are sometimes liable to think that the truth came to us by accident, and that the Lord had nothing special to do with it. But Jesus said that "No one can come to Me, except the Father which hath sent Me draw him." (John 6:44.) God draws His people by the truth; and while His servants sow the seeds of truth beside all waters, yet there is no doubt but what the Heavenly Father, in His own way, overrules in connection with the individuals who are attracted to it. He is still able to provide the burning bush and the proper "angel" to enlist the attention of those to whom He wishes to speak.

Thus, if through the truth, our eyes have been enlightened to behold the glory of the Lord, it means that the God of Abraham has spoken to us, *individually*. It means, moreover, as in the case of Moses, that God has spoken to us *for a purpose*. Moses' reply was, "Here am I!" If we are to profit by his example, we too will continue to answer, "Here am I." Having thus responded to the voice of God, Moses was next to learn the sacredness of the position he now occupied. "Put off thy shoes from off thy feet," the Lord said, "for the place whereon thou standest is holy ground." And how true that is of God's people today! How sacred and how holy is the position into which the truth has brought us. Indeed, if we have responded to it in the spirit of full consecration it means that our entire life is now completely devoted to the holy things of God. "Old things are passed away, behold, all things are become new." And these "new" things are the things that are "of God," the apostle tells us.—2Cor. 5:17, 18.

A Work To Do

In noting God's dealings with Moses one is impressed with the fact that God spoke to him because He had a work for him to do; and this is true of those with whom the Lord is dealing at the present time. Herein is illustrated one of the differences between nominal Christianity and true Christianity. In the nominal Christian world it is usually only the clergy who are looked upon as having been called to a work in connection with their Christian life. To most others, becoming a "Christian" is merely a matter of subscribing to certain religious formulas, being a fairly regular attendant at church, and, in turn, being assured of a happy condition after death.

But there is no clergy and laity division in the ranks of the true followers of the Master. All are, alike, called to do a work for God—the amount of work they do being limited merely by circumstances and individual capacities. In the preparatory ages of the divine plan, God calls only those whom He

wishes to go to work for Him. But it is a distinctive characteristic of our God that He *calls*—He never *forces*, He never coerces. He wants those who worship and serve Him to do so willingly, gladly, intelligently—"in spirit and in truth." For this reason He uses the truth as the calling agency. If our ears have been opened to the truth; if our eyes, through the truth, have beheld the glory of our God; it means that the God of Moses and of Abraham has asked us to go to work for Him—to be coworkers with Him in carrying out that glorious project of blessing all the families of the earth.

Gideon was called to *serve* God. (Judges 6:14.) So was Jeremiah. (Jer. 1:4, 5.) And God put His hand upon Ezekiel because He had a work for him to do. (Ezek 1:3.) Isaiah was given a vision of God and it meant that God wanted someone to go for Him. (Isa. 6:8, 9.) Invariably these called ones felt their unfitness for the work. But all of them, when fully convinced of the source of the call and assured that God would be with them, responded; and, in spite of their natural deficiencies and imperfections, in going to work for God in the spirit of full devotion to Him they were entirely acceptable.

When Isaiah saw that wondrous vision of God, he said, "Woe is me, for I am undone; because I am a man of unclean lips." (Isa. 6:5.) Likewise, when Moses realized the import of God's visit to him, he felt his weakness. He was not a man of words, thought he, and the task assigned to him required a fluent talker, one who could eloquently plead the cause of Israel before the arrogant Pharaoh. But God cleansed Isaiah's lips, and He provided a mouth-piece for Moses; and just so He supplies all the needs of all those whom He calls into divine service.

Neither to Isaiah nor to Moses did God give a new tongue. In Isaiah's case God purified the tongue, and in Moses' case He gave him Aaron to speak for him. He used what Moses possessed that could be used, and then gave him a coworker to do what he couldn't do himself. So it is in the church today. The individuals in that church are expected to perform only those parts of the work for which, in the divine providence, they are qualified; and God, having set "the members every one of them in the body, as it pleaseth Him," thus arranges matters so that all His work is accomplished. —1 Cor. 12:18.

Moses was called of God to do a particular work. His deliverance of Israel from Egyptian bondage was illustrative of the deliverance of the world of mankind from the bondage to sin and death. It pictured the blessing of all the families of the earth. The church is called for a particular work—another phase of the great blessing program. Some parts of that work are to be done now, and some later, when in glory, the church shall "be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. 20:6.) It is in Luke 19:17 that Jesus is recorded as saying, in principle, that in proportion to our obedience and faithfulness here, we shall have

the privilege of obeying and serving Him in the future when our privileges and opportunities for service will be so much more glorious and extensive. Let us not, dear brethren, through misleading sophistry of any kind, allow ourselves to be deceived into supposing that the privilege of serving God in the future will be given us regardless of our faithfulness in serving Him now—faithfulness that is demonstrated by the sacrifice of all that we have and are, or hope to be here.

Have We Heard God's Call?

We, being of the same Adamic stock as Moses, are, of necessity, afflicted by the same tendencies as he was. We, like him, have difficulty in grasping the immense fact that God has spoken to us, and that He actually wants us to go to work for Him. Moses said to the Lord, "Who am I that I should go unto Pharaoh . . . ?" And likewise, we are inclined to enquire, Who are we, that we should be called to such a high calling, that we should be invited to work with God in the reconciliation of a lost race? It is important, then, that our faith grasp this important fact of truth. Have we been convinced that God remembers the afflictions of His people and that He intends to deliver them? Have we been clearly informed, and does our faith grasp the fact, that God is calling a group of people in this age that He might use them in the coming age to deliver all who will then become His people? And, have we responded to this call and agreed to meet its terms? Have we felt the deep sense of responsibility the acceptance of this call imposes upon us, and have we grasped the blessedness of the divine promises of grace to help in time of need as we seek to do the work that God has given us to do?

Moses' recognition of his own unworthiness for the work in hand was a good thing in that it caused him to lean more fully on the Lord. It is only in the strength of the Lord that any of His servants are able to serve Him acceptably. To Moses God said, and the promises applies equally to us: "Certainly I will be with thee." To the church directly, the Lord says: "I will never leave thee nor forsake thee." (Heb. 13:5.) These are but samples of hundreds of precious promises which the Lord has given in order to assure us of success in the great undertaking to which He has called us.

A Heart-Searching Question

Moses wanted to be sure of his grounds before starting out on such an important mission as that of delivering all Israel from Egyptian bondage. He had been given his credentials—he was to say that the great "I AM," the God of Abraham, Isaac and Jacob had sent him—but he countered that "they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." (Exod. 4:1.) To this the Lord replied, in the words of our text: "What is that in thine hand?" And Moses answered, "A rod."—Ex. 4:2.

The question, "What is that in thine hand?" seems beautifully to suggest the thought that the Lord expects us to use whatever we possess of time or talents or means in carrying out the commission He has given us. It behooves each of us today to ask ourselves this same question. What do we have in our hands that could be put to work in the divine service? It may be surprising to many, upon examining themselves, to find how many talents they are permitting to lie dormant. Sometimes little opportunities of service are overlooked while waiting for the Lord to put something big into our hands to use for Him.

Time, strength, money, and ability to teach, are the talents most generally used to serve the Lord and His people. The brother, or sister who has time in his or her hands has something very valuable with which to serve, especially, if possessed of a measure of strength to go with it. Some may say that they have time and strength, but have not the ability to teach, hence are not able to serve the Lord; but this is not a very bonafide excuse, especially in this day of the printing press, when the message of truth is made available in printed form and supplied free to all who will use their time and strength to distribute it.

Others may say that they have time, but do not have strength; but we know one brother who is confined to his home by sickness, yet he uses his time in addressing messages of truth to others, far and wide; and the Lord is richly blessing him. Another may have money and lack the time, or lack ability to teach, in which case, there is the opportunity of cooperating with those who possess the other talents, so that their time and their ability to teach may be put to work.

Moses wanted God to send someone else to deliver the Israelites, and frequently we, as individuals, may feel like shifting the responsibility of the truth upon the shoulders of others. But, the fact that God has given us the truth means that He expects us, as individuals, to use it. And the work in hand today is not unlike the task that was assigned to Moses. We, too, have been called to do a work of deliverance—the deliverance of the whole creation—from bondage to sin and death. (Rom. 8:21.) The work this side of the veil is a preparatory one, but, nevertheless, important—fundamentally important. It is accomplished by means of the truth; and to each one who receives the truth, the Lord has given a divine commission to pass it on to others who also are to be prepared for Kingdom glory.

Divine Authority

This divine commission is clearly stated in Acts 1:8: "But ye shall receive power [authority], after that the Holy Spirit is come upon you; and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." There is no Scriptural authority to show that this divine commission is to be withdrawn

while a single member of the church remains this side of the veil. True, the work changes from that of sowing to one of reaping, but the reaping, like the sowing, is accomplished by disseminating the truth.

Thus the work in hand today is clearly outlined for us, even as it was for Moses. While the rod in Moses' hand illustrates, in a general way, whatever we may possess that can be used in divine service, yet it has coupled with it the thought of divine authority that was vested in him to represent the God of Abraham, and, which to us, would symbolize the divine commission or authority of the holy spirit to use all of our powers as the Lord's ambassadors. This rod of divine authority, when released, became an evil thing, reminding us of the evil that has been in the world because God temporarily relinquished His authority. But when Moses took the serpent by the tail, it became a rod again, illustrating the fact that divine authority is to be restored through the antitypical Moses—the Christ, Head and body.

