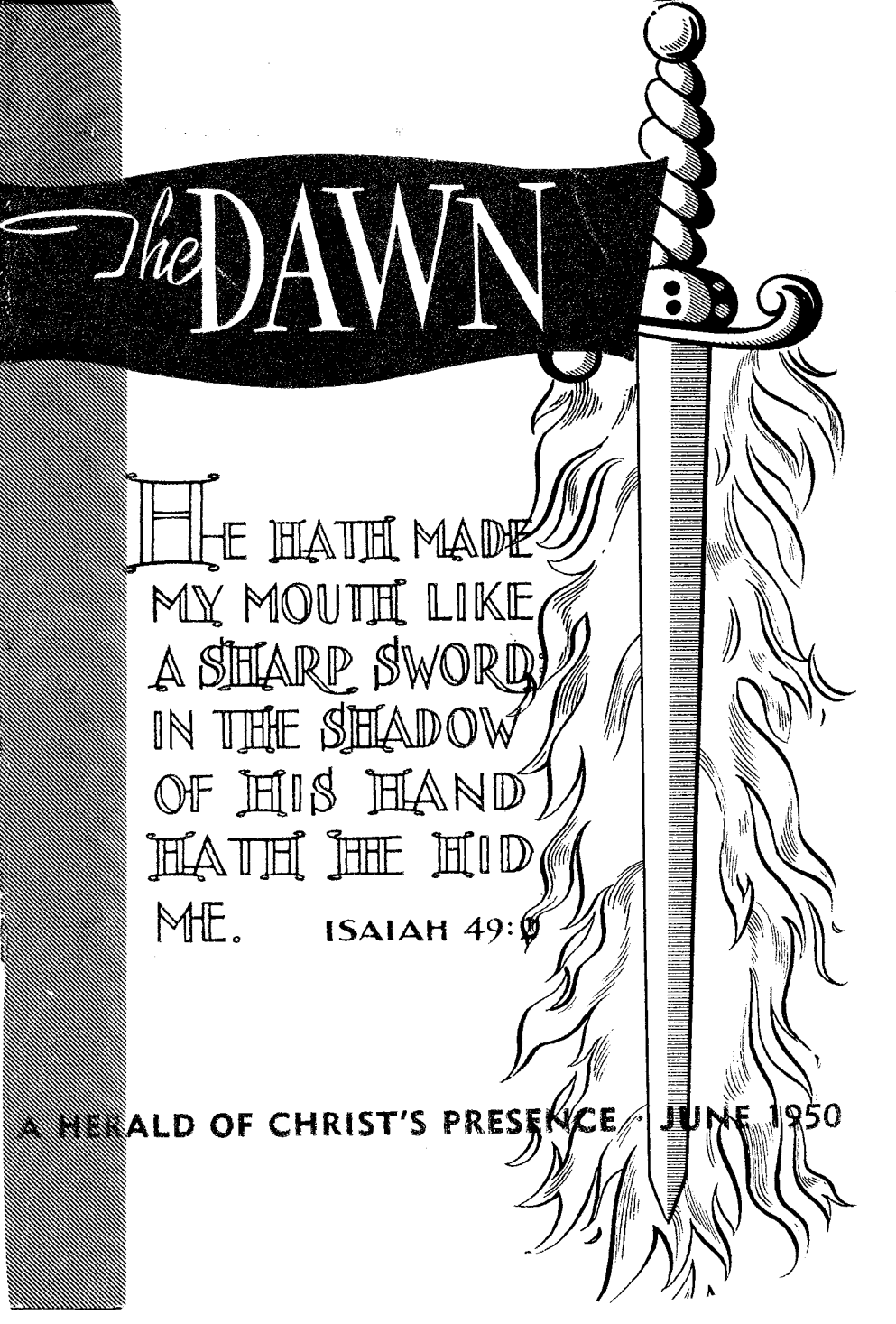




The DAWN

HE HATH MADE
MY MOUTH LIKE
A SHARP SWORD;
IN THE SHADOW
OF HIS HAND
HATH HE HID
ME.

ISAIAH 49:2

A HERALD OF CHRIST'S PRESENCE · JUNE 1950

GENERAL CONVENTION

Bowling Green, August 12-19

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

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

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



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At Their Wit's End

ONE of the biblical prophecies pertaining to these chaotic times in which we live describes those who are undertaking to manage the affairs of the world as being at their "wit's end." (Psa. 107:27) This and another prophecy speak of them as staggering about like drunken men. (Isa. 24:20; 29:9) What true pictures these are of national and international affairs in this mid-century year of 1950! And the developments of recent weeks have accented the accuracy with which the Bible forecast the conditions prevalent in the fear-filled world of today!

Exceeding in importance every other situation is the "cold war" between East and West, or between a pseudocommunism and a confused and much adulterated democracy. Practically all the minor issues which confront men and nations are related to this major one, and constantly it seems that this "cold war" is ever moving closer to the precipice over which it will plunge into the inferno of an atomic and hydrogenous shooting war. Only the awfulness of such a war now deters the great powers from taking the fatal step.

An incident far less serious than the one which occurred over the Baltic Sea recently set the world on fire in 1914. Only because the horrors of the last two global wars are still so vividly in the minds of the rulers of the western world, do they permit the communists to rebuff them and do nothing about it, as was the case in connection with the recent shooting down of an American war plane, causing the death of ten American fliers.

Meanwhile President Truman and other notables have re-emphasized the viewpoint of worldly wisdom to the effect that the only way to be sure of maintaining peace is to be prepared for war. Guided by this principle—if such it could be called—each threat against the western powers by Russia helps to speed up the armament program, in the hope, of course, that the enemy will thus be deterred from perpetrating anything more serious than "incidents."

Additionally, the many minor problems of the world constitute a chaotic pattern of distress which serves as a fitting and confusing

backdrop for the international stage on which the cold war is being waged. China, taken over by the "Reds," is reported on the brink of famine conditions; while the occupation forces press forward to seize the last remaining islands of resistance. At the moment, what occurs in China seems too far distant to be of great concern to the people of America; but when the nations of the whole earth are being lined up on one side or the other for a final showdown of strength, China and every farflung nation of the globe take on importance in the general trend of events.

An Italian news agency report insists that the controversy between Dictator Tito, of Yugoslavia, and the Kremlin has only been make-believe, that actually they have been on the best of terms right along. If this be true, it is certainly diplomatic camouflage on a grand and daring scale. The purpose of this would be to further confuse the western powers, and, if possible secure concessions for Tito which otherwise would not be considered. Whether or not this report be true, it helps to emphasize the confusion in which the nations of the earth are so hopelessly enmeshed.

But regardless of the chaotic state of international affairs, there is one general effort in which all are participating and into which they are pouring their resources, and that is to prepare for war. Armament programs on both sides of the world lineup are being pushed forward, and accelerated with each failure of the diplomats to ease the tension of the cold war. This is undoubtedly a further fulfilment of the prophecy of Joel 3:9-15, which describes this feverish preparation for war as a beating of "plowshares into swords," and "pruninghooks into spears."

This fulfilment of prophecy actually has been going on progressively since the outbreak of the first World War in 1914. The year 1914 is pointed out in the time prophecies of the Bible as marking the end of what Jesus referred to as the "times of the Gentiles." (Luke 21:24) The exercise of Gentile rulership over the earth during this period had been foretold by the Prophet Daniel. It was illustrated by the human-like image which the king of Babylon saw in a dream. Daniel interpreted this as representing the succession of Gentile powers beginning with Babylon and ending with the divided Roman Empire as seen in the various church-state governments of Europe as they existed just prior to 1914—the date which was to mark the beginning of their overthrow.

The period during which Gentile rulership over the earth is set

THE DAWN

aside to be replaced by the kingdom of Christ is prophetically described as the "day of the Lord," and the Apostle Paul explains that in this day of the Lord "sudden destruction" was to come upon the world. He declares, however, that this sudden, or unexpected destruction would come as "travail upon a woman with child." (I Thess. 5: 1-5) In this we have an important outline in the pattern of events during the prophetic day of the Lord, for it indicates that the destruction coming upon the nations would be as "travail," which means that it would come in spasms with periods of easement in between. The first spasm, or "seizure" of destructive trouble came suddenly and immediately as the prophetic "times of the Gentiles" came to a close in 1914.)

Prior to that, of course, the nations of Europe had been arming with the claim that they were doing it to prevent war, so they were ready to commence destroying one another as soon as the Lord's time came. (They did not know, however, that they were accomplishing the divine purpose of destroying a social order in preparation for the kingdom of Christ.) God's hand has been in the affairs of men on various occasions without their realizing it. Men and nations imagine they are doing things their own way, and forwarding their own purposes, when at times, and unknown to them, they are actually being used to forward the Lord's plans.

So the beating of plowshares into swords and pruninghooks into spears has been in progress ever since the end of the Gentile Times in 1914, and on a constantly increasing scale. Two major military spasms have destroyed much of the superstructure of the pre-1914 world, and its foundations have been terribly shaken. The powerful and leading church-state governments of Europe are gone; and the church, once a virtual dictator in the affairs of Europe, is now existing merely by sufferance in most countries. Her lands are being divided among the people; her clergy are being humiliated and her authority flouted.

But the destruction of the "day of the Lord" is not complete. At least one more distressing military spasm seems necessary and inevitable; and for this, the nations feverishly, and on a more gigantic scale than ever before, are beating their plowshares into swords and their pruninghooks into spears. The prophecy points out that in doing this the weak would say, "I am strong." This may indicate the progression in the spasms of trouble that were to come upon what the Apostle Paul describes as "this present evil world."

HIGHLIGHTS OF DAWN

(Gal. 1:4) The two global wars already in the past left many of the nations weak and prostrate. When the last war closed few thought it possible that in so short a time these weakened nations would again be threatening one another and be spending billions of dollars in preparing for another showdown struggle for world supremacy. But such is the situation. The weakened nations are claiming that they are strong, and just when the cold war will become "hot" depends somewhat on how soon they can convince one another that these claims are true.

In the prophecy of Joel the nations of earth are symbolically represented as gathered for this final struggle in the "valley of decision." Here again it is the Lord's viewpoint that is being expressed. While the nations imagine that the coming atomic and hydrogenous struggle will decide which group will rule the world in the generations to come, the Lord's decision has already gone against all of them, and in that great struggle, they all will lose. This is the prophetic pattern of coming events, and described by the Prophet Daniel as a "time of trouble, such as never was since there was a nation."—Dan. 12:1

And apart from the prophecies of God's Word, many are now realizing that another war will complete the destruction of what men have called civilization. What the world does not know is that the Lord's hand is in this, and that the kingdom of Christ is to take the place of the evil world which man destroys. Without this knowledge the outlook is a gloomy one. It would mean that for generations to come hardship and want would be the common lot of all people; that dictatorship would supplant democracy, while the disillusioned human race would continue to suffer on account of its own selfish madness.

But, thank God, even though man in his madness will wreck his own world, the Lord has something in store for him which will more than compensate for all the suffering that human selfishness has brought upon the dying race. That provision is the kingdom of Messiah. The final scene in the prophecy of Joel is one in which the Lord manifests himself, making his presence known to the nations. The prophet writes that the "Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel."

Much of this is, of course, symbolic language. Zion stands for

the spiritual phase of Christ's kingdom. In this symbolic Zion, Christ will be the invisible Ruler of the world. Concerning him Jehovah declares, "I have set my king upon my holy hill of Zion." (Psalm 2:6) With him will be his faithful followers, who, raised from the dead in the "first resurrection," will live and reign with him. John saw these with the Lord on Mount Zion. See Revelation 14:1.

"Jerusalem" in this prophecy seems to represent the human phase of Christ's kingdom. The Scriptures reveal clearly that to begin with, this will be made up of the resurrected ancient prophets and other worthy ones of past ages, that these will then be made "princes in all the earth." (Psalm 45:16) Through these, the divine authority of the messianic kingdom will speak to the world; and as stated in another prophecy, the Lord will thus say to the nations, "Be still, and know that I am God."—Psalm 46:10

The Apostle Peter describes the present social order as being composed of a symbolic heavens and earth, which is an evident reference to the two principal elements of the present social structure—the civil and religious. Both these are already being shaken, but their final shaking, in the sense of their complete overthrow, will not occur until the kingdom of Christ manifests itself and speaks out with authority against everything that is out of harmony with divine truth and righteousness.

In the prophecy of Joel we are reminded of the important position of God's ancient people Israel in these final scenes of a dying world. Chapter 3:1, 2 shows them restored to their land, and a controversy raging over their right to the land. Ezekiel 38:14-16 indicates that even after the Jewish people are seemingly securely settled in the Promised Land there would be a final assault against them from the "north," and that when this occurs the Lord will protect them, and that thus their eyes, and the eyes of all the nations, will be opened to behold his glory.

It is evidently this to which the Prophet Joel refers, stating that when the Lord utters his voice of authority out of Jerusalem he will also be the "strength of the children of Israel." (Joel 3:16) Today, in the Gentile world, as well as in the experiences of the Jewish people, we see events developing toward that prophetic situation in which the Lord will become the recognized Ruler of the world. The outlook, therefore, is not hopeless and gloomy. It is very bright—bright with the promises of God, which assure us

that we are at the very threshold of the messianic age of peace and joy and life everlasting for all who will recognize the authority of earth's new King.

Evolution Only a Theory

THE unproved theory of human evolution has again been brought to the front by a scientist, Mr. Anthony Standen, in a book entitled, "Science Is a Sacred Cow." A condensed version of this book has recently appeared in *Life Magazine*. Mr. Standen points out that in many ways scientists are most unscientific, and he makes this point particularly emphatic with respect to the theory of human evolution. He points out that there are in reality two theories of evolution, one vague, and the other precise. There is, he says, abundant proof for the vague theory, but none whatever for the precise.

The "vague" theory of evolution is based on the fact that there are many similarities in nearly all forms of animal life. There can be no doubt about that. But what does it prove? Mr. Standen says all that it really proves is that all forms of life are in some way related, but in what way no scientist knows. To the nonscientist, especially one who believes in the divine inspiration of the Bible, the simplest explanation of this is that all forms of animal life are the product of the one Master Builder, the one all-wise and all-powerful Creator.

The "precise" theory of human evolution is that all forms of life on the earth today came from one original form of life by a series of changes, which at every point were natural and explainable by scientists. Mr. Standen says that this precise theory of evolution is further from being proved than men are from being able to fly to the moon. He reminds us of one of the claims of scientists, that they always test their theories by experiment; yet all the experimenting they have done with this theory proves that it is not true, although most of them keep on believing it.

It is not possible in testing the theory of human evolution to go back into remote geological ages to find out what actually happened. All scientists can do is to test the theory by what is happening now. For this purpose they have been breeding banana flies for forty years, and in that time have produced a thousand genera-

tions. But they have not, in all that time, succeeded in evolving a single banana fly into a different species, much less into a creature of more distant relationship. Thus by their scientific tests they have disproved the precise theory of evolution, but this fact is seldom emphasized by the scientists. We are glad that Mr. Standen has been courageous enough to make such assertions, and could hope that our educators would take due notice of it, and in teaching the theory of evolution make it plain that it is merely an unproved theory.

Prof. R. S. Lull, of Yale, says, "Since Darwin's day, evolution has been more and more generally accepted until now in the minds of informed, thinking men there is no doubt that it is the only logical way whereby the creation can be interpreted and understood. We are not so sure, however, as to the *modus operandi*, but we may rest assured that the process has been in accordance with great natural laws, some of which are as yet unknown, perhaps unknowable."

What strange language for a scientist—one who claims that he can be assured of truth only when it has been proved by tests and experiments! Prof. Lull says that they are assured of the theory of human evolution, and then adds that they know nothing of just how it came about, except that it was by natural laws. He admits, however, that scientists know nothing about these laws of evolution, and that they are probably "unknowable." A layman is tempted to ask just how it is that scientists know so much about the unknowable. And how can they talk with such assurance about unknown natural laws? If they are unknown, how do they know that they exist?

So far as the scientists go, we could leave them to their guesses and their theories, and as Christians, would not need to give much consideration to their vain attempts to disprove the authenticity of the Genesis account of creation; but the difficulty is, many believe that the theory of human evolution is in harmony with the Bible and with the teachings of Christianity. This is a great deception, and is making shipwreck of the faith of millions.

So-called Christian evolutionists claim to believe the teachings of Jesus and the apostles, but seemingly they overlook that the New Testament is based upon the teachings of the Old Testament, and that several references are made to Adam by New Testament writers. If we discard the Genesis account of creation, we must also, to be consistent, discard the New Testament, admitting that Jesus

HIGHLIGHTS OF DAWN

and the apostles were dupes who did not know what they were talking about, and were not guided by the Holy Spirit in what they said and wrote.

In the 15th chapter of I Corinthians, the Apostle Paul, for example, refers to the "first" Adam. He shows that all lost life through the first Adam—"As in Adam all die," he wrote, "even so in Christ shall all be made alive." Paul speaks of Christ as the "last" Adam, and explains that it is through his redemptive work that the fallen and dying human race, the offspring of the first Adam, is to be restored to life. (Thus the whole Christian plan of salvation, and the hope of eternal life through Christ, is dependent upon the truthfulness of the Genesis account of creation.)

It is a source of real satisfaction now, however, that many scientists are beginning to doubt the theory of human evolution. They are beginning to realize that with all their experiments and tests they have not been able to find a single shred of evidence that the theory is based on anything more than wishful thinking. Mr. Standen is not alone in reaching this conclusion.

Many outstanding scientists of our leading universities are now admitting, in the light of their most recent discoveries, that primitive man was really more highly developed intellectually and physically than the average man of today. They tell us that modern research is leading away from the picture of primitive man as brutish and dull. There is more justification, they say, for regarding primitive man as clever, kindly, generous, and inventive. They are inclining to the view that whatever change occurred throughout the thousands of years since has been largely retrogressive rather than otherwise. They cite the reduction in hand skill, and dulling of the senses of sight and smell and hearing as some of the evidences of the decline of man.

