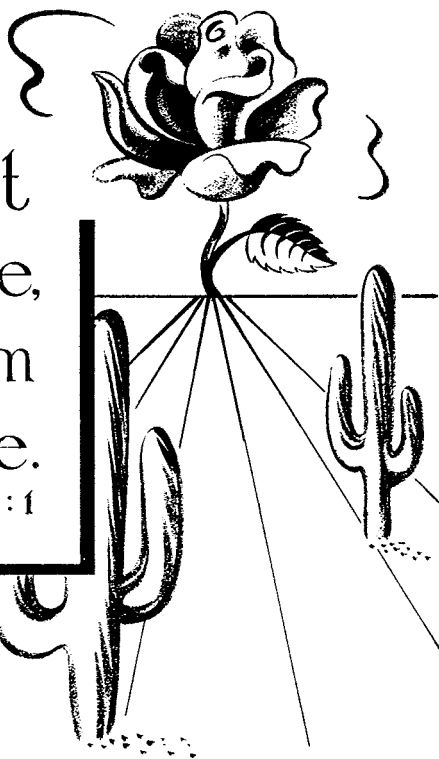


The DAWN

The desert
shall rejoice,
and blossom
as the rose.

...ISAIAH 35:1



A HERALD OF CHRIST'S PRESENCE

JULY 1950

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THE DAWN

East Rutherford

NEW JERSEY



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The Desert Shall Blossom

*"The wilderness and the solitary place shall be glad for them;
and the desert shall rejoice, and blossom as the rose."*

—ISAIAH 35:1

ONE of the serious problems facing the people in large areas of the earth today is that of obtaining adequate supplies of water. We are told that in many places even in the United States the average water level is falling rapidly. Millions of acres of land are being made productive by irrigation from water supplied by artesian wells and by damming up rivers. Now, also, serious consideration is being given to the possibility of artificially causing rain to fall when and where needed. The officials of the great city of New York are hopeful that artificial rainmaking will help to augment the city's shrinking supply of water.

Normally, of course, large areas of the earth's surface are desert wastes, such as the great Sahara in Africa, and our own vast stretches of arid land in the Southwest. These enormous tracts of land, it is claimed, would be highly productive if they could be supplied with water. So our scientists are giving serious consideration to the problem of making more water available for the many sections of the earth where now it is either limited or not available at all.

Human beings cannot exist without water, and in the Bible we find many of God's promises of everlasting life associated with water, water thus being used as a symbol of that which sustains life. We read, for example, of the "river of water of life." (Rev. 22:1, 17) To the woman of Samaria at the well of Jacob, Jesus said, "Whosoever drinketh of the water I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:10-15

In the Book of Isaiah a prophetic invitation is extended: "Ho, every one that thirsteth, come ye to the waters." (Isa. 55:1) In

another wonderful promise recorded by the Prophet Isaiah, descriptive of the blessings of life which are to be extended to the whole world of mankind during the thousand years of Christ's reign, it is said that "in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." (Isa. 35:6, 7) In this same chapter, Isaiah writes that "the desert shall rejoice, and blossom as the rose."—Isa. 35:1

These prophecies will doubtless have a literal fulfilment during the time of Christ's reign, for God has promised that then all the dead are to be restored to life and given an opportunity to live forever, which means that all the land surface of the earth will be needed in order that adequate supplies of food may be produced to meet the needs of all. And if mere scientists are already beginning to discover the secret of utilizing the elements in order to produce some measure of rainfall, surely the hand that created the elements and has perfect control over them, will experience no difficulty in fulfilling his promises to supply the deserts with water and thus to turn them into fruitful fields. By utilizing modern methods of farming, the Sahara Desert alone could be made to produce enough food for a large portion of the present population of earth.

While there is no question but what the Lord will, in his own due time and way, provide an abundance of literal water so that the literal deserts shall blossom as the rose, the prophecies which assure us of this also seem to have a deeper meaning, in that they refer to refreshing blessings which, although properly likened to water, are of far greater importance to mankind, because they pertain to everlasting life.

With this thought in mind, let us examine briefly some of the wonderful statements recorded in Isaiah, chapter 35. The chapter opens with the statement, "The wilderness and the solitary place shall be glad for *them*; and the desert shall rejoice, and blossom as the rose." To whom does the prophet refer by the pronoun "*them*"? This is clearly a reference to some he has previously mentioned, and turning back to the preceding chapter we discover that in reality they are all the peoples of the earth who have been left in a "wilderness" condition because of what the prophet describes as the "day of the Lord's vengeance."—Isa. 34:8

This prophetic "day of vengeance" is the transition period between the man-made world which even now we are witnessing

coming to its end, and the full establishment of God's new world—that new social order which will be the kingdom of Christ. This day of vengeance is described by the Prophet Daniel as a “time of trouble,” and by Jesus as one in which there was to be “distress of nations with perplexity,” and when the people would look forward with fear to the things coming upon the earth. In Isaiah's prophecy a more detailed description is given, which reads:

“Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.”—Isa. 34:1-3

Two global wars have already demonstrated how literal this description of the distress of nations can be, and no one can predict what may yet be in the offing so far as the destruction of human life is concerned during the time when “this present evil world,” as it is described by the Apostle Paul, is coming to an end. Without going into detail as to the many symbols used in this prophetic description of the present time of God's vengeance upon the nations, it is clear from the entire prophecy as outlined in this chapter that ultimately the people of the earth will be left in a very desolate condition. The prophet declares, for example, that upon the earth shall be stretched out “the line of confusion, and the stones of emptiness.”—Isa. 34:11

It is evident, then, that the “wilderness and the solitary place” mentioned in the opening verse of the chapter 35 do not refer so much to a literal wilderness as to the desolated condition of the people who, because of the great “time of trouble,” have been reduced, as it were, to hopelessness, their hearts and lives having become an arid waste, having lost sight of the real purpose of their existence. How reassuring, then, is the promise that for these desolated peoples of earth their wilderness shall be turned into joy, and their desert of life shall be caused to “rejoice and blossom as the rose.”

And how will this be accomplished? Simply by providing them abundantly with the “water of life.” Primarily, the water of life is the knowledge of God and of his divine plan for the salvation of the human race. It is referred to in Zephaniah 3:9 as a “pure

HIGHLIGHTS OF DAWN

language," and in this prophecy we are told that after the whole symbolic earth has been devoured with the fire of God's jealousy—another description of the day of God's vengeance by which Satan's world is destroyed—this pure language, this water of life, will be given to the people, and as a result they will all call upon the name of the Lord, to serve him with one consent. (Zeph. 3:8, 9) No one has ever called upon the name of the Lord in Spirit and in truth, that is, in the proper attitude of heart, and in keeping with the truth of his plan, who has not been caused to rejoice. If his heart has been as a "desert," it has been caused to "blossom as the rose." And this will be the experience of all mankind when in the beginning of the new age they call upon the Lord for his guidance and blessing.

Jesus said of the present time that men's hearts would fail them for fear as they looked forward to the things coming upon the earth; but those who understand the plan of God and know the meaning of present world chaos and distress need not fear. Indeed, in this remarkable prophecy they are bidden to bear a message of reassurance to those who are fearful, and such a message could be none other than the Gospel of the kingdom. The prophet writes, "Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you."—Isa. 35:4

This is indeed the day of God's vengeance, but the divine purpose is not to inflict suffering upon the human race. Incidental to the collapse of their own selfish institutions, many do suffer; but the divine purpose in destroying the present evil world is in order that his provision of salvation may become available to the people through the agencies of his new world under the kingdom of Christ. So our message to the people should be that the Lord has come to save them, that soon "all the ends of the earth shall see the salvation of our God."—Isa. 52:10

"Then," continues the prophet, "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." (Isa. 35:5) The divine purpose is to restore all mankind to perfection of mind and body, and this certainly will include the opening of blind eyes and the unstopping of deaf ears. There are to be times of restoration of all things, declared the Apostle Peter, and this divine purpose was foretold by all God's holy prophets, of which Isaiah was one.

However, this wonderful promise also has reference to those who are blind to the truth of God's Word. Jesus said to his disciples,

"Blessed are your eyes, for they see: and your ears, for they hear." (Matt. 13:16) Very few have been thus blessed during the present and past ages; but during the incoming new age all the blind eyes will be opened. Then they will all have eyes to see; that is, they will be able to discern the divine will, and to know of God's gracious provisions of life for them and for all mankind. The knowledge of God's glory, we are told, will then fill the earth as the waters cover the sea.

"Then shall the lame man leap as an hart, and the tongue of the dumb sing." (Isa. 35:6) This, too, will have a literal fulfilment. And besides, those who haltingly serve the Lord now because they fail to know him as they should, and those who do not sing his praises because his character has been misrepresented to them by the creeds of men, shall leap, as it were, in the service of God, and together with all mankind they will say, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. 5:13

And then, thank God, the waters of truth shall gush forth in the wilderness of their lives and in the deserts of their hearts, refreshing their souls, causing them to rejoice "even with joy and singing," because their lives—which, without God, were as a desolate wilderness—will "blossom abundantly."

"And an highway shall be there, and a way, and it shall be called The way of holiness," continues the prophet. This, of course, is a symbolic highway. It suggests a way of progress, and it is a way, says the prophet, that leads to holiness. The term holiness, as here used, denotes perfection; so the highway is God's provision to enable mankind to return to the perfection of life that was forfeited by sin in the Garden of Eden. And there will be no need for anyone then to go astray, for the way of return to God and to perfection will be made so plain that "the wayfaring men, though fools, shall not err therein."

No "lion" shall be on this highway, the prophet assures us. The greatest of all lions which hinder people today from serving the Lord is Satan the devil. The Apostle Peter declares that he goes about as a roaring lion "seeking whom he may devour." (I Pet. 5:8) But Satan will be bound during the Millennium, so he will not be able to hinder the return of the people to their God.

"But the redeemed shall walk there," that is, over this "highway" the "ransomed of the Lord shall return" from death, and in

returning they "shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) What a glorious prospect! While we are glad of God's assurance that he will supply plenty of literal water for the needs of the human race throughout the endless ages of eternity, we can rejoice even more for the promised "river of water of life," of which all who will may drink and live forever.



Religion in Government

THE Constitution of the United States provides for the separation of church and state. Doubtless the reason for this was that many of the Founding Fathers of our country had so recently either experienced or observed in Europe the many evils that result from mixing of religious and civil affairs in the government of a nation. Millions of Americans today are as keenly opposed to church-state affiliations as were our forefathers who framed the Constitution, and many of these are alert to oppose any developments which may seem like an abridgment of the separation principle. The controversy as to whether or not federal aid to education should be made available to parochial schools stems from this deep-rooted tradition that religion must be kept out of government.

However, even in America today, there are millions who feel that separation of religion and government is a mistake; that it is one of the major causes of the dilemma in which the world finds itself in the midst of this century of "progress." This is the official viewpoint of the Catholic Church, and has been since the days of Emperor Constantine who, originally a pagan, professed Christianity and exalted the church to a position of power. Thus the Roman Empire changed from pagan to papal, and the rule of Papal Rome throughout Europe was virtually unchallenged for centuries.

While the Protestant movement changed somewhat the status quo of the Roman setup, to this day the Catholic Church insists that this was against the will of God, and contrary to the best interests of the people. Referring to the period during which so many millions in Europe have refused to bow the knee to Rome, and when the principle of the separation of church and state has gained such popularity because of the American stand, Msgr. Fulton J. Sheen, outstanding Catholic radio preacher of America, has called it the

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"era of historic liberalism." In his opinion, this era is now closing, and he visualizes the people of all nations returning to what he considers a position of security, through recognition of the need of religion in government, and he hopes, naturally, that the world will decide in favor of the Catholic religion.

Religion in Ancient Governments

It is admittedly difficult for governments which claim to be civilized to ignore entirely the principle of religion. Religion is a profession of the recognition of the right of a higher power than man to shape the pattern of human behavior. The basic laws of America today, and of all civilized countries, find their origin in the code of conduct given to the ancient nation of Israel through Moses at Mount Sinai. The use of the Bible in the administering of an oath is fundamentally a recognition of religious authority in government. Opening sessions of Congress with prayer is the same.

Historically, the recognition of the need of religion in government is extremely old, dating back to the days of ancient Egypt and Assyria. Religion was a very powerful influence in the Babylonian Empire. Although the Babylonians had their various "gods," the religious rulership of the people headed up in their king, and was similar to what is recognized today as the worship of the state.

Highlighting this use of religion in government is the case of King Nebuchadnezzar of Babylon. He erected a giant image, representative of himself as head of the state, and commanded that when a certain signal was given, all the people of the realm should bow down and worship it. There were three of the Hebrew children, close associates of the Prophet Daniel, who refused to bow down to the image, feeling that to do so would be a denial of their own God, Jehovah. In harmony with the warning previously issued by the king concerning any who refused to worship his image, these three Hebrew children were cast into a fiery furnace. However, Jehovah delivered them. This resulted in liberty to the Hebrews to worship their God instead of the gods of Babylon.