And already that divine authority is vested in the Christ. The anointing of the spirit came upon Jesus at His baptism, and by baptism into His body, we receive of the same anointing. Thus God authorizes the Christ to start work on the great project of restoring divine authority throughout the whole earth—the first work in hand being the calling and preparation of those who are to be kings in that Kingdom, which is to cause God's will to be done on earth as it is done in heaven. The qualification for kingship in such a Kingdom is that the kings shall, themselves, first of all, learn to love and to do the divine will. God's will is revealed through the truth, and each one receiving the truth is not only expected to become conformed to it himself, but is commissioned by the holy spirit to pass it on to others that they, too, may have an opportunity to believe and obey it. Thus are the divine authority and will operating in the Lord's people today.

As in Moses' day, so now, there will be those who will question our authority to represent the Most High God. Human wisdom, through Satanic deception, has instituted counterfeit methods of authorizing those who speak for God, and the claim is made that unless one serves in the name of some one or another of these human channels he cannot speak for God. But we do not need to be concerned about this. The only thing, in this connection, that need concern us is whether or not we have received the holy spirit. If we have, then we should have no difficulty in ascertaining the work the Lord expects us to do, and also have full assurance that God will stand back of our efforts to represent Him.

The Privilege of Sacrifice

But how are we to know that we have received the holy spirit and by that spirit have been anointed (authorized) to speak for God? There are many witnesses of the spirit by which we may know of its indwelling in our lives. A very important one is that mentioned by St. Paul in Romans 8:16, 17—

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; *if so be that we suffer with Him*, that we may also be glorified together.” Ah yes, the spirit, through the prophets, had foretold the “sufferings of the Christ and the glory that should follow,” hence, those who have the privilege of partaking of this suffering have the testimony of the spirit that they are a part of the Christ, or anointed company who are authorized to lay down their lives in the divine service with the assurance that the sacrifice of their lives in this way will be “holy, acceptable unto God,”—their “reasonable service.”—Rom. 12:1.

Do we then see our privilege of sacrifice? Or is the Christian life to us merely a matter of high moral standards, and a certain satisfying of our emotional nature? Brethren, if we are to be truly loyal to the truth we must be willing to sacrifice all that we have in its interests. It is not enough that we say we believe the truth just as Brother Russell taught it. We must not only believe the truth of God's Word, but we must also serve it. God spoke to Moses, and thenceforth Moses' life was lived for God; and so it has been with all the truly faithful servants of God to whom He has spoken. Saul of Tarsus enquired, “Lord, what wilt thou have me to do?” (Acts 9:6.) Brother Russell, upon hearing God's voice, put all that he had into the divine service. In his hands, Brother Russell found time, youth and money; and he employed it all, placing it upon the altar of sacrifice. And God used this sacrifice to bless thousands of His people with a clearer understanding of His plan and purpose. We are not truly loyal to the Lord and to the truth, unless we are doing as all these faithful servants of the past have done—so far as it is within our power.

The sacrifice of the church, made in response to the vision of truth, is her part in the great offering that is being made in order to deliver the world from sin and death. When the “acceptable time” for these “better sacrifices” has ended, no longer will there be an opportunity to suffer and die for the truth. But while the way of sacrifice is open, it is our privilege not only to receive and believe the truth of the divine plan as it centers in Jesus, but to die for it. “For unto you it is given,” says the apostle, “in behalf of Christ, not only to believe on Him, but also to suffer for His sake.”—Phil. 1:29.

Voice, Authorization, Service

Summing up the lesson brought to our attention in God's calling of Moses it is found, in a general way, to be threefold. First, is the fact that God speaks. He spoke to Moses, and identified Himself as the God of Abraham. He has spoken to us also, and we have identified Him as being the true God who made that covenant of blessing with Abraham, and in that covenant our hopes are centered. Second, God spoke to Moses because He had work for him to do; and for this same reason He now speaks to us.

Third, He assured Moses of full divine authority and backing in doing the work that was put into his hands to do. With us, too, He has given the blessed assurance that our sacrifice will receive His approval. Yes, we have received His anointing, or authorization to go to work for Him, with the assurance that whatever we possess in the way of talents will be sanctified by Him and their use in His service made acceptable.

We cannot all do the same things; we do not all have the same place in the body—"For as the body is one, and hath many members, and all the members of that body, being many, are one body: so also is Christ." (1 Cor. 12:12.) But let us seek to find what there is that we can do—what the Lord has placed in our hands. Do we meet with others of like precious faith? Then let us be watchful of ways and means of serving them. Let us be on the lookout for opportunities of serving the class as a whole, as well as individual members of the class. Not all can be elders in the class, but even so, there are plenty of ways of serving the interests of the ecclesia.

Let us, as individuals, assume the responsibilities the truth has imposed upon us. Let us not take it for granted that some one else will look after the affairs of the ecclesia so that all we need to do is to attend the meetings—when we are not too tired. As individuals and as ecclesias, let us be on the alert to see what can be done to spread the truth in our district, in the hope that others of the saints may be located and blessed.

What a blessed lot is ours! What a happy privilege it is to serve the Most High God! It is not for us to weep because the way before us is a way of sacrifice. As the sacrificial death of the saints is blessed in God's sight, so we should esteem the privilege of dying with Christ a blessed one. Indeed, we are the happy warriors of today, who, by His grace, will be the church victorious tomorrow—to do the great work for God of leading the whole world forth from the bondage of death, thus being the instruments in God's hand of fulfilling the wondrous Abrahamic Covenant to bless all the families of the earth.

Stars of Light

or

Great Men of the Old Testament

Their example in faithfulness, in loyalty, and in the service of truth, as furnishing lessons for the New Creation. Similar testings today with assurance of ultimate victory for every sincere and devout soldier of the cross, who maintains his allegiance unto the end.



HE great men of the Old Testament were not all great in the same way; and yet they had certain characteristics in common. We may here ask the question, What makes any man great from the highest view-point? And the answer is that there are certain elements that enter into such greatness. The first one is sincerity or honesty of purpose. A person possessed of this is not a trifle in any sense of the word. His life is like a great river that has depth of channel. Then, the mind of such a person is broad. This does not mean that his mental door is swung open to receive error as well as truth, but it does mean broadness of charity, sympathies with human frailties. Then such a man has a high objective. He lives outside of self-seeking and selfish purposes. In fact, the divine will is his will. And the doing of the divine will is the secret of the highest type of success. All who would be God's messengers must possess the basic qualities of conscientiousness and meekness, submissiveness.

If one be a leader of men, however, he'll require other qualities as well. Some one has said that the three essential qualities in a leader are "generalship,

gumption and grace." He certainly requires generalship. He also needs great powers of concentration and perseverance. Firmness, resolution, too, is primarily essential. Then executive capacity and tact must be indicated. Furthermore, he must be able to inspire others with confidence in himself and in his mission. It is evident that in Moses we find all these various essentials combined, and that he was one of the truly great leaders of ancient times.

Noah, Daniel and Job have also been mentioned as being of a type highly acceptable to God. Thus we read concerning mystic Babylon that, "Though these three men, Noah, Daniel and Job were in it; they should deliver but their own souls by their righteousness." (Ezek. 14:14.) Now let us see just what constitutes the greatness of these men.

Like a bright star in the darksome firmament, Noah shines forth at the close of the first dispensation or world. Some have called him the leader of a forlorn hope. That is to say, it appeared forlorn to the people of that time. Indeed, everything seemed to be against Noah. He was the chief "calamity howler" of his day. People don't like calamities, and they don't like to have such things predicted. If a person should predict rain for a general holiday, he would be certain to get himself disliked for it. And should it be raining on that day, many might feel disposed to place the blame for the inclemency on the one having predicted it. It was like that with the prophets. They blamed all the calamities that

befell them on those who had predicted them. It is probable that a great many persons—if not all, except his own family—regarded Noah as a kind of harmless lunatic, possessed of one absurd and unheard of idea. However, undaunted and disregarding the unpopularity occasioned by his stand for the truth then due, he proceeded with the work of constructing the ark, in harmony with the Divine instructions.

The course pursued by Noah required back-bone, stamina and great faith in God. To obey and to please God today requires the same elements of character displayed by Noah. None of us may have the kind of courage it takes to storm a fortress or to lead a charge on the field of battle and thus win the plaudits of the world. The courage of which we should be possessed is a still higher type of courage than that—a kind that is beyond the world's estimate of courage. It is moral courage as contrasted with physical courage and bravery. The world appraises this type of courage as of but comparatively little value and importance. With the world, it is the deeds of valor that count, not the moral courage it takes to stand up for an unpopular cause. Men, in general, live in the realm of material things, and abstractions have but little appeal. They may, perchance, consider abstract truth as but a vagary, affording them amusement. They may even philosophize about it, but seldom, if ever, are they guided by it.

Noah was Consistent

Noah did not say one thing and act another. His deeds corresponded with his preachments. He said a flood was coming, and he built, not a palace, but a ship—an ark. Noah's course of conduct was consistent with his profession and with his claims. He manifested the utmost sincerity, and thus showed himself possessed of the first element of true greatness. His example and its lesson has come down to us of today with particular interest and force. His purpose was resolute and inflexible. He was on God's side, and he knew it, and proved he had that full assurance of faith possessed only by those who have come to know God and who, accordingly, can trust Him even where and when they cannot trace Him.

"As it was *in the days* of Noah, so shall it be also *in the days* of the Son of man," said Jesus. (Luke 17:26.) Ah yes, there is a Noah class today. Those who belong to this class know what is coming. They cannot be deceived, being, as they are, in harmony with the divine will. "As a snare shall it [the time of trouble] come on all them that dwell on the face of the whole earth." (Luke 21:35.)