In our publication entitled "Creation," are to be found many statements of scientists in which they explain that when we open the first pages of authentic history man is found to be in possession of almost all the fundamental inventions. He had learned the art, not only of using tools, but of making them. He had developed a wonderful ability in drawing and painting and sculpture, and was able to use them in expressing his love for the beautiful. They tell us that the picture presented by these earliest records differs in no great essential from life as it is experienced today. These

THE DAWN

scientists admit that they have no knowledge of how the inventions and discoveries of those early days came about.

Yes, all the real evidence unearthed by archeologists proves that man has fallen, even as the Scriptures teach, and that he is not evolving as the theory of Darwin claims. Discoveries indicate that the earliest inhabitants of Mesopotamia, as well as the earliest known people of Crete, Egypt, and Asia Minor, actually had civilizations far in advance of that of Europe three or four hundred years ago, and indeed, compared most favorably with ours of the present day, except, of course, that knowledge has been increased and we are favored by the inventive genius of what is now being called the atomic age.

We cannot overemphasize the fact that the Bible is the textbook of Christianity, and that all its historical records, its prophecies, its promises, are inspired by God, the Creator of the universe. If man has come into existence by a process of evolution, then the Bible is not what it claims to be, and those who wrote it have foisted upon the human race the most gigantic fraud of all human history.

However, the theory of human evolution is now considered by many scientists to be without proof, while the biblical record of the creation and fall of man is found to be in full harmony with genuine scientific knowledge. This means that we should accept the Bible for what it claims to be—the inspired Word of God. Accepting it as such, we should have confidence in its prophecies of our times, and its promises concerning the future. In this way, we are enabled to have a genuine hope for better times to come on this old earth.

The scriptural record of the creation and fall of man being true, we should have no difficulty in believing its testimony that fallen man is to be restored to God's favor and live in a world-wide paradise, just as the Creator originally intended. Surely it should not be difficult to believe that the One who created life in the first place is abundantly able to restore life, and it is just this that he has promised to do. The Apostle Peter speaks of the age in the divine plan when this will be accomplished as "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

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HABAKKUK TEACHES TRUST IN GOD

Lesson for Sunday, June 4

HABAKKUK 1:1-4, 12, 13

LITTLE is known about the life of Habakkuk except that which is revealed in the book which bears his name. The opening chapter of his prophecy is generally understood as foretelling the invasion of Judea by the Chaldeans, and the second chapter the doom of the invaders. The Chaldeans were in reality Babylonians, the name being applied particularly to the learned class of Babylonia, such as the priests, magicians, or astronomers. In later times they seem to have degenerated into mere fortune tellers. See Daniel 1:4.

To the nation of Israel, all the inhabitants of Babylonia were "heathen," aliens from God and outside of his covenant promises. Had the Israelites been wholly faithful to him, they would have been protected against these invaders; but because they were not, they were permitted to be taken into captivity. However, as Habakkuk's prophecy clearly reveals, this, in the long range plan of God, was to be but a temporary victory of the godless forces of unrighteousness, and ultimately God's people and his cause of righteousness were to be victorious.

The united testimony of the

Scriptures reassures us of this ultimate and glorious triumph of God's people and of his cause, not only as it is related in ancient times to the experiences of Israel and their heathen enemies, but also as it pertains to the people of God and the plans of God in every age. Thus the time will yet come when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. 2:14

Habakkuk's entreaty, "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!" echoes the sentiments of multitudes throughout the ages who have not understood the divine permission of evil and its purpose—why the Lord seems to be so indifferent as to whether good or evil succeeds. Particularly have many of the Lord's own people wondered how long it would be ere their God would put down evil things and destroy wilful evildoers. See Revelation 6:10 and Daniel 8:13.

In verses 12 and 13, the prophet expresses his confidence that Jehovah would not forever allow the wicked to prosper and to triumph over the righteous, although he recognized that this is the general

order of circumstances during the period designated "this present evil world." (Gal. 1:4) Of this same period the Prophet Malachi wrote, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."—Mal. 3:15

However, as Habakkuk explains, God's eyes of purity cannot forever look upon these conditions and permit them to continue. In his wisdom he sees that a temporary permission of evil will result in blessings to all mankind, but has ordained that it shall not triumph beyond the bounds of his control. In this comforting thought we can share the assurance of the prophet, putting our trust in the Lord and serving him faithfully even though it may result in our being persecuted for righteousness' sake.

The expression in verse 12, "We shall not die," is rather misleading. According to Dr. C. D. Ginsburg, who has collected and published explanatory marginal references which appear on ancient Hebrew manuscripts of the Old Testament not available when the Authorized English Version was translated, the original Hebrew should read, "who diest not," hence applies to God, and not to man. Therefore, the sentence, with this suggested correction, would read, "Art thou not from everlasting, O Lord my God, mine Holy One, who diest not?" This certainly makes the passage more understandable, emphasizing that just as Jehovah is "from everlasting" he will continue everlastingly as the true and living God, the One who,

at the time of the prophecy, alone had immortality.

HABAKKUK 2:1-4

"FOR the vision is yet for an appointed time," the Lord told his prophet. This indicates that the prophecy had a larger meaning than merely its obvious application to an invasion of Palestine by the Chaldeans, although this primary application serves well to illustrate the larger scope of the divine plan of salvation as it applies to all mankind. In this larger meaning, the "vision" undoubtedly refers to God's plan of the ages and its wonderful provisions of divine grace for the entire sin-sick and dying world, a plan which fully accounts for the permission of evil, showing the benefits mankind will derive therefrom.

The prophet was told to make the vision plain upon "tables." Originally this probably referred to ancient boxwood tables which were smeared with wax and used for writing. See Luke 1:63. We believe, however, that it is in keeping with the divine arrangement that his faithful "watchman" in this end of the age should depict the vision of the divine plan on charts in order that those seeking to know the truth might the more readily understand it by having an aid to the mind through the eye.

Various suggestions have been made as to the meaning of the expression, "that he may run that readeth it." The Hebrew word here translated "run" is often used to describe the running of a messenger, and it is quite possible the thought is that all those who read

and understand the vision of the divine plan are commissioned to become swift messengers of the kingdom tidings, and also to "run with patience the race that is set before us." Experience and observation have proven that those who really appreciate the beauties of this vision of truth are indeed prompted by the Spirit of the Lord to "tell the whole world these blessed tidings."

"Though it tarry, wait for it." It has been a characteristic of the divine plan in every age that to the Lord's people who anxiously wait for its fulfilment, it has seemed to tarry. Their faith has been tested upon the basis of time—"How long?" This was true of the Early Church, and it has been true of the Lord's people in this end of the age. The times and seasons in the plan of Him to whom a thousand years are but as "a watch in the night when it is past," always seem long to those who in their own experience must confine their planning within the restricted limit of "three score years and ten."

The outworking of the divine plan does not actually tarry. God is an exact timekeeper. His great timeclock of the ages pointed out the year 1914 as marking the end of that period in his plan designated by Jesus as the "times of the Gentiles." Commencing then, and exactly on time, the overturning of Gentile nations began, and they are still being shaken. The Scriptures do not inform us how long this will continue before the majesty of Messiah's kingdom will be revealed to the world, so we must continue to wait, and meanwhile

"watch," that we may be counted worthy to enter into the kingdom with our Lord and appear with him in glory.

"The just shall live by his faith," or, by faith the just shall live—that is, not die. This statement also projects the complete fulfilment of the vision into the new age; for now the just, or righteous, do not live. As Habakkuk's prophecy shows, now the wicked are flourishing even more than the righteous. But this situation will change with the full establishment of the kingdom of Christ. Then evildoers will be cut off, and the righteous will live—everlastingly.

True, the just live by faith now, and this is a wonderful assurance to the Spirit-begotten of this age, those who have "passed from death unto life," who are "justified by faith" and have "peace with God." This statement by Habakkuk is quoted in the New Testament and applied to the church, but it will also be true of the "just" in the next age. They, too, shall live. Their faith will operate differently than our does now, but they will need faith in God and in the rightness of his ways. And when their works are made to conform to this faith, they will be restored to everlasting life as human beings on the earth.

HABAKKUK 3:17-19

HERE we have a colorful example of the use of word pictures to convey a thought, and the thought is that of continued trust in the Lord and rejoicing in his promises when all tangible evidence of his watchcare has disap-

peared. A living faith is truly necessary under such circumstances, a faith which is the basis of "things hoped for, and the evidence of things unseen."—Heb. 11:1

Much of Habakkuk's prophecy depicts famine conditions among God's typical people in so far as the favor of God is concerned. He opens the prophecy with the question of why God would permit a situation of this kind, but the Lord does not favor him with a full answer. Even when given the vision of the divine plan, the prophet was told that it would not speak its message until a later time. He saw the glory of God ultimately filling the earth, but was not given any clear idea of how or when this would be brought about.

But the prophet was assured that while it might appear that God had no interest in his people, he did actually care, and that ultimately—"in the end"—this would be made

manifest. In view of this, he could continue to trust and to rejoice, knowing that his God was too wise to err and too loving to be unkind. We know, of course, that the vine, the fig tree, the olive, etc., all have a symbolic meaning in connection with the plan of God; but whether we think of the passage from this standpoint, or merely as descriptive of the utter lack of material needs, it conveys the same lesson of implicit trust in the Lord, a leaning on him when all else fails.

QUESTIONS:

Who were the Chaldeans, and how were they looked upon by the Israelites?

Have others besides Habakkuk wondered how long God would permit evil to triumph in the earth?

What is the larger meaning of the vision of chapter 2:1-4?

Why may the prophet in the closing verses of his prophecy have given such a vivid description of the lack of physical needs?

ZEPHANIAH CALLS TO REPENTANCE

Lesson for Sunday, June 11

ZEPHANIAH 1:12-18

ZEPHANIAH was the ninth of the minor prophets. The name signifies "hidden by Jehovah." His prophecy is one of warning against the backsliding nation of Israel, and of destruction for all the kingdoms of this world, a consuming that would be accomplished in the "day of the Lord," the day of

his wrath against this "present evil world." In keeping with the meaning of his name, the prophet admonishes all to "seek righteousness" and "meekness," indicating that those who do "may be" hidden in the "day of the Lord's anger."—Zeph. 2:3

Portions of the prophecy had a fulfilment in the removal of God's

typical people from their land at the time they were taken captive into Babylon; but its larger application is to the "day of the Lord," the day of his wrath against all nations at the close of the present Gospel age. In chapter 3 verse 8, the Lord tells us that in the day of his wrath all nations will be gathered, and that the whole symbolic earth will be devoured with the fire of his jealousy.

The Lord says that he will "search Jerusalem." This, in the larger application of the prophecy, might well refer to the religious institutions of the "present evil world," one of the characteristics of which is described to be a lack of faith that God is really interested in the people, that "he will not do good, neither will he do evil." How true this is of nominal churchianity today! The attitude is that if the churches are able to accomplish something good for the world, the Lord will go along with them, but if they fail, the Lord will let the world continue to suffer.

In the 13th verse we have a symbolic description of human failure to make adequate provisions for security and life—they "shall build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof." Note the contrast to this in a prophecy which describes the blessings of the people under the administration of Christ's kingdom—"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them."—Isa. 65:21

We might naturally suppose that "the great day of the Lord" would be one of peace and joy and life,

and ultimately, of course, it will be, for it is a day which will last for a thousand years. The prophecies make it plain, however, that to begin with, it will be a warlike day of trouble when the "mighty man shall cry bitterly." The prophet continues to describe it as a "day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness."

The Apostle Paul identifies the time for the fulfilment of this and similar prophecies of the Old Testament as during the period of Christ's second presence, declaring that the "day of the Lord" was to come upon the world as a "thief in the night," and explaining that it would be a day of "sudden destruction" to the world. (I Thess. 5:1-3) Jesus also associated it with the time of his return, when, he prophesied, there would be "upon the earth distress of nations with perplexity," and that men's hearts would fail them for fear as they looked ahead to the things coming upon the earth.—Luke 21: 25, 26

We are undoubtedly in the "day of the Lord" now, and have been for many years. And how true that it has been a time of "trouble" and "distress," of "wasteness and desolation." It has also been one of "darkness and gloominess," and symbolically speaking, "a day of clouds and thick darkness." The wasteness and desolation is represented particularly in the war-stricken areas of Europe and Asia, where hundreds of towns and villages have been laid waste; and in

God and to his people was not enjoyed by the nation of Israel, but it is the heritage of the saints during the present age. And if the relationship of the Israelites to one another through father Abraham, and through God as their Creator, should have served as an incentive to brotherly love, how much more should Christian brotherly love permeate the minds and hearts and lives of the Lord's people now! Indeed, when it does not do so we have reasonable cause for wondering about our standing before the Heavenly Father, for the apostle wrote, "We know that we have passed from death unto life, because we love the brethren."—I John 3:14

MALACHI 3:7-10

THE record of Israel's faithfulness to God was a poor one. The Lord said, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them." This is confirmed by the testimony of all the prophets, for in all of their messages to Israel there is the call to repentance. But the Lord was patient, and merciful. He continued calling upon them to return to him, giving them the assurance that if they did he would return to them.

"Will a man rob God?" The obvious answer to this question would seem to be, No, of course not. Men may rob one another, but who could think of robbing God? Yet the Lord told the Israelites that they had indeed robbed him. Assuming that they would feign surprise at this and ask how they had robbed him, God explained that it

was their failure properly to pay their tithes; that is, that portion of their incomes which belonged to him—a tenth of all they received.

The Israelites suffered famine conditions most of the time in so far as God's blessings toward them were concerned. His covenant with them promised protection and prosperity and peace, but it was conditional upon their obedience to the Law. When they were disobedient—which was most of the time—God was under no obligation to fulfil his part of the covenant and the people of Israel were poor in the blessings of the Lord a great deal of the time.

Seemingly they were inclined to overlook the fact that their own unfaithfulness was responsible for this, so the Lord calls upon them to put it to the test, to bring all their tithes into the storehouse and see if he would not open the windows of heaven and pour them out such a blessing that they would not be able to contain it. It is doubtful if very many of the Israelites ever accepted this challenge, so they continued on in poverty, and the nation was finally rejected as the chosen people of God, their house being left unto them "desolate."—Matt. 23:38

Spiritual Israelites of the Gospel age are not under the Law Covenant, nor bound by the ordinances of the Law. Nevertheless, this, even as other features of the Law, was typical of the higher privileges of this age. We are not under Law to give a tenth, but are invited to give all. This arrangement is a severe test of our sincerity and faith. We need to watch lest when

the fact that a generation of war economy has reduced a large part of the world to a near starvation level of existence.

Revelation 1:7 harmonizes with this prophecy, and tells us that the presence of the Lord would be manifested by this time of "clouds and thick darkness." "Behold, he cometh with clouds and every eye shall see him," writes the Revelator. If he came in literal clouds no one could see him, but the symbolic clouds of this day of the Lord will ultimately reveal his presence to the world; for mankind will recognize their own failure and will turn to the Lord for help. They have not yet turned toward the Lord in their distress because they still think that human wisdom can find a way out of their dilemma.

This "day of the Lord" is also to be a "day of the trumpet and alarm against the fenced cities." The use of the trumpet in the prophecies is quite common, being employed in both the Old and New Testaments. Its symbolic meaning is that of a message, or messages. Seven different trumpets are mentioned in the Book of Revelation, and the sounding of the seventh of these is associated with the day of God's wrath, the time when the kingdoms of the world become the kingdom of our God and of his Christ. See Revelation 11:15-18, **Diaglott**.

It is this same trumpet that is referred to by the Apostle Paul in I Thessalonians 4:16 and called the "trump of God." It is the trumpet of God because its message pertains to that which God purposes

to do for the people. In part, at least, the message of the "trump of God" was prefigured by the jubilee trumpets which were blown by the ancient Levites to announce the incoming year of jubilee, that year during which the wealth of Israel was redistributed and all slaves were set free. This jubilee arrangement was, in a general way, typical of the "times of restitution of all things," when mankind will be restored to the long-lost Edenic home, and to life everlasting.

The jubilee trumpet is one of alarm against the "fenced cities," that is, a warning to those who cherish their vested rights and imagine that they can protect them regardless of the injustices which may result to others. In the type, this trumpet was to be sounded at the beginning of the jubilee year to proclaim liberty throughout all the land, unto all the inhabitants thereof. (Lev. 25:10) So today, because we are living in the "day of the Lord"—therefore in the early beginning of the antitypical jubilee year—we hear a great hue and cry for liberty everywhere. On this point we quote from **"The Time Is at Hand,"** pp. 197-199:

"In the early commotion each one who hears the jubilee trumpet of the new dispensation is forcibly struck by some one of its many features and heeds no other. One sees the propriety of, and calls for, governmental reforms, the abolition of standing armies and their burdensome tax. Another calls for the abolition of titled aristocracy and the recognition of every man by his manly qualities. Others call for abolition of landlordism, and

demand that landholding shall be as at first, according to necessity, and ability and willingness to use. . . . Laws are enacted for the protection of the lives and the health of the people. . . . Wealthy corporations, such as own railroads and steamship lines, are compelled to care for the lives and interests of the people, the poor as well as the rich. These reforms are the results of the awakening of the people by the jubilee trump of knowledge and liberty, and are not traceable to pure benevolence on the part of the more favored class."

This general commotion does not result in immediate peace and good will, but quite the reverse. How accurately did the Lord foretell the present chaotic state of the world which has resulted from the trumpet of knowledge, when he said, "I will bring distress upon men, that they shall walk like blind men, . . . and their blood shall be poured out as dust, and their flesh as the dung." Has the world ever witnessed such a slaughter of human life as has taken place since 1914? And now destruction of life is threatened on a scale that would destroy the whole race were it not for the fact that the Lord has promised to intervene by shortening the days of trouble.

"Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath," continues the prophet. How true that is proving to be! Much of the world today is depending upon the silver and gold of America to save them from the onrushing tide of communism and other evils which threaten to destroy still further the

pre-1914 social order, but they will not be delivered for long, for the "whole [symbolic] land shall be devoured by the fire of his [God's] jealousy."—Verse 18

This is not a literal fire, nor will it destroy the physical earth. The reference is rather to the heat of God's righteous anger against a sinful and selfish social order, the chief characteristic of which has been the oppression of the people. This must be, and will be destroyed. But the people will remain, and to these the Lord will turn a "pure language," that they might all learn to serve him and rejoice in him as the God of their salvation.—Zeph. 3:9

ZEPHANIAH 3:16-20

THE fulfilment of this part of Zephaniah's prophecy is said to be "in that day." This is another reference to the day of the Lord, and in this passage we have depicted, not a scene of destruction upon the nations, but one of reconciliation and restoration. Its first application seems to be to natural Israel at the time when he turns back their captivity. We can rejoice, however, that the time for Israel's deliverance will also be the time for the deliverance of the whole world of mankind. The "tents of Judah" will be saved first, but the foretold restitution blessings will continue to flow out to the lost world until all shall have had a full opportunity to partake of them.—Zech. 12:7

Of the Israelites the promise is made, "I will get them praise and fame in every land where they have been put to shame." Of the

BIBLE STUDY

from the burning sun. The prophet was much pleased with this, and then the Lord put him to the test again by taking away the gourd. Jonah once more became angry and expressed the desire to die. The Lord asked him if he thought he was justified in being angry simply because the gourd was taken away and he answered, "I do well to be angry, even unto death."

The Lord's reply seems to indicate that Jonah felt sorry for the gourd. Evidently, however, this should be construed to mean that it was Jonah's own comfort that was involved. He was sorry for the destruction of the gourd only because it resulted in his own discomfort. The Lord draws a comparison between the prophet's position in this matter, and that of the Ninevites. The Ninevites had sinned and from the Lord's standpoint were worthy of death. They repented, and the Lord did not destroy them. Jonah had been angry with the Lord, but in return had been shown favor in that a gourd had been caused to grow over him for protection from the sun. Jonah repented, and was greatly pleased with what the Lord did for him. Then the Lord, on a limited scale, dealt with him as Jonah thought he should have dealt with the Ninevites, and Jonah again became angry.

Jonah did not want God to show favor and mercy to 120,000 Ninevites, even though their repentance made them worthy of it; but he thought the Lord ought to continue to favor him since he had shown pleasure over the way the Lord had protected him with the gourd. Thus he was inconsistent, and the Lord called the matter to his attention. The account does not indicate whether or not the prophet saw the point and acknowledged his wrong. We can assume that he did.

In this interesting narrative we have the important lesson brought to us that the great objective of proclaiming the message of the Lord is in order that the people might repent, and in repenting, put themselves in the way of God's blessings. If we have this viewpoint it will help us to maintain a sympathetic attitude toward those who are not at present serving the Lord, being ever desirous of doing what we can to show them the better way.

QUESTIONS:

Was it a whale that swallowed Jonah?

What may have been the reason the Ninevites were so willing to repent?

Why did Jonah resist going to Nineveh?

Is anger ever pleasing to the Lord?

What is the purpose of proclaiming the Lord's message?

We would be one in hatred of all wrong,

One in our love of all things sweet and fair;

One with the joy that breaketh into song,

One with the grief that trembles into prayer,

One in the power that makes Thy children free

To follow truth and thus to follow Thee.

natural Israelites it was literally true that they were put to shame in every country where they sought a home. But the Lord's people as a whole, in every age, have been persecuted, and the Scriptures assure us that when the shame is removed from Israel the Lord will also "take away the rebuke of his people from off all the earth." (Isa. 25:8) Truly the promises of God are reassuring, and we can look forward to their complete fulfilment with joy.

QUESTIONS:

Does the Lord guarantee that those who seek meekness and righteousness

will be saved from destruction in Armageddon?

What is one of the characteristics of Babylon's lack of faith?

Is the day of the Lord, to begin with, a day of peace and joy?

What is symbolized in the prophecies by a trumpet?

In what sense is the jubilee trumpet now blowing?

What is the fire of God's jealousy, and how does it devour the whole earth?

What time is referred to in the prophecy by the expression, "In that day"?

Who, besides the Israelites, will be restored during the "times of restitution"?

MALACHI PLEADS FOR WHOLEHEARTED RELIGION

Lesson for Sunday, June 18

MALACHI 2:10

THE basic thought in this opening text of today's lesson is that of brotherly love. In ancient Israel brotherly love was called for, and could have operated within the nation, but instead, selfishness dominated, and they dealt treacherously with one another. This would not have been had they kept before them the true perspective of who they were and of their relationship to their God.

"Have we not all one father?" asked Malachi. The one father of the nation of Israel was Abraham. (Matt. 3:9) The Israelites did not

look upon God as their father. To him he was the great Jehovah, the Creator. Thus the prophet asked the further question, "Hath not one God created us?"

Not until Jesus came and introduced the spiritual calling of the present Gospel age, were the people of God encouraged to think of him as their Heavenly Father. Jesus taught his disciples to address God in prayer as "our Father," and the New Testament makes it plain that the true followers of Jesus receive the begetting of the Holy Spirit, the Spirit of sonship, hence are children of God.

This wonderful relationship to

there is no compulsion, we not only do not give the all which we have promised, but come short of even the tenth that was required during a nonsacrificing age.

And as spiritual Israelites we will find that spiritual poverty is sure to result from a failure to bring our tithes into the storehouse. If we long to enjoy the blessings of the Lord which make us rich as new creatures in Christ Jesus, it is imperative that we live up to every condition of the covenant of sacrifice into which we have entered with the Lord.—Psa. 50:5

MALACHI 4:5, 6

HERE we have a prophecy of one who would come and attempt a genuine reformation in Israel, one who would turn the hearts of the fathers to the children and the hearts of the children to the fathers. An alternative is foretold; namely, that if the prophetic "Elijah" failed in this mission the Lord would smite the earth with a curse.

Much interest has centered in this prophecy by many groups of professed followers of the Master. The first to wonder about its fulfillment were the scribes and Pharisees, who sent messengers to John the Baptist to inquire if he were the foretold Elijah. John claimed that he was not.

Later, Jesus told his disciples that if they could receive it, John was the Elijah. By this Jesus evidently meant that if John had accomplished the foretold Elijah work of reformation in their lives, to them he was the Elijah. We know, however, that John's work, while it attracted a great deal of

attention for a while, did not actually convert Israel, and did not prepare very many of the people to accept Jesus.

The Lord foretold that in the event of such a failure, a curse would come upon the people, and this is what happened in A. D. 70-73, when Jerusalem was destroyed, and the nation scattered. That was a terrible time of trouble upon Israel, a "curse" indeed, which resulted in nearly 2,000 years of suffering as a people.

In a larger fulfilment of this prophecy however, the expression "the day of the Lord" refers to this end of the age, that great day which began in darkness and distress for the people but ends with joy and peace which result from the thousand-year reign of Christ. And prior to this "day" there has also been an Elijah work in progress. It has been accomplished by the church in the flesh. Theirs has been, by divine commission, a work of reformation. But like the more restricted work of John the Baptist with the one little nation of Israel, the world-wide work of the church in calling upon the people to repent has also failed. This means that again the alternative of the prophecy must be fulfilled, that a curse comes upon the earth. This we are witnessing in the great "time of trouble" which is overthrowing all the kingdoms of this world, even as Jerusalem was overthrown in A. D. 70-73.

But this does not mean that the Elijah work of reformation never will be accomplished, that it must always fail; for ultimately it will

be during the thousand years of Christ's reign. Then the world will be converted. God's law will be written in the hearts of the people, both Jew and Gentile. The Lord will take out their stony hearts and give them hearts of flesh, and they will say, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation."—Isa. 25:9

QUESTIONS:

Whom did the Israelites as a nation consider to be their father?

How important is brotherly love among spiritual Israelites?

Explain the tithing system which God gave to natural Israel. Is the church bound by that arrangement?

Was John the Baptist the foretold Elijah?

What did the Lord mean by smiting the earth with a curse?

When will the actual Elijah work of reformation be accomplished?

JONAH LEARNS GOD'S MISSIONARY PURPOSE

Lesson for Sunday, June 25

JONAH 3:3-6

THE well-known story of Jonah and the great fish which swallowed him contains valuable lessons for the Christian. Incidentally, the Book of Jonah does not use the word "whale" in connection with the "great fish" which swallowed the prophet. The King James translation of Matthew 12:40, where Jesus refers to the matter, calls it a whale, but here the original Greek simply means a "great fish," or a great gaping fish. The account states that God prepared this great fish; and for this reason its mouth, throat, and stomach would be of ample size for the purpose.

Jonah resisted the divine commission to witness against Nineveh, but his attempt to circumvent the

Lord's will was overruled, and from the stomach of the great fish he was cast onto the shore about three days' journey from this large city of 120,000 people. He made this journey, and as he entered the city began to prophesy against it, as the Lord had directed.

The people were very receptive to his message. Even the king, when he heard about it gave instructions that all should repent and clothe themselves in sackcloth and ashes. Many have wondered what great powers of persuasion Jonah could have possessed, so that in a remarkably short time his preaching could result in such a wholesale conversion of the people. The answer may be in the fact that, according to archaeological discoveries the people of Nineveh were worshipers of

a fish god. Naturally the news would circulate that this Israelitish prophet had been brought to them by a great fish. This could have meant that their particular god had sent Jonah. Or, that the attempt of their god to destroy the prophet had failed. In any event, their superstitions might well have been an important factor in their repentance. It would still be true, nevertheless, that their repentance was sincere.

JONAH 4:1-11

JONAH was much displeased that the Lord decided not to destroy Nineveh after the people had repented. Jonah was thinking more of his own position in the matter than he was of the welfare of the people. In expressing his feelings he reveals that his knowledge of the character of God, in that God probably would change his mind about destroying the city, was the main reason he resisted the divine commission. From the start, in other words, Jonah pitted his own reputation against the good pleasure of the Lord.

Jonah's tribute to the Lord indicates that he had a better understanding of Jehovah than do many, even today, especially those who think of him as a torment deity. Jonah said, "I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." All who understand God's great plan of salvation for a repentant world know that he possesses these qualities of love mentioned by Jonah. And they know that God has provided that the entire human race

shall yet have an opportunity to repent.

Jonah took himself very seriously, and indicated that since what he had told the people would not be done, he would rather die than have the reputation of being a false prophet. Probably Jonah didn't realize it fully, but the mercy of God was manifested toward him also; for when he registered this complaint, the Lord merely asked him to think the matter over as to whether or not he had real cause for anger—"Dost thou well to be angry?"

This is a good question for each of us to ask ourselves when we become angry over what is most likely a trifling circumstance, one in which the grace of God would quickly give us the victory if we could but learn to think less of our own reputation than we do of the best interests of others. Anger, especially sudden outbursts of anger, are frequently the result of circumstances unfavorable to ourselves. This is not always so, however, for there can be truly righteous anger.

Apparently Jonah was not too sure what the Lord had actually decided about Nineveh, for he built a "booth" a little way outside of the city and there established himself to see what would happen. Perhaps he thought that his own viewpoint in the matter would influence the Lord. If he did, it was poor reasoning, and reasoning is always poor when it is influenced by selfish anger.

The Lord dealt kindly with Jonah and caused a giant "gourd" to grow up over him for shade

Joseph Tests His Brethren

GOD'S PLAN IN THE BOOK OF GENESIS

CHAPTER FORTY-FOUR

44:1-4 Joseph continued to shape circumstances for his brethren which were calculated to remind them of their great sin in selling him into Egypt, and at the same time to ascertain by their conduct if their heart condition and their outlook on life had undergone a change since that time. He wanted to be sure that they had reformed before making himself known to them—not for his own sake, but for theirs. He realized that once they knew who he was, his high position in Egypt might tempt them to make apologies for their own protection even though perchance they were still bitter of heart.

The Hebrew word here translated "cup" indicates that it was the larger silver cup from which wine was poured into smaller ones from which guests drank. It was also a divining cup, and customarily used in much the same way as the fortune teller's crystal ball of today. Apparently this was quite a common practice in Egypt, and perhaps Joseph had his servant speak of the cup as the one in which he divined in order to strengthen their impression that he was a genuine Egyptian, thus insuring that his true identity should remain concealed until he decided the time was ripe to reveal it.

Had Joseph's brethren actually stolen his cup after being treated so royally, the case against them would certainly have been condemnatory, one which clearly would have been that of returning evil for good. It was a serious charge to enter against them, and we cannot imagine Joseph thus accusing his brethren, except for his knowledge that the situation would clarify itself later.

44:5-13 When Joseph's servant accused the men of robbery, indicating that one of them had taken Joseph's special divining cup, they vigorously denied the charge, and to prove that the accusation was unwarranted called attention to the fact that even the money which had been put in their sacks on the previous visit had been returned. It certainly seemed to them that this should be proof that they were not robbers.

They were very confident of their position in the matter and willingly allowed their sacks to be searched, saying that the owner of the sack in which the cup might be found should be put to death. According to the Code of Khammurabi, effective as a law in Egypt at the time, and known to many in Canaan, death was the penalty for robbery. In other words, they were quite willing that the law take its course, for they were sure

that the cup would not be found in their sacks.

The expression in verse 7, "God forbid that thy servants should do according to this thing," is a poor translation. The word God is not in the Hebrew text at all. The statement should read, "Far be it from thy servants," etc.

Great was their surprise when Joseph's cup was found in Benjamin's sack. They "rent their clothes," a symbol of sorrow and utter dejection. But they made no attempt to escape. They loaded their supplies back on their asses and returned to the city and to Joseph.

44:14-34 Joseph's brethren must have been greatly chagrined to be brought before him under such circumstances. Joseph, still posing as an Egyptian, and one who could "divine," that is, discover by magic if necessary, what they had done, asked them if they did not realize how futile it was for them to attempt such a robbery.

Judah's statement, "God hath found out the iniquity of thy servants," was a confession of guilt pertaining to their original sin of selling Joseph into Egypt, for they knew they were not really guilty of the robbery as had been charged, although they were unable to explain how Joseph's cup came to be in Benjamin's sack. Even though they may have suspected that it had been planted there in the same manner as their money was on the occasion of their first visit to Egypt to buy food, they knew it would be useless to say so under the circumstances.

Joseph also knew that his brethren

were not guilty of robbery, and doubtless he understood Judah's confession of guilt as appertaining to their crime against him, and how pleased he must have been to realize that they were experiencing a genuine change of heart. He continued to hold the advantage in dealing with them, for he knew all the circumstances and they did not. With a show of generosity, he said, "Far be it from me [the word God is also missing in the Hebrew in this text] to hold anyone except him in whose hand the cup is found."

He knew that this was just what his brethren did not want, for it would mean that they would have to return to their father without Benjamin, and this, Judah explained, would doubtless cause the death of their father—it would bring his gray hairs down in sorrow to the grave, that is, to **sheol**, the condition of death, the Bible hell.

Judah acted as spokesman for the others, and related further details concerning their difficulty in getting their father's consent to bring Benjamin with them. Then he offered to take Benjamin's place as a bondman in Egypt so his younger brother could return with the others to his father. Judah had already made a solemn promise to his father that he would be responsible for the safe return of Benjamin, and this offer he made to Joseph indicates that he was wholly sincere in his surety pledge.

Throughout the entire account of Joseph and his brethren, Judah reveals himself as being more cognizant of their former wrongdoing

than the others. It was Judah who suggested that they sell Joseph as a slave rather than kill him. Now he stands out as the one most concerned for the safety of Benjamin. He loved his aged father, and could not bear to see him suffer further so was willing to give up his own freedom to prevent it.

"I AM JOSEPH"

Chapter Forty-Five

45:1-15 Joseph now knew that his brethren really had experienced a change of heart and that they were truly sorry for the crime they had committed against him many years before. With this knowledge, and realizing that he was about to be reunited with his family, he "could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me." Now alone with his brethren, he made himself known to them. We read that he "wept aloud," or as the margin states, he "gave forth his voice in weeping." These however, were not tears of sorrow, but of joy. Great joy, when it comes as a climax to a long period of trial, often finds expression in weeping.

"I am Joseph," he announced to his brethren, and at once asked, "Doth my father yet live?" According to the marginal translation, Joseph's brethren were terrified when they realized that they were in the presence of their brother whom they had sold to be a slave in Egypt—so disturbed that they could not, for the moment, reply to his inquiry concerning Jacob.

Sensing the situation, and wish-

ing to assure them that he was harboring no ill will, Joseph said to his brethren, "Come near to me, I pray you." They accepted this invitation, and again Joseph told them who he was, that he was their brother, "whom ye sold into Egypt." Probably Joseph referred to their crime, not to humiliate them, but to let them know that despite it he still loved them and had only kindness in his heart toward them.

This becomes apparent as we study the narrative, for Joseph assures his brethren that it was in the Lord's providence that he had come to Egypt, God having sent him before them "to preserve life." Here the reference is not to Egyptian life but, as he explained, to preserve you a posterity in the earth, and to save your lives by a great deliverance." The "posterity" to be saved was the promised "seed" of Abraham, that seed through which all the families of the earth were to be blessed. Through this seed is to come a great deliverance of all mankind from the thralldom of sin and death.