When Babylon was conquered by the Medes and Persians, Darius, the Mede, became ruler. The enemies of Daniel, jealous of the high position he had been given in the new government, persuaded King Darius to issue a decree that no one should pray to any other god than the king himself during a period of thirty days, and that anyone doing so should be cast into a den of

lions. Daniel disobeyed the decree and was cast into a den of lions, but, like the other Hebrew children, Jehovah delivered him.

These incidents, which are so familiar to all Christians, help to point up the fact that even in that ancient time religion played a very important role in government; and it continued to do so right on down to the days of Rome. The Medo-Persian Empire was succeeded by the Grecian, and then came the ascendancy of Rome. In the Pagan Roman Empire the emperors assumed the title Pontifex Maximus, meaning "chief religious ruler." Here, as in Babylon, we see the religious and civil affairs of the state united in one individual, a dictator. Today we have virtually a duplicate of this arrangement in the totalitarian dictatorships of communism and fascism—in other words, a flareback of the ideology of Pagan Rome.

When Papal Rome took the place of Pagan Rome in the rulership of the old Roman world the title Pontifex Maximus was assumed by the popes. The religious and civil aspects of government were thus divided, the emperor being the civil ruler and the pope the religious ruler. However, the religious authority was supreme, overriding the civil whenever it was deemed necessary. For example, the kings of Europe under that system were crowned or uncrowned by the pope. Thus the civil rulers were merely the representatives of the religious head of the empire.

It was against this system that the Reformers protested. The popes claimed—and as a matter of fact they still claim—that in the exercise of their authority they are acting merely as representatives of Christ, that in reality divine authority is invested in them, and to disobey their edicts is tantamount to disobeying God, thus bringing upon oneself the displeasure of God. From the Catholic standpoint this would be a tragedy indeed, leading to thousands of years of additional purgatorial suffering after death, if not to eternal torment in the alleged fires of hell. It is not difficult to realize that the wielding of such authority by a mere human being could easily lead to all sorts of abuses and to unendurable intolerance.

This is just what did happen, and it was in the light of this background of evil which, at the time, was still so fresh and vivid in the minds of the Founding Fathers, that the Constitution of the United States was written. To them, the separation of church and state, or of religious and civil government, seemed to be an absolute essential to the proper exercise of liberty, particularly of religious liberty. However, the papacy has not changed its viewpoint,

and is constantly working toward the end of re-establishing itself in its former position of authority in matters of civil government.

And, strangely enough, there are many today who are beginning to wonder if we should not have more religion in government. They are wondering if the idea of almost totally ignoring religion in civil affairs may not be the cause of much of the world's troubles. Especially is this true in the minds of many who recognize that communism is a religion as well as a form of government. In this connection, we quote from an editorial in *The New York Times*:

"The whole struggle of East and West is throwing up some of the most profound spiritual problems in history. It would be a fatal mistake for western countries to think of the expansion and pressures of Soviet communism simply in terms of territories, countries, political forces, military threats, espionage, or propaganda. We are in the midst of a conflict as fundamental in its way as that of Christianity against the pagan world. Communism, like fascism, puts itself forward as a substitute for religion."

As we have already noted, churchianity, during the early centuries of the age, supplanted pagan religion as an ally of the state, and thus Papal Rome was born. It would seem now that the forces of paganism are making a strong bid to regain the ascendancy in the religious heavens, and there are many who are strongly of the opinion that the only adequate way to combat this effort is for the professed Christian world to organize itself into a union of religion and state and thus be in a position to fight fire with fire, as it were.

A Theocratic Government

To go back into ancient history again, particularly sacred history, we find that the government of Israel was one which combined religion with the civil affairs of the nation—much more realistically, it would seem, than was true in any other nation. Of King Solomon, the Scriptures state that he "sat on the throne of the Lord as king instead of David his father." (I Chron. 29:23) In many instances the kings of Israel led the people into the worship of false gods; but those who were loyal to Jehovah were truly his representatives, and during the periods of their rulership the nation prospered materially and spiritually.

And now that a new state of Israel has been created in the ancient Holy Land, one of the great issues in the new government concerns the extent to which the ancient Jewish religion will be enthroned in its former position of authority in the nation. Dr.

Trude Weiss-Rosmarin, a recognized Jewish scholar of ability, has recently written a book entitled, "Jewish Survival." In this book, and arguing for the return in Israel of the ancient religious form of government, she says:

"The much-hailed 'democratic achievement' of the separation of church and state is, to the Jew and translated into the Jewish realm, an illogical abstraction, for the separation of religion and state subverts the basic facts of Jewish existence and survival."

This is strong language, yet wholly true in so far as the biblical Jewish state was concerned. God was the Ruler of that state. It was not a democracy, nor an autocracy. It was a theocracy, and designed by God to prefigure the kingdom of Christ. That theocracy came to an end in the year 606 B. C., when the last Jewish king, Zedekiah, together with the Jewish people, were taken captive to Babylon. Concerning this the Prophet Ezekiel declared that it would "be no more" until He came whose right it was, and that then the kingdom would be given to Him.

The One who has the right to rule for God, in keeping with this prophecy, is Jesus. He is to be King of kings and Lord of lords. The new Jewish state will probably continue to have its controversies over the extent to which religion should have a place in its government, but the real kingdom which the ancient Jewish government foreshadowed will be in the hands of Jesus. Associated with him will be his church.

However, when Jesus was raised from the dead it was not as a human being. His rulership will be invisible. Nevertheless, it will have visible representatives. These will not be members of the Israeli Government, but as the Scriptures reveal, the resurrected Old Testament servants of God. These, according to the Bible, are to be made princes in all the earth. (Ps. 45:16) Then, not only Palestine, but all the earth, will come under this divine government. Because its rulers, visible and invisible, will be perfect, it will be a righteous government, a government which will satisfy the desire of all nations. It will supplant both Moscow and Rome as possible ruling centers of the world, for the promise is that then the "Law shall go forth of Zion, and the Word of the Lord from Jerusalem." (Micah 4:2) It is for this government that we pray when we offer the petition, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

JACOB, A MAN OF STRIKING CONTRASTS

Lesson for Sunday, July 2

GENESIS 35:1-7

THE most outstanding and praiseworthy characteristic of Jacob was his implicit faith in the promises of God, particularly in the oathbound promise which the Lord made to his grandfather Abraham. It was the right to inherit this promise that he purchased from his brother Esau, and in all the experiences of his life there is no record of his ever knowingly going contrary to what he believed would be pleasing to God. He was strong in the Lord and valiant in all things which pertained to his relationship with his God.

By nature, however, and in his relationship with others, Jacob frequently displayed fear. He was willing to put forth a great effort to obtain the birthright from Esau, but fled from his wrath, fearing for his life. Through fear of Laban, his father-in-law, he endeavored to get away secretly from Padan-aram when the Lord made known his will that he should return to Canaan. Learning on his return journey that he would meet Esau, he again became fearful.

Jacob's mistrust of his own ability to cope with those who opposed him, and by contrast, his great

confidence in God, might well illustrate the healthy attitude of a Christian who trembles when he thinks of self, but when he looks to God he is strong. Certainly, the Lord is the only source of true strength for the righteous, and may we learn to put our trust more fully in him!

When Jacob fled from Esau after procuring Isaac's parental blessing pertaining to the birthright, God appeared to him at Luz, and while sleeping with his head on a stone he was given that wonderful ladder dream. Jacob recognized that this was from the Lord, and he called the name of the place "Bethel," meaning the "house of God." He vowed then that if the Lord went with him and provided for his needs and brought him back safely, He would truly be his God and this place would indeed become to him the house of God.

Now that he had returned, it would seem that the Lord was reminding him of this vow, instructing him to go to Bethel to dwell, and there build an altar unto him. Jacob was glad to comply with this command, and since he was to erect an altar as a place to worship his God, he considered it also essential for his family to dispose of the

various image gods they had brought with them from Padan-aram, so he gave instructions to this effect. This indicates that he entered into the spirit of the Lord's command and was not obeying it in letter only.

GENESIS 35:9-12

JACOB had obeyed the Lord by leaving Padan-aram, the land of his father-in-law, and returning to Canaan; and the Lord took occasion to renew the covenant with him concerning his seed and the land which had been promised to Abraham. Every servant of the Lord has outstanding experiences manifesting divine love and care, and frequently these come following acts of obedience to the divine will. It seems to be the Lord's way of encouraging his people and of expressing his appreciation to his people when they manifest the desire and determination to do his

will regardless of how much the cost or the risk may be.

Jacob had many imperfections, but he loved the Lord and had faith in his promises. Thus he was one of the ancient worthies of whom the apostle wrote that they obtained a good report through faith. For him, as for all the ancient worthies, there will be a "better resurrection." Then, instead of being the fathers in Israel, they will become the children of The Christ, and will be made "princes in all the earth."—Heb. 11:35, 39, 40; Psalms 45:16

QUESTIONS:

What was the outstanding characteristic of Jacob?

What might be illustrated by his fear of man and his trust in God?

Why did the Lord renew his covenant with Jacob after he returned to Canaan?

What will be Jacob's position in the messianic kingdom?

MOSES, WHO LED THE PEOPLE OF GOD

Lesson for Sunday, July 9

EXODUS 19:16-25

IN ADDITION to being a leader of the Israelites, Moses also served as mediator between them and God. It was in this capacity that he served in connection with the inauguration of the Law Covenant at Mt. Sinai. There he "brought forth the people out of the camp to meet with God." This meeting with the Lord, through Moses, was not direct; for the Lord had instructed

Moses to set "bounds about the mount" beyond which the Israelites were not permitted to pass. Only Moses and Aaron were allowed to go beyond those bounds to commune with the Lord and whatever messages he had for the people were taken back to them by these two servants.

There was a marvelous display of divine power in connection with the giving of the Law. "Sinai was altogether on a smoke, because the

Lord descended upon it in fire," we read, "and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." In addition "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled." How well this must have served to impress upon the Israelites that God had "come down" to them!

However, despite this outstanding evidence of God's presence with his people, they did not for long remain faithful to the covenant into which they entered with him at Sinai. "Which my covenant they brake," said the Lord through the Prophet Jeremiah many centuries later. (Jer. 31:32) Yet the Lord continued to love the Israelites and promised that at a future time he would make a "new covenant" with them, different from that which was inaugurated at Sinai in that he would put his Law in their "inward parts, and write it in their hearts" instead of on tables of stone.—Jer. 31:31-34

In Hebrews 12:18-29, the Apostle Paul compares the experiences of Moses and Aaron and the Israelites at Sinai with the inauguration of the promised "new covenant." This did not occur as some suppose, at Pentecost, but was still future in Paul's day as shown by this passage. The Greek text clearly states that we are "approaching unto" the antitypical Sinai which Paul speaks of as Mount Zion; and to Jesus, the Mediator of the New Covenant.

In seeking to determine the meaning of any reference in the

Book of Hebrews to the New Covenant as the antitype of the old Law Covenant, it is essential to keep clearly in mind that in the opening chapters of the epistle, Paul reveals that the followers of Jesus are typed by the priesthood of Israel. These are the "brethren" of Christ, as Aaron was the brother of Moses.—Heb. 2:11; 3:1

In the antitype, then, the church is associated with the "greater than Moses," and will have the privilege with him of entering into the presence of God as Moses did at Sinai. Moses and Aaron went beyond the bounds set up for the people as a whole, and in antitype this would seem to mean passing beyond the "veil" into the spiritual phase of the kingdom, there to be associated with Christ in mediating the New Covenant. In this arrangement, the resurrected ancient worthies will be the human representatives of the divine Christ.

The prophecy of Joel 2:1, 2 employs language somewhat similar to that used to describe what occurred at Sinai, and since Joel is describing the great time of trouble which is bringing this present evil world to an end, it is likely that in this we have the antitypical "shaking" which occurs when the time comes to inaugurate the New Covenant. In this time of trouble, only those things which cannot be shaken—because they are in harmony with God "will remain." The Prophet Haggai writes that the Lord "will shake all nations," and that then "the desire of all nations will come."—Haggai 2:7

The first to enter into the New Covenant arrangements under

Christ and the church as the mediators will be the "house of Israel and the house of Judah" according to the flesh. However, all nations will have the same blessed privilege of becoming God's people, for thus will he then dwell with the people and be their God. From this standpoint, while we recognize the important position occupied by Moses as the leader of God's people, the importance of his place in the plan of God is enhanced by the fact that the Lord used him as a type of a still greater One to come, One who would lead all the redeemed of earth back to at-onement with their God.—Deut. 18: 15-18

EXODUS 35:4, 5, 21

THE Law, as epitomized in the Ten Commandments, was a rigid set of regulations expressed by "thou shalt" and "thou shalt not," and blessed were those who from the heart endeavored to live up to the principles of righteousness thus set forth. But the Lord gave the Israelites an opportunity to make a freewill demonstration of their devotion to him. This was in connection with the building of the tabernacle. Materials of various kinds were needed, including gold and silver and precious stones, and the Lord instructed Moses to give the people an opportunity to furnish these from their own possessions.