But not on these. They know about the scoffers of the last days who will be saying, "Where is the [fulfilment of] the promise of His coming [presence]." (2 Pet. 3:4.) These know exactly how this promise is being fulfilled. They do not have to build an ark, however, for they already have that ark of

safety which is Christ but they do build up the structure of their faith by the Word of the living God. They know that the world's trouble is coming, plenty of it, but they are not alarmed for their own safety. When the mighty waters of trouble and strife roar upon the earth, they will feel that "the eternal God is 'their' refuge and underneath 'them' are the everlasting arms."—Deut. 33:27.

Noah had worked for years upon the ark, the heavens showed no more signs of rain than they had before he began his gigantic task. He had to rely entirely upon the Word of God. Today we do have signs—plenty of them—which tell us that what we expect will surely come to pass. The world is making great strides toward Armageddon. There is no reason for our mistaking this. We have God's Word plus a multiplicity of the plainest indications. Yet, without faith, misinterpretation of these signs is possible. Indeed, even many worldly persons of considerable prominence have been measurably able to interpret the numerous signs all about us as pointing to the end of the present world order (civilization). However, they little realize that the divine ark [the Christ] is the only means of safety, and that the age of sin, sorrow and death is soon to pass away, and the elements of earth [society as at present constituted] are to melt with the fervent heat of general dissolution and strife.

A Blessed Promise

"Nevertheless we, according to His promise, look for a new heaven and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13.) This Scripture is our "Rainbow" of promise of the future era of peace and blessing to succeed these troublous days. It agrees with the covenant God made with Abraham, promising to bless the world through his seed. The apostle called this covenant "the everlasting covenant," that is, the "aionian" or age-lasting covenant. It will last till its purpose be accomplished, and earth's millions be "delivered from the bondage of corruption into the glorious liberty of the children of God."—(Rom. 8:21.) God called Noah's attention to the rainbow, and gave it as a pledge that He would not again destroy the world with a flood of waters.

Concerning the great "time of trouble" with which this age will close, we also have a rainbow pledge of promise that never again will God destroy the world thus. This bow of promise is given us in the words of Jesus Himself when, after quoting Daniel's prophecy concerning the "great tribulation, such as was not since the beginning of the world," He adds the very significant words, "No, nor ever shall be."—Matt. 24:21.

"The account of the deluge is not merely a Bible narrative, but is corroborated by the traditions of all races of the human family except the black race. It is found in India, China, Japan, Persia, among the native Indians of America and the natives of the Pacific Islands. What are known as the Deluge Tablets were found . . . among the ruins of the great stone

library of Nineveh. The accounts given by these harmonize in many respects with the Scriptural account."—*Tower Reprints*, P. 1615.

"By faith Noah, being warned of God of things not as yet, moved with fear [being wary—Margin] prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."—Heb. 11:7.

With all his teachings, preachings, and his arduous labors, Noah was the means of saving but seven persons, besides himself; and they were the members of his own family, who probably believed in him from the first. This should be a source of encouragement to us today. There are very few at the present time who believe the message of the Scriptures. We are glad to know that the world is not depending on any of the efforts now being put forth for its salvation. God will save and deliver it in His own good time and way. But if we are faithful in His service now, He will use us in Christ [His Anointed] in the execution of all His future benevolent purposes.

Daniel

In the book of Daniel (ch. 1) we read of certain Hebrew captives, "children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace. . . . Now among these were the children of Judah, Daniel, Hananiah, Mishael, and Azariah. . . . But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

Here indeed, we find a fine display of wisdom and courage. Daniel could see the evil effects of immoderation, and refused to have any part therein. He had already cemented relations with the prince of the eunuchs and felt in a position to ask a favor. A trial of ten days' duration justified Daniel and his companions in the decision they had made. They were given a simple, nourishing kind of food. And "as for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. . . . And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."—Dan. 1:17-29.

What Daniel did in his treatment of natural food a Daniel class today has done with spiritual food. These have refused the intoxicating false wine of Babylon as well as its injurious viands. They can see that those who partake of such elements are not steady on their feet, but stumble about in various stages of inebriation. Such persons have lost the perspective of life; nor do they realize where the world stands on the stream of time. But God's true people, called to the banquet that their Lord has prepared for them, are daily increasing in the higher wisdom, for they have come to realize that "the wis-

dom of this world is foolishness with God."—1 Cor. 3:19.

From the world's view-point, "not many wise men after the flesh, not many mighty, not many noble are called," said Paul, "but [chiefly] the poor of this world rich in faith." (1 Cor. 1:26; Jas. 2:5.) But as Daniel and his friends were accounted worthy to stand in the king's presence, so also are these, for the Lord has given them beautiful robes, which make them acceptable. Then, too, in His sight they are very comely. In the words of the Song of Solomon they can say, "I am black, but comely, . . . Look not upon me, because I am black [do not take my blackness into account], because the sun hath looked upon me."—Cant. 1:5, 6.

Interpreters of Truth

Today the Daniel class is in a position to interpret the wonderful mysteries of divine truth. When the king of Babylon had a dream which he could not remember, he called in the magicians and astrologers to aid him; but these were helpless to disclose it to him. How could they reproduce something which the monarch himself had forgotten? Such an act would call for supernatural power. And during this age, among the accumulated rubbish of the "dark ages," the many graphic illustrations of Divine promise were lost and forgotten. This condition seems to be referred to by the Lord in His parable of the leaven hidden in the three measures of meal. Under the illuminating influence of God's holy spirit, we are enabled to recount all the features of the Divine Plan of the Ages with its great Mystery—The Christ, as the Seed of Divine promise, which would bless all the families of earth. Thus the Daniel class can reproduce the panorama of the Divine drama and its glorious outcome by the power of God's spirit.

The Daniel class can also interpret the dream of the King of Babylon. To be sure, Daniel interpreted it, but yet many have not understood the interpretation. However, there are some who understand that they are living in "the days of those kings," when "the stone cut out of the mountain without hands" is to smite the image, which is to be "broken to pieces" and when the stone is soon to become "a great mountain" and fill the whole earth.—Dan. 2.

Then the Daniel class can fully comprehend the vision of the four great beasts pictured in Dan. 7 as representing the four great empires, Babylon, Medo-Persia, Greece and Rome. First of all, there was the striving of the winds of war upon the sea. Then came the four great and terrible beasts, the last one having ten horns. Then there came up "another little horn, before whom there were three of the first horns plucked up by the roots." It is understood that this refers to the overthrow of three of the Aryan powers by the rising power of the Papacy, which thus assumed temporal power in 539 A. D., the beginning of the "time, times and a half" of prophecy. See Rev. 12:14.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth before Him: a thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."—Dan. 7: 9, 10, 13, 14.

The Divine View-point

As Daniel had the divine view-point of things, so has the church today. The church can read the writing on the wall of the palace of the modern Belsazzar. This was "Mene, Mene, Tekel, Upharsin." It is believed to have meant "A mina, a mina, a shekel and a half mina." Now a mina is a thousand geras; a half mina is five hundred geras, and a shekel is twenty geras. So then, here we have a total of 2520 geras, or 2520 years, which is the length of the Gentile times. The church can fully appreciate the fact that Christendom has been weighed in the great balances of divine justice and righteousness and has been found wanting. It has utterly failed to come up to the divine requirement; so it is to lose its power and go down in ruin, to make room for a system that shall reflect the glory of truth and love.

Daniel spoke with the power and the pre-vision of a prophet. He indeed was a great prophet. His prophecies have covered a period of thousands of years. He spoke of the times in which we live, when many were to run "to and fro" and knowledge was to be increased. He did not know just how this running to and fro would be accomplished. He made no mention of the "chariots" referred to by Nahum. God had told him that the full unfolding of his prophecy was to take place at the "time of the end," and that the matter was to be "closed up and sealed" until that time. Then, he was told, "the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."—Dan. 12:9, 10.

And today it is those who are wise toward God who *do understand*. The first advent of Jesus meant nothing to the princes of this world. Nor did it mean anything to the exploiters of the poor. People pursued their selfish schemes and policies regardless of the fact that the Son of God had come to earth. The Master told some of the leaders of the Jews that they could read the weather signs, but could not discern the signs of the times in which they lived. (Luke 12:56.) And so it is today. The Psalmist says, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His

anointed saying, Let us break their bands asunder, and cast away their cords from us." (Psa. 2:2.) They now oppose the Lord during His second advent when they oppose the principles of His divine government. They have flagrantly violated the great law of justice as between man and man. And God will not hold them guiltless, but will dissolve their systems and humble the haughtiness of their mighty men.—Isa. 2:11, 12.

Job—An Example of Loyalty and Fortitude

We now consider Job, a man who possessed very rare qualities of faith in God, and fortitude under adversity. The Lord was highly pleased with him, for He said to Satan, "Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" And Satan answered the Lord and said, "Doth Job fear God for naught? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand."—Job 1:8-12.

Evidently this was a task much to Satan's liking and he lost no time about its execution. One day the Sabeans fell upon his servants and put them to the sword and took away five hundred yoke of oxen and five hundred asses. Then a great flock of seven thousand sheep were out feeding when a lightning storm came and destroyed them. Then Job got word that the Chaldeans had come in three bands and had stolen 300 camels and killed their keepers. This was not the last or the worst of the bad tidings, for there came another messenger which told this poor man that while his sons and daughters were having some sort of party in their eldest brother's house, there came a great wind from the wilderness, overthrew the house and killed all its occupants. Yet Job accepted all this and made no accusation of any kind against God: but said, "The Lord gave, and the Lord has taken away; blessed be the name of the Lord." When troubles come gradually they are not so hard to bear as when they all come in quick succession as they did to Job. His troubles came all at once. One day he was vastly rich, the next day he had nothing. Such an accumulation of calamities deals a tremendous blow at the mental stamina. It takes colossal morale to enable one to stand up under it. Plainly then, Job had not lost any essential element of character through his prosperity. He had built up his confidence in God and not in earthly riches. In this he affords a splendid example for the Christian. St. Paul said, "Set your affections on things above, not on things on the earth" (Col. 3:2.) And the words of Jesus were, "For where your treasure is, there will your heart be also." (Matt. 6:21.) So, Job's chiefest treasure

was his sublime faith in God and in that higher wisdom which can unerringly direct the course of one's affairs.