An interesting parallel may be drawn between the experiences of Joseph and his brethren, and Jesus and his brethren of natural Israel. Joseph was sent into the field by his father to seek the welfare of his brethren. They seized him and planned to put him to death, but compromised and sold him as a slave. Later, when they probably believed that he was dead, he revealed himself to them. By now he had become a ruler and savior of life.

So Jesus was sent into the field

—the world—by his Heavenly Father, to seek the welfare of his brethren. Like Joseph, however, he came to his own “but his own received him not.” Instead, they put him to death, not by their own hands, but by turning him over to the Roman authorities. Later, Jesus will reveal himself to his brethren of natural Israel as their Ruler and Savior. And like Joseph, he will be glad to extend mercy to them once they demonstrate that their hearts have changed.

Having proved his friendliness toward his brethren, Joseph at once instructed them to return to Canaan and bring his father and household to Egypt to remain there for the duration of the drought. He wanted his family near to him so the reunion would be complete. It would seem that he had been making plans for this from the time he realized that he had found his family, for he announced at once that they were to “dwell in the land of Goshen.” A decision of this importance was unlikely to have been made on the spur of the moment.

“And after that his brethren talked with him.” Apparently it took them some time to recover their poise, and it was during this period that Joseph told them of his plans to bring the entire household to Egypt and have them settle in the land of Goshen. Then he embraced and kissed them all. His gracious plans for them and their father, together with this show of affectionate love, doubtless convinced the men that they had nothing to fear, and then they were

ready to talk with their long-lost brother.

The spirit of forgiveness and mercy manifested by Joseph is a good example for Christians. Unfortunately, we do not always find it so easy to forgive those who have wronged us, but we should seek to attain to this goal of character development. (Like Joseph, we are in the Lord's hands, and he does not permit experiences except as they are for our good.) (So, if the injuries inflicted upon us by others are serving a good purpose in preparing us for joint-heirship with Christ in the kingdom, it should not be difficult to deal mercifully with those through whom the trials reach us.) In this respect, our experiences are akin to those of both Joseph and Jesus, who through long periods of trial finally attained to positions of rulership. And so it will be with us if we are faithful, for “if we suffer [with him], we shall also reign with him.”

45:16-24 The news soon spread that Joseph's brethren had come to Egypt and the spirit of rejoicing seemed to be general. Pharaoh outdid even Joseph in offering assistance to the family. This was a tribute to Joseph, for it reveals the great confidence the supreme ruler of the land had in this young Hebrew.

Pharaoh ordered that “wagons” should be dispatched to Canaan on which to bring Jacob and his belongings back to Egypt. This is the first time wagons are mentioned in the Bible. They were probably invented in Egypt, and are believed to have had but two wheels. They were seemingly not

known in Canaan at the time. The invention of the wagon wheel was fundamental in the world of mechanics and travel.

45:25-28 Certainly Joseph's brethren had a wonderful report for their father when they got back to Canaan. At first, when they told him that Joseph was alive, his "heart fainted, for he believed them not." This was not surprising. He had probably been greatly concerned over Benjamin

all the time they were gone, and for them to return with such unexpected news was more than he could adjust himself to at once.

But they continued to unfold the details of the wonderful news, and these, together with the gifts Joseph had sent and the wagons Pharaoh had dispatched to bring the household back to Egypt, finally convinced Jacob, and he said, "It is enough; Joseph my son is yet alive: I will go and see him before I die."

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

The Sword of the Lord

THE sword is one of the most ancient weapons of war, and continued to be one of the chief instruments used in warfare until the invention of gunpowder. So important was its place in the battles of ancient nations that the term sword became practically synonymous with war. In the symbology of the Scriptures this fact is recognized, and it is in many instances employed in the prophecies of evils that were to come upon nations through wars to be waged against them. Thus for example, in the expression, "by the sword, and by the famine, and by the pestilence," "by the sword" refers to capture or destruction in war.—Jer. 14: 12

The sword is primarily an instrument of destruction, and by analogy, in the hands of a nation's army, it symbolized the strength of the nation; that is, a nation with a large army, wielding many swords, was considered capable of subduing its enemies, thus maintaining its position of superiority and power. This, in a general way, is the background of thought associated with the Bible's symbolic use of the term sword. Thus the "sword of the Lord" and the "sword of the Spirit" are not literal weapons of steel, but rather the power of Jehovah which he employs to destroy those things which are out of harmony with his will, the enemies of righteousness.

The first time the word sword appears in the Bible it is used to symbolize a provision made by the Lord to prevent fallen man from returning to the Garden of Eden. (This was before man himself had invented the sword, and we might wonder why it was used thus as a symbol before its later meaning was attached to it.) Besides, in this instance it seems to represent a preventive measure, rather than destruction, as its later universal use denoted. It is translated from the Hebrew word *chereb*, which according to Prof. Strong, means "drought; also a cutting instrument (from its destructive effect)." Note that its first meaning is "drought," although it is never so translated in the Old Testament.

About the only time this Hebrew word *chereb* is used in the Old Testament when it could be translated "drought" without doing

violence to the context, is in Genesis 3:24, where it is first used, and translated "flaming sword" to describe the Lord's arrangement to keep man from returning to the garden. It could, in this one case, be given its original meaning; namely, "drought." Perhaps the Lord prevented fallen man from receiving the benefits of the garden which he planted "eastward in Eden" simply by withholding moisture from that section of the country—"a flaming sword [or drought] which turned every way." Well might this explain the disappearance of the garden in so short a time.)

This original meaning of *chereb* also gives significance to the picture of desolation and blight that is often presented in the Scriptures when reference is made to the effect of the sword. A land, or country, that suffers the ravages of the sword is often described as being utterly wasted; and thus are the enemies of God and of righteousness represented under the withering power of the "sword of the Spirit, which is the Word of God."—Eph. 6:17

"The Sword of the Lord, and of Gideon"

One of the early instances in the Scriptures where the Lord is associated with the symbolic use of the sword is in the story of Gideon and his little band of 300 who defeated a vast army of Midianites. Here it is referred to as "The sword of the Lord, and of Gideon." (Judges 7:18, 20) This is clearly a symbolic use of the term, for neither Gideon nor any of his little band of three hundred carried swords in their attack against the host of Midian.

In this remarkable story we are given an insight into some of the important ways in which the Lord's "sword" is used in the destruction of his enemies, and the fact that he makes it possible for his people to join in the battle with him. This latter thought is suggested by the Apostle Paul when he tells Timothy to endure as a "good soldier of Jesus Christ," and urges him to "war a good warfare." (II Tim. 2:3; I Tim. 1:18) Paul knew, and every faithful follower of the Master has learned, that in order to be a "good soldier" it is necessary to "endure hardness," and not become encumbered with the affairs of this world.

In considering the experiences of Gideon in connection with the defeat of the Midianites, (one of the first lessons we observe is that the Lord does not depend upon the power of numbers in order to accomplish his purposes.) To impress this point upon Gideon, he caused him to reduce his army from thirty-two thousand to the insignificant number of three hundred. (Judges 7:3, 6, 7)

Gideon sensed that the Lord was thereby letting him know that only by his wisdom and power would it be possible to defeat the mighty host of Midianites.

After that victory had been gained, and Israel was freed from the aggressors, the people wanted Gideon to rule over them, but he replied, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." (Judges 8:23) Gideon realized that the people's desire to have him as their ruler was based on the false assumption that he had defeated the Midianites; so he wanted them to know that the real conqueror was Jehovah, and that Jehovah, therefore, should be their Ruler.

Yes, Gideon learned well the lesson that only by the strength of the Lord can victories be won by his people—victories over the Lord's enemies and their enemies. Have we learned that lesson? The foes of spiritual Israel are not people, not literal armies equipped with weapons of carnal warfare; but they are, nevertheless, real and formidable. How important it is that no matter how strong we might feel to fight these enemies of the new creature, we should look to the Lord for guidance in the struggle and lean upon his sustaining arm of strength to keep us from falling.

One of our principal enemies is our own fallen flesh. Allied with our flesh is the world, and the prince of this "present evil world," the devil. It would be impossible for the strongest Christian to fight victoriously against these unrighteous allies without the wisdom and strength furnished by the Lord. No wonder we tremble when we think of self. But by the same token, when we look away from self and to the Lord we are strong—"strong in the Lord, and in the power of his might." (Eph. 6:10) How else could Gideon have defeated the Midianites except the Lord had helped him! And how can we hope to be conquerors, yea, more than conquerors, except it be through the help of the Lord!

The Lord Goes Before Us

Before the battle against the Midianites began, the Lord instructed Gideon to go down into their camp and listen to their conversation. He did this, and heard one of them telling a dream. This dream was interpreted by the Midianites to mean that they would be defeated by Gideon—"This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host." This was enough to reassure Gideon. Returning to his own little company of soldiers he

Sundays unless otherwise indicated

ATLANTIC TIME	STA.	KC.	P.M.	Baltimore, Md.	WFBR	1300	12:00
Bermuda	ZBM	1240	1:30	Bangor, Me.	WABI	910	1:15
St. John's, N. F. (Thurs.)	VOCM	1006	9:00	Bay City, Mich.	WBCM	1440	1:15
				Charleston, S. C.	WHAN	1340	3:00
EASTERN TIME	STA.	KC.	A.M.	Chattanooga, Tenn.	WDEF	1370	12:00
Akron, Ohio	WADC	1350	11:15	Chillicothe, Ohio	WBEX	1490	12:15
Albany, Ga.	WALB	1590	11:15	Columbus, Ga.	WGBA	620	12:15
Allentown, Pa.	WAEB	790	9:30	Covington, Va.	WKYE	1840	12:00
Ann Arbor, Mich.	WHRY	1600	11:15	Danville, Va.	WBTV	1330	12:00
Atlanta, Ga.	WCOP	550	10:30	Dayton, Ohio	WING	1410	12:45
Augusta, Ga.	WGAC	580	11:15	Durham, N. C.	WDUK	1310	12:00
Binghamton, N. Y.	WENE	1450	11:15	Elmira, N. Y.	WELM	1400	1:15
Boston, Mass.	WCOP	1150	11:15	Fayetteville, N. C.	WFLB	1490	1:00
Brockville, Ont.	CFJM	1450	10:30	Flint, Mich.	WFDF	910	1:15
Charleston, W. Va.	WKNA	950	11:15	Florence, S. C.	WJMX	970	12:15
Charlotte, N. C.	WAYS	610	10:45	Fredericksburg, Va. (Thurs.)	WFVA	1230	10:45
Columbia, S. C.	WCOS	1400	11:15	Goldsboro, N. C.	WGBR	1400	1:30
Columbus, Ohio	WCOL	1230	9:00	Grand Rapids, Mich.	WLAV	1340	12:15
Daytona Beach, Fla.	WMFJ	1450	11:15	Greensboro, N. C.	WCOG	1320	12:00
Detroit, Mich.	WXYZ	1270	11:15	Greenville, S. C.	WMRC	1440	12:00
Erie, Pa.	WIKK	1330	11:45	Harrisburg, Pa.	WHGB	1400	12:15
Jacksonville, Fla.	WPDQ	600	10:15	Lancaster, Pa.	WLAN	1390	12:15
Johnson City, Tenn.	WJHL	910	11:45	Lawrence, Mass.	WLAW	680	12:00
Johnstown, Pa.	WCRO	1230	11:45	Lynchburg, Va.	WLVA	590	12:00
Knoxville, Tenn.	WBIR	1240	9:15	Plattsburg, N. Y.	WEAY	960	12:15
Macon, Ga.	WBML	1240	11:15	Providence, R. I.	WFCL	1420	10:45
Miami, Fla.	WQAM	560	11:15	Raleigh, N. C.	WNAO	850	1:00
New York, N. Y.	WJZ	770	11:15	Richmond, Va.	WRNL	910	1:00
Niagara Falls, Ont.	CHVC	1600	10:30	Roanoke, Va.	WSLS	610	12:00
Norfolk, Va.	WGH	1310	11:15	St. Petersburg, Fla.	WSUN	620	12:15
Orlando, Fla.	WHOO	990	11:15	South Boston, Va.	WHLF	1400	1:45
Palm Beach, Fla.	WWPG	1340	11:15	Suffolk, Va.	WLPM	1450	3:00
Philadelphia, Pa.	WFIL	560	11:15	Sunbury, Pa.	WKOK	1240	10:45
Pittsburgh, Pa.	WWSW	970	9:30	Tallahassee, Fla.	WTNT	1450	3:00
Port Huron, Mich.	WTHH	1830	11:15	Wheeling, W. Va.	WKWK	1400	12:15
Portland, Me.	WPOR	1450	11:15	Wilmington, N. C.	WMFD	630	12:00
Rochester, N. Y.	WARC	950	9:15				
Sault Ste. Marie, Mich.	WSOO	1230	7:45	CENTRAL TIME	STA.	KC.	A.M.
Savannah, Ga.	WDAR	1400	11:15	Alexandria, La.	KALB	580	8:15
Scranton, Pa.	WARM	1400	11:15	Ardmore, Okla.	KVSO	1240	11:15
Toledo, Ohio	WTOL	1230	10:15	Beaumont, Tex.	KFDM	560	11:45
Utica, N. Y.	WRUN	1150	11:45	Birmingham, Ala.	WGSN	610	10:30
Washington, D. C.	WMAL	630	11:15	Columbia, Mo.	KFRU	1400	8:30
Waterbury, Conn.	WATR	1320	11:45	Corpus Christi, Tex.	KSIX	1230	11:15
Woodstock, Ont.	CKOX	1340	10:30	Duluth, Minn.	WDSM	1230	9:15
				Fargo, N. Dak.	KFGO	790	11:15
				Florence, Ala.	WJOI	1340	10:15
				Fort Smith, Ark.	KFSa	950	10:15
				Fort Wayne, Ind.	WOVO	1190	11:15
				Indianapolis, Ind.	WISH	1310	11:15
				Iowa Mountain, Mich.	WMIQ	1450	7:45
				Kansas City, Mo.	KCMO	810	11:15

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

KFOR 1240 11:15
 WMAW 1250 11:45
 WTCN 1280 9:15
 WABB 1480 11:15
 WSIX 980 10:45
 KOIL 1290 11:15
 WBSR 1450 11:15
 WHBF 1270 11:15
 KXOK 630 11:15
 KMAC 630 11:15
 KMA 960 11:15
 WREN 1250 11:15
 KXEL 1540 11:15
 KFB1 1070 11:15
 CKY 1080 10:15
 WNAX 570 9:45
 CJGX 940 10:30

➤ ➤ P.M.

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

KFDA 1440 12:15
 WLCS 1400 12:30
 KBUR 1490 12:00
 WENR 890 2:15
 KGGF 690 12:00
 KRNT 1350 10:30
 WBIZ 1400 10:15
 KCRC 1390 12:00
 WJPS 1330 12:00
 WEVE 1340 9:15
 KTHS 1090 12:00
 KXYZ 1320 2:15
 WSLI 930 1:15
 KSWO 1380 12:00
 WLAP 1450 2:00
 KGH1 1250 3:30
 WKLO 1080 12:30
 WFYO 1340 3:30
 WISC 1480 12:15
 KTMC 1400 2:15
 WMPS 680 2:15
 WAPX 1600 12:00
 KBIX 1490 2:15
 KTOK 1400 10:30
 KCLA 1400 12:00
 KGGF 1450 2:15
 KRMD 1340 2:15
 WBRS 1340 1:15
 KRMG 740 12:15
 KFDX 990 12:00

MOUNTAIN TIME

Boise, Idaho
 Burley, Idaho
 Cheyenne, Wyo.
 Denver, Colo.
 El Paso, Tex.
 Idaho Falls, Idaho
 Los Alamos, N. M.
 Phoenix, Ariz.
 Pocatello, Idaho

STA. KC. A.M.

KGEM 1340 11:15
 KBIO 1230 11:15
 KFBC 1240 11:15
 KVOD 630 11:15
 KEPO 690 11:15
 KIFI 1400 11:15
 KRSN 1490 10:00
 KPHO 1230 11:15
 KEIO 1440 11:15

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

Albuquerque, N. M.
 Butte, Mont.
 Casper, Wyo.
 Great Falls, Mont.
 Roswell, N. M.
 Santa Fe, N. M.
 Twin Falls, Idaho

PACIFIC TIME

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

Eugene, Ore.
 Klamath Falls, Ore.
 Medford, Ore.
 Yakima, Wash.

MERIDIAN TIME

Fairbanks, Alaska

HAWAIIAN TIME

Honolulu, T. H.

CKBI 900 10:30
 KGHF 1350 11:45
 KRAL 1240 11:15
 KUTA 570 9:45
 KCNA 1340 11:15

➤ ➤ P.M.

KOAT 1450 3:30
 KOPR 550 12:15
 KVOC 1230 11:00
 KMON 560 12:00
 KSWs 1230 3:15
 KTRC 1400 3:30
 KLIX 1340 10:45

STA. KC. A.M.

KPMC 1560 11:15
 KYOR 1400 10:15
 KROP 1300 9:00
 KICO 1490 7:00
 KARM 1430 11:15
 KREO 1400 9:00
 KENO 1400 11:15
 KECA 790 11:15
 KPKW 1340 10:15
 KEX 1190 11:15
 KPRO 1440 9:00
 KFMB 550 11:15
 KGO 810 11:15
 KTMS 1250 11:15
 KFOR FM248 10:15
 KCOY 1400 11:15
 KJR 950 11:15
 KGA 1510 10:15
 KODL 1230 9:15
 CJOR 600 10:45
 KWVB 1490 10:15
 KPQ 560 10:15

➤ ➤ P.M.

KUGN 1400 12:15
 KFLW 1450 12:15
 KYJC 1230 12:00
 KIT 1280 12:00

STA. KC. A.M.

KFAR 660 9:45

STA. KC. P.M.