Moses made it plain that this was not a demand, but an invitation to those who were of a "willing heart." Those who saw their privilege of co-operating, and who possessed anything that could be used, were given the opportunity of

donating it to the cause. The response was most enthusiastic, and so liberal that finally Moses found it necessary to announce that no more was needed.—Exod. 36:5-7

The account indicates that it was the Spirit of the Lord in the hearts of his people that stirred them up to make these sacrifices, and there is no doubt but what they were richly blessed by their effort. It was a temporary display of devotion which followed shortly after the giving of the Law, and the people probably were still greatly impressed with what had happened at Sinai.

The real proof of loyalty to God, however, is not so much in a momentary show of devotion and sacrifice, but in day by day obedience in the little affairs of life which are probably not known except by ourselves and the Lord. The Israelites were no doubt enthusiastic in donating their valuables to build the tabernacle, but they did not make such a good showing in their year by year obedience to the Law.

Surely the Lord appreciates spontaneous outbursts of enthusiasm for his cause, but such alone will not qualify the followers of the Master for joint-heirship in his kingdom. "First love" enthusiasm must be continued, and how happy we should be if after many years of service in the Lord's vineyard we find ourselves just as eager to sacrifice and serve as we did at the beginning. May we ever be conscious of our vows of consecration; and with the Lord's help, may we continue to pay those vows day by day.

QUESTIONS:

In what capacity did Moses serve the Israelites other than that of being their leader?

Of whom was Moses a type?

What is the antitype to the convulsions of nature which occurred at the

giving of the Law at Sinai?

What is the antitypical position of the church with relation to the "greater than Moses"?

In what way did the Lord give the Israelites an opportunity to show their devotion to him other than by keeping the Law?

RUTH, A SYMBOL OF FAMILY LOYALTY

Lesson for Sunday, July 16

RUTH 1:8, 14-22

THE beautiful story of Ruth and Naomi is recorded in the Scriptures to furnish us with corroboration of an important link in the genealogical chain leading to Jesus, that link being Obed, the son whom Ruth bore to Boaz. While there are many beautiful lessons which may be drawn from this story which should be helpful to all who love the Lord and his people, it is doubtful if we could consider any part of the narrative as being typical in the sense that it was a pattern to illustrate some feature of God's plan, such, for example as were the tabernacle and its services. These God especially directed, for he intended them to be "shadows of good things to come."—Heb. 10:1

Ruth is indeed a beautiful symbol of family loyalty, and the important lesson which illustrates the importance of our loyalty to God's family, our brethren in Christ. Regardless of who these may be, and of their many imperfections, we are to consider them as being our people because they are the people of

our God—those whom he has called and is training for joint-heirship with Christ in his kingdom.

Ruth's refusal to leave Naomi and return to her people in the land of Moab indicates the strong attachment which she had for her mother-in-law. Her declaration that Naomi's people would thenceforth be her people, and Naomi's God her God, indicates that Naomi witnessed to her daughter-in-law concerning her God, and that this witness, and the testimony of her life, had made a wonderful impression on Ruth.

This is the way it should be with all the Lord's people. What we say concerning our God will be effective only if our lives are consistently in harmony with our testimony, as was evidently the case with Naomi. If those with whom we come in contact feel drawn to the Lord because of the influence of his Spirit in our lives, we can be happy—happy that despite our imperfections others would like to worship our God and become one with his people because they have

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seen his influence of righteousness exemplified in us.

Ruth had a difficult decision to make in returning to Bethlehem with Naomi. Apparently Naomi was penniless and, in returning, virtually had to throw herself upon the mercy of her people. Ruth knew this, yet had enough faith in Naomi's God to believe that they would be taken care of. From a material standpoint she might have been better off to have stayed in Moab, but the friendship of Naomi and the care of Naomi's God meant more to her than material good things.

In this there is a lesson, especial-

ly for spiritual Israelites, who have covenanted to sacrifice earthly good things in order that they might lay up treasures in heaven. Perhaps at times, as with Ruth, we would be better off materially by disassociating ourselves from the Lord's people, but if our hearts are truly loyal to the Lord, and therefore to his people, we cannot consider such a move.

QUESTIONS:

What may be one of the main purposes of the Book of Ruth?

Are the experiences related in the book intended to be typical?

What would seem to be the reason Ruth was so willing to cast her lot with Naomi?

SAMUEL, THE UPRIGHT JUDGE

Lesson for Sunday, July 23

I SAMUEL 7:3-6, 15, 16

SAMUEL was the last of Israel's judges, the period of the judges coming to an end when, at the request of the people, he anointed Saul to be their first king. On the whole, the people fared better under the judges than they did during the period of the kings. Samuel's judgeship particularly was a righteous one and he was constantly urging the people to return to God and to obey his law, making it plain to them that only thus could they hope to prosper as a nation and enjoy the favor and protection of the Lord.

Samuel recognized clearly the issues of righteousness that confronted the people. "If ye do return unto the Lord with all your hearts, then put away the strange gods," he said to them. He realized that there could be no compromise in their worship of Jehovah if they expected to have divine approval and blessing. Perhaps in their association with one another they could have been just, and even kind, yet be double-minded in their worship, giving only partial allegiance to Jehovah while bowing down to other gods as well. This, however, would be contrary to the command, "Thou shalt worship the Lord thy God, and him

only shalt thou serve."—Deut. 6:13; Matt. 4:10

There is a tendency throughout nominal churchianity today, and to some extent even among those who profess to rejoice in present truth, to insist that it doesn't make much difference what we believe, that the important thing is to live right. But this is a wrong viewpoint. The sum total of our belief is a reflection of the god which we worship. If, for example, we believe that eternal torture is the penalty for sin, then our god is a torment deity, and not the true God of the Bible, the God of love.

This, of course, is an extreme illustration, but the same principle applies to everything which we hold as truth; for we cannot know God except through the things we believe concerning him and his plans and purposes for his human creation. Let us, then, cherish the great doctrinal truths of the Bible and let them continue to reveal to us the God whom we delight to worship. Let us realize as Samuel did, that we cannot be double-minded in our worship.

Israel had sinned against the Lord. The Ark of the Testimony—the symbol of God's presence—had been wrested from them by the Philistines. So Samuel called their representatives together at Mizpeh and there he prayed for them. The people recognized and acknowledged their sins, and God's favor was restored to them and they were able to defeat an attack by the Philistines. Here is another important principle in God's dealings with his people—that is, that in order to return to him when

estranged, it is essential for them to acknowledge their sin and by prayer seek his forgiveness.

Samuel's call upon the people of Israel to turn away from the worship of false gods, acknowledge their sins, and turn with their whole hearts unto Jehovah, was characteristic of his method of dealing with the nation throughout the entire period of his judgeship. And he was untiring in his devotion both to God and to the people. He established a circuit of principal centers which he visited each year in order to make himself readily available to serve the largest possible number of the nation. By this means he kept in closer touch with them than otherwise would have been possible, became better acquainted with their problems, and could judge among them more justly.

I SAMUEL 12:1-5

IT WOULD have been more understandable had the people of Israel clamored for a king during a time when a judge less capable than Samuel was serving them. As it was, they had no excuse except that they wanted to be like their neighbor nations. God instructed Samuel to let the people have their own way, and to anoint a king for them, explaining that in asking for a king they were not rejecting him, but the Lord.

Nevertheless, the action of the people grieved the prophet, for despite what the Lord told him, he still felt that in part at least the people had turned against him, an action for which there was no just cause. Addressing the people he

said, "Witness against me before the Lord, and before his anointed [Saul]: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you." See Deuteronomy 16:19.

The people acknowledged that Samuel had never defrauded them in any way, but had always dealt with them justly. What a wonderful testimony this is to the integrity of the prophet. It was to the people's shame, not his, that they wanted a king.

Samuel continued on for some time as a religious servant, even

after he anointed Saul to be king. He warned Saul against the wrong course he began to pursue, and anointed David to take the place of this wicked king; but did not live to see his ignominious end.

QUESTIONS:

What characteristics of Samuel stamps him as a righteous servant of God and judge of the people?

Are the doctrines which Christians believe important in connection with their worship of God?

Why did the Israelites reject Samuel as judge and demand that a king be anointed to rule over them?

In what manner did Samuel continue to serve the nation after Saul was anointed king?

DAVID, A KING WHO HONORED GOD

Lesson for Sunday, July 30

II SAMUEL 7:1-6

THE Lord commended many of his ancient servants, some in one way and some in another. When Abraham proved his faith by his willingness to offer Isaac as a sacrifice, the angel of the Lord said to him, "Now I know that thou fearest God." (Gen. 22:12) Of Jesus the Heavenly Father said, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17) Of the Psalmist he said, "I have found David the son of Jesse, a man after mine own heart." (Acts 13:22) What a high commendation this was!

God did not thus commend David because he had never done

wrong, for morally he had been a gross sinner. But the redeeming qualities of David's character were readiness to repent when he recognized his sin, and his determination to honor the Lord in his rulership over Israel.

One of the great events in the reign of King David was the reclamation of the Ark of the Testimony from the hands of Israel's enemies. This was a cause of great rejoicing for the nation, and particularly so for David, who danced with joy before the Lord as the Ark was brought into the city. David built a tent, or tabernacle, in which to house the Ark. However, later, during a brief period in his reign, when "the Lord had

given him rest round about from all his enemies," he began to think the matter over and concluded that he would like to build a real home for the Ark, and thus for the Lord; for the Ark was a symbol of the Lord's presence with Israel.

David's first move in this connection was to consult the Prophet Nathan who, reaching a hasty decision without consulting the Lord, advised David to proceed, saying to him, "Go, do all that is in thine heart; for the Lord is with thee." It is true that the Lord was with David as king of Israel, but this did not mean that the Lord would bless him in any and every thing he decided to do, even though it might be for the purpose of honoring him.

The Lord loved Nathan too, and did not permit his wrong advice to David to lead to complications, for that very night he spoke to the prophet and made it clear that it was not his will that David should build him a house.

II SAMUEL 7:17-22

DAVID'S sincere desire to honor the Lord is revealed in his prayer after Nathan had given him the message from God that he was not to build the house which he proposed. It was a prayer of humility and gratitude for the wonderful manner in which the Lord had favored him and honored him.

That the Lord was not displeased with David's desire to honor him by building him a house is indicated by the fact that in the message given to the king through the Prophet Nathan the Lord took occasion to reaffirm his covenant con-

cerning the house of David as the ruling family of Israel, saying, "Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."—II Sam. 7:16

David recognized that this was an unusual, and very comprehensive promise, that it pertained to things far in the future—"a great while to come"—but he did not understand its full import. In making this promise, the Lord said that his mercy would not depart from David as it had from Saul. In other scriptures this is referred to as the "sure mercies of David." (Isa. 55:3; Acts 13:34) But what David did not understand about the promise was that its real fulfillment would come through Jesus, as the Messiah of promise, the One who was destined to be "King of kings, and Lord of lords."—Rev. 17:14; 19:16

And how abundantly able God is to fulfil his promises! From the human standpoint, the crucifixion of Jesus would seem to have dashed all hope that he could ever be a ruling king, but not so. The Apostle Paul reveals that God's "mercy" to David in establishing his kingly line as the one through whom the Messiah would come was so "sure," that God raised Jesus from the dead in order that his promises concerning it might be fulfilled. See Acts 13:34.

QUESTIONS:

In what manner did God commend his servant David?

How did God show his appreciation of David's desire to honor him?

What are the "sure mercies of David," and what was one of the ways in which God made them sure?

Jacob Moves to Egypt

GOD'S PLAN IN THE BOOK OF GENESIS

CHAPTER FORTY-SIX

46:1-7 Jacob was now at a good old age, but was ready, inspired by the hope of seeing Joseph, his long lost son, to venture the difficult journey to Egypt. He stopped at Beer-sheba, which was on the southernmost border of Canaan, to offer sacrifices to the Lord, the God of his fathers. He doubtless felt the need of establishing this contact with his God before venturing too far into an experience of which the outcome was so veiled and uncertain.

And now, even as when he fled from Esau, the Lord assured him of his guidance and blessing. God had warned Abraham of the dangers of going down into Egypt (Gen. 15:13, 14), and had forbidden Isaac to go there. (Gen. 26:2) However, the Lord assured Jacob that he wanted him to go into the land of Pharaohs, that he would go with him, and that in Egypt he would make of him a great nation. Under the circumstances, this assurance must have meant a great deal to Jacob.

Prior to the death of Jacob, God dealt with him, with his father Isaac, and his grandfather Abraham, as individuals; but in Egypt, as this promise indicates, the twelve sons of Jacob together with their families were to be recognized by God as a nation, and thence-

forth to be dealt with on a national basis. This promise of the Lord, therefore, establishes the transition in the plan of God from the patriarchal age to the Jewish age.