Satan is still opposed to every true servant of God. What he cannot accomplish in one way, he will try to accomplish in another way. He hated the great Head of the church for His fidelity to righteousness and truth, and so he stirred up the spirit of men against Him. Since that time, he has hated every one who has been trying to qualify for a position in the body of Christ. He has divided families, just as the Master said he would do. He has separated friends. He has broken tender ties. He has masqueraded as an angel of light, in order, if possible, to deceive the very elect. As a roaring lion, he has made terrifying sounds in order to frighten the timid into submission to himself. But, if we follow the counsels of the New Testament, we shall see him unmasked and shown for what he really is. God's true people are aware of his devices, for "the angel of the Lord encampeth round about them that fear Him, and delivereth them."—Psa. 34: 7.

Job's Final Test

So it came about that Satan did not actually injure Job at all. It looked like a great injury, indeed, but Job still maintained his integrity, and that was the all-important thing. But Satan knew that Job still had good health, which is the greatest earthly boon; and he told God so when the Lord questioned him the next time. And now Satan used his power to afflict Job with painful boils. Two or three would have been bad enough, but the body of this saintly man was literally covered with boils. His case surely was a very desperate one. Satan had said that under such circumstances as these Job would curse God to His face and now the evil one got Job's wife to make this very suggestion to her husband. She intimated to him that the best thing he could do was to curse God and die. Many a man, indeed, so afflicted, would have taken his own life. But he told his wife that she was talking very foolishly. In past years God had been very good to them, and she had been willing enough to be a recipient of all His benefits, but now that conditions were reversed and evil had befallen them she resented it. No doubt, she felt that her rebuke of Job was justified, but evidently she did not know God as Job knew Him. Probably she had rejoiced in their earthly riches and had largely left God out of the matter. So, whatever faith she had—if she had any—could not stand the shock of such adversity, and accordingly her mind was adversely affected by it.

Then Job's friends and sympathizers came, and their message to him was that he must have deserved what he received. They advanced the ancient heresy that God rewards the good and punishes the wicked in this present life. Job had seemed to be a model of rectitude and virtue; but, apparently, he had been a hypocrite, was the burden of their reasoning. This was the last straw to poor, suffering Job. To suffer

poverty and physical affliction, with its terrible pain, is severe enough, but to cap the climax by being told by supposed friends that one is a hypocrite, would seem to be unbearable; indeed. Yet Job bore this too, although he stoutly defended himself and called in question their false reasoning on the subject.

Every one who lives for the truth knows that he must suffer in this world. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." "Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—1 Pet. 4:12-16.

Job proved to God that there was no pride attached to his loyalty, but that his love for the Lord and for the principles of righteousness was imperishable. Thus Satan was defeated in his nefarious purpose which was to destroy Job's allegiance to God, and to prove that he was hypocritical in his avowals of fidelity and trust in the Almighty, the prince of the powers of evil will be defeated in all his machinations and designs against the members of the true church, for they "are not ignorant of his devices." (2 Cor. 2:11.) As Job was compensated for all the trials that he underwent, so will it be with the members of the church of Christ, for

"They shall shine as the stars of the morning
With Jesus, the crucified One.
They shall rise and be like Him forever,
Eternally shine as the sun."

Yea, verily, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."—Rev. 20:6.

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THE DAWN 136 Fulton St. **BROOKLYN, N. Y.**



International Sunday School Lessons



JONATHAN: COURAGEOUS FRIENDSHIP

Sept. 18 — 1 Sam. 20:4-17

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family.

7 If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about tomorrow any time, or the third day, and, behold, if there be good toward David, and I, then send not unto thee, and shew it thee;

13 The Lord do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as He hath been with my father.

14 And thou shalt not only while yet I live shew me kindness of the Lord, that I die not:

15 But also thou shalt not cut off thy kindness from my house for ever: no not when the Lord hath cut off the enemies of David, every one from the face of the earth.

16 So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

GOLDEN TEXT: A friend loveth at all times.—Prov. 17:17.



HE LOVE that existed between David and Jonathan is one of the beautiful things recorded in the Old Testament. From a worldly point of view, their interests were opposed. Jonathan was the heir apparent to the throne, while David was only a shepherd lad. Yet David was the one chosen by the Lord for the future honor of sovereignty. So great was the anger of Saul against David that Jonathan risked his life in protecting his friend. He also voluntarily renounced any right that he was supposed to have to the throne. Then, when David heard of the death of Jonathan in the battle of mount Gilboa, his heartfelt lament is set forth in these words of great beauty, "How are the mighty fallen in the midst of the battle! O Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."—2 Sam. 1:25, 26.

As Jonathan was faithful in warning David, so also we should be faithful in warning others, if we see pitfalls or dangers lying in wait for them. It is a great thing to have a friend who will do this. Jonathan knew that the Lord had been with his father, but he likewise knew that his father had lost the Lord's spirit and the divine favor. He was therefore aware of the fact that any danger menacing his friend would probably come from that direction, and he played his own part unselfishly and well.

Perhaps no reign ever started more auspiciously than Saul's. At first, the monarch won victory after victory in the strength of the Lord of hosts. Then we find disobedience to the Lord's commands, and his star begins to decline. As David progresses in the higher wisdom, Saul retrogrades. The king continues to lean more toward his

own understanding and wisdom and on his own strength and on the might of arms. But David trusted in the God that can build up dynasties or pull them down, and who can say to a kingdom, "Thou art weighed in the balances, and art found wanting."—Dan. 4:27.

Jonathan seemed to know that he himself would never reign over Israel, but that David would take his place, and yet he continued to love him nevertheless. Such affection is utterly devoid of the element of selfishness. While opportunity afforded, Jonathan entered into a covenant with David for the future protection of his father's house. How considerate and wise he was in this. David never forgot that agreement; but for Jonathan's sake and the covenant he had made with him, befriended the house of Saul in future years. Thus Jonathan recognized the Lord's anointing and the divine choice in the matter of kingship.

And, today, those are wise who behold the plan God is working out for the deliverance of the human race, and who can recognize those whom the Lord has anointed to be the future kings and priests unto God and who are to reign with Christ over the heritage of mankind. Foolish and dangerous it is, indeed, to work against the divine purposes. It is only through cooperation with God that any one can be really and truly successful. As for the enemies of truth and righteousness, we know that "The Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful."—Rev. 17:14.

Questions:

What brought about the beginning of the friendship between David and Jonathan?

In what various ways can we warn others of evils that menace them?

What is the secret of all spiritual power and success?

What is the nature of the Christian's covenant? Will the carrying out of its terms secure him divine protection?

Has God set aside a class today, similar to the setting aside of Saul? Whom has He anointed in place thereof?

**DAVID:
TRIUMPHANT FAITH**
Sept. 25 — Psa. 23; 27: 1-6

1 The Lord is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: He leadeth me beside the still waters.

3 He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

Psa. 27:1 The Lord is my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

4 One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple.

5 For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

GOLDEN TEXT: The Lord is my shepherd; I shall not want.
—Psa. 23:1.



ESUS referred to Himself as the Good Shepherd; but in the highest sense the heavenly Father is the Shepherd. During this Gospel age, He has called certain ones to follow the Master and to become recipients of special favor. In order to experience the divine leading, they must be true sheep, and

not "wolves in sheep's clothing," not imitation sheep. (Matt. 7:15.) Having the assurance that God will supply all their needs, these can look up to the Lord and say, "I shall not want." They can be sure that their daily bread, both material and spiritual, will be supplied. And they realize that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

The Good Shepherd leads his flock in green pastures. For them, the stale pastures that contained the creeds of the "dark ages" are a thing of the past. Today, they have the dispensational truth of the end of this age, the Harvest Truth, and that is deliciously fresh. It tells them that they are drawing near to the consummation of all their hopes and desires, that the world ere long will be plunged in Armageddon, and that then will come the divine Kingdom with power and great glory for the deliverance and uplift of the people who are now so much distressed. And through these pastures, flow the tranquil waters, the "still waters" of peace. These waters are not polluted or turbulent, for the truth is ever pure, and refreshing. And by means of them, the Lord restores their souls and leads His sheep in the paths of righteousness for His name's sake.

And what a rich banquet the great Shepherd has prepared for His sheep even in the presence of their enemies. On every hand, there are those who hate the sheep and would do them harm and devour them, if possible. These enemies would be glad to see the sheep starve; but right in the presence of their enemies—even in the presence of Satan and the fallen spirits, and human enemies as well—the sheep are provided with protection and with an abundance of food.

The Christian derives comfort from the Word of God, and this together with the overruling providences of the Lord is the "rod and staff" alluded to in the text. Then his head is anointed with the sweet oil of gladness and the cup of his love, his faith, and his joy "run-

neth over." Yes, and this may be a cup of suffering as well; for those who stand for the truth will be disesteemed by the world. They will have their cross to carry even as the Master carried His, but to them He says, "My yoke is easy and My burden is light, and ye shall find rest unto your souls." (Matt. 11:29, 30.) Then comes the climax to David's expressions of love and adoration when he says, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Jesus said, "Other sheep I have, which are not of this fold: them also I must bring, . . . and there shall be one fold, and one shepherd." (John 10:16.) After the sheep of the Gospel age are taken out of the world, therefore, He will begin to deal with the sheep of the Millennial age. And then, in terms of one of the parables, He will "set the sheep on His right hand, but the goats on His left." That is to say, those with sheep qualities will take a place of favor, and those with goat qualities a place of disfavor. And finally, He will say to the sheep, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world . . . inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25:33, 34, 40.