KULA 690 4:00

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CALIFORNIA RURAL NETWORK

KYOR, KROP, KREO, KPRO, KPOR

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

(Continued on page 40)

said, "Arise; for the Lord hath delivered into your hand the host of Midian."—Judges 7:9-15

How often in our experiences as new creatures do the providences of the Lord enable us to "arise" with courage to press forward in the good fight of faith! This is not because we suddenly discover strength of our own. Rather, it is due to the fact that the Lord gives us an experience by which we are reminded anew that his grace is sufficient for us, that his strength is made perfect in our weakness, and that he will overcome our enemies for us if we but keep close to him by obeying his instructions.

Ofttimes the Lord fights for his people in ways unknown to them, preparing victory in advance; while they, perhaps, by trying to cross those proverbial "bridges" before they come to them, tremble with fear over the outcome of that which the Lord has already made a certain victory for them. God favored Gideon by letting him know that the enemy had been "softened" by an advance attack and hence weakened by fear, and with their morale so low, they were in no fit shape to resist, even though the attacking army was small. Gideon was thus assured again that the battle was the Lord's and that victory was sure. The Lord does not always thus favor his people by letting them know the manner in which he is fighting for them; but we can be sure that he is, and faith can firmly trust him, come what may.

In the interpretation of the dream which Gideon heard related, reference was made to his sword—"the sword of Gideon." The Midianites were also made aware of the fact that they would be delivered into the hand of Gideon by the God of Israel. This gave the cue to Gideon as to at least a part of the strategy he should use against the enemy, for he arranged that at a certain time, and upon a signal from him, his little army was to shout, "The sword of the Lord, and of Gideon." (Judges 7:18-20) This was in keeping with what the Midianites were expecting; and being convinced of defeat, they become panicky and began fighting one another.

Here we have an important lesson. Actually, Gideon and his little army did not use swords in this original attack, hence the term is used symbolically to describe the manner in which the wisdom and power of the Lord operated to defeat the enemies of God's people. The only "weapons" they used in this particular strategy were trumpets, torches, and earthen pitchers. Through this strange

combination of articles the power of the Lord—his “sword”—operated to put the Midianites to rout.

The Trumpet and Torch

Fundamentally, the great battle in which spiritual Israelites are engaged is one between darkness and light, error and truth. Jesus, the antitypical Gideon, was and is the “Light of the world,” and he commissioned his followers that, as his representatives they also were to be the light of the world. (Matt. 5:14; John 8:12) But the darkness hateth the light, and Satan, the prince of darkness, musters all the hosts of sin in battle array against the Lord’s “little flock” of truth people.

We are provided with an “armor of light” to protect us against the “wiles of the devil,” and one of the pieces of that armor is “the sword of the Spirit, which is the Word of God. (Rom. 13:12; Eph. 6:11, 17) In the picture furnished us in the story of Gideon, this “sword of the Lord” is represented by the twofold illustration of trumpet and torch. And in the illustration we are reminded that it is only as the trumpet gives forth a certain sound, and the torch is displayed, that the forces of darkness and evil are defeated. This suggests that the truth only becomes powerful—the “sword of the Lord”—as we trumpet it forth and let it shine. Truth shut up in our hearts will not overcome our enemies, nor make us conquerors in the good fight of faith.

Broken Vessels

The third item of “armor” Gideon provided for his little band of warriors was the earthen vessel, and this played its important role only by being broken. The vessel was used to conceal the light of the torch until Gideon gave the signal for the attack. The three hundred soldiers were divided into three groups of one hundred each, and deployed on different parts of the hill overlooking the valley where the Midianites were camped. Gideon took his place with one of the groups, and his instructions were that all the men were to do as he did, the plan being that he would blow his trumpet and at the same time break the earthen vessel that covered the torch. The men with him would do the same, and when the other two groups heard their trumpets and saw their lights, they also were to blow their trumpets and uncover their torches. In addition to this, they were all to shout, “The sword of the Lord, and of Gideon.”

The strategy was most effective. Only captains in ancient armies, it is said, blew trumpets and carried torches. Thus it appeared to the Midianites that Gideon commanded a tremendous host, one large enough to require hundreds of captains. This, together with the information in the dream that Gideon and his God would defeat them, caused consternation in the ranks of the enemy, and they began fighting one another and thus fell an easy prey to the little company of attackers.

One never tires of recounting this intriguing narrative of how the Lord enabled so few to defeat so many; however, the important thing to us is not the story itself, but the spiritual lessons it conveys to us as spiritual Israelites, new creatures in Christ Jesus. Perhaps one of the most important of these is that of breaking the earthen vessels to permit the light of the torches to be seen by the enemy. Brother Russell once said that this "represents self-sacrifice to let the light shine out." The sword of the Lord and of the antitypical Gideon, Jesus, is effective against our enemies only in proportion to our self-sacrifice to let the light of truth shine forth in a dark world.

The trumpet of truth must also be sounded. The shout of Gideon and his three hundred, "The sword of the Lord, and of Gideon," was merely an interpretation of the significance of the trumpets and the torches. In our case, it is the sword of truth, God's truth, the truth of his Word, but made effective in our good fight of faith as we proclaim it and cause it to shine forth. In order to do this, our earthen vessels must be broken—broken and emptied, for the Master's use made meet.

All the various parts of the Christian's armor, as outlined by the Apostle Paul in Ephesians 6:10-17, represent the truth and its application from one standpoint or another. Most parts of this armor are for defensive warfare, to protect us against the attacks of our enemies, but the sword of the Spirit is for offensive warfare. It is the sword that we use in attack; and as we have seen in the case of Gideon, the sword is wielded by trumpeting forth the truth and by letting our light shine.

Jesus, the antitypical Gideon, and his "little flock" of "good soldiers," are prophetically represented as saying of the Heavenly Father, "He hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me." (Isa. 49:2) Here we have the assurance of protection while we wield the sharp sword of truth

by speaking forth the message which our God has given to us and with which he expects us to overcome our enemies.

A "Twoedged" Sword

The Apostle Paul speaks of the Word of God, the truth, as being "quick" and "powerful," and sharper than any "twoedged" sword, "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12) We are given a similar thought in II Corinthians 10:4, 5, where we read, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Thus we are reminded that one of the new creature's enemies is the fallen flesh, and that we are expected to turn the sword of the Spirit inward, as it were, in order to subdue and to bring into captivity those earthly propensities which war against us as new creatures in Christ Jesus. And for this purpose the sword is very suitable when properly used. Self seeks to be recognized and to have its way in almost every experience of life. Its reasonings are most subtle, and only by applying strictly the principles of the truth to every situation will we be able to keep self where it belongs. It is with self that the Christian's warfare begins. "He that ruleth his spirit," said the prophet, "is better than he that taketh a city." —Prov. 16:32

But the Christian warfare does not end with self. The flesh may try to make us believe that it does, for thereby the self-sacrifice that is essential in order to let our light shine would be avoided. This false theory, however, is one of the "high things that exalteth itself against the knowledge of God," one of the "reasonings," as the marginal translation puts it, the purpose of which is to circumvent the will of God that we should lay down our lives in the service of the Lord, the truth, and the brethren.

One of the ways in which the great enemy, self, can be slain is, as represented in the Gideon picture, through breaking our earthen vessels to let the light shine out. And as this is done, we will also be giving battle to our other enemies, which are, primarily, Satan and the world. In so far as our individual struggle is concerned, our victory over these enemies will be in preventing them from de-

ströying us, or beating down our courage to fight the good fight of faith. In the over-all picture, however, every member of the church, beginning with the antitypical Gideon, its Head, has been engaged in a battle which ultimately will result in the destruction of the world and of Satan, its prince, and establishing in the earth the divine rule of righteousness.

This is one reason it is called a "good fight of faith." (I Tim. 6:12; II Tim. 4:7) We cannot now see these formidable enemies falling down before us. Seemingly evil continues to triumph. But by faith in the divine plan we know that when we enlisted in the army of God and of righteousness we took our stand with the winning side, and that ultimately truth and righteousness will triumph everywhere. We as individuals will not know the tremendous power that is being exerted against the bulwarks of Satan by our faithfulness until we gain our own victory and have been given an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.—II Pet. 1:11

The High Praises of God

Psalm 149:5-9 shows the "little flock" army of the Lord, particularly in this end of the age, making effective use of the sword of the Spirit, here spoken of as a "twoedged" sword, and interpreted to be the "high praises of God." No matter from which standpoint we view the truth of the divine plan, it certainly reflects the praises of our God. The Apostle Peter speaks of showing forth "the praises of him who hath called us out of darkness into his marvelous light." (I Pet. 2:9) To do this, we need to break our earthen vessels in order that the light of truth which has shined into our hearts may be seen by others. Thus, the trumpet tones of truth, sounding the praises of God, to our enemies become the sword of the Lord, and of the antitypical Gideon.

And how effectively the "enemy" is thus put to rout! "Vengeance" is thus executed upon the nations; and "punishments" upon the people. Their "kings" are bound with chains "and their nobles with fetters of iron." Jesus said to his disciples, and to us, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) We might think of the "kings," the "people," and the "nobles" mentioned in this prophecy as representing the various elements of the "present evil world," and that we overcome them when we overcome the world; but we think

that more than this is implied in the prophecy, for it is clearly one that applies to the end of the present age.

Do the saints, by proclaiming the truth, by wielding the sword of the Spirit, by sounding forth the praises of God, actually bind kings, place fetters upon nobles, and execute the vengeance of God upon the nations, and punishments upon the people? From God's standpoint, yes, for he thus reckons it. The divine principle which operates here is explained in God's commission to the Prophet Jeremiah. (Jer. 1:8-15) The prophet's commission was to pull down and to destroy, but actually all he did was to proclaim the Word of the Lord concerning it. Other agencies of the Lord were used to accomplish the actual work of destruction.

So it is in the case of the church at this end of the age. We are commissioned to declare the "day of vengeance of our God," and in doing this, we announce that all the kingdoms of this world are being overthrown, and that all rulership of men will cease. God has other agencies for accomplishing this purpose, but the "little flock" is counted by God as having a part in it if they are faithful in proclaiming the truth pertaining thereto.

And how well this is illustrated in Gideon's rout of the Midianites! Probably the trumpet blowing and torch waving would have been largely ineffective had it not been for what the Lord accomplished beforehand by other means; namely, through the dream given to one of the hosts of Midian. The shout, "The sword of the Lord, and of Gideon," would not have meant much to the Midianites had they not already been convinced that they would be conquered by this sword.

And even so, the Lord did not use extraneous force against the enemies of Israel. The influences he brought to bear upon them resulted in their turning upon one another. They destroyed themselves, but Gideon and his little army got the credit for the victory. It is largely thus in the overthrow of the kingdoms of this world. Isaiah 42:13 depicts Jehovah as a mighty man of war prevailing against his enemies, the kingdoms of this world, and explains that he does this by stirring up jealousy among them.

Another element which is now entering into the self-destruction of this present evil world is fear, even as in the case of the Midianites. The nations are now preparing to destroy one another because they fear one another, and this fear has been engendered largely through inventions of weapons of destruction brought about through

the increase of knowledge, the brightshining of the Lord's presence. As the consecrated people of God, our part in this final struggle of the ages is simply that of proclaiming the truth, the great plan of God for the emancipation of the world from the slavery of sin and death. By doing this faithfully, we are blowing the trumpet of truth, we are holding high the torchlight of the kingdom Gospel, and we are shouting, "The sword of the Lord, and of Gideon."

And how blessed is the peace of mind and heart which is ours to enjoy in the knowledge of the Lord's certain victory! The battle is his, not ours. He has outlined every strategic move we are to make. He has provided us with an armor of protection against our foes, and has put his twoedged sword of truth into our hands. If we use this faithfully, following the example of the Captain of our Salvation, our share in the victory of the Lord will be certain. But in order to participate in this victory, we must press on in the battle. Our part in the struggle will not be complete until our earthen vessel, broken to let the light shine out, is completely destroyed—until we have been faithful "even unto death."—Rev. 2: 10



WEEKLY PRAYER MEETING TEXTS

JUNE 1—"He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him."—John 14:21 (Z. '95-75. Hymn 12)

JUNE 8—"He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5:20 (Z. '95-203. Hymn 296)

JUNE 15—"And I will make an ever-

lasting covenant with you, even the mercies of David."—Isaiah 55:3 (Z. '96-29. Hymn 144)

JUNE 22—"It is required in stewards, that a man be found faithful. . . . Every man according to his several ability."—I Cor. 4:2; Matthew 25:15 (Z. '07-63. Hymn 272)

JUNE 29—"Blessed are the pure in heart: for they shall see God."—Matthew 5:8 (Z. '00-71. Hymn App. P)

RADIO SCHEDULES—Continued from Page 33.

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

"Songs in the Night"

JUNE 1

Be thou strong and very courageous.
—Joshua 1:7

THERE never was a time when more strength of character and more courage were needed than just now. We need to be strong in the Lord and in the power of his might. . . . We do not know in what form some of our trials and tribulations will come. But we who are living in this "evil day," yea, in the very close of this day—in the final "hour of temptation"—surely need to have on the whole armor of God. We need to have our loins girt about with truth; we need the helmet to protect our minds, our intellects, from the shafts of error; we need the breastplate of righteousness; we need the sword of the Spirit—the broad twoedged sword; we need the sandals of the "preparation of the Gospel of peace." We need all of these to overcome the Canaanites in our own breast, and to overcome all the surrounding obstacles.—Z '15-182 (Hymn 200)

JUNE 2

My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches.
—Psalm 63:5, 6

WHOEVER has time for meditation will receive a great blessing if his thoughts shall turn toward the Almighty, acknowledging his goodness, seeking to give praise to God for all his manifold mercies, meditating upon God in the night watches. . . . We should think of God as the personification of all that is just, loving, kind, wise, in character and principle. This should stimulate us to be like him. The more we appreciate a noble character the more we desire to emulate it. The more we see of God's mighty works in nature and his mercies toward us, in that same proportion our hearts and lips shall praise him.—Z '15-311 (Hymn App. A)

JUNE 3

I wait for the Lord, my soul doth wait, and in his Word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.—Psalm 130:5, 6

IN EVERY experience of sorrow and distress, and when the strain of the jarring discords and the stinging vexations and wounds that make the heart bleed, threaten to overwhelm the spirit, let the child of God remember that he "knows, and loves, and cares," and that his ministering angel is ever near us, and that no trial will be permitted to be too severe. The dear Master is standing by the crucible, and the furnace heat will never be permitted to grow so intense that the precious gold of our characters shall be destroyed, or even injured. Ah no! If by his grace the experiences may not work for our good they shall be turned aside. He loves us too well to permit any needless sorrow, any needless suffering.—Z '15-345 (Hymn 12)

JUNE 4

Go ye, . . . and teach all nations.—
Matt. 28:19

SURELY He who was careful to supervise the sowing work is not less interested and careful in respect to the reaping. Let us then thrust in the sickle of truth with energy and courage, remembering that we serve the Lord Christ, remembering that we are not responsible for the harvest, but merely for our energy in gathering what ripe "wheat" we can find. If the labor be great for the finding of few grains of ripe wheat we are to rejoice the more in those we do find, and learn to love and appreciate the more that which is scarce and precious. Let us remember, too, while using all the wisdom we can in this service, that the Lord's object in giving us a share in his work is not so much what we can accomplish as in the blessing that the labor will bring

upon us. This will be an encouraging thought to the dear ones who are engaged in the "volunteer" work; and if they find many discouragements and but small results, the reflection that the Master knoweth them that are his, and that he appreciates every sincere effort made to serve his cause and to lay down our lives on behalf of the brethren, will give courage and strength to those who otherwise might faint by the way.—Z '01-156 (Hymn 309)

JUNE 5

Let the high praises of God be in their mouth.—Psalm 149:6

THE saints can praise God more intelligently and fully now than ever before. We can see our Lord's character better, because much of the ignorance, misconception, mysteries, and obscurity have fled away. The Lord's people who keep close to his Word are now able to tell forth the wondrous story of God's love, wisdom, justice, and power as never before. And the truth is surely accomplishing a work in the binding and fettering of error. We believe that the words of the Psalmist in this text are being fulfilled at this time. To some extent at least we are already engaged in the great work here depicted.—Z '15-347 (Hymn 324)

JUNE 6

The cries of them which have reaped are entered into the ears of the Lord.—James 5:4

DEARLY beloved of the consecrated household, let us not forget to keep in touch with the groaning creation; to sympathize with its sorrows and its woes; to realize its deep degradation and misery; to remember its frailties, its awful burden of hereditary taints and consequent weaknesses; its present environments of ignorance and superstition; and its long established error of public sentiment; remembering that we too are still in the sinful flesh, and that the motions of sin are still often painfully manifest in us, in some direction, at least if not in many. And as the cries of the groaning creation come up into the ears of the Lord of hosts with strong and pathetic pleading to his loving heart, so let them come into our ears and gain our sym-

pathies, and quicken our zeal to co-operate with our Heavenly Father's plan for the establishment of his kingdom of righteousness and peace.—Z '02-263 (Hymn 214)

JUNE 7

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, . . . The Lord, is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him.—Exodus 15:1, 2

IF IT was appropriate, as we all admit that it was, that the Israelites should give glory to God for their deliverance from the bondage of Egypt, much more is it appropriate that spiritual Israel should recognize the still greater deliverance from the power of Satan and the thralldom of sin accomplished for us through the blood of the Lamb of God who died for our sins. If the illiterate people who had been in a measure of slavery for a long period and who had not the advantages of this Gospel age were prompted to give thanks to the Lord, how much more should we, who have tasted of his goodness, show forth the praises of him who hath called us out of darkness into his marvelous light! (I Peter 2:9) What wonder, then, that the Scriptures everywhere refer to the Lord's people as being ministers, servants, of the truth, and declare that the Lord has not only lifted our feet from the horrible pit and miry clay of sin and death, but has additionally put into our mouths a new song, even the loving-kindness of our God.—Psalm 40:2, 3 Z '07-158 (Hymn 79)