Seemingly Jacob's age made it necessary for him to ride in one of the "wagons" furnished by Pharaoh, in company with the women and children.

46:8-27 So far as God's plan is concerned this is a relatively unimportant listing of the children and grandchildren of Jacob. The total is made significant by its comparison with the great number of Israelites who left Egypt at the time of the Exodus. By that time the "three score and ten souls" had increased to the point where they were referred to "as the stars of heaven for multitude."—Deut. 10:22

That these children and grandchildren should be designated "souls" which came out of the loins of Jacob is quite in keeping with the scriptural understanding of what constitutes a soul, but out of harmony with the generally accepted idea that when each human being is born an "immortal soul" is secretly and miraculously implanted somewhere within his body, and when that body dies, this "soul" escapes.

Here we learn, on the contrary, that the "souls" of Jacob's children

were in his loins, the term soul, as elsewhere, simply denoting a living, sentient being. These beings are symbolically represented as being in the loins of Jacob because he was their progenitor.

46:28-34 Probably there have been few happier meetings of father and son than that experienced by Jacob and Joseph. After so many years of separation from his father, Joseph literally "wept for joy" when they met, and Jacob said to his son, "Now let me die, since I have seen thy face, because thou art yet alive." Jacob expected to mourn over the loss of Joseph until he died, but now he could cease mourning and die in peace.

Joseph continued to show his wisdom in dealing with difficult problems. He instructed his father and brethren how to answer Pharaoh's questions as to their occupation, when they were presented to him—that they were herdsmen. Joseph knew that if the Egyptians learned this, it would tend to keep his people separate from them, which was what he desired. Besides, the land of Goshen, although within Egyptian territory, seems to have been inhabited largely by non-Egyptians. Since it was a rich section and desired by Joseph for his people, this also may have had a bearing on this strategy.

PRESENTATION TO PHARAOH

Chapter Forty-seven

47:1-6 Inasmuch as Pharaoh had previously instructed Joseph to send for his father and family, and had even provided

wagons in which to help make the journey from Canaan to Egypt, it was fitting that representatives of his people be presented to Pharaoh that he might have an opportunity to make them officially welcome in the land. Having previously instructed his brethren in what to say when questioned by the king, this meeting turned out very satisfactorily.

The "best of the land" was officially assigned to the Hebrew children by Pharaoh, and he requested that if any of Joseph's family were qualified they should be made rulers over his cattle. In this Pharaoh also acted wisely, for if Joseph's people were experienced herdsmen, his own cattle would be much better off in their care than in the care of Egyptians, especially when by nature they despised such an occupation.

47:7-12 Joseph then presented his beloved father, Jacob, to Pharaoh and according to the record, Pharaoh asked Jacob but one question; namely, his age. The patriarch was somewhat apologetic, for while he was then 130 years of age he evidently felt that he appeared much older. As an explanation he said that his life had been filled with evil: a reference, no doubt, to his many sorrows, beginning when he fled from Esau and including his loss of Joseph over a period of so many years. Yet withal the Lord had blessed him, and now particularly at the end, by permitting him to be reunited with his beloved son, Joseph. While Jacob lived for seventeen years after this, he still

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came short twenty-eight years of living to Abraham's age.

And Jacob "blessed" Pharaoh: We are not to suppose from this that the patriarch performed any special ceremony over Pharaoh. Probably the thought merely is that he wished him well, perhaps even going so far as to express the equivalent of what we have in mind today when we say, "God bless you." Certainly, under the circumstances Jacob would feel most kindly toward Pharaoh, and naturally would like to see him prosper, for the patriarch's own welfare and that of his family were now dependent upon the peace and prosperity of Egypt and her king—at least for the time being.

This might be comparable to the instructions given in the New Testament that we should pray for kings and those in authority that we, as the Lord's people, might prosper spiritually and be at peace. (I Tim. 2:2) Throughout all the ages during which the preparatory features of God's plan have been developing, his people have been his special care; and the lives of others have been overruled by him only as they may have had a bearing on the lives of his own people, or in the outworking of his plan. However, this has not always been in order that they might have a tranquil and prosperous life; for the Lord in his wisdom often permits his people, for their testing and development, to have severe trials. Nevertheless he cares for them, both in joy and in sorrow, as was abundantly demonstrated in all the experiences he permitted to come to Jacob.

Doubtless the last years of Jacob and his family in Canaan were rather lean ones, and this may be the reason special emphasis is given to the fact that when they finally were settled in Goshen, it is said that "Joseph nourished his father, and his brethren." When Jacob arrived in Goshen he evidently was quite weak, and, as he thought, ready to die. Actually, however, he lived seventeen years after this, and perhaps it was due partly to the fact that being properly nourished, his ebbing strength was temporarily renewed.

47:13-26 Joseph, in addition to loving God and his own people, was also a loyal servant of Pharaoh, as displayed in this progressive method by which he virtually made slaves of all the Egyptians—slaves, that is, to the central government of Egypt in which Pharaoh ruled supreme. We cannot suppose, however, that Joseph acted with any other motive than was for the best interests of all concerned. Certainly, had it not been that the Lord had revealed to him the facts concerning the seven years of plenty to be followed by seven years of famine, and gave him wisdom to meet the situation, probably most of the Egyptians would have perished. Thus in reality they owed their lives to him.

And from this standpoint, it may be that we can draw a lesson concerning the manner in which the antitypical Joseph, that is, Christ, will deal with all mankind during the Millennium. But first of all, as with Joseph, Christ gives life to his own people, his brethren, the

church, providing them with the best—even the “high calling” of God.

Then, with the church co-operating, the whole world will be provided with the Bread of Life, but not unconditionally. No, the world in the next age, even as the Egyptians in Joseph’s time, will eventually have to give up everything and place themselves wholly at the mercy of The Christ in order to secure the Bread of Life which the antitypical Joseph will be able to give to them.

47:27-31 Jacob and his family prospered exceedingly in the land of Goshen, and increased rapidly in number. Later, this brought trouble upon them when a new Pharaoh, “which knew not Joseph,” came to the throne. (Exod. 1:8) Nevertheless, while Joseph lived, his people were protected, and the Lord’s blessings upon them were manifested for the most part in ways of pleasantness.

When he had been in Egypt seventeen years, Jacob realized that he had about reached the end of his life, so he sent for Joseph and secured an oath from him that he would take his body back to Canaan to the burial ground purchased by his grandfather Abraham. We may understand from this an evidence of Jacob’s belief that his people were not to remain in Egypt forever, but that God would fulfil his promise and give them the land of Canaan as an everlasting possession—a promise which soon will be fulfilled on a much grander scale than Jacob probably realized.

EPHRAIM AND MANASSEH BLESSED

Chapter Forty-eight

48:1-4 Jacob was now about to die, and a messenger sent word to Joseph, who quickly came to the bedside of his aged father and brought his two sons, Manasseh and Ephraim, with him. On this solemn occasion Jacob had the Lord uppermost in his mind and heart, and related to Joseph the covenant he made with him at Luz, or Bethel. This was when Jacob fled from Esau and he was favored with that wonderful vision of the ladder reaching from earth to heaven with the Lord standing at the top of the ladder and angels ascending and descending upon it. —Gen. 28:10-13

This was a renewal of the covenant which God had made with Abraham, including the promise to bless all the families of the earth, although Jacob did not mention this feature of it to Joseph. Perhaps this was because Joseph’s tribe was not to be the one from which the Messiah, the promised “seed,” would come.

According to Genesis 29:1 (margin), after Jacob was given that vision and the Lord renewed the Abrahamic covenant with him, he journeyed on, “lifting up his feet.” The thought evidently is that of renewed hope and confidence; and this assurance was still his, even though now he was about ready to die. He could no longer “lift up his feet,” but his heart was light and full of faith.

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48:5-14 Jacob blessed the two sons of Joseph and adopted them as his own sons and made them heads of tribes. Jacob indicates that in some way these two sons of Joseph were to take the places of his own sons Reuben and Simeon; although they are in the list of the spiritual tribes of Israel in Revelation 7, where Manasseh is substituted for Dan. Ephraim's chief blessing as the adopted son of Jacob seems to have been in the fact that his tribe received the largest and choicest portion of the land when Canaan was divided under the leadership of Joshua.

Jacob's blessing of his two grandsons reminds us in some ways of his own experience when receiving the parental blessing of Isaac, in that, as it turned out, the first-born was given second place and his younger brother was put in the position of the firstborn. This, however, was not due to a deception, for Joseph, realizing that his father's eyesight was failing, took precautions to place the boys before him in the proper positions according to their ages. But Jacob deliberately ignored this in giving them his blessing.

48:15-20 When Joseph saw that Jacob was blessing Ephraim as the firstborn instead of Manasseh he endeavored to interfere, supposing it to be wrong, or as the margin states, an "evil." However, Jacob explained vigorously that he knew what he was doing. He explained that while Manasseh would become the head of a great tribe, or people, the tribe of Ephraim would become much

more numerous, and that in their relationship to each other the two would be known as Ephraim and Manasseh.

There is no indication in the Scriptures just why this change was made, and apparently the only reason was that Jacob, by prophetic vision, knew that the tribe of Ephraim would become the larger of the two; and when Canaan would be divided among the tribes, his would receive a large and choice portion.

48:21, 22 Nothing was more sure to Jacob, when on his deathbed, than the fact that his people would be brought out of Egypt and into the Land of Promise. "Behold I die: but the Lord shall be with you," he said to Joseph, "and bring you again unto the land of your fathers." Although the covenant with Abraham emphasized God's purpose to bless all the families of the earth through his "seed," the land which God promised in that covenant seemed often to be the major consideration in the minds of the Israelites, although Jacob did not forget the other feature of the covenant, as we shall see later in connection with his blessing upon Judah.

Jacob did not attempt to assign portions of Canaan to all of his sons but he did indicate an extra portion which he wished Joseph to have, and when, many long years later, the tribe of Joseph was given its portion, Jacob's bequest was honored. And not only so, but appropriately enough, Joseph's bones were buried on this plot of ground. See Joshua 24:32 and John 4:5.

"Workers Together with Him"

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain."—II CORINTHIANS 6:1

A STATE of idleness anywhere in the great universe of God is contrary to divine law. Of the Creator Jesus said, "My Father worketh hitherto," then added, "and I work." (John 5:17) Everything in nature, animate, and inanimate, has a function. Solomon said to idlers, "Go to the ant, thou sluggard; consider her ways, and be wise." (Prov. 6:6) Yes, the lowly ant works, the bee works—all creation works. Even the individual members of a body—the heart, the lungs, the stomach, the brain, the hands, etc.—they all work. When any member of a body fails to work, it becomes a handicap to the entire body, and affects other members of the body, even to the extent of causing death.

Those who become "new creatures" in Christ Jesus are no exception to this universal law of the Creator. There is much said in the Scriptures concerning the work of a Christian. Paul speaks of Christians as being a people "zealous of good works." (Titus 2:14) In one of his parables Jesus speaks of Christians as servants hired to work in a vineyard. (Matt. 20:1-16) Paul speaks of those "abounding in the work of the Lord" and assures them that their labor will not be in vain. (I Cor. 15:58) This same apostle also speaks of the "work of faith, and labor of love." (I Thess. 1:3) James reminds us that "faith, if it hath not works, is dead." (James 2:17) In Revelation 2:26 a precious promise is given to those who overcome and who keep the Lord's works unto the end.

The Apostle Paul admonishes us to work out our own salvation, and adds that God is working in us "both to will and to do of his good pleasure." (Phil. 2:12, 13) Here we have a suggestion of being co-workers with God—that we have a work in co-operation with what he is doing in and for us—"workers together with him." Herein is a fundamental difference between the natural functions of everything else in the material universe, and the work assigned

to Christians as new creatures in Christ; for ours is a new work, entirely different from anything else we ever did. It is God's work, a work in which he has given us the privilege of participating. No wonder the apostle explains that "all things are become new."—II Cor. 5:17, 18

Yes, we are "co-workers" with God. This is a thought that is almost beyond comprehension. We marvel, and properly so, when we think of the high honor that Jehovah bestowed upon his beloved Son, the Logos, when he assigned to him the work of creation. In this he was a co-worker with God for "without him was not anything made that was made." (John 1:3) But then, he was the beloved Son of God, and always his Father's delight. He was a powerful spirit being, next to the Creator himself. He had ability to do the work of God. With us it is so different, yet the grace of God has made it possible for us also to be co-workers with him. No wonder the apostle admonishes us not to receive this grace "in vain."