And the principle of this parable applies even now, for the good that we do to the Lord's people, He accounts as done unto Him; and He assures us that even a cup of cold water given to a disciple in His name shall in no wise lose its reward.—Mark 9:41; Matt. 10:42.

QUESTIONS:

What are the sheep-like qualities that the Lord requires in His people?

To what degree and how does God supply the needs of His people?

Explain what David means by "green pastures and still waters."

How is the soul restored? And how does it come to need restoring?

What are the enemies of the sheep? And what is the table that God has prepared in their presence?

THE ONE TRUE GOD

Oct. 2—Ex. 20:2, 3; Isa. 45:22;
Mark 12:28-34; 1 Cor. 8:4-6

Ex. 20:2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before Me.

Isa. 45:22 Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Mark 12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32 And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God: and there is none other but He:

33 And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

1 Cor. 8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us there is but one God, the Father, of Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we by Him.

GOLDEN TEXT: Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—Deut. 6:5.



HE violation of the first and greatest commandment is chiefly what is wrong with the world today. When our first parent, Adam, deflected from the way of righteousness, he failed to put God first. Satan then set up his own law in the place of God's law, and soon brought the world under it. However, there were a few who maintained their allegiance to God, and who witnessed for Him and His cause of righteousness and truth.

The devil's law is expressed in the language of the self-interest and self-sufficiency of men and in the elements of pride and vainglory. The spirit of the world is opposed to the spirit of God. People don't want God in their affairs, for He would interfere with the prosecution of their unscrupulous projects. So they have set up various other gods to take His place; and, the most conspicuous of these is the god of Mammon. Many persons on earth are devoting their lives to the acquisition of material wealth, although they cannot take it with them when they leave this world. Again, men love public notice and fame, although it may perish with the grasping. The whole human race—with the exception of a few individuals—has drifted away from appreciation of the principles of divine government, and, consequently, is rapidly drifting toward the destructive influences of the "time of trouble" soon to come upon the world as divinely forecasted. In the Millennial age, however, the people will be instructed in the life-giving law of God.

How cogently and concisely Jesus summed up the divine law! As He saw it, it simply meant to love God and to love one's neighbor. If such a law were put into operation for a year, what a change it would make in human affairs. It would do away with our selfish abolish all exploitation of the poor. It would make profiteering impossible. It would

sible. It would give every man suitable, lucrative employment. It would do away with all wars and justification for fear of them. It would establish amity, cooperation, good-will and peace. It would so change the entire system of things now prevalent that the earth would seem like another and different planet. Such a simple rule is that of love, and yet it seems so impossible at the present time.

The Christian has covenanted to put God first, and to have no idols in his life. When the Jews kept this law, the Lord God blessed them and gave them victories and prosperity as a nation. When they failed to keep it, they suffered loss. If the follower of the Master should permit anything to come between him and his Lord, and to take first place in his affairs, he would need to be corrected and brought back into harmony with his covenant. And if he renounces his covenant, the Apostle Peter says "It had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them."—2 Pet. 2:21.

While the Apostle Paul saw no harm in eating meat offered to idols, yet for the sake of the weaker brethren who could not see the matter as he did, he said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. 8:13.) Here was evidence of the true spirit of brotherly love, for we know how faithfully the Apostle laid down his life for the truth and for the brethren.

Questions:

State the first commandment as God gave it to the Jews.

In what ways do the people of the world break the divine law today?

Point out how the law of love would change the complexion of the entire world.

Explain the Christian's covenant in terms of divine law.

In our relation to the brethren, how should we exercise our Christian liberties?

SPIRITUAL WORSHIP

Oct. 9—Ex. 20:4-6; 32:1-8;
John 4:19-24

Ex. 20:4 Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me;

6 And showing mercy unto thousands of them that love Me, and keep My commandments.

Ex. 32:1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation and said, Tomorrow is a feast to the Lord.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7 And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

8 They have turned aside quickly out of the way which I commanded them: and have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

John 4:19 The woman saith unto Him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe Me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.

24 God is a Spirit: and they that worship Him must worship Him in spirit and in truth.

GOLDEN TEXT: God is a Spirit: and they that worship Him must worship Him in spirit and in truth.

—John 4:24.



IT IS hard to understand how the Jews could have been so foolish as to act the way they did in making the golden calf and worshipping the works of their hands. God had done so much for them. He had brought them out of Egyptian bondage. He had wrought mighty miracles on their behalf. He had led them across the Red Sea. He had fed them with quails and with manna. He had directed their course by means of a cloudy pillar by day and a guiding fire by night. He had raised up the greatest man of their nation to be their leader. In all matters, He had shown His interest in them. And then, suddenly, we find them going back to the gods of Egypt and worshipping a miserable calf.

John says, "Little children, keep yourselves from idols." (1 John 5:21.) David said, "Wherefore should the heathen say, Where is now their God? But our God is in the heavens; He hath done whatsoever He hath pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they,

but they walk not: neither speak they through their throat. They that made them are like unto them; so is every one that trusteth in them."—Psa. 115:2-8.

Speaking prophetically, Isaiah wrote, "Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made. . . . Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish."—Isa. 2:8-11, 18.

Today, the hearts of the people are inclined to anything and to everything but to God. "Ephraim is joined to idols: let him alone." (Hos. 4:17.) The world is producing more than it ever has done since its creation, but its output is controlled by Big Business, and the people are deriving no adequate benefit from the advancement in production. The God of heaven is not being praised for modern inventions, for these are attributed to the increased cleverness of man. Indeed, the people do not know the real facts about the character of God, for He has been pictured to them as the eternal torment deity of the "dark ages." Little wonder, then, that they do not love Him and worship Him. When all the idols men have erected to displace God have been demolished, God will reveal Himself to the peoples of the earth as One altogether great, loving and wise; and then the millions of earth will gladly turn to Him, and in so doing, will gain eternal life.

Questions:

What made the sin of the Israelites in worshipping the golden calf seem so heinous?

Define idolatry. What forms has it assumed today?

What has helped to turn the people against God?

Is the Christian in any danger from idolatry? If so, how?

CHILDREN'S HOUR



King Saul

"THE PEOPLE of Israel were ruled by judges for a period of four hundred and fifty years," said Uncle Eb. "Now who can name some of these judges for me?"

"Samuel was one, I think," said Ruth.

"And Gideon and Samson were two others," said John.

"That's correct," replied Uncle Eb. "And now I'll add two to the list; namely, Jephthah and Eli. Then there were others as well.

"Now the people became tired of being ruled by judges, although God had made this arrangement for them. When anyone thinks he can improve on God's way of doing things, he takes a lot upon himself. Well, the Israelites began to think it would be very fine to have a king, like the other nations around them. So they told Samuel about it, and Samuel told the Lord about it, and the Lord very graciously told the prophet to give the people what they wanted.

"Now Samuel had already warned the people what to expect when a monarch came to the throne. He said to them, 'The king will do what he himself likes, and will not consult you. He will take your young men for his armies, and probably take some of your land and give it to his generals and his favorites. You know how other kings act in regard to such matters, and your king will act in exactly the same way. In fact, you are making a great mistake in wanting a king. You would do much better to be satisfied with the judges.' But the people clamored all the more for a king.

"Now there was a man named Kish, a Benjamite, a person of power and repute. This man had a son named Saul, a young man whose appearance was very fine. In height, he stood head and shoulders above everyone else, and he was broad shouldered as well. I don't think you ever saw such a man as he was. He seemed splendidly adapted for being a king, and he was the one whom the Lord chose for this distinguished position.

"One day Saul was out looking for some animals that had strayed away. He didn't find them; but through the suggestion of his servant, Saul came in contact with Samuel, and Samuel invited him to supper. Now the Lord told Samuel that Saul was

the best man for the position of king. So the prophet called together the people of Israel, and put the matter before them. Lots were drawn, and the choice fell upon Saul. The people said, 'Where is he?' They looked for him and found that he had hidden himself away among the stuff, for he was modest and somewhat bashful at that time. Well, they brought him out, and when the people saw that he was such a splendid looking man, they gave a great shout of 'God save the king.'

"Now when Saul had reigned about two years over Israel, he did something that displeased the Lord. On one occasion before offering battle to the Philistines, he assumed the role of priest and offered sacrifice to the Lord. This was contrary to the divine command. Soon Samuel came along and asked King Saul what he had been doing. The reply was that he had been merely offering a burnt offering. Thus he made it appear that he was doing something to secure the divine favor when he had violated the divine command. Samuel told him that he had acted very foolishly, for in thus taking matters into his own hands, he would lose his kingdom. He was called upon to do all things in God's way, not in his own way, and, therefore, God would not tolerate disobedience on his part.

"The Philistines were a people who were constantly fighting with the Israelites. Before a certain battle with this warlike people God said to King Saul, 'I want you to smite the Amalekites and spare not one. The Lord even told Saul to kill all the sheep and the cattle. This seemed a strange thing to do, but for some good reason God wanted them destroyed. You see, God has the power to give life, and therefore He has the right to take it whenever He sees fit. He also has the right to command some human being to take life on special occasion, although His general law to the Jews was, 'Thou shalt not kill.' However, God only authorizes the taking of even forfeited human life when He sees that the prolonging of it would only tend to further degradation and evil. In this instance, the Lord did not want them to take the usual spoil of their enemies.

"Well, King Saul and his soldiers gained the victory, but the king did not fully obey the Lord. The prophet Samuel came along and said, 'Well, O King, have you carried out the divine command?' The King replied that he had. 'Well, then,' said the prophet, 'what meaneth the bleating of the sheep in mine ear and the lowing of the oxen which I hear?'