JUNE 8

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

WHAT was thus done every day by the Lord's direction in natural Israel surely takes place with equal regularity in spiritual Israel. All who will be found faithful, all Israelites indeed, as they go forth every morning to the journey of life, to the battle of life, to the trials and testings by the way,

must surely learn to look unto the Lord as the Captain of their Salvation, as the one through whom alone Satan and his hosts can be defeated, through whom alone we can have the victory. . . . Which spiritual Israelite can afford to retire at the close of the day without retrospectively calling to mind the goodness of the Lord and desiring his continued favor and protection in the shades of night?—Z '07-236 (Hymn 110)

JUNE 9

If ye know these things, happy are ye if ye do them.—John 13:17

WE MAY never become entirely satisfactory to ourselves in thought, word, and deed while in the flesh; and we may never, therefore, be entirely satisfactory either to others; but we can, we should, we must, and by the grace of God let us each resolve that we will, attain to all of this so far as our hearts are concerned. Nothing short of this will be satisfactory to our Lord, to whom we are "betrothed" as members of the chaste, virgin church. If we fail to come up to this reasonable, possible, standard, we will fail to make our calling and election sure to a place in the bride company. But if we do these things, if at heart we are at this standard, and are daily seeking to live it to the best of our ability, the heavenly Bridegroom will rejoice to own us as members of his elect. Oh, how much depends upon our learning this lesson!—Z '09-255 (Hymn 109)

JUNE 10

Whatsoever a man soweth, that shall he also reap.—Gal. 6:7

WHILE each act and word and thought has its bearing upon the ultimate results in every Christian's life, nevertheless no one thought, no one word, and no one deed carries the deciding weight, either for good or for evil. The more loyal we are, the more faithful we are, the fewer slips we make, the more like our Redeemer we shall be, and the brighter will be our reward, for as the apostle declares, "As star differeth from star in glory, so also is the resurrection of the dead." Those, then, who are of the world may know that every good and every evil act of theirs will have a weight and influence

in respect to their trial for life or death under the messianic kingdom arrangements. And every Christian who has entered into a covenant to become dead with Christ that he may also live with him, to suffer with Christ that he may also reign with him—all such should know that every word, every thought, every act, has a bearing upon the great results. Hence, as the apostle says, all such should walk through life circumspectly, wisely, seeking to know and to do the things pleasing to God, and to attain the highest reward.—Z '13-127 (Hymn App. O)

JUNE 11

Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32

EACH and every one of the new creatures, sons of God, accepted through the merit of Jesus, is held responsible for his own weaknesses; but divine power has provided for the cancellation of these freely for Christ's sake, upon their acknowledgment and request for forgiveness. But the forgiving of these trespasses of God's children is made dependent upon their having a spirit of forgiveness toward the brethren, for "if ye do not from the heart forgive one another's trespasses, neither will your Heavenly Father forgive you." "With what judgment ye judge, ye shall be judged; and with what measure" of benevolence ye mete out to others, the same shall be meted out to you. How wonderful are the divine arrangements! How blessed, how profitable to us, how helpful to us in our preparation for the kingdom!—Z '12-359 (Hymn 198)

JUNE 12

If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in his love.—John 15:10

LET us, dearly beloved, be more than ever careful respecting the Word of the Lord; let us not by negligence give evidence of a decay of love. Our Lord points out that his continuance in the Father's love, as the well beloved Son, with all which this implies, was because of his obedience to the Father's will; and that following the same line, he must require that we should be

obedient to him if we would abide in his love and share his throne and glory. Our Lord's instruction and commandments are not intended to terrify us, nor to deprive us of happiness. On the contrary, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:11) Those who give surest evidence of living nearest the Lord will know that obedience to the Lord's words, together with the privilege thus obtained of abiding in him and his love, is the greatest joy, a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace which "passeth all understanding," which rules in the heart, and which brings with it the promise, the assurance, "not only of the life which now is, but also of that which is to come."—Z '12-259 (Hymn 172)

JUNE 13

Work . . . while it is still day: the night cometh, when no man can work.—John 9:4

• ASK yourself, What am I doing? Then lay aside weights and hindrances, and multiply your efforts. Be assured that if you are not a servant of the truth in some of the many ways now open, you are unworthy of it, and will lose your hold on it, because now is the harvest, the sifting and separating time. Various things will tend to draw you away from the truth; fathers, mothers, sons and daughters, brothers and sisters will oppose and seek to separate you from the truth and its service. You must remember the Lord's words that the "harvest" is not a time for peace, but on the contrary it will surely produce separation and alienations between true wheat and all else. See, and treasure up his words on this subject. (Matt. 10:30-39 and Luke 18:28-30)—Z '87-2 (Hymn 309)

JUNE 14

I can do all things through Christ which strengtheneth me.—Phil. 4:13

WHETHER born with too much or with too little self-esteem, those who come into God's family are put into the school of Christ to be taught, corrected—made right, in harmony with divine standards. Those naturally self-conceited must learn meekness—by in-

structions if they will—otherwise by experiences. And they should learn to rejoice even in humiliating experiences. They are evidences that God's providence is supervising their affairs and preparing them for the kingdom; for without meekness and humility none will be fit for it. As the self-conceited must learn humbly to trust God and not rely on themselves and thus secure balance, so the naturally self-depreciative must learn a lesson of confidence. Not self-confidence, not self-reliance is the most desirable, but rather, confidence in God and reliance upon his promised "grace to help in every time of need." This maintains the desirable humility and meekness, yet gives the courage and force suggested by the apostle's words: "I can do all things through Christ which strengtheneth me." As Paul again declares, "Our sufficiency is of God!"—Z '12-319 (Hymn 93)

JUNE 15

Behold, how good and how pleasant it is for brethren to dwell together in unity!—Psa. 133:1

THE truth seems to take hold on the stronger characters rather than on the weaker ones. The former have in their flesh more of the firmness, grittiness, and combativeness than have many others, who are too pliable and "wishy-washy" to be acceptable to the Lord as members of the "little flock" of overcomers. Thus we see that the very quality which makes us acceptable to the Lord and which is one qualification of the overcoming position, is a serious disadvantage in some respects, when a number of these come together as a church. Even a diamond surrounded by mud would cut nothing, would scratch nothing; but place a dozen diamonds together, and the more you get rid of the mud element the more gritting, scouring, and cutting there is likely to be. So it is with the Lord's jewels—the more they come together, the more they get awakened up, the more opportunities there will be for friction, and the greater necessity there will be that all be thoroughly imbedded in and covered with the Holy Spirit, which, like oil, is smooth and unctuous and tends to prevent friction.—Z '12-100 (Hymn 23)

JUNE 16

Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.—Phil. 2:14, 15

IN FOLLOWING in the footsteps of our Lord Jesus, running the race for the great prize set before us in the Gospel, we are not to murmur by the way, finding fault with its difficulties and narrowness; nor are we to dispute respecting it, nor seek to have any other way than that which divine providence marks out for us, realizing that the Lord knows exactly what experiences are necessary to our development in the school of Christ; and realizing also that, if obedience were possible, while our mouths are full of complaints and dissatisfaction with the Lord and our lot which he has permitted, it would indicate that we are at least out of sympathy with the spirit of his arrangement; and such an obedience, if it were possible (but it could not be possible), would not meet the divine approval, nor gain us the prize.—Z '11-442 (Hymn 197)

JUNE 17

The wise shall understand.—Dan. 12:10

DEARLY beloved, we are permitted to enjoy wonderful things! By the grace of God we are privileged to see the meaning of things that were once mysterious, not only to us, but to our parents. While some in Babylon are going into infidelity, some out of Babylon are becoming stronger spiritually, entering by hope "into that which is within the veil." If Christ is our Fore-runner, we shall enter there with him. To do so will mean to become partakers of The Messiah, by becoming the bride of Messiah, as symbolically represented. The true church is to become associated with Christ in his kingdom. Then will come the promised blessings to "all the families of the earth." As we perceive the consistency of the divine plan of the ages, our hearts are full of thanksgiving to God. We see that the new dispensation will be ushered in with "a time of trouble such as never was"; and that this time of trouble is located,

among other ways, by that prophecy which tells that "many shall run to and fro, and knowledge shall be increased"; that there will be a time of trouble; but that "the wise shall understand." From what source do the wise receive their instruction? They will understand according to the wisdom from on high—in humility accepting the divine Word and being blessed in so doing.—Z '12-278 (Hymn 333)

JUNE 18

Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases.—Psa. 103:2, 3

THE Prophet David may have appropriated these words to himself as a Jew, and may have thought of his own physical healing and blessing as evidences of the Lord's favor under the Law Covenant. But the prophetic application of this Psalm to spiritual Israel is still more interesting. The spiritual Israelites are new creatures, and have this treasure in earthen vessels. With these it is the new mind that recognizes his healing, his forgiveness, his reconciliation to God; and according to God's promise, all things are working together for good to him because he loves God and has been called according to the divine purpose. Continually the new creature has cause to exclaim the words of our text. The Apostle Paul, carrying out this same thought, declared that the great Redeemer will ultimately present his church before the Father faultless and perfect in love—Sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body. We shall be like him and see him as he is and share his glory.—Z '12-73 (Hymn 327)

JUNE 19

Seek good, and not evil, that ye may live.—Amos 5:14

THE greatest privilege of the present time is to get into the elect company of God's saints. In order to enter this company faith and obedience are necessary requisites. That faith must recognize Jesus as the Lamb of God, the Sin-bearer. It must recognize him also as the Pattern and Exemplar. The re-

ward will be to those who have his spirit, his disposition, and who will walk through the present life in his footsteps. Such will eventually gain with him glory, honor, immortality—the kingdom. In the present time they will to the world seem to have the unfavorable side, a battle against the world, the flesh, and the Adversary. The world cannot understand what pleasure and blessing these really enjoy because of the surrender of their wills to God's will, and because of the Spirit of the Lord, which they consequently receive. But these alone have the peace and joy and blessing which the world can neither give nor take away. What other men are seeking and failing to find, God's saints enjoy.—Z '13-156 (Hymn 123)

JUNE 20

Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee.—Psa. 91:9, 10

GOD has so arranged that only the truly consecrated will be kept from stumbling into error in this evil day. Every day we learn to appreciate more and more the divine favor which has anointed the eyes of our understanding, and permitted us to see the internal strength and beauty of the divine Word and plan. If, then, we are thus by divine favor made strong in the Lord, and enabled to "stand fast" while thousands are falling from their faith and steadfastness, let us "rejoice with fear" (reverence). Let him who feels strong and well supported "be not high-minded," but "take heed lest he fall." Humility and zeal for the Lord are the terms upon which we received the great blessing, and are also the terms upon which we may retain it to the end—until our "change" comes and establishes in glory what grace began in our weakness.—Z '11-438 (Hymn 120)

JUNE 21

I will show thee my faith by my works.—James 2:18

OUR faith does not consist merely in believing in God's personality, God's righteousness. We fully believe in the personality of God, in the power of God. Nevertheless we need to exer-

cise faith in the divine providence in our own case; faith in the fact that God veils things from our mental and spiritual sight at the present time. He allowed things to come to Jesus which might have astonished our Lord if he had not exercised faith. He allowed our Lord to be maligned, slandered—to be crucified. It requires knowledge, faith, for everything that we are called upon to do and to undergo. We believe God; but, are we determined to be loyal to God and to his plan? And are we willing to endure hardship and to sacrifice earthly interests in favor of these heavenly promises?—Z '12-211 (Hymn 279)

JUNE 22

I keep under my body, and bring it into subjection.—I Cor. 9:27

OUR text is a great lesson of itself. It brings to our attention the fact that, like the apostle, we should recognize ourselves as new creatures in Christ Jesus, for whom "old things have passed away, and all things have become new," and acting from this standpoint the new creature should keep a continual supervision of the old nature, its desires and affections, and should keep these continually under or subject to the new nature, and the higher law should bring it gradually into full subjection, yet hoping, yet praying for the glorious consummation of the first resurrection, when the new creature, the new mind or will, shall be clothed upon with the spiritual body. Such a keeping under of the body will include wisdom and control in respect to what we eat, as well as what we drink and what we wear, and our every act, word, and thought.—Z '08-361 (Hymn 150)

JUNE 23

I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:14

NO CHRISTIAN should be satisfied with a long delay in reaching the mark. The milk of the Word should be received, its strength should be appropriated, spiritual sight and spiritual energy should quickly follow, and strong meat of divine truth should speedily bring to full maturity the Christian character. And once attained, it should be held at any cost through all

the trials and difficulties which the Adversary, and the world, and the flesh, might be permitted to bring against us. The severest temptations come after we have reached the mark—temptations to slackness in service of God; temptations to withhold parts of our sacrifice; temptations to deal unkindly, uncharitably, unlovingly with the brethren, or unjustly with our neighbor, or ungenerously with our enemies. All of these must be resisted as we prize our eternal life, as we prize the promise of joint-heirship and fellowship with our Redeemer in his kingdom. Whoever sees this subject clearly must realize that as a Christian he has to do with a great proposition which will thoroughly test his loyalty, his courage, his zeal, his love. He will need to remember the Lord's comforting assurances of grace to help in every time of need if he would come off a victor and not be dismayed, nor have his courage beaten down by the Adversary's attacks.—Z '09-270 (Hymn 4)

JUNE 24

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.—I Pet. 3:15

FOLLOWING this course—of preaching the Gospel of hope—we are following the Master and the apostles. They had so much of this spirit of hope, trust, confidence, love, joy, and peace that they could rejoice in tribulation; and they did so. The apostles even sang praise to God that they were accounted worthy to share in the sufferings of Christ, that they might also share in his coming glories. Let us, then, dear brethren, realize that the world has tears and sorrows enough, and fears aplenty. Let us more and more use our time, strength, talents, joys, etc., in relieving the poor world of its mental distress. Harken to the words of Jesus: God shall wipe away all tears from their eyes. "Be ye perfect, even as your Father which is in heaven is perfect." As it will be God's great work in the future, through Christ and the church, to wipe away earth's tears, let us chase away some of those tears at the present time. Thus we shall help to prepare the way for the world to come back into fel-

lowship with God by and by, for the faithful of the present time to walk more carefully in the footsteps of Jesus and to encourage one another in the good way.—Z '13-106 (Hymn 280)

JUNE 25

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.—John 5:39

AS OUR text points out, the Lord is revealed in the holy Scriptures, and those who would know him should seek their information from that quarter. Under divine providence, apostles, prophets, and teachers are necessary, indispensable. But no words of man are to be taken instead of the Word of God. On the contrary, their presentations are to find acceptance only in proportion as they are found to be in harmony with the Scriptures, and to discern this harmony the Holy Spirit is necessary. The Scriptures must be searched, but only by coming into a condition of heart harmony and teachableness, and then by a full consecration receiving the Holy Spirit, can we hope to understand the divine message and to obtain therewith the eternal life which it promises to those guided and taught of the Lord.—Z '09-54 (Hymn 296)

JUNE 26

Put ye on the Lord Jesus Christ.—Romans 13:14

OUR hearts are already consecrated to the Lord. We are already adopted into his family by the begetting of his Holy Spirit. But our flesh is not perfect, and it continues to love many of the garments of the old nature, which we are to put off. Gradually we are to substitute the new clothing, the livery of heaven, by which all may know us outwardly as well as know us by profession to be children of God, brethren of Christ, "heirs of God and joint-heirs with Jesus Christ our Lord." Putting on the Lord Jesus is not the work of a moment, nor of an hour, nor of a month, nor of a year; it is the work of a lifetime. But unless it be begun it will never be completed. And indeed we may be sure that we can never fully put on Christ's characteristics. However, the Lord will see our endeavor, our strenuous fighting to put off

the old nature, to put off the works of the flesh and to be clothed with the garments of righteousness, suitable to our relationship to him—the livery, the clothing, that will make us separate from the world, sanctified to God through Jesus Christ our Lord.—Z '09-152 (Hymn 82)

JUNE 27

God is a Spirit: and they that worship him must worship him in Spirit and in truth.—John 4:24

WE DO well to keep continually in mind the thought that God, with whom we have to do, is a spirit being of unlimited power; that he can read the very thoughts and intents of our hearts and that any worship or service that we could render, that he could accept, must be honest hearted—rendered in Spirit and in truth. He seeketh only such to worship him, and of this class there are but a few at the present time. After the Covenant of Grace shall have gathered out all the household of faith, the royal priesthood, and the great company of antitypical Levites, then, as a means of extending God's favor, the New Covenant will witness the thousands of the world coerced to righteousness—that all may be enabled to see, to experience the love of God and the blessings of righteousness, to the intent that all who will may come into heart harmony with him and proportionately experience restitution, the rewriting of the divine law in the very character, the very being. Yet in the end, even with the world, only such as worship God in Spirit and in truth will be finally approved and be granted life eternal beyond the millennial age.—Z '09-174 (Hymn 65)

JUNE 28

Pray without ceasing.—I Thess. 5:17

TO SOME, prayer at any time is irksome, tedious, but to the true Christian prayer constitutes one of the greatest of God's blessings. His privilege of approaching the throne of heavenly grace to obtain mercy and also to find grace to help in every time of need is a privilege the value of which cannot be too highly esteemed. . . . These blessed privileges of prayer belong to the Lord's

family because they are his and have access to him continually through their great Advocate, their Redeemer.—Z '09-188 (Hymn 241)

JUNE 29

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matt. 5:10

OUR text applies the general principle enunciated by our Lord, "Through much tribulation shall ye enter the kingdom." This is not because divine power is not able to shield us from the tribulations, nor because our Lord is not interested in our welfare, but quite the contrary, because, according to divine tests placed upon the church, the new nature can be developed, educated, crystallized, only through the tests and trials it will endure through its earthly members in the flesh, through loyalty to the Lord. These testings will come along various lines—faith, obedience, endurance, love, etc. And it is only to the overcomers that the reward is promised. But thank God, grace to help in time of need is promised us. If our hearts are loyal and we do our best, the Lord will see to the remainder.—Z '09-39 (Hymn 222)

JUNE 30

The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.—Psa. 84:11

OUR text is a great encouragement to the David class, the beloved class, the anointed ones, the members of Christ. To these the Lord God is both a sun and shield; he not only enlightens these, but he will not suffer them to be injured by the blessings which he bestows upon them. He will shield them from all enemies and everything that would tend to injure them in any manner; all things shall work together for good to those that love him, to the called ones according to his purpose. With such blessed assurances, then, we may look forward into the future with rejoicing and with confidence, trusting to have a share in the glorious rewards God has promised to the faithful.—Z '08-236 (Hymn 273)



Probation After Death

Is it your belief that even the wicked dead will be raised to live on this earth again?