And what is this work of God in which we have been invited to participate? Jesus explained, "This is the work of God, that ye believe on him whom he hath sent." (John 6:29) Jesus does not here mean simply to believe that he came as the Christ of God. James declared, we recall, that faith, or belief, if it hath not works is dead. A true belief in Jesus implies obedience to his teachings and a willingness to walk in his steps. True believers are disciples, and Jesus said, "If any man will come after me, [be my disciple], let him deny himself, and take up his cross, and follow me."—Matt. 16:24

Jesus came to do the work of God. "I must work the works of him that sent me," he declared. (John 9:4) Fundamentally, what was the work of God which Jesus came into the world to do? Paul answers, saying, "God was in Christ, reconciling the world unto himself." (II Cor. 5:19) There would have been no occasion for the Logos to come into the world except for the fact that the human race had sinned, was alienated from God, and that the loving plan of God had made a provision to redeem and restore as many as would accept his grace; and Jesus came to be the Redeemer, and the One through whom reconciliation would be made.

This, then, is the work of God on behalf of humanity. But can we have a part in that work? Did not Jesus die and "pay it all"? Do we not speak of the "finished work" of Christ? It is true that the blood of Christ is sufficient to cleanse from all sin due to

Adam's transgression. It is true that he is "the propitiation for ours sins: and not for ours only, but also for the sins of the whole world." (I John 2:2) However, to obtain life through Christ it is necessary to believe and to accept the provision of divine grace that has been made through him; and Paul asks the question, "How shall they believe in him of whom they have not heard?"—Rom. 10:14

The answer to this question is obvious—they cannot. Hence, the apostle explains that our part in the great work of God, that work of reconciling the world through Christ, is in the fact that he has given to us the "ministry of reconciliation," a ministry that is accomplished through a faithful use of the "word of reconciliation." (II Cor. 5:18, 19) The blood of Christ serves as a satisfaction for the sins of both the church in this age and the world in the next age; and as co-laborers with God in the work of reconciliation our work embraces both ages.

"Work Out Your Own Salvation"

We are not to suppose, however, that our responsibilities as co-workers with God are fully discharged simply by ministering the truth to others. In the divine plan there is a wonderful goal set before us. It is described by Paul as the "prize of the high calling of God in Christ Jesus." (Phil. 3:14) Again, it is spoken of as a "heavenly calling." (Heb. 3:1) Much effort is needed in order to attain to this exalted position in the divine plan, and this is described by the apostle as working out our own salvation.—Phil. 2:12, 13

This is a reference to the "great salvation" which began to be spoken by our Lord, and was, as the apostle says, "confirmed unto us by them that heard him." (Heb. 2:3) Salvation from adamic death is made possible through the finished work of Christ on Calvary. But the expression, "great salvation," is descriptive of that high reward of "glory and honor and immortality" which is promised to the followers of Jesus who strive for it through "patient continuance in well-doing."—Romans 2:7

Our striving and our working for this great salvation are along the lines set forth in the Scriptures. We endeavor to emulate Christ in our daily walk in life. We seek to be kind and patient toward those who oppose us. We strive to put away self, that the will of God may rule more supremely in our hearts and lives. We seek to be filled with the Spirit of God that it may produce in us the

fruitage of love in all its various aspects. And in all these efforts God works with us. He encourages us with his promises, and guides us by his counsel. He warns us against dangers into which we might fall as our great Adversary, the devil, deceitfully sets his traps for us. Thus he works in us to will and to do of his good pleasure.

The matter of working out our own salvation should not be undertaken from a selfish standpoint. We cannot work out "our own" salvation by ignoring the interests of others. The context indicates that this expression is intended merely to emphasize our own personal responsibility before the Lord, and that we cannot expect others to make our calling and election sure for us. It means that we must individually lay hold upon the exceeding great and precious promises of the Lord, and to make personal use of all the means of grace which have been provided in order that we might gain the prize of the high calling. We can assist others, and they can help us, but the final responsibility of being faithful is our own. If we fail to attain that "great salvation" the fault will be ours, not someone else's—"Work out your own salvation."

Far from being a selfish undertaking, to work out our own salvation properly calls for a life of service for others. There is no surer way of losing the prize of the high calling than to center attention chiefly upon ourselves. It is only as we forget self and plunge wholeheartedly into the divinely appointed service to others in the great ministry of reconciliation that we can successfully work out our own salvation.

True, there is to be a work of grace in our own hearts and lives. We are to grow up into Christ in all things. Paul writes, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5) The mind of Christ was unselfish. It led the Master to humble himself, and to become obedient unto death, even the death of the cross. In this we have a supreme demonstration of divine love, a love that is willing to sacrifice all that others might be blessed. And this is the mind, the viewpoint, for which we are to strive. It is this willingness to sacrifice our own interests, our time, our comforts, our reputation, our everything, in order that others might come to know the Lord and be drawn closer to him, that will make us "meet to be partakers of the inheritance of the saints in light."—Col. 1:12

If we focus attention merely upon ourselves, thinking thus to grow along spiritual lines, and to become more like Christ, we will

be deceiving ourselves, for Jesus did not focus attention upon himself. He was exceedingly careful to do the work of God as it had been outlined for him in the Scriptures, but the work itself was for others, not for himself. And this is the example that we are to follow.

It is true that the present great objective of the Christian is to make his calling and election sure to joint-heirship with Jesus in his kingdom. Our present objective is not to convert the world, but to prove ourselves worthy of "glory and honor and immortality." However, this cannot be done by concentrating on self and self-interests. It has been well said that love is the sum of all the Christian graces, and if we are filled with love our constant aim in life will be to bless others. If we can succeed in keeping self in the background, and concentrate our efforts on blessing others by conveying to them the "word of reconciliation" in keeping with the work of God which has been assigned to us, the great prize of the high calling will be ours.

To put the matter in other words we might say that one of the best ways to work out our own salvation is to work for the reconciliation of others, to tell them the glorious Gospel of the kingdom and to assure them that if they come to God through Christ in repentance and full devotion to his will, they will have peace with him, and by faith will pass from death unto life. Some seem to have the mistaken thought that in order to serve others it is necessary to take time off from working out their own salvation. This is a serious error. Every time we make known the glad tidings to others, the truth becomes more powerful as a transforming influence in our own lives.

"Study to Show Thyself Approved"

True, there are certain things we must do in order to be acceptable servants of God. One of these is to study his Word in order that we might become increasingly familiar with the glorious simplicities of the truth. Others cannot study for us, nor can we do their studying for them. We can help one another, and this is the purpose of class studies; but it is essential to prove all things individually, for this is one of the ways in which we work out our own salvation.

However, even in our study of the Bible it is essential to have the right viewpoint, to be governed by the proper motive. Why do we spend time to study the Bible? Is it merely for the personal

satisfaction we obtain by knowing the truth? Is it in order that we might show others how we can dispute? If in any sense self or self-interest is our motive for Bible study, spiritual pride will be the result.

Our chief motive in Bible study should be to know God better through a clearer understanding of his plan. And if this motive is uppermost in our minds, our first thought will be to impart our increasing knowledge of God to others. The better we know God the more we will want to show forth his praises. And the more of this spirit that rules in our lives, the closer we will be following in the footsteps of Jesus.

Prayer is another necessity in working out our own salvation, but our prayers will not be effective unless they are unselfish. Jesus gave us the example in this also. The first request in the inspired prayer which he gave to his church is one that is calculated to fix our minds on the needs of others, rather than on ourselves—"Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) When we pray for God's kingdom to come, we are praying for the whole world of mankind. And how appropriate that we should thus pray. We are being trained as co-workers in the divine plan for the express purpose of blessing the world, and the Lord would have us keep this unselfish viewpoint in mind, even in our prayers.

What Is To Be Accomplished?

The great present objective of the Christian life is to be made ready for joint-heirship with Jesus in his millennial kingdom. This objective can be realized only through faithfulness in being "co-workers" in the divine plan. The principal result, therefore, of all that we do in the service of the Lord is the making of our own calling and election sure. That will be a glorious result, for it will mean glory, honor, and immortality for every individual who thus is victorious in running for the prize.

But there are other results also. The Revelator uses the expression, "His wife hath made herself ready." (Rev. 19:7) No individual Christian will be the bride of Christ. This is a term that applies to the church as a whole. Thus, the expression that the "wife" or bride has made herself ready suggests the collective service all the members of the "little flock" render for one another. (Luke 12:32) This recalls many scriptures which admonish us to faithfulness in laying down our lives for the brethren. We are to

Frank and Ernest Radio Schedule

Sundays unless otherwise indicated

ATLANTIC TIME		STA.	KC.	P.M.	Atlantic City, N. J.	WFPG	1450	12:00
Bermuda		ZBM	1240	1:30	Baltimore, Md.	WBBR	1300	12:00
St. John's, N. F. (Thurs.)		VOCM	1006	9:00	Bangor, Me.	WABI	910	12:30
EASTERN TIME					Bay City, Mich.	WBCM	1440	1:15
Akron, Ohio		WADC	1350	11:15	Charleston, S. C.	WHAN	1340	3:00
Albany, Ga.		WALB	1590	11:15	Chattanooga, Tenn.	WDEF	1370	12:00
Allentown, Pa.		WAEB	790	9:30	Chillicothe, Ohio	WBEX	1490	12:15
Ann Arbor, Mich.		WHRV	1600	11:15	Columbus, Ga.	WGBA	620	12:15
Atlanta, Ga.		WCON	550	10:30	Covington, Va.	WKYE	1840	12:00
Augusta, Ga.		WGAC	580	11:15	Danville, Va.	WBTM	1330	12:00
Binghamton, N. Y.		WENE	1450	11:15	Dayton, Ohio	WING	1410	12:45
Boston, Mass.		WCOP	1150	11:15	Durham, N. C.	WDUK	1310	12:00
Brockville, Ont.		CFJM	1450	10:30	Elmira, N. Y.	WELM	1400	1:15
Charleston, W. Va.		WKNA	950	11:15	Fayetteville, N. C.	WFLB	1490	1:00
Charlotte, N. C.		WAYS	610	10:45	Flint, Mich.	WFDF	910	1:15
Columbia, S. C.		WCOS	1400	11:15	Florence, S. C.	WJMX	970	12:15
Columbus, Ohio		WCOL	1230	9:00	Fredericksburg, Va. (Thurs.)	WFVA	1230	10:45
Daytona Beach, Fla.		WMFJ	1450	11:15	Goldsboro, N. C.	WGBR	1400	1:30
Detroit, Mich.		WXYZ	1270	11:15	Grand Rapids, Mich.	WLAV	1340	12:15
Erie, Pa.		WIKK	1330	11:45	Greensboro, N. C.	WCOG	1320	12:00
Jacksonville, Fla.		WPDQ	600	10:15	Greenville, S. C.	WMRC	1440	12:00
Johnson City, Tenn.		WJHL	910	11:45	Harrisburg, Pa.	WHGB	1400	12:15
Johnstown, Pa.		WCRO	1230	11:45	Lancaster, Pa.	WLAN	1390	12:15
Knoxville, Tenn.		WBIR	1240	9:15	Lawrence, Mass.	WLAW	680	12:00
Macon, Ga.		WBML	1240	11:15	Lynchburg, Va.	WLVA	590	12:00
Miami, Fla.		WQAM	560	11:15	Plattsburg, N. Y.	WEAV	960	12:15
New York, N. Y.		WJZ	770	11:15	Providence, R. I.	WFCI	1420	10:45
Niagara Falls, Ont.		CHVC	1600	10:30	Raleigh, N. C.	WNAO	850	1:00
Norfolk, Va.		WGH	1310	11:15	Richmond, Va.	WRNL	910	1:00
Orlando, Fla.		WHOO	990	11:15	Roanoke, Va.	WSLS	610	12:00
Palm Beach, Fla.		WWPG	1340	11:15	St. Petersburg, Fla.	WSUN	620	12:15
Philadelphia, Pa.		WFIL	560	11:15	South Boston, Va.	WHLF	1400	1:45
Pittsburgh, Pa.		WPTT	730	9:30	Suffolk, Va.	WLPM	1450	3:00
Port Huron, Mich.		WTH	1830	11:15	Sunbury, Pa.	WKOK	1240	10:45
Portland, Me.		WPOR	1450	11:15	Tallahassee, Fla.	WTNT	1450	3:00
Rochester, N. Y.		WARC	950	9:15	Wheeling, W. Va.	WKWK	1400	12:15
Sault Ste. Marie, Mich.		WSOO	1230	7:45	Wilmington, N. C.	WMFD	630	12:00
Savannah, Ga.		WDAR	1400	11:15	CENTRAL TIME			
Scranton, Pa.		WARM	1400	11:15	Alexandria, La.	KALB	580	8:15
Toledo, Ohio		WTOL	1230	10:15	Ardmore, Okla.	KVSO	1240	11:15
Torrington, Conn.		WTOR	1490	11:45	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
				➤ ➤ P.M.	Fargo, N. Dak.	KFGO	790	11:15
Albany, N. Y.		WXXW	850	3:15	Florence, Ala.	WJOI	1340	10:15
Altoona, Pa.		WRTA	1240	1:00	Fort Smith, Ark.	KFSA	950	10:15
Asheville, N. C.		WLOS	1380	12:00	Fort Wayne, Ind.	WOWO	1190	11:15
					Indianapolis, Ind.	WISH	1310	11:15