"The King explained that the people had kept some of the sheep and oxen to sacrifice to the Lord, and that he had not interfered with their doing this. But Samuel said, 'Hath the Lord more delight in sacrifices and burnt offerings than in obeying the word of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of withcraft, and stubbornness is as iniquity and idolatry. Because you have rejected the Word of the Lord, He has also rejected you from being king.'

"Saul had also preserved Agag, the king of the Amalekites, but Samuel slew him as the Lord had commanded that none should survive. Then Samuel told Saul he would see him no more and as he started to leave, Saul seized the skirt of his mantle, it rent and Samuel then told Saul that even thus would the Lord rend the kingdom of Israel away from him and give it to another person who was better than he. And this prophetic statement of Samuel all came to pass in due time. Indeed, the Lord already had another man in mind for the throne. And soon Samuel was sent to Bethlehem to anoint this man, though he was then but a mere youth. He was a very different type from Saul, for he tried to please the Lord; and although he sinned, he repented with great humility, and the Lord forgave him. I think you all know the name of this youth—it was David.

"Although King Saul was a valiant man in battle, he did various things that displeased the Lord. But there came a time when the Lord cast him off completely. Then, on a certain occasion, he joined battle with his enemies the Philistines with the sure knowledge that he would be defeated.

"On the night before the battle, he determined to consult a witch. This was a very unwise and wicked thing to do, for witches had not been allowed to practice their art in the kingdom on pain of death. But Saul had estranged himself from the Lord, and now he goes to the powers of evil for help in his time of need.

"I trust that none of us will ever do a thing like that. There's bound to come a time when we'll need the Lord in some special way. In fact, we need Him all the time. We could not feel safe for a moment without his protecting power. There is a beautiful verse in the Scriptures which says, 'The eternal God is thy refuge, and underneath are the everlasting arms.' I should hate to think that Satan was protecting me; for if he were actually doing so, it would be to fulfill some selfish purpose of his own; for, always, he wants to lead us away from God, and from righteousness and truth. We don't want to have anything to do with him. God is the One on whom we can depend, and He says to us, 'Call upon me in the day of trouble: I will deliver thee.'

"The king, in company with two of his servants, kept near the foot of mount Gilboa, until they had progressed far enough to avoid the outposts of the enemy, and then struck across the valley to the foot of Mount Hermon. Following the herdsmen's paths, they came at length to the other side of the mountain;

when, far in the north, they could behold the black fomi of Mount Tabor standing out against the sky. In another hour they had entered the little village of Endor, having completed a long tramp of some twelve miles. Leading the king to a cabin, his chief servant, Doeg, informed him that that was the place.

"The king must have been very glad to have found the end of his journey. Entering into the hut, he told the woman what he wanted. He asked her to bring a certain person from the realm of death. What foolish request to make. The king must have lost his reason to expect this woman to do a thing like that.

"And the woman replied to him, 'You know what king Saul has done, how he has cut off all witches, and wizards out of the land. Why then do you lay a snare for my life to cause me to die?'

"How keenly Saul must have felt the force of such a question, and how ashamed of himself he must have felt. But he made to the woman the most solemn promise that no harm should befall her for what she was asked to do.

"'Whom shall I bring up for you?' asked the woman. And he said, 'Bring me up Samuel.'

"And then there appeared a shape to the woman, and it had the appearance of an old man with a mantle, and when she described this form, Saul thought that it was Samuel. And the form said to Saul, 'Why have you brought me here?' And Saul replied, 'I'm sore distressed, for the Philistines make war against me, and God has departed from me, and does not answer me, and so I have called you up so that you may tell me what I shall do.'

"And the form said to Saul, 'Why do you ask anything of me, since the Lord is departed from you? Because you have not obeyed the voice of the Lord, therefore tomorrow the Lord will deliver you over to the Philistines; and you and your sons will die in the battle, and your whole host will become a prey to the enemy.'

"And the next day everything took place which had been foretold. The battle went against Israel. All day long the two opposing armies fought desperately and in the evening Saul stood alone, sad and dejected, with his three sons lying dead near him. So then King Saul looked around him at the field of battle covered with the slain, and he knew that the end was come: so he leaned upon his sword and fell upon it, and it pierced clear through his mighty heart, and he died; for he had disobeyed the Lord, and God had said that he should lose both his crown and his life as well.

"Some day—in the great Millennial age—King Saul of Israel shall return to life once more. For Jesus died for him just as He died for you and for me. And we remember that the Scriptures tell us that 'all that are in the graves shall hear His voice, and shall come forth.' O that will be a wonderful time! King Saul will then have a chance to profit by his experiences of the past, and if he then obeys the voice of the Lord, he will gain happiness and life and be permitted to live forever on the earth."

Talking Things Over



THE CONVENTION SEASON CONTINUES

WHILE many of the conventions of the spring and summer seasons are now but sweet and stimulating memories, still others are in the offing to furnish additional opportunities for many of the brethren to assemble themselves for holy communion with each other and with the Lord—communion that should strengthen faith and devotion, and further clarify spiritual vision with respect to what constitutes the will of God for His people in these closing days of the age. Even though there are numerous conventions, held in widely scattered territories, yet there will be many of the brethren unable to attend; but these, too, are able to share in the conventions in that through their thoughts and prayers they contribute to and participate in the blessings received. And surely those who are able to attend one or more of the conventions in person will not neglect to remember in prayer, and in other possible ways, those who remain at home.

In America four general conventions are being arranged for the Labor Day week-end—at Brooklyn, N. Y.; Saginaw, Mich.; Minneapolis, Minn.; and Vancouver, B. C. In October there will be the annual gatherings in St. Louis, Mo., and Pittsburgh, Pa. Besides, numerous conventions of a more local character will be held—in Great Britain these local conventions are called "Home Gatherings." We suggest that the brethren everywhere make these conventions a matter of special prayer that the divine blessing may rest upon them in rich measure; because, without God's presence and blessing, the coming together of His people would be in vain.

So far as the information has been furnished to us, the addresses, etc., of all the various gatherings will be found in the convention announcements on the inside of the front cover page. Information concerning the "Home Gatherings" scheduled for Great Britain during the Autumn season can be obtained from the Bible Students Committee, 24 Darwin Road, Welling, Kent, England. From England we have received the following report of a general convention held in London on the British Bank Holiday week-end; July 30, 31, and Aug. 1.

"About two hundred and fifty brethren gathered in London for the Bank Holiday Convention, held in the Memorial Hall. Nearly all of these were from England, but there were a few from Wales, Ireland, The United States, and Canada; and one lady from

India who is just becoming interested in the truth. Thus, in a small way, the London gathering could be said to be an International Convention. The spirit of the convention was a happy one throughout; and there seemed to be an earnest desire on the part of all present to know the way of the Lord more perfectly; and knowing it, to walk in it.

"The address of welcome was given by Brother W. Batchellor, of London." In his remarks Brother Batchellor called attention to the rich spiritual food the Lord has spread on the table for His people at this end of the age, and pointed out the special privilege all would have in feasting at that table during the three days of the convention. He reminded us also that while partaking of this food we all had the privilege of encouraging each other by telling of the wonderful way the Lord is dealing with us, of how one divine promise, or another has specially blessed us; and that in this way we can all contribute something to the feast.

"Appropriately enough the convention closed with a talk by Brother G. A. Ford, of Luton, in which he pointed out the reason why the Lord's people today are enjoying such a feast of truth by which they are being strengthened and prepared for the Kingdom; namely, that it is because of the second presence of Christ, that He has fulfilled His promise that He would gird Himself and come forth and serve the household with 'meat in due season.'

"Brother Ford's topic was, 'The Presence of God and of Christ,' and was based on the text: 'In Thy presence is fulness of Joy, and at Thy right hand are pleasures for evermore.' (Psa. 16:11.) The sum of his thoughts was that the Lord's people dwell in the divine presence to the extent that they live up to the light of truth as it is revealed at any given time. For example, Enoch walked with God, and as a side-light on what this implied we have the statement of Jude that Enoch prophesied of the coming of the Lord with ten thousand of His saints. Today, we are living in the time of the second presence of Christ, and to recognize this great truth, and to bring our lives into harmony with all that this precious light implies, is the way that we may now walk with God. Obviously this is the correct thought, for how could one be walking in the presence of God unless he is aware of what God is doing, or where and how He is working in connection with His plan for the reconciliation of the world?"

"Between the opening and closing addresses of the convention there were many other very helpful and timely discourses, which covered a wide range of topics—all important for consideration at this critical time in the church's history. In all of these talks there was a manifest desire to get away from extreme positions with respect to various phases of the truth and their application in the Christian life. This was particularly true with respect to what is sometimes referred to as the inward and outward aspects of our devotion to God, and to Christ. There was no inclination to discount the importance of Christian activity along evangelistic lines, and it was made plain from the platform that the Christian's own growth in grace is also fundamentally important.

"In this connection our attention was called to the words of the Apostle Paul as recorded in 1 Corinthians 15:58, which read: 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' It is not for us to divide this and similar texts by claiming that the most important thing is to either remain steadfast or to abound in the work of the Lord. As a matter of fact, those who actually remain steadfast will be energized to outward activity, and those who are inspired to activity by the indwelling of the truth will find that their efforts to spread that truth for the blessing of others will greatly help them to remain steadfast.

"Our attention was called to how this 'balance' of the Christian life is illustrated in the various operations of the holy spirit. The 'begetting' of the spirit has to do with the beginning of the new life, and in association with the thought of the spirit's begetting is the growth and development of the new creature. Then there is the 'anointing' work of the spirit, which has to do with authorization and preparation for the ministry of the truth—'The spirit of the Lord God is upon me, because the Lord has anointed me to preach,' etc.,—Isa. 61:1-3.