BY THE expression, "the wicked dead," we assume our questioner refers to those who have died without accepting Christ as their personal Savior. Everyone who accepts the testimony of the Bible believes that the wicked dead will be raised. The Apostle Paul, in his defense of the Gospel before Felix said, "There shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15) Christ also declared that the time would come when all in their graves, both those who have done good and those who have done evil, will come forth from the tomb.—John 5:28, 29

The question, therefore, is: In the resurrection, what will happen to those who in this life have not accepted Christ as their Savior? To believe that they are in a place of torment and are brought back merely to hear a sentence passed upon them, and then immediately return to their place of torment to remain there eternally, is neither scriptural nor Godlike. This conception of God's purpose for the majority of our race is so repulsive to the reasoning mind that many have cast aside the Bible, believing that it teaches such nonsense.

The Bible teaches that God has a definite purpose in awakening

the unsaved dead, and that purpose is to give them a favorable opportunity to secure everlasting life. Through Adam's disobedience all his children have come under divine condemnation, all have been born in sin and shapen in iniquity. (Psa. 51:5; Rom. 5:12) All were condemned through Adam's disobedience so that all could be redeemed through the obedience of Jesus Christ. That was the purpose of Christ's death. I Corinthians 15:22 tells us, "As in Adam all die, even so in Christ shall all be made alive."

Some may ask: Does this not support what is commonly spoken of as the doctrine of a second chance? We answer, No. Christ died once for all, but let us remember that he did die for all, and that all in this life have not been called to discipleship. Many millions have died without ever hearing the only name of salvation, and many who have heard the name of Christ have not believed, because all men have not faith, and our God of love has not been properly revealed to them by human creeds. These must yet have their first opportunity to know God as he is revealed in the Bible, and to receive life through accepting his Son, Jesus Christ, as their Savior. That is the purpose of awakening them from the sleep of death.

The record is (John 5:29) that they will come forth to a resurrection; that is, to a full standing to

life, during the thousand-year "day of judgment." The purpose of the day of judgment is beautifully expressed in Isaiah 26:9, "With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Those unwilling to do righteously in that day will be counted unworthy of life on any plane of existence.

What Kind of Body?

Your recent broadcast has caused a question to arise in my mind. It sounded as though you believe we will be resurrected in our original human bodies. Then what about those whose bodies have deteriorated through age or disease, and those cremated? Are we not to be raised in spiritual bodies?

THE subject of the resurrection from the dead includes the query today, even as it did in apostolic times, "How are the dead raised up? and with what body do they come?" (I Cor. 15:35) It is true that the Apostle's Creed, so-called, has instructed many to believe in the "resurrection of the body," but this is contrary to the Bible. What a sorry sight all those maimed and diseased bodies would make if such were literally true! The Apostle Paul in his great sermon on the subject of the resurrection declared, "And that which thou sowest, thou sowest not that body that shall be." (I Cor. 15:37) Because of this text and others, we do not look for the resurrection of the literal bodies that have been buried and returned to the elements of the earth.

On the other hand, all will not be raised with spiritual bodies. This favor is reserved for the church of the Gospel age. They have the assurance that their reward will be spiritual life in heaven, unhampered, by the limitations of flesh. Of these faithful ones it is said. (I John 3:2), "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he [Christ] shall appear, we shall be like him; for we shall see him as he is."

After the first resurrection is complete, the general resurrection will then take place—all who are in their graves shall hear the voice of the Master, and shall awaken from the sleep of death. (John 5:28, 29) They will come back to earth, with a body of flesh adapted to living upon the earth; but not with the diseased, emaciated body of death. Just as the heavenly seed, the wheat class, will be given a heavenly body, the earthly seed, represented by other grain, will be given an earthly body, one which eventually will be perfect and able to enjoy perfectly all the blessings of earth that an obedient child of God is heir to in that kingdom where God's will is done in earth as in heaven.—Matt. 6:10

The Moffatt translation of I Corinthians 15:35-40 presents the apostle's argument as follows: "But, someone will ask, how do the dead rise? What kind of body have they when they come? Foolish man. What you sow never comes to life unless it dies. And what you sow is not the body that is to be: it is a mere grain of wheat, for example, or some other seed. God

gives it a body as he pleases, gives each kind of seed a body of its own. Flesh is not all the same: there is human flesh, there is flesh of beasts, flesh of birds, and flesh of fish. There are heavenly bodies and also earthly bodies, but the splendor of the heavenly is one thing, and the splendor of the earthly is another."

Born of the Spirit

I am a "born again Christian." May I ask if your work is carried on by those who have been "born again" according to Jesus' words in John 3:1-8?

IN ANSWERING this question, we rejoice in being able to state that all in our fellowship who have a part in sending forth the message of the kingdom are Christians, consecrated to God, by their own confession, and devoted to knowing and doing his will.

However, we do not choose the expression, "born again Christians," for several reasons. We know that there are many who can be described as "nominal Christians," that is, Christians in name only, whose lives do not reflect the indwelling of the Spirit of God. But those who really are footstep followers of Jesus Christ, who love not the world, nor the things of the world, can well be described as "Christians" without any further qualification, for that is the way they are described in the Word of God.

Another reason we do not use the expression, "born again Christians," is that it improperly expresses the true relationship of a Christian to our Heavenly Father. The Greek word, *gennao*, accord-

ing to Young's Analytical Concordance of the Bible, means "to beget, to bring forth." While this word is often properly translated "born," it can also be properly translated "begotten," depending upon the circumstances. One who is in filial relationship with God is properly spoken of as being begotten of the Holy Spirit of God, for a new life has been started in him through the Word of God.

How beautifully this is expressed by the Apostle Peter in his first letter to the church: "Being begotten again [*anagennao*], not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." (I Pet. 1:23) This begetting of the incorruptible seed is the basis of our spiritual life; but we are not yet born of the Spirit, nor will we be, until we receive our spiritual bodies in the first resurrection.—Rev. 20:4, 6.

In John 3:1-8 the Master is speaking of the time when one would enter into his reward in heaven, for in verse 8 he says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Certainly as long as we are in this body of flesh we cannot come and go as the wind, so this text does not apply to us now. But when the begetting of the Spirit starts a new life in us, that life develops throughout the life of one who is faithful to his covenant by sacrifice (Psa. 50:5); and when his path on earth is done, he is assured of a birth on the spiritual plane; then

the words of our Master will be fulfilled, and, as a heavenly creature, he will be able to come and go as the wind, for "so is every one that is born of the Spirit."

One God

In line with your denial of the doctrine of the Trinity, please explain Romans 9:5, which clearly says that Christ is God, blessed forever.

LET us first look at the text. Romans 9:5 reads as follows, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." The apostle here is discussing the advantages enjoyed by the Israelites, because of God's dealings with them; but he had sorrow of heart because the Israelites had refused to accept Christ as the expected seed of promise. Paul was willing to surrender his blessing of divine favor, if that would help his people, Israel. He then recounts the blessings of Israel, and tells them that sonship was also theirs, if they would believe. In the verse of our question, he declares that one of the heritages of Israel was that Jesus' mother was a Jew. Then in

conclusion he says, "Blessed forevermore be the God who is over all," and in the verse following he says that failure on Israel's part will not mean the failure of God's Word, or of his purpose.

With these thoughts in mind, please read this text carefully as it is given to us in **Moffatt's** translation, which in this case is more clearly stated than the text of the Authorized Version. We present it here: "I could have wished myself accursed and banished from Christ, for the sake of my brothers, my natural kinsmen; for they are Israelites, theirs is the sonship, the glory, the covenants, the divine legislation, the worship, and the promises; the patriarchs are theirs, and theirs too, so far as natural descent goes, is the Christ. Blessed forever more be the God who is over all, Amen."—Rom. 9:3-5

It is apparent, therefore, that this text is in harmony with the rest of the Word of God, which teaches, "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." (I Cor. 8:6) Our Master said, "My Father is greater than I."—John 14:28



*I know not the way that's before me,
The joys or the griefs it may bring;
What clouds are o'erhanging the future,
What flowers by the wayside may spring.
But there's One who will journey beside me,
Nor in weal nor in woe will forsake;
And this is my solace and comfort,
"He knoweth the way that I take."*

"Making Many Rich"

AMONG the privileges of those who are honored as "ambassadors for Christ," the Apostle Paul mentions that of being "poor, yet making many rich." (II Cor. 6:10) From the natural standpoint this seems like a paradox, but in the spiritual world in which "new creatures" live, the principle thus set forth is very understandable and workable. It is merely another way of saying that by sacrificing self and its interests on behalf of others and to the glory of God, a Christian is able, by God's grace, to enrich the lives of those to whom he ministers by helping them to a better understanding of the truth of the divine plan, and to increase their knowledge and love of God.

The most outstanding example of the operation of this principle is Jesus, the beloved Son of God, who became "poor, that through his poverty" we might become rich. How poor indeed did Jesus become when we compare his lowly estate as a man with the glory which he had with the Father before the world was. (II Cor. 8:9; John 17:5) And even after he was found in fashion as a man, he made himself still poorer by laying aside all the rights of a perfect human being which he might have enjoyed, and sacrificing these for the sins of the world. Concerning him it is written that while the foxes of the field have holes, and the birds of the air have nests, the Son of Man did not have where to lay his head.—Matt. 8:20

This does not mean that Jesus never had a place to sleep. The thought is, rather, that he did not acquire a home of his own; that he used up his life so completely in the service of his God and of humanity that he gave little consideration to his temporal needs; that he did not spend time to make himself secure economically; that he took no anxious thought for the morrow, but used his all in the service of the cause he had espoused, being satisfied with the day by day temporal needs which his Heavenly Father deemed best to provide.

Yes, Jesus surely made himself poor, but how rich indeed are we today because of his sacrifice on our behalf! And not alone

ourselves, but all who have been reconciled to God through his blood have likewise been made rich. And all who will yet be reconciled to God through the atoning work of Christ will also become rich because he made himself poor. Surely, then, it can be said of Jesus that he made "many" rich!

And we are his ambassadors, writes Paul, and are here to carry on the work which was begun by the Master. Paul explains this point, saying that "God was in Christ, reconciling the world unto himself, . . . and hath committed unto us the Word of reconciliation." (II Cor. 5:19). The faithful use of the Word of reconciliation calls for sacrifice by the ambassadors of Christ, and in proportion to our faithfulness in dispensing the truth, we too can help to make "many rich"—not in the "filthy lucre" of this world's wealth, but in the "gold" and "silver" of divine truth, and the joys of heart experienced by those who learn to know the Lord through an understanding of his plan of the ages.

All truth-enlightened Christians can look back to the time when they first became acquainted with the divine plan and can realize that for such inspiring knowledge to reach them someone, perhaps many, sacrificed time, or strength, or means—perhaps all of these—in sounding forth the message of reconciliation, the glorious Gospel of Christ. Yes, we have been made rich because others, beginning with Jesus, made themselves poor.

This principle will continue to operate until all the world is reconciled to God, for those who will constitute The Christ in glory and will be blessed with the privilege of reconciling the whole world during the thousand years of the kingdom, will be those who are faithful unto death in sacrificing all human interests. Jesus' "poverty" was complete only when he finished his sacrifice on the cross, and it is our privilege to be crucified with him, to be planted together in the likeness of his death. (Rom. 6:5-8) If faithful in this—faithful even unto death—we will have the privilege of reigning with him, and in that glorious position be empowered to make rich the lives of all the willing and obedient of the millennial age. What a glorious prospect!

And it is this anticipation of making the whole world rich in the knowledge of God in the next age that inspires us to do all we can now to enlighten and bless others with the truth. From one standpoint we might say that we are now serving our apprenticeship for the glorious work of the Millennium. But even in such a humble

position the Lord expects us to be faithful. Our enthusiasm for making many rich now, helps to determine our worthiness for that exalted position of the future.

Today the opportunities for service are numerous and varied, and many indeed are being made rich through the united sacrifices of the brethren. How the heart of a true Christian is warmed by telling another about the Gospel of the kingdom! This may be done by word of mouth, by the use of the printed page, or by co-operating in a general effort of the brethren, such as public meetings which our local ecclesias may arrange, or in the country-wide radio work. Indeed, the week by week broadcasts of the message over the radio are affording thousands of individual opportunities to discuss the truth with people who have a hearing ear, and those who are using these privileges are being richly blessed.

There are, of course, thousands who listen to these broadcasts of the truth who are never reached by the personal follow-up work, but they too are being blessed by what they hear; and all who in any way share in keeping the programs on the air are helping to make these interested listeners rich in the knowledge of God. Thus we share with these the joys which enriched our own hearts when the truth of the divine plan began to reveal to us the length and breadth and height and depth of God's love. We will never know this side of the veil the full extent to which the truth that is reaching the people over the radio is bringing joy to those who are thirsting after righteousness. The thousands of letters received give some idea of what is thus being accomplished by the sacrifices of the brethren, but we know that there are other thousands who listen and are glad, yet do not write. The following letter reveals that in one city there are several groups who meet in homes every Sunday to listen to the programs, and then remain to discuss what they have heard:

Gentlemen: In my first letter requesting your booklets I neglected to tell you that we have regular Frank and Ernest Sunday classes; and I am happy to say that our attendance is really growing. I wish to add that now we have a new, or rather, additional leader who is organizing another class. I shall add this name to the list later. Every Sunday each leader and his class meet at the various homes to listen to your broadcasts, and afterward to have a discussion. . . . Will you please forward your book, "When a Man Dies," to the following class leaders. Thank you, D. C. E., N. J.

THE DAWN

Names of five class leaders were given, and these, plus the additional one mentioned in the letter, indicate that in this city six groups assemble regularly to hear the truth and afterward to discuss it among themselves. A letter from West Virginia indicates that others are finding it helpful to study the truth together. This is a family group who are now getting *The Dawn*. We quote:

Dear Friends: I am enjoying my *Dawn* and the other literature I received; and my family especially enjoyed your program today. We, that is, my family, had a study in *The Dawn* today. We enjoyed the study, and the lesson we took was, "The Firstfruits of the Resurrection." I like the entire chapter of I Corinthians 15. Friends, please send me the "Creation" book that you offered today. Yours for the kingdom of Christ. C. E. B., W. Va.

A letter sent to our Canadian Branch by a brother from the Province of Saskatchewan suggests a unique method of follow-up by use of home recordings which present the kingdom message. The brother writes:

Dear Brethren: Enclosed find money order to be applied to the radio fund. I am happy that Station CKBI has been added to those broadcasting the message. The new station is excellent. Last Sunday morning while calling on a sick neighbor, I asked that CKBI be tuned in. After listening to Frank and Ernest, my neighbor, a staunch Lutheran, asked, "What program is that? It is interesting." Now I have arranged to return with the "Know Your Bible" recorded lectures—a pleasure I may not have had but for CKBI. Your brother by his grace, H. D. K., Can.

Surely the Lord is good to his people in allowing them to have these many opportunities of serving him by making known the truth of his loving plan! Let us continue to look to him for wisdom in how best to serve, and for grace and strength to remain faithful as ambassadors of Christ—faithful even unto death in using every opportunity the Lord gives us to enrich the lives of others with a knowledge of his truth. Other interesting letters follow.

Truth Has Made a Difference

Dear Friends: The book "God and Reason" received, and my husband and I enjoyed reading it. It is written so anyone can understand. We appreciate it, and thank you very much. We listen to your program every Sunday and enjoy it.

It is very comforting to us, as we are not able to get out to the meetings. I have Pastor Russell's volumes. They have made a great difference in my life, as I had been brought up the "hell-fire and damnation" way. I now cannot understand how I could have ever believed a

TALKING THINGS OVER

loving God could do the things I was taught. It was difficult for my husband to believe anything concerning the Bible because of so many conflicting beliefs, but now he thinks the Frank and Ernest talks are more like the God we wish to call Father. We are truly grateful for your good work, and again I wish to thank you for my husband and myself for the book you sent. God bless you all, and may you have a full life. We enjoy listening to your announcer also. Hubby said, "He talks good too." Your brother and sister, C. W. L., Calif.

Seeking Comfort

Dear Sirs: I listen to your broadcasts every Sunday and enjoy them very much. Always, in every one of them, I find a great deal of food for thought. Today I was especially interested in your ideas of what we may expect when we die, because I have just recently lost my father. Will you please send me your booklet, "When a Man Dies." I hope you continue your programs for a long time to come. Sincerely, Mrs. R. W. V., N. Y.

Comforting to Know

Dear Folks: I happened to tune in on your broadcast today and heard the latter part of your talk. It was very interesting, and in line with my way of thinking. It is comforting to know that God has revealed these things to man and put at naught the superstitions and traditions of man and confounded the so-called wisdom and conjectures of evolutionists, and the lies of Satan. Would very much like a copy of your booklet explaining

these things. Peace be with you. J. F. D., N. Y.