Iron Mountain, Mich.	WMIQ 1450 7:45	Idaho Falls, Idaho	KIFI 1400 11:15
Kansas City, Mo.	KCMO 810 11:15	Phoenix, Ariz.	KPHO 1230 11:15
Lincoln, Nebr.	KFOR 1240 11:15	Pocatello, Idaho	KEIO 1440 11:15
Milwaukee, Wis.	WMAW 1250 11:45	Prince Albert, Sask.	CKBI 900 10:30
Minneapolis, Minn.	WTCN 1280 9:15	Pueblo, Colo.	KGHF 1350 11:45
Mobile, Ala.	WABB 1480 11:15	Rawlins, Wyo.	KRAL 1240 11:15
Nashville, Tenn.	WSIX 980 10:45	Salt Lake City, Utah	KUTA 570 9:45
Omaha, Nebr.	KOIL 1290 11:15	Tucson, Ariz.	KCNA 1340 11:15
Pensacola, Fla.	WBRS 1450 11:15		
Rock Island, Ill.	WHBF 1270 11:15		
St. Louis, Mo.	KXOK 630 11:15		
San Antonio, Tex.	KMAC 630 11:15		
Shenandoah, Ia.	KMA 960 11:15		
Topeka, Kans.	WREN 1250 11:15		
Waterloo, Io.	KXEL 1540 11:15		
Wichita, Kans.	KFBI 1070 11:15		
Winnipeg, Man.	CKY 1080 10:15		
Yankton, S. Dak.	WNAX 570 9:45		
Yorkton, Sask.	CJGX 940 10:30		

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Amarillo, Tex.	KFDA 1440 12:15	Bakersfield, Calif.	KPMC 1560 11:15
Baton Rouge, La.	WLCS 1400 12:30	Blythe, Calif.	KYOR 1440 10:15
Burlington, Ia.	KBUR 1490 12:00	Brawley, Calif.	KROP 1300 9:00
Chicago, Ill.	WENR 890 2:15	Calexico, Calif.	KICO 1490 7:00
Coffeyville, Kans.	KGGF 690 12:00	Fresno, Calif.	KARM 1430 11:15
Des Moines, Ia.	KRNT 1350 10:30	Indio and Palm Spgs., Calif.	KREO 1400 9:00
Eau Claire, Mont.	WBIZ 1400 9:15	Las Vegas, Nev.	KENO 1400 11:15
Enid, Okla.	KCRC 1390 12:00	Los Angeles, Calif.	KECA 790 11:15
Evansville, Ind.	WJPS 1330 12:00	Pasco, Wash.	KPKW 1340 10:15
Eveleth, Minn.	WEVE 1340 9:15	Portland, Ore.	KEX 1190 11:15
Hot Springs, Ark.	KTHS 1090 12:00	Riverside, Calif.	KPRO 1440 9:00
Houston, Tex.	KXYZ 1320 2:15	San Diego, Calif.	KFMB 550 11:15
Jackson, Miss.	WSLI 930 1:15	San Francisco, Calif.	KGO 810 11:15
Lawton, Okla.	KSWO 1380 12:00	Santa Barbara, Calif.	KTMS 1250 11:15
Lexington, Ky.	WLAP 1450 2:00	San Bernardino, Calif.	KPOR FM248 10:15
Little Rock, Ark.	KGHI 1250 12:00	Santa Maria, Calif.	KCOY 1400 11:15
Louisville, Ky.	WKLO 1080 12:30	Seattle, Wash.	KJR 950 11:15
Lubbock, Tex.	WFYO 1440 3:30	Spokane, Wash.	KGA 1510 10:15
Madison, Wis.	WISC 1480 12:15	The Dalles, Ore.	KODL 1230 9:15
McAlester, Okla.	KTMC 1400 2:15	Vancouver, B. C.	CJOR 600 10:45
Memphis, Tenn.	WMP5 680 2:15	Walla Walla, Wash.	KWVB 1490 10:15
Montgomery, Ala.	WAPX 1600 12:00	Wenatchee, Wash.	KPQ 560 10:15
Muskogee, Okla.	KBIX 1490 2:15		
Oklahoma City, Okla.	KTOK 1400 10:30		
Pine Bluff, Ark.	KCLA 1400 12:00		
Shawnee, Okla.	KGFF 1450 2:15		
Shreveport, La.	KRMD 1340 2:15		
Springdale, Ark.	WBRS 1340 1:15		
Tulsa, Okla.	KRMG 740 12:15		
Wichita Falls, Tex.	KFDX 990 12:00		

MOUNTAIN TIME

STA. KC. A.M.

Boise, Idaho	KGEM 1340 11:15
Burley, Idaho	KBIO 1230 11:15
Cheyenne, Wyo.	KFBC 1240 11:15
Denver, Colo.	KVOD 630 11:15
El Paso, Tex.	KEPO 690 11:15
Great Falls, Mont.	KMON 560 11:15

PACIFIC TIME

STA. KC. A.M.

Bakersfield, Calif.	KPMC 1560 11:15
Blythe, Calif.	KYOR 1440 10:15
Brawley, Calif.	KROP 1300 9:00
Calexico, Calif.	KICO 1490 7:00
Fresno, Calif.	KARM 1430 11:15
Indio and Palm Spgs., Calif.	KREO 1400 9:00
Las Vegas, Nev.	KENO 1400 11:15
Los Angeles, Calif.	KECA 790 11:15
Pasco, Wash.	KPKW 1340 10:15
Portland, Ore.	KEX 1190 11:15
Riverside, Calif.	KPRO 1440 9:00
San Diego, Calif.	KFMB 550 11:15
San Francisco, Calif.	KGO 810 11:15
Santa Barbara, Calif.	KTMS 1250 11:15
San Bernardino, Calif.	KPOR FM248 10:15
Santa Maria, Calif.	KCOY 1400 11:15
Seattle, Wash.	KJR 950 11:15
Spokane, Wash.	KGA 1510 10:15
The Dalles, Ore.	KODL 1230 9:15
Vancouver, B. C.	CJOR 600 10:45
Walla Walla, Wash.	KWVB 1490 10:15
Wenatchee, Wash.	KPQ 560 10:15

» » P.M.

Eugene, Ore.	KUGN 1400 12:15
Klamath Falls, Ore.	KFLW 1450 12:15
Medford, Ore.	KYJC 1230 12:00
Yakima, Wash.	KIT 1280 12:00
MERIDIAN TIME	STA. KC. A.M.
Fairbanks, Alaska	KFAR 660 9:45
HAWAIIAN TIME	STA. KC. P.M.
Honolulu, T. H.	KULA 690 4:00

"RADIO LUXEMBOURG"

11:15 P. M. Every Monday—1293 Meters Long Wave; 49:26 Meters Short Wave.

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 46)

"bear one another's burdens," writes the apostle, "and so fulfil the law of Christ."—Gal. 6: 2

We are to serve one another in various ways—by encouraging others with the promises of God; by helping them to a better understanding of the truth; by provoking them to love and to good works; by comforting them in their afflictions; and by our own example of faithfulness in sacrifice. Many of our brethren we do not even know, nor will we ever see them in the flesh, but we can serve these also by our prayers, and by our co-operation in the general ministry of the truth. Indeed, some of our brethren are still in the category described by the apostle in his telling of Christ's love for the church, when he said that "while we were yet sinners," Christ died for us. (Rom. 5:8) We, too, have the privilege of laying down our lives for such as these—as many of them as the Lord God may see fit to offer the prize of the high calling.

Yes, the most stupendous work ever to be accomplished in the whole universe is brought to completion during the Gospel age, and it is our honored privilege to participate in it. It is the bringing into being of the new creation, the church of Christ, Head and body. This work is not accomplished by any one individual alone, not even by Jesus; but every Christian who eventually will be a part of the new creation will have had a part in it, a part that was rendered faithfully and self-sacrificingly even unto death. With most of us it is difficult to recognize anything that is being accomplished directly as a result of our feeble efforts, but as God views the work as a whole, he sees the need for our part, and blesses us as we perform it faithfully.

And when we get beyond the veil, and can look back upon the divine work of bringing forth the new creation, we will be able to see that those meagre efforts of ours—those weary and anxious moments of toil; those sympathetic prayers for our brethren whom we knew to be going through severe trials; those tears we shed as we wept with those who wept; those tracts which we distributed despite the fact that our feet were sore and our fleshly minds cringed under the scorn that was manifested by our neighbors; that "widow's mite" which we sacrificed to help spread the glorious Gospel of the kingdom; and those seemingly futile efforts we made to witness to the folks next door, all bore fruit, each in its own way, and that together—because they reflected our spirit of love for

God and devotion to his cause—they proved our worthiness to be a part of the glorified new creation, the inheritance of God.

“Whether They Hear, or Whether They Forbear”

When Jehovah commissioned the Prophet Ezekiel to deliver a certain message to Israel, he told him that he was to give this message regardless of whether or not they received it—“Whether they will hear, or whether they will forbear.” (Ezekiel 2:7) This principle holds true with all of the Lord’s people to whom he has given a message to proclaim. It is important to recognize this, else human reasoning may induce us to keep our light under a bushel.

Occasionally we hear of brethren who will undertake to proclaim the kingdom message, either by means of public meetings, tract distribution, or otherwise, and if they find that but few, if any, accept the truth, they conclude that this is the Lord’s way of saying to them that the time is past for such efforts. Nowhere in the Scriptures are we instructed to watch the Lord’s leadings upon any such basis as this. God did not instruct Ezekiel to proclaim the message only if he found that it was accepted by the people, but if not accepted, to keep it to himself.

If the Lord’s people throughout the age had interpreted his will upon this basis there would have been very little preaching of the truth; for in most cases the Lord has not rewarded individual faithfulness by granting the privilege of seeing immediate results of sacrifices made in his service. There have been exceptions, of course, but as a rule, it is the privilege of those who follow in the footsteps of the Master to toil and suffer without knowing that their efforts have accomplished anything except to increase their own joy in the Lord because of the fact that each time they tell the wonderful story of God’s love it becomes more wonderfully sweet to them. This result is certain to accrue from our faithfulness in bearing witness to the truth, and is one that we need in order to make our own calling and election sure. The effects in the lives of others are incidental to this main work of grace in our own hearts.

“Receive Not the Grace of God in Vain”

The grace of God to all his people of the Gospel age is represented principally in the loving provision of justification he has made through Christ. It is this that makes us acceptable co-workers with the Lord. Indeed, the purpose of it is that we might be

"workers together with him." It is marvelous grace. It means that imperfect, dying creatures such as we were before God called us, are being qualified to be partners with the God of the universe in the great work of bringing forth a new creation, and also in reconciling the lost world and giving all an opportunity to enjoy everlasting life.

Such grace is beyond our comprehension. It is too wonderful to be adequately explained by mere words. If we say that such grace is as boundless as the sea, the illustration comes far short of depicting what is involved. But there it is, the grace of God through Christ, the grace that comes to us through his blood—the blood that justifies and makes our imperfect works acceptable to our Heavenly Father. Yes, it does more than make them acceptable; for, by the magic touch of his grace, our imperfect works, when guided by his instructions, become his works, and we find ourselves in partnership with the Creator.

No wonder the apostle beseeches us not to receive this grace in vain! But how could this grace of God be received in vain? Just one word answers this question, and that one word is "unfaithfulness." Unfaithfulness may be manifested in any of a number of ways. After entering into a covenant with the Lord by sacrifice, and the blood of Christ being applied for us, we may fail to go on and participate in the work of the Lord. We need also to be watchful lest we become presumptuous and endeavor to serve the Lord in our own way, and according to our own imperfect standards.

We may labor faithfully for a while, even for many years, and then become "weary in well-doing." (Gal. 6:9) Because of the cunning sophistries of Satan, we might not at first recognize that his erroneous arguments to show that it is no longer appropriate to labor in the Lord's vineyard appeal to us because we have become weary and are looking for excuses to be idle. Let us be on guard along this line, for the wonderful grace of God that has been our portion up to this time might easily have been bestowed upon us in vain, if we fail to go on in the way of sacrifice. But on the other hand, by continuing to be zealous of good works, we prove our faithfulness even unto death.