"We were reminded that in view of the fact that true Christian activity in the proclamation of the truth is the result of the anointing of the holy spirit, therefore one is not sacrificing his spiritual interests when engaged in such activity. Also, that to be truly spiritual, one must not only feed upon the Word of God himself, and seek to grow up into Christ in all things, but must also sacrifice all possible time, strength and means, in the promotion of the truth, in obedience to the spirit's anointing.

"A great deal of emphasis was laid on the importance of the Heavenly Father's promises of grace and strength on behalf of those who follow faithfully in the Master's footsteps. The thoughts along this line were specially encouraging. In this time of peculiar trial upon the church, when each individual Christian is being tested severely, it is indeed stimulating to

faith to realize that the everlasting arms are round about us to protect against all our enemies.

"Another of the interesting features of the London Convention was the large number of greetings that were received by telegram, mail, and personal messengers. These came from many parts of England, as well as the United States, and even from as far as Vancouver, B. C., Canada. Greetings were brought to the convention from the Cincinnati, O., Aurora, Ill., and Los Angeles, Calif., Conventions; and from classes and individuals in many parts of the United States. These messages made those of us who gathered at London on this happy occasion, realize that in the spirit large numbers of the brethren in other parts of the world were meeting with us, and this greatly added to the blessings received."

SOME INTERESTING LETTERS

"Dear Friends of the *Dawn*: I have received several copies of the *Dawn*, and I want you to know that I am very grateful for a publication of this kind. I have been so starved for the 'meat in due season,' and when I read the *Dawn*, I felt in touch with others of like precious faith. There is no one that I know of in this town professing Christianity but that this faith would offend, so I get very lonely for spiritual fellowship. I have been out of the Baptist denomination only about two years, and since the truth was first brought to my attention, I have just struggled along, learning deeper truths as best I could; so if you can realize even a little how it has been, you will not wonder that I am really thankful for the *Dawn*.

"I see that you are advertising a book, 'God and Reason.' I would like very much to get this, also some free tracts to distribute here... May God's rich blessing be upon you, and may your work continue to strengthen and help others as it has me. Your sister in Christ, Mrs. J. T. S., Colo."

"Dear Brethren: Please send to the above address twenty booklets 'Hope beyond the Grave,' also six hundred tracts...

"The cemetery near here is where I find many mourners, and as our business is to bind up the broken hearted, many will remember my witness to them. I keep busy all I can every day. As I am nearing 80 I get weary, but I forget all weariness while I am telling them the things which have rejoiced my heart. It cannot be much longer for me. But like the apostle, I am determined to know nothing among them but Jesus Christ, and Him crucified. Yours in the one Hope, C. W. B."

BIBLE STUDENTS' NEWS

An edition of *Bible Students News* carrying a full report of the Los Angeles 4th of July Convention is just off the press. This report has been mailed to our entire list. If, for some reason, you have received no copy as yet, notify *The Dawn* and one will be sent.

SPEAKERS' APPOINTMENTS

IT IS desired to make the listing of speakers' appointments a greater service to the friends generally, and for this reason we are undertaking to list the addresses where the lectures are to be given, as well as the hour of the meetings. It is not possible, of course, to furnish this information in every instance. We will be glad however, if the classes being served by visiting speakers will, if they so desire, forward the necessary information to us so that in future issues we can give a fuller listing of the time and place of meeting.

BROTHER H. E. ANDERSON

Brooklyn, N. Y. (Convention*) Sept. 4
 Paterson, N. J., 169 Van Houten St., 3 P. M. 11
 Brooklyn, N. Y., 109 Remsen St., 3 P. M. 18

BROTHER W. T. BAKER

Brooklyn, N. Y. (Convention*) Sept. 5

BROTHER T. E. BARKER

Brooklyn, N. Y. (Convention*) Sept. 3

BROTHER J. A. BELL

Brooklyn, N. Y. (Convention*) Sept. 3
 New Haven, Conn., 19 Elm St. 18
 Brooklyn, N. Y., 109 Remsen St., 3 P. M. 25

BROTHER H. K. BLINN

Saginaw, Mich. (Convention*) Sept. 3, 5

BROTHER C. P. BRIDGES

Brooklyn, N. Y. (Convention*) Sept. 5
 Hawthorne, N. J. 6
 Easton, Pa. 7
 Allentown, Pa. 9
 Lehighon, Pa. 10
 Wilkes Barre, Pa. (Convention*) 11
 Carbondale and Scranton, Pa. 12, 13
 Harrisburg, Pa. 14
 Rheems, Pa. 15
 Lebanon, Pa. 16
 Lancaster, Pa. 17
 Pottstown, Pa. 18
 Chester, Pa. 20
 Philadelphia, Pa. 21
 Newark, Del. 22
 Chesapeake City, Md. 23
 Wilmington, Del. 24
 Denton, Md. (Convention*) 25
 Baltimore, Md. 26
 Lewistown, Pa. 27
 Pittsburgh, Pa. 28
 Connelsville, Pa. 29
 Duquesne, Pa. 30
 Jackson, Mich. (Convention*) Oct. 2
 Flint, Mich. 4
 Saginaw, Mich. 5
 Port Huron, Mich. 6
 Detroit, Mich. 7
 Ypsilanti, Mich. 8

BROTHER FRED BRIGHT

Brooklyn, N. Y. (Convention*) Sept. 5

BROTHER J. L. COOKE

Brooklyn, N. Y. (Convention*) Sept. 4

BROTHER H. E. DIETRICH

Saginaw, Mich. (Convention*) Sept. 5

BROTHER DAVID DINWOODIE

Baltimore, Md., 3 W. Eager St., 3 P. M. Sept. 18

BROTHER EDWARD FAY

Brooklyn, N. Y. (Convention*) Sept. 5

BROTHER A. C. FREY

Brooklyn, N. Y. (Convention*) Sept. 4

Philadelphia, Pa., 18th & Arch Sts., 3 P. M. 11

Paterson, N. J., 169 Van Houten St., 3 P. M. 25

BROTHER EMIL H. HERRSCHER

El Paso, Texas Sept. 11

Albuquerque, New Mex. 12

Denver, Colo. 17, 18

Hutchinson, Kans. 20

Wichita, Kans. 21

Oklahoma City, Okla. 22, 23

Neodesha, Kans. 24, 25

Topeka, Kans. 26

Kansas City, Kans. 27

St. Louis Mo. 28

West Frankfort, Ill. 29

New Albany, Ind. 30

Mauckport, Ind. Oct. 1

Piqua, Ohio 2

BROTHER WILLIAM HOLLISTER

Brooklyn, N. Y. (Convention*) Sept. 3

New Haven, Conn. 11

BROTHER J. T. JOHNSON

E. Liverpool, Ohio Sept. 11

BROTHER G. E. KEMP

Brooklyn, N. Y. (Convention*) Sept. 3

BROTHER GEORGE S. KENDALL

Cleveland, Ohio Sept. 4

Pittsburgh, Pa. 11

BROTHER PETER KOLLIMAN

Saginaw, Mich. (Convention*) Sept. 4

BROTHER A. A. LUTZ

Saginaw, Mich. (Convention*) Sept. 5

BROTHER O. MAGNUSON

Brooklyn, N. Y. (Convention*) Sept. 5

Brooklyn, N. Y. 109 Remsen St., 3 P. M. 11

BROTHER MARTIN C. MITCHELL

Brooklyn, N. Y. (Convention*) Sept. 5

BROTHER F. H. MUNDELL

Brooklyn, N. Y. (Convention*) Sept. 5

SPEAKERS' APPOINTMENTS—cont'd.

BROTHER A. L. MUIR		BROTHER J. H. L. TRAUTFELTER	
Vancouver, B. C.	Sept. 3-5	Brooklyn, N. Y. (Convention*)	Sept. 3
Calgary, Alberta	10, 11	Denton, Md. (Convention*)	25
BROTHER C. C. PEOPLES		BROTHER J. I. VAN HORNE	
Saginaw, Mich. (Convention*)	Sept. 3, 4	Youngstown, O.	Sept. 18
BROTHER W. N. POE		BROTHER G. M. WILSON	
Saginaw, Mich. (Convention*)	Sept. 4, 5	Brooklyn, N. Y. (Convention*)	Sept. 3, 4
BROTHER EDWIN PROCTER		East Liverpool, Ohio	25
Colby, Wis.	Sept. 1	BROTHER W. N. WOODWORTH	
Minneapolis, Minn. (Convention*)	3-5	Tunbridge Wells, England	Sept. 1
Sault Ste. Marie, Ont.	6	Gosport & Portsmouth	2-4
Orillia, Ont.	8	Bexhill-on-Sea	5
Toronto, Ont.	9	Bournemouth	6
Montreal, Que.	11	Exeter	7, 8
BROTHER B. E. ROSE		Cardiff	10, 11
Saginaw, Mich. (Convention*)	Sept. 4	Swansea	12
BROTHER WALTER SARGEANT		Bristol	13, 14
Brooklyn, N. Y. (Convention*)	Sept. 4	Pontypool	15
Ithaca, N. Y. (Convention*)	11	Warwick	16
Elmira, N. Y.	12	Rugby	17, 18
Paterson, N. J. 169 Van Houten St., 3 P. M.	18	Birmingham (Steelhouse Lane)	21
Philadelphia, Pa., 18th & Arch Sts., 3 P. M.	25	Birmingham (Perry Barr)	22
BROTHER W. J. SIEKMAN		Burton-on-Trent	23
Saginaw, Mich.	Sept. 3	Beeston	24, 25
Detroit, Mich.	4	Nottingham	26, 27
Chicago, Ill.	11	Sheffield	28
Chicago Heights, Ill.	15	Doncaster	29
Hammond, Ind.	18	Leeds	30
Waukesha, Wis.	24	Dewsbury	Oct. 1, 2
Milwaukee, Wis.	25	Darlington	3
Elgin, Ill.	Oct. 1	Sunderland	6
Harvey, Ill.	3	Gateshead	8, 9
BROTHER J. H. SONNTAG		Newcastle-on-Tyne	10
Brooklyn, N. Y. (Convention*)	Sept. 4	Whitley Bay	11
BROTHER C. A. SUNDBOM		Ashington	12
Port Huron, Mich.	Sept. 9	Glasgow (Bath Street)	15, 16
Lockport, N. Y.	10	BROTHER C. W. ZAHNOW	
Buffalo, N. Y.	11	Saginaw, Mich. (Convention*)	Sept. 4
		Detroit, Mich. (Convention*)	5
		BROTHER L. F. ZINK	
		Saginaw, Mich. (Convention*)	Sept. 5
		(*Convention announcements begin on front cover page)	

FREE TRACTS

The following is a list of free tracts on hand that may be ordered in any quantity desired. These four page leaflets present a brief but clear message of the coming Kingdom and are ideal for use in witness work.