Learned Many Things

Dear Sirs: I listened to your program yesterday and enjoyed it a lot. I would like to have one of the little books you spoke of, "When a Man Dies." I try to live a Christian life, and also am a church member, but I learn many things from your talks that I didn't know before—points which are seldom explained as you explain them. Thanking you in advance, I remain, Yours respectfully, R. B. H., N. J.

Wants Others to Read

Dear Frank and Ernest: I enjoy your Sunday programs very much. Your discussions of the Bible have helped me to settle a great many questions which I could not settle with my own knowledge. I am sure it has been a benefit to many other people also. Please send me today's book, "When a Man Dies." Your views and mine are the same, but some of my friends don't agree and I want them to read your books. Mrs. L. S., Va.

Hears in Many Places

Gentlemen: I enjoy your programs very much and think they are among the best on the air. I would sure like to have one of your books, "When a Man Dies." I am a truck driver, and may be in most any city in the United States. But regardless of where I am on Sunday, if I can get to a radio I look up the paper to see if Frank and Ernest is on one of the local stations. Thanking you for one of your books, I remain, one of your listeners, B. M., S. C.

In a Few Hours

Dear Friends: Tomorrow I will pass my seventy-seventh milestone, and I have plenty to learn yet. The worst and the best is still to come. I had to read thousands of pages to learn less than the little book, "Our Lord's Return," showed me in just a few hours. Now send me your magazine, The Dawn, and "Behold Your King." Dr. G. R. R., Wash.

Wants Questions Answered

Dear Frank and Ernest: I have just finished listening to your broadcast and I got a great deal out of it. I think your method is very efficient, and I know it certainly put me to thinking. I would like to request your book, "When a Man Dies." I am sure this book will clear up several questions that are bothering me. Very sincerely, Mr. J. O., N. C.

Not Commercial

Dear Sirs: I listen to your program every Sunday morning and have learned a lot about the study of the Bible. In today's speech you mentioned a free book, "When a Man Dies," yet you didn't mention any donation. Are we to keep the book? If so, please send me a copy. I have listened to you for a few times and you are the only ones who don't commercialize. Thank you. I. S., N. Y.

Wouldn't Miss It

Dear Frank and Ernest: Please send me your book, "When a Man Dies." I enjoy your programs so much and tell all my friends about them and loan them all the books I get from you—after I read them, of course. I have always wanted

the Bible explained in language I could understand, so when I heard your program I was overjoyed. I wouldn't miss it. When I am not home to listen I carry my portable radio with me. Keep up your good work. Mrs. G. B. W., Kansas

A Lifetime Student

Sirs: I listen to your broadcast each Sunday, and think it is the best of its kind so far. People do not understand, so how can they apply the wonderful teachings and promises to their own use? I am of a long line of theology students on both sides of a large family, and since I was five years old the Bible has been an important part of my life. The explanations and interpretations you are giving should bring large benefits to many. Many thanks, Mrs. E. W. D., Florida

Given Courage

Dear Frank and Ernest: I listen to your Sunday programs whenever opportunity permits. Since I have been listening many Scripture texts which I did not understand have been made clear to me. Thank you so very much for sending me the book, "Hope Beyond the Grave." It helped me to understand better what lies beyond the grave, and filled me with so much courage to follow as closely as I can in Christ's footsteps that I am asking you to send me the book, "When a Man Dies," which was mentioned on the program of April 30. I am sure that it will help me as much as the other book did, and as much as your programs do. May God always help you in your work. I remain a Bible friend, E. L. D., Pennsylvania

Transitions in the Divine Plan

IT HAS frequently been noticed that in the outworking of the divine plan of the ages, as one feature of the divine programme is ending and another is about to begin, there is seldom a sudden and outward manifestation of what is taking place, but the divine attributes gradually and quietly cease to function in one direction and in relation to one phase of work; and before it is brought to a complete finality, a new operation of divine grace opens up.

One illustration of this would be the divine decree relative to the rejection of King Saul as God's representative on the throne of Israel. Although King Saul and his line had been positively rejected (I Sam. 15:28), Saul for many years was still allowed nominally to exercise kingly authority over Israel. However, from the very time that Saul had proved unworthy of the kingdom, God caused David to be anointed as Israel's king. (I Sam. 16:1) David was henceforth increasingly favoured, while Saul suffered a mounting grief on account of the gradual and yet very potent withdrawal of divine favour from him.

This method in God's dealings with his typical people brings to mind very forcibly the situation as it developed at the time of our Lord's first advent. The scribes

and Pharisees sat in Moses' seat: they were the recognised rulers of Judaism, although Israel's civil and political affairs were in the hands of the Romans. Like Saul, the Jewish leaders (on account of wilful disobedience to divine light and truth—John 3:19; 9:39), were rejected from favour; but years before being completely and visibly cast off, God anointed a faithful remnant in Israel (the David class), who in due time—with a remnant gathered from the Gentiles—are to reign as the Lord's anointed over Israel and the world.

Just as Saul, to begin with, little realised that David was to be his successor, so the scribes and Pharisees at the first advent little realised that Jesus was the Father's Beloved and his Anointed. Still less did they think of his ignorant and unlearned followers in this way. Thus we see how, at the close of the Jewish age, religious activities in Judaism (so out of accord with the divine will) were gradually terminated; but before being completely abolished, the new phase of work—that of developing the David class, The Christ, Head and body—began to go forward.

Another illustration of this overlapping in the various features of the divine plan may be seen in the fact that Solomon ascended the throne of Israel and began to reign while David was still alive. (I Kings 1:43-46; 2:1-4; I Chron. 23:1; 29:20-

28) This may foreshadow the fact that Christ's kingdom begins to be set up and to exercise kingly authority while some of the members of Christ are still in the flesh. Thus we see how, at the close of this age, there is an overlapping of at least two phases of the Lord's work: the rulers in the heavenly phase of the kingdom, typified by Solomon, beginning to inaugurate the preliminaries of the great work of restitution, and this, ere the last members of Christ have been fully baptised into death—that imperative necessity ere they attain the likeness of Christ's resurrection and live and reign with him a thousand years.

Another overlapping is seen in Christendom's rulers, civil and ecclesiastical (although irrevocably cast off from favour), still nominally in control, while the harvest and kingdom work carried on by the Lord's people goes forward to a completion.

To begin with, Saul knew not that David would be his successor; but David, more than anyone else, knew that Solomon had ascended the royal throne as Israel's king.—I Chron. 23:1

So, although the people of the world and their rulers know not the David class ("The world knoweth us not"—I John 3:1) as the Lord's anointed, it is the Lord's anointed ones who have specially been informed that earth's new King has begun to exercise his rightful authority (Rev. 11:15-19; 21:10), and can with no uncertain sound proclaim the good news, "Thy God reigneth!"—Isa. 52:7

A still further example of overlapping is shown in John the Baptist's work (his preaching the message of repentance, etc.), projecting six months into the time that Jesus and his disciples were preaching the kingdom of God.—Luke 16:16

As a final illustration, we would refer to the prophecy of Amos (9:13), which shows the beginning of the day of vengeance ere the fields of the Gospel harvest are fully reaped. The prophet also shows how the seed-sowing for the new dispensation is temporarily cut short by the crushing of the vine of the earth and its fruit in the great winepress of the wrath of God. "Behold, the days come, saith the Lord, that (1) the plowman shall overtake the reaper, and (2) the treader of grapes [shall overtake] him that soweth seed."

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



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

For information regarding the classes scheduled to be served by Brother Pollock please write The Dawn, 98, Seel Street, Liverpool, 1.

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J. E. HUMPHREY			
Oxford	June	4	
F. LINTER			
West Wickham	June	18	
J. H. MURRAY			
Lincoln	June	11	
W. E. PAMPLING			
Leigh (Afternoon)	June	4	
Warrington (Evening)		4	
Coventry		11	
R. J. PHILIP			
Leigh (Afternoon)	July	9	
Warrington (Evening)		9	
G. R. POLLOCK			
Romford	June	22	
Yeovil		24, 25	
Pontypool		26	

Southampton	27
Eastleigh	28
Portsmouth	29
Beckenham	30
West Wickham	July 1, 2
Anerley	3
Ipswich	4
Welling	5
Ilford (Aldersbrook)	6
Broughten-in-Furness	7
Glasgow	9, 10
Dundee	13
Liverpool	15, 16
Coventry	17
Birmingham	18
Oxford	19
Luton	20
Kettering	21
Lincoln	22, 23
Ossett	24
Dewsbury	25, 26
Leigh (Lancs.)	27
Warrington	29, 30

P. WATTS

Anerley	June 18
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Speakers' Appointments

Ministering the Glorious Gospel of Christ

H. E. ANDERSON

Allentown, Pa. June 3, 4

W. A. BAKER

Gary, Ind. June 1
 South Bend, Ind. 2
 Indianapolis, Ind. 3, 4
 Worthington, Ind. 5
 Bloomington, Ind. 6
 New Albany, Ind. 7
 Salem, Ind. 8
 Cincinnati, Ohio 9
 Dayton, Ohio 10, 11
 Richmond, Ind. 12
 Muncie, Ind. 13, 14
 Toledo, Ohio 15
 Adrian, Mich. 16
 Jackson, Mich. 17, 18
 Covert, Mich. 20
 Grand Rapids, Mich. 21, 22
 Saginaw, Mich. 23
 Flint, Mich. 25
 Ann Arbor, Mich. 26, 27
 Detroit, Mich. June 28, July 1-4
 Chatham, Ont., Can. 29

J. BEDNARZ

Allentown, Pa. June 3, 4

J. COPELAND

La Salle, Ill. June 11
 Gary, Ind. 18

O. D. DEIFER

Mahanoy City, Pa. June 25

T. FAY

Whittier, Calif. June 18

E. L. FOWLER

Riverside, Calif. (Morning) . June 18
 Pomona, Calif. (Afternoon) 18

W. J. HOLLISTER

Allentown, Pa. June 3, 4
 Detroit, Mich. July 1-4

J. G. HULL

Santa Ana, Calif. June 25

L. JACOBS

Wallingford, Conn. (Morn.) June 25
 Hartford, Conn. (Afternoon) 25

C. W. JANKE

Port Crane, N. Y. June 18

G. O. JEUCK

Melbourne, Fla. June 25

R. A. KREBS

Klamath Falls, Ore. June 1
 Sacramento, Calif. 3, 4
 Los Angeles, Calif. July 1-4

A. H. KRUMPOLT

Allentown, Pa. June 3, 4
 Lancaster, Pa. 25

R. J. KRUPA

Kansas City, Mo. June 25
 Oklahoma City, Okla. 26
 Phoenix, Ariz. 29
 Los Angeles, Calif. July 1-4

L. P. LOOMIS

Easton, Pa. June 11
 Lehigh, Pa. 25

J. Y. MAC AULAY

Reading, Pa. June 1
 Pottstown, Pa. 2
 Allentown, Pa. 3, 4
 Rutherford, N. J. 6

(145 W. Passaic Avenue)

Paterson, N. J. 7
 New Brunswick, N. J. 9
 Brooklyn, N. Y. (3 P. M.) 11
 Wilmington, Del. 13, 14
 Baltimore, Md. 15
 Washington, D. C. 16
 Richmond, Va. 17, 18
 Enfield, N. C. 19
 Rocky Mount, N. C. 20
 Greensboro, N. C. 21, 22
 Asheville, N. C. 25
 Hendersonville, N. C. 26
 Dana, N. C. 27

SPEAKERS' APPOINTMENTS

Greenville, S. C.	28, 29	A. L. SMITH	
Atlanta, Ga.	30	Philadelphia, Pa.	June 11
W. S. MARSHALL		C. A. SUNDBOM	
South Brooksville, Me.	June 4	St. Louis, Mo.	June 1
South Penobscot, Me.	11	St. Joseph, Mo.	2
Brewer, Me.	18	Topeka, Kans.	3
Dexter, Me.	25	Kansas City, Mo.	4
Dover-Foxcroft, Me.	27	Champaign, Ill.	5
Ellsworth, Me.	28	Indianapolis, Ind.	6
M. C. MITCHELL		Muncie, Ind.	7
Allentown, Pa.	June 3, 4	Piqua, Ohio	8
Baltimore, Md. (Morning)	25	Columbus, Ohio	9
Wilmington, Del. (Afternoon)	25	Cincinnati, Ohio	11
R. E. MITCHELL		Toledo, Ohio	12
Paterson, N. J.	June 4	Detroit, Mich.	July 1-4
D. J. MOREHOUSE		W. P. TWELKER	
Detroit, Mich.	July 1-4	San Luis Obispo, Calif. (Sat.)	June 17
E. MURRAY		J. I. VAN HORNE	
Chicago, Ill.	June 2	Washington, Pa.	June 18
Minneapolis, Minn.	4	F. S. WASSMANN	
Winnipeg, Man., Can.	6, 7	Allentown, Pa.	June 3, 4
Saskatoon, Sask., Can.	8, 9	Groton, Conn.	10
Calgary, Alta., Can.	11, 12	New Haven, Conn.	11
Vancouver, B. C., Can.	14, 15	C. R. WEIDA	
Bellingham, Wash.	16	Reading, Pa.	June 11
Seattle, Wash.	17, 18	G. M. WILSON	
Tacoma, Wash.	19	Duquesne, Pa.	June 4
Portland, Ore.	20, 21	New Haven, Conn.	11
Salem, Ore.	22	Scarsdale, N. Y.	12
Oakland, Calif.	25	Brooklyn, N. Y.	18
San Luis Obispo, Calif.	26	W. N. WOODWORTH	
Los Angeles, Calif. . June 27-July	9	Allentown, Pa.	June 3, 4
L. H. NORBY		New Haven, Conn.	11
Allentown, Pa.	June 3, 4	Brooklyn, N. Y.	18
Paterson, N. J.	11	Detroit, Mich.	July 1-4
Waterbury, Conn. (Morning)	25	C. W. ZAHNOW	
Bridgeport, Conn. (Afternoon)	25	Oklahoma City, Okla.	June 1, 2
G. P. OSTRANDER		Nacona, Tex.	3, 4
Erie, Pa.	June 11	Iowa Park, Tex.	5
H. PASSIOS		Electra, Tex.	6, 7
East Liverpool, Ohio	June 11	Bowie, Tex.	8
Monessen, Pa.	25	Dallas, Tex.	9
W. N. POE		Weatherford, Tex.	11
Detroit, Mich.	July 1-4	Mineral Wells, Tex.	12
G. R. POLLOCK		Fort Worth, Tex.	13
Brooklyn, N. Y.	18	Austin, Tex.	14
M. A. STAMULAS		San Antonio, Tex.	15, 16
Detroit, Mich.	July 1-4	Albuquerque, N. Mex.	18
		Phoenix, Ariz.	20
		Yuma, Ariz.	21, 22
		San Diego, Calif.	23
		Los Angeles, Calif. . June 24-July	4

For Mutual Fellowship, Edification, and Service

ALLENTOWN, PA., June 3, 4—The Allentown Ecclesia anticipates a happy season of fellowship at their two-day gathering which opens at 10:30 o'clock (DST) Saturday morning in the Odd Fellows Hall, 118 N. 9th Street. For further information and room reservations please write the secretary, Mrs. Ruby J. Deifer, 747 E. Wyoming Street, Allentown, Pa.

NEW HAVEN, CONN., June 11—The New Haven Ecclesia has planned an interesting program for their gathering in the Y. W. C. A. Building, corner of Howe and Chapel Streets, which opens at 10:00 A. M. (DST) The noon meal can be purchased in the "Y" Cafeteria, which will afford a special opportunity for fellowship. For further information write the secretary, Mr. Levi Jacobs, 72 Winter Street, New Haven, Conn.

SAGINAW, MICH., JUNE 11—Woman's Club, 311 N. Jefferson Street.

BROOKLYN, N. Y., June 18—To be held at the usual address, 104 Clark Street, beginning at 9:30 in the morning. Brothers Russell Pollock, of Los Angeles, California; George Wilson, of Pittsburgh, Pennsylvania, and Norman Woodworth will serve.

JACKSON, MICH., June 18—Annual all-day gathering in the Odd Fellows Hall, 414 S. Mechanic Street, opening at 9:45 A. M.

CHICAGO, ILL., June 25—Central Masonic Temple, 910 N. LaSalle Street.

PITTSBURGH, PA., June 25—Convention opens at 9:30 A. M. in the O. of I. A. Temple, 610 Arch Street, N. S.

DETROIT, MICH., July 1-4—Downtown Y. W. C. A., 2230 Witherell. This spiritual feast will begin at 1:30 Saturday afternoon, July 1. The balanced diet includes a forum, question meeting, baptismal service, and discourses by Brothers W. A. Baker; W. J. Hollister; D. J. Morehouse; W. N. Poe; M. A. Stamulas; C. A. Sundbom; W. N. Woodworth, and others. You cannot afford to miss this four-day prelude to the Bowling Green General Convention. The Detroit Ecclesia will try to accommodate as many of the brethren as possible in their own homes. Wholesome, reasonably priced meals can be obtained at a variety of nearby restaurants. Write early for accommodations and other details to the secretary, Stephen S. Kwolek, 8500 Whitcomb Avenue, Detroit 28, Michigan.

LOS ANGELES, CALIF., July 1-4—The fifteenth annual convention will be held as usual in the spacious and comfortable quarters of the Unitarian Community Centre, 2936 West 8th Street. Requests for room reservations should detail any preference as to type of beds, etc., and should be addressed to the secretary, Mr. A. W. Abrahamsen, 2816 W. 83rd Street, Inglewood, Calif.

LINCOLN UNIVERSITY, PA., July 16—One-day gathering on "the Ritchie farm."

GENERAL CONVENTION, August 12-19—See inside front cover.

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

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

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

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

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