The grace of God has been bestowed upon us in vain if; in any way—regardless of how zealous we may be to work for the Lord—we do not follow his instructions, or if we fail to avail ourselves of all the provisions he has made to enable us to conduct his work in

a way that will bring glory to his name. Paul writes, "Giving no offense in anything, that the ministry be not blamed."—II Cor. 6:3

Instead of giving offense, we should endeavor to approve ourselves as the ministers of God—"In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the Word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."—II Cor. 6:4-10

Truly we have been called with a "high calling," and in our partnership with God may we daily endeavor to be faithful as "workers together with him." It is a costly, but blessed partnership. The joy of the Lord and the peace of God are ours now, and the assurance of the divine nature and joint-heirship with Christ later; for, if we are faithful in doing these things, an abundant entrance "shall be ministered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:11



WEEKLY PRAYER MEETING TEXTS

JULY 6—"What man is he that feareth the Lord? him shall he teach in the way which he shall choose."—Psalm 25:12 (Z. '99-13. Hymn 145)

JULY 13—"Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."—II Corinthians 11:14, 15 (Z. '99-62. Hymn 328)

JULY 20—"I am the true vine, and my Father is the Husbandman. . . . Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit."—John 15:1, 2 (Z. '99-109. Hymn 257)

JULY 27—"We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."—Daniel 6:5 (Z. '99-167. Hymn 45)

"Songs in the Night"

JULY 1

Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name.—Psa. 100:4

IN SOME respects the city of God is the church—not the nominal system, but the true church, whose "names are written in heaven." According to the apostle the justified believers can enter into this city only by consecration. The apostle exhorts, "I beseech you, brethren, . . . present your bodies a living sacrifice." There are some who seem to enter this gateway of sacrifice in sorrow and with a measure of regret—with a feeling that they are sacrificing too much. They either overestimate the things sacrificed or they underestimate the things which they are securing. It would have been better for such if they had sat down and counted the cost before taking the step of consecration. The proper attitude of all is to take a right view of that which now is and that which is to come and what we have contracted to do as priests, doing it, then, joyfully. And thus this lesson is learned, that we "enter into His gates with thanksgiving, and into His courts with praise." The appreciative child of God will be able to "count it all joy" when he falls into various difficulties, because it will be a trial of his faith that "tribulation worketh patience; and patience experience; and experience hope," which maketh not ashamed and is a preparation for the glories of the kingdom.—Z '08-311 (Hymn 236)

JULY 2

Keep thy heart with all diligence; for out of it are the issues of life.—Prov. 4:23

THIS is true in two senses. The issues of life as respects the words and deeds of life are all guided and influenced by the heart. If our deeds and words would be pure and holy and helpful they must be backed by a loyalty of heart. Again, "Out of it are the issues of life," in the sense that the ul-

timate results that we shall obtain are not according to any formula of the vow which we make, nor of any creed to which we might assent, nor of any course of study which we might undertake; but those issues would be dependent upon and determined by the real attitude of our hearts, because all the lessons of life, if they extend only to the outward man and not the inward springs, will never bring us to the life eternal, which the Lord has promised to those that love him with all their hearts, to those who are fully consecrated in heart to him and his service.—Z '08-382 (Hymn 198)

JULY 3

And now abideth faith, hope, charity, these three; but the greatest of these is charity [love].—I Cor. 13:13

THE Apostle Paul would have the church see that faith, hope, and love, three fruits of the Spirit, are far superior to all the "gifts" of the Spirit of any kind, because these will abide all through the age. Until the millennial morning we shall need faith; we shall need hope; we shall need love. We cannot get along without them. We cannot make any progress in the footsteps of Jesus without them. But if we seek to contrast these imperfect qualities among themselves, he points out that the chiefest of these is love. Why the chiefest? Because it is the divine quality without which, with all the other qualities possessed, we should still be unsatisfactory to God. It is the quality which will persist to all eternity. We shall always need to have love, if we abide in divine favor. As for faith and hope, excellent qualities though they be, the time will come when they will be swallowed up by sight, by fruition, by the actualities of the glorious condition of fellowship with the Lord. But love will never fail. Among all the graces of the Spirit it stands supreme and eternal.—Z '09-231 (Hymn 219)

CHRISTIAN LIFE AND DOCTRINE

JULY 4

And the barrel of meal wasted not, and neither did the cruse of oil fail, according to the Word of the Lord.—**I Kings 17:16**

NOT always, or even often, does God deal with his people after the manner of miraculous provision for their sustenance. Nevertheless, we are to recognize him as the Author of all our blessings—"Every good gift and every perfect gift is from above, and cometh down from the Father of lights." . . . The meal, the bread, of that time might fitly be considered as a symbol of the Bread of truth, of which we are privileged to eat, and of which our supply is continued from day to day. The olive oil, used by the ancients much as we use butter, is frequently used in the Scriptures as representing divine grace and the Holy Spirit; and so we, as the Lord's people, are not only supplied with the Bread of truth, but also with the Spirit of truth, which helps to make it nourishing and profitable to us.—**Z '98-192 (Hymn 286)**

JULY 5

And the men did the work faithfully.—**II Chronicles 12:15**

OUR great work is in connection with the future glorified temple of God, (a) to co-operate with God in his work of grace in our hearts, by which we are being fitted and prepared for a place in the temple of his glory, and (b) to assist others, both by precept and example, for places in the same. Like Solomon's typical temple, this great temple will shortly come together "without the sound of a hammer," every part fitting to its place perfectly. Then, shortly, the glory of the Lord will fill the temple; "Then the righteous shall shine forth as the sun in the kingdom of their Father"; then in and through this glorious temple all the world of mankind shall be privileged to draw near to God for forgiveness of sins and for reconciliation through the precious blood of Christ, and the great work of the Millennium will begin—the blessing of all the families of the earth through the "elect," the "royal priesthood."—**Z '98-295 (Hymn Appendix V)**

JULY 6

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself.—**Proverbs 11:24, 25**

THE evident lesson here is that the Lord is pleased to see his people cultivate breadth of heart as well as of mind—generosity in proportion to their knowledge of him and of his generosity. The Scriptures nowhere declare that cases of absolute privation among the Lord's people are proofs that at some time in their past life when possessed of means, they failed to use a portion of it in charity, in the Lord's service. But the inspired words above quoted come very close to giving this lesson. At all events it is profitable that we lay this testimony to heart and that every child of God henceforth shall be earnestly careful that out of the blessings of the Lord coming to us day by day some measure be carefully, prayerfully, lovingly laid aside as seed to be sown in the Lord's service according to the best wisdom and judgment which he will give us.—**Z '16-218 (Hymn 226)**

JULY 7

A friend loveth at all times, and a brother is born for adversity.—**Prov. 17:17**

WELL has the wise man said that a friend loveth at all times. He who merely loves at a time when he thinks it will be to his own advantage to love knows not love. He who loves, and is a brother in prosperity merely, and whose love and friendship wither under the heat of persecution and adversity, has never known love in its true sense, but merely a certain brand of selfishness—the love of the world. As God commended his love toward us and showed us that not through selfishness, but generosity, at a great cost to himself, he provided us release from our prison, and gave us privileges of sonship, so true love will be willing to sacrifice. Let us judge then of our love for others, for the Lord, for the brethren, for our families, for our neighbors, for our enemies even, by our willingness to sacrifice in their interest and

for their highest welfare. If we find ourselves sacrificing nothing in the interest of the Lord's cause, let us not delude ourselves by saying that we love the Lord. If we find ourselves unwilling to endure, to sacrifice in the interests of the brethren and others dear to us, let us not mistake the matter and call it love. If we find ourselves unwilling to do kindness even to our enemies when they are in need, let us make no mistake; for the Lord hath declared that a course of goodness and mercy and self-denial is the only index of a loving heart. If once we can see that such a love of heart is essential to a place in the kingdom it will make us doubly earnest in the attainment of such a character. If still further than this, we see that none will ever gain eternal life in this age or that which is to come, except as he or she shall possess a heart of love, it will help to awaken us to realize that love indeed is the principal thing, the most important thing to be attained and cultivated by ourselves, yea, by all.—Z '08-249 (Hymn 23)

JULY 8

He was seen of me also, as of one born out of due time.—I Cor. 15:8

HE WAS not thus seen by the other apostles. They saw him merely as he appeared—sometimes in one form of body and with appropriate clothing, at other times in another form, and with diverse clothing. He appeared and disappeared, but they did not see him, the new creature; they saw merely the various forms in which he appeared. But the Apostle Paul saw the Lord more nearly as all the saints shall see him when they shall be born from the dead by the glorious resurrection change.—Z '12-177 (Hymn 265)

JULY 9

The joy of the Lord is your strength.—Neh. 8:10

WHOEVER can exercise the proper faith in the Lord and in his Word can rejoice; those who cannot exercise the faith cannot have the joy and rejoicing in this present time, but must wait for their portion by and by. The Lord is now seeking those who may firmly trust him, come what may; he is seeking

those who will walk by faith, not by sight. Those who cannot walk by faith now will have the opportunity of walking by sight very shortly, when the kingdom shall be established. They indeed shall have a goodly portion, but the portion which God has specially provided for the faithful is joint-heirship with his Son in the kingdom. Let us, then, who have accepted the Lord and his Word, cast away everything of doubt and of fear, and live rejoicingly day by day while seeking to walk in the footsteps of him who loved us and bought us with his precious blood. The joy of the Lord is our strength, the joy which God gives, the joy which comes from realizing that the Lord is our fortress, and that no ill can betide us without his knowledge, and that he has promised that all things shall work together for good to them that love him—with all their heart, mind, soul, and strength.—Z '05-365 (Hymn 57)

JULY 10

I was not disobedient to the heavenly vision.—Acts 26:19

NOTING that the Apostle Paul was so faithful a follower of the Lord Jesus, and that his enlightenment in many respects so clearly illustrates our own spiritual enlightenment in this harvest time, let us lay well to heart the words of this text. Let us, dear brethren and sisters, who have seen in the light of this harvest time the light of the Lord's presence (parousia), shining above the brightness of all earthly light, giving a light of the knowledge of the glory of God, showing us something of the divine character and plan—let us not be disobedient unto the heavenly vision, but faithful to our privileges and opportunities in letting the light that has shined into our hearts and minds so shine out to others in our words, and in the living epistles of our lives, that men may glorify our Father which is in heaven.—Z '01-187 (Hymn 58)

JULY 11

A cloud covered the tent of the congregation, . . . because the cloud abode thereon, and the glory of the Lord filled the tabernacle.—Exod. 40:34, 35

WHEN our conversion took place it meant not only the ordering of our

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minds in accord with the Lord, placing spirituality and veneration first—in the center of our affections—but it meant more than this. . . . The glory of the Lord filled us. We realized to some extent that we were accepted of the Lord, and the enlightenment of the Holy Spirit has since then been with us, an ever present help and guide: a pillar of cloud, it has blessed us day by day in shielding us from the things that would be too trying for us; a pillar of fire by night, it has granted us enlightenment in darkness, and the keeping, protecting power of him who has promised that all things shall work together for our good because we are his and love him and have placed him first in our hearts, and are thus among the called ones according to his purpose. Thus the new will ordained of God and instructed from his Word may, as the priest in each of us, have intercourse with the Father in the merit of the great atonement sacrifice.—Z '07-218 (Hymn 332)

JULY 12

The Lord is with us; fear them not.
—Num. 14:9

GOD could miraculously give us powers of mind and of body which would make us superior to every outward circumstance; but instead of so doing he merely justifies us by faith, and tells us to reckon ourselves as complete, perfect, because of the imputation of our Redeemer's merit. From this standpoint of faith all the battles of spiritual Israel are won or lost. "According to thy faith be it unto you." Those, therefore, who can and will exercise full faith, full confidence in all of the divine promises may go from victory to victory, from blessing to blessing, from joy to joy, from one attainment to another, and have a glorious victory in the end over the world, the flesh, and the Adversary, through the imputed merit and continued assistance of him who loved us and bought us with his precious blood.—Z '07-252 (Hymn 333)

JULY 13

In your patience possess ye your souls.—Luke 21:19

"YE HAVE need of patience," writes the apostle. "Let patience have her

perfect work, that ye may be perfect and entire, wanting nothing," the apostle explains. Very evidently patience, therefore, includes other graces of character—implies their possession to a certain extent. Among the Lord's people patience surely must be preceded by faith, and the degree of patience very generally measures the amount of the faith. The Christian who finds himself impatient and restless evidently is lacking in faith toward the Lord; for otherwise he would be able to rest in the Lord's gracious promises, and wait for their fulfilment. After using reasonable diligence and energy he should be content to leave the results and the times and seasons with the Lord.—Z '03-364 (Hymn 13)

JULY 14

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.—II Cor. 10:5

THE scriptural proposition is that even the most saintly of the Lord's people, the most developed in character, will need the merit of Christ's righteousness imputed to them until they are made perfect in the first resurrection. Only in our minds, in our wills, have the old things passed away and all things become new. Actually, this great change will be accomplished when this mortal shall have put on immortality, when this corruptible shall be raised in incorruption—raised in glory, in power, spirit beings. But meantime, in order to be counted worthy of a share in the first resurrection, it is required of us that we shall demonstrate our willingness of mind, our earnest desire to be all that the Lord would have us be; and in no way can this be better demonstrated to the Lord and to ourselves, or prove more helpful, than by keeping a strict surveillance of our hearts and of our thoughts.—Z '04-26 (Hymn 52)

JULY 15

He that glorieth, let him glory in the Lord.—I Cor. 1:31

IF WE open our hearts to receive all that divine grace has in store for us, then, indeed, we may glory in the