- "The Coming World Dictator"
- "Coming Back From Hell Soon"
- "Calamities — Why Permitted"
- "The Hope of Universal Peace"
- "Do You Know?"
- "Where are the Dead?"
- "Earth's Coming Glory"
- "What Is the Soul?"
- "Why Not Live Forever?"

KINGDOM CARDS

The distribution of Kingdom Cards still seems to be the most effective method of arousing interest in the truth message. A brother in the South reports an average of one literature request for every 12 Kingdom Cards placed. These cards are adapted for either mailing or house-to-house distribution.

Also we have on hand a specially prepared "Consolation Card" suited for giving to bereaved ones. It carries a loving message of hope and offers free, the booklet, "Hope Beyond the Grave."

These cards are free and will be shipped in any quantity desired. Address all orders to

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

"GOOD HOPES" REPORT

(Months of April, May, June, 1938)

FOR the benefit of new readers we wish to explain that the method of listing each donation of \$5 or more in connection with a key number has been adopted for the purpose of giving all contributors the opportunity of noting whether their contributions have been received and properly accounted for in harmony with their expressed wishes; these key numbers being on the receipts sent to contributors when donations are acknowledged. The first item listed in each Fund includes all donations under \$5..

FREE TRACT FUND

A1-522-553	\$ 31.71
1-523	10.00
1-526	5.00
1-531	7.00
1-534	10.00
1-540	5.00
1-541	5.00
1-546	5.00
1-547	5.00
1-549	10.00
1-551	5.00
Balance April 1	103.15
Transferred from General Fund.....	500.00

Total

Total number of tract pages of free literature of various kinds sent out and charged against this fund, 1,043, 824.

Total cost of printing and shipping..\$611.47

Balance

FREE SUBSCRIPTION FUND

E-5-117	\$ 1.00
5-115	6.00
5-116	5.00
5-118	5.00
Balance April 1	89.00
Transferred from General Fund	200.00

Total

Number of 3 months subscriptions charged to this fund, 471 at 25¢ each: \$117.75. Number of annual subscriptions charged to this fund, 127 at \$1 each: \$127.00

Total charge

Balance

FREE BOOK FUND

G7-64--G7-71	\$ 12.87
7-66	5.00
7-67	15.00
7-69	5.00
Balance April 1	116.40

Total

Booklets charged against this fund, 1,476 at 5¢ each: \$73.80. Other books, \$6.80

Total charge

Balance

TRAVELING SPEAKERS FUND

C3-1048-C3-1102....	\$56.14	3-1080	\$ 5.00
3-1047	5.00	3-1081	5.00
3-1050	5.00	3-1082	25.00
3-1052	5.00	3-1083	5.00
3-1054	5.00	3-1084	5.00
3-1055	5.00	3-1085	5.00
3-1056	5.00	3-1088	10.00
3-1057	5.00	3-1089	5.00
3-1059	5.00	3-1090	5.00
3-1063	5.00	3-1092	5.00
3-1066	100.00	3-1094	5.00
3-1067	5.00	3-1096	5.00
3-1069	5.00	3-1097	8.00
3-1070	5.00	3-1099	5.00
3-1071	10.00	3-1100	7.00
3-1074	5.00	3-1101	5.00
3-1075	5.00	Balance April 1	196.57
3-1077	5.00	Transferred	50.00
3-1079	5.00		

Total

Traveling Expenses of Speakers.....

Balance

Number of class meetings served, 233: total attendance, 6,598.

Number of Public meetings served, 33; total attendance, 2,472.

ADVERTISING FUND

8-70	\$25.00
Balance April 1	\$154.34

Total

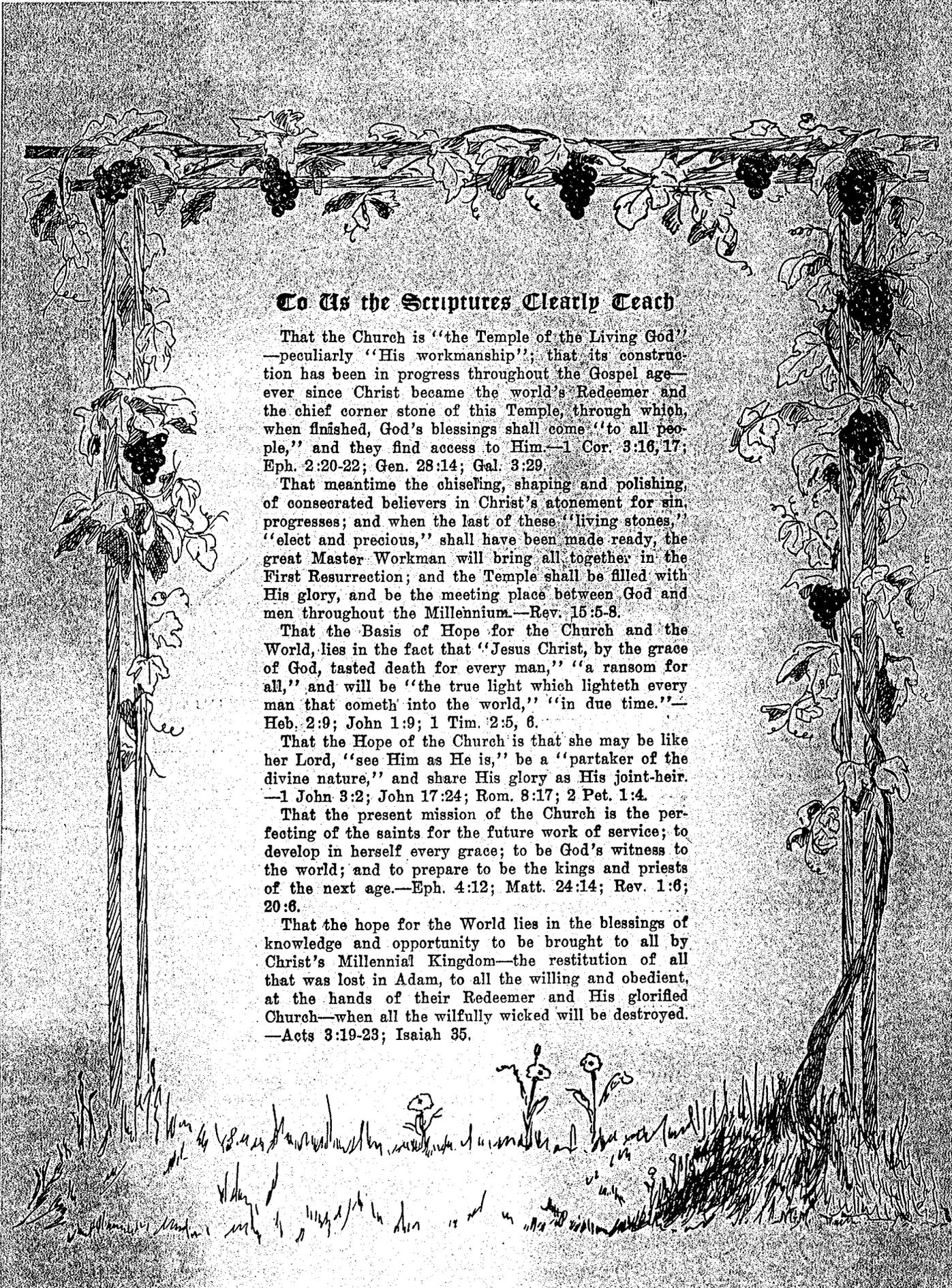
Spent..(In Adv.)

Balance

GENERAL FUND

F6-1409-1496.....	\$ 97.50	6-1460	5.00
6-1411	5.00	6-1461	10.00
6-1412	10.00	6-1463	10.00
6-1415	6.00	6-1464	5.00
6-1416	15.00	6-1465	100.00
6-1418	9.00	6-1472	25.00
6-1419	25.00	6-1475	10.00
6-1425	15.00	6-1476	15.00
6-1430	50.00	6-1485	15.00
6-1433	5.00	6-1486	10.00
6-1438	500.00	6-1488	25.00
6-1440	5.00	6-1491	10.00
6-1442	9.00	6-1495	25.00
6-1443	25.00	6-1497	34.00
6-1444	5.00	6-1499	5.00
6-1446	9.00	6-1500	5.00
6-1448	5.00	Balance April 1	296.00
6-1450	5.00		
6-1451	24.00	Total	\$1608.46
6-1455	185.00	Transferred	750.00
6-1456	20.00		

Balance



To Us the Scriptures Clearly Teach

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

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

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

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

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

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