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Lord. Let such a one "glory in this, that he understandeth and knoweth me." To thus know the Lord is not merely to know of him, to know something of his works and ways, but it is to know by that intimate fellowship and communion which, by a living faith, seals the testimonies of his Word upon our hearts and makes us to realize that they are ours personally, that the Lord himself is our personal friend and helper and counselor and guide. We thus become acquainted with his spirit, his principles and methods of action. We understand him; we know how to interpret his providences, to mark his leadings, to observe his attitude toward us and thus daily to walk with him. Thus also we are led to a fuller appreciation of the Lord's righteousness and of his loving-kindness, which will in due time establish justice in all the earth. Well, indeed, may we glory in the Lord and in the fact of his great condescension to us personally, when thus we come to understand and know him.—Z '96-18 (Hymn 59)

JULY 16

O Lord, open thou my lips; and my mouth shall show forth thy praise.—Psaln 51:15

THIS expression implies that none need expect to have a proper opening of their mouths to show forth the Lord's praises, and give the call from darkness into his marvelous light, unless the Lord shall first have opened their lips with his mercy and truth; for otherwise how could any expect to tell the glad tidings of great joy which shall be unto all people? This equally implies that all who have had forgiveness of sins should be in a condition of spirit to make a full consecration of their all to the Lord, and then all such should expect an unsealing of their lips, that the message of God's truth and grace may flow out from them for the instruction and blessing of others—as it is written, "Grace is poured upon thy lips." "Thou hast put a new song in my mouth, even the loving-kindness of our God." While these are appropriate especially to our dear Redeemer, they are appropriate also to every member of the church which is his body, and all claiming to be of "the body,"

who have never had their lips unsealed to confess the Lord to the extent of their opportunity, have reason to question everything pertaining to their relationship to the Lord.—Z '03-384 (Hymn 36)

JULY 17

I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live.—John 11:25

WE WHO now believe in the Lord and are thereby justified through faith in his blood, and who have heard the call to glory, honor, and immortality, and who have accepted the same by a full consecration to the Lord—we are sometimes spoken of as already having a new life, the resurrection life, as already having passed from death into life. This, of course, is a figurative use of the words resurrection and life. Reckonedly, we have left the old nature and received the new nature from the Lord through the begetting of the Holy Spirit, and it is this new nature which is to be perfected in the first resurrection. And since our human natures are reckoned dead from the moment we are begotten of the Spirit, it is quite reasonable and proper that the Scriptures should speak of our present condition as a resurrected condition; that we have risen out of the old order of life and hope and aim to new conditions; that we have started on the new way to life; that the present experiences are transforming, and that the grand consummation of all this transformation will be the actual change from weakness to power, from the natural body to a spiritual body, from dishonor to glory, when we shall participate actually in the glorious change of the Lord's resurrection.—Z '08-106 (Hymn 156)

JULY 18

Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.—Matt. 28:19

THE spirit of Christianity is an aggressive one. The Gospel sets before the true believer an object, a motive, which inspires to an enthusiasm of the highest degree. The message becomes a burning one which must flame forth

as a true light to enlighten others. Otherwise it would become extinct, smothered. "Quench not the Holy Spirit, whereby ye are sealed," may surely be applied to a proper missionary spirit, as well as in other ways.—Z '09-92 (Hymn 45)

JULY 19

Whoever is born [begotten] of God doth not commit sin. For his seed remaineth in him: and he cannot sin because he is born [begotten] of God.—I John 3:9

THE thought here is not that any of the Lord's people become perfect in the flesh, so that they never err in thought, word, or deed. The thought is that the new will is counted the new creature, separate and distinct from the flesh, so that while the will, the heart, is fully loyal to the Lord, in opposition to sin, the flesh is reckoned dead to sin, and hence any of its weaknesses and imperfections which are unintentional, not assented to by the new will, the new creature, are not counted by the Lord, who knows us not after the flesh, but after the Spirit. Thus, as the Apostle Paul declares, The righteousness of the Law is fulfilled in us who walk not after the flesh desiring to serve it, but after the Spirit endeavoring to do the Lord's will.—Z '03-363 (Hymn 82)

JULY 20

My help cometh from the Lord, which made heaven and earth.—Psalm 121:2

THOSE who need help and who realize it should look to the Lord for it—not relying upon their own strength or wisdom nor upon the assistance of their fellows. We are not to despise assistance from any quarter, but our chief reason for receiving any assistance should be our conviction that it has come from the Lord, whether through the ear or through the eye and the printed page, or however. We are to remember that we are contending against a great Adversary and wily foe, and that we are not sufficient of ourselves to conquer, but that our only hope is abiding in the Lord's love, by seeking to do those things which are pleasing to him, and heeding the counsel of his Word and the leadings of his providence. A little carelessness along

these lines, and the Adversary might readily entrap us and ensnare us and then lead us captive at his will. Ah, yes! we have the assurance of the Lord that there is but one place of safety at this time—into which more and more deeply we penetrate day by day. This place of safety is under the shadow of the Almighty, which figuratively signifies very close to the Lord. "No harm can come nigh that dwelling place," so far as the new creature is concerned. Trials, tribulations, slanders may be exercised against us according to the flesh, but these cannot harm us as new creatures, nor even disturb our peace of soul, while we are close to the Lord.—Z '09-18 (Hymn 305)

JULY 21

Thy rod and Thy staff they comfort me.—Psa. 23:4

THE shepherd's rod or club was of hard wood, sometimes open and preferably of the shape of a golf stick, except that it was shorter and much heavier. With it the shepherd was prepared to defend the flock, combating every foe. The staff was lighter and more like a cane and longer, with a crook at the end. With its point the shepherd at times prodded the sheep that were careless, and with the hook he sometimes helped out one that had stumbled into the ditch, by putting the crook under its forelegs. Our Shepherd, too, has a rod for our enemies and a staff for his sheep—the one for our protection, the other for our relief and assistance and correction. How glad we are to know that all power is committed unto him in heaven and in earth, and that under his protecting care nothing shall by any means harm us! What a comfort is here! No wonder that under such circumstances the sheep may enjoy "the peace of God which passeth all understanding," resting themselves, comforting themselves in the assurance that all things shall be overruled for their eternal welfare!—Z '08-348 (Hymn 284)

JULY 22

Study to show thyself approved unto God.—II Tim. 2:15

THIS text does not say, "Study the Scriptures," but "Study to show thy-

self approved"—study to know what God would approve. And yet it means, first of all, to study the revelation he has made. Then, after having come to some knowledge of the Scriptures, we must meditate upon them and consider how the Word is applicable to all of life's affairs. Thus we would study the nature of everything that we come in contact with, as to whether it is good or evil. The word "study" here is used with very much the same thought as when the apostle says, "Study to be quiet."—Z '11-184 (Hymn 49)

JULY 23

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.—1 Pet. 2:9

THE Lord is very patient toward us, and gives us repeated opportunities to accomplish the work of sacrifice; but it must be accomplished, our wills must be slain, must be submitted to the Lord's will, else we shall never attain to joint-heirship with him in the kingdom—never become members of the overcoming royal priesthood. He graciously gives us line upon line, lesson upon lesson respecting this subject; shows it to us in his Word from different standpoints, impressing upon us the necessity of being dead to self and alive toward God through Jesus Christ our Lord—the necessity of developing the various graces of the Spirit which are implied in this sacrificing work. Every one who will be a sacrificer must of necessity be meek, humble, teachable, else very shortly he will get out of the way. He must also learn to develop the grace of the Lord along the line of patience, because it certainly requires patience to deny ourselves and to submit at times to injustice where there is no proper means of avoiding it without doing injury to the Lord's cause or to some of his people. It also implies a cultivation of brotherly kindness and, in a word, the development of the whole will of God in our hearts and lives; namely, love, which must be attained in a large and overcoming measure ere we shall have com-

pleted our earthly work of sacrificing.—Z '03-408 (Hymn 20)

JULY 24

By this shall all men know that ye are My disciples, if ye have love one to another.—John 13:35

THE true spirit of brotherhood among the Lord's disciples is most necessary for them individually and collectively. By the words of our text our Lord evidently meant us to understand that the rules and customs to prevail among his dear people should not be after the standards of the world, but of a much higher, much nobler, much more generous standard. To the extent that we are able to keep this in memory and to live according to this rule will be our joy in the Lord in the present time and our prospect of being joint-heirs with him in his glorious kingdom. Let us remember his words to the disciples on the subject of self-seeking: "Except . . . ye become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3)—Z '07-250 (Hymn 27)

JULY 25

Surely goodness and mercy shall follow me all the days of my life.—Psa. 23:6

"SURELY goodness and mercy shall pursue me all the days of my life." This appears to be the stricter translation, and it contains a beautiful thought. These sheep of the Lord's "little flock"—these "new creatures" of Christ Jesus, instead of being pursued by fears and terrors and trapped and ensnared, are following the Good Shepherd and hearkening to his voice; and according to his promise, God's goodness and mercy are pursuing them, keeping after them, watching over them, assisting them, caring for them, upholding them in trials. These are the messengers of the Lord, of which the apostle wrote, "Are they not all ministering spirits, sent forth to minister unto those who shall be heirs of salvation?" Surely this is so. Looking back we can praise the way in which goodness and mercy have pursued us, never leaving us!—Z '08-348 (Hymn 288)

JULY 26

They that were scattered abroad went everywhere preaching the Word.—Acts 8:4

SINCE the reapers are few, how necessary it is that the Lord should provide the extraordinary agencies which are now at our disposal for the circulation of the harvest message—the gathering of the wheat. May we not well say that the Lord times the inventions of our day so as to provide for the necessity of this harvest work, that every grain of wheat the whole world around may be found and gathered into the garner of the high dispensation—the heavenly? We believe that the principle noted in our text is still applicable—that the Lord does not wish his consecrated people, when they come into the light of present truth, to congregate specially in special cities, states, etc., but rather wills that they be scattered abroad, so that everywhere the truth shall be preached and that they shall have the inestimable privilege of proclaiming it, serving it, and thus being blessed and upbuilt themselves and prepared for a share in the glory of the kingdom.—Z '09-57 (Hymn 237)

JULY 27

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.—Matt. 26:41

WATCHING and praying will cultivate confidence and faith in God, and preserve us from the trepidation and fear and stumbling which will surely upset many others; because from this standpoint of faith we shall know how to apply in our own time and under our own circumstances our Lord's words to Pilate, "Thou couldst have no power at all over me except it were permitted of my Father." God is still at the helm, and is still working all things according to the counsel of his own will. It is for us to come close to the Lord and to wait for the development of his plan with absolute confidence and fearlessness—except in the sense that we should fear to leave undone anything directed in his Word. Thus our Lord feared in Gethsemane, and in due time received divine assurance and the strengthening of his heart, and the calm rest and peace which

properly accompanied that assurance. So it will be with us "after that we have suffered awhile" and our faith has been properly tested, the Lord will give us succor and "grace to help in every time of need."—Z '09-300 (Hymn 71)

JULY 28

He that shall humble himself shall be exalted.—Matt. 23:12

THE way of the cross, the way of humiliation and self-abasement, is the way to the crown, to that true honor that cometh from God only. Where now is the honor of the great ones of earth who have passed away—the Caesars, the Herods, the Alexanders and Napoleons; the Jewish scribes and Pharisees and doctors of the Law and Rabbis? and where all the reverend Popes and Cardinals and Bishops and Priests of the great Apostasy who proudly flourished in their day? They have all come to naught, and in the millennial judgment they will come forth to shame and confusion of face, stripped of all their honors. But those truly great ones—"great in the sight of the Lord"—are reserved unto honor and glory and power at the appearing and kingdom of Jesus Christ.—Z '96-11 (Hymn 261)

JULY 29

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer.—Psa. 19:14

THAT as imperfect beings we may always be perfect in word and in deed is not possible. Despite our best endeavors we will sometimes err in word as well as in deed, yet the perfect mastery of our words and ways is the thing to be sought by vigilant and faithful effort. But nevertheless, for every idle word we must give an account in this our day of judgment. If, in the daily scrutiny of our ways, which is the duty of every Christian, we discover that in any particular our words have been dishonoring to the Lord, we should remember that "if any man sin, we have an advocate with the Father. Jesus Christ the Righteous" (I John 2:1); and in the name of our Advocate we may approach the throne of grace, explain to our Heavenly Father our realization of the error, our deep regret at our

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failure to honor his name and his cause by a holy walk and conversation, and humbly request that the sin be not laid to our charge, but that it may be blotted out through his gracious provision for our cleansing through Christ, humbly claiming that in his precious blood is all our hope and trust.—Z '96-32 (Hymn 218)

JULY 30

Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed him.—Heb. 3:1, 2

CONSIDER the necessity of his (Christ Jesus) being tested before being so highly exalted, and you will not wonder that you as partakers of the same high, heavenly calling should be severely tried to prove faithfulness to God's Word and plan, that you may be worthy to share in his glory. Consider that though your Master was perfect before he became a man, and perfect as a man, yet before being so highly exalted as he now is, it was proper that he should be tested to perfection, to the last degree (Heb. 2:10); that when he shall command obedience of all to Jehovah, it will not be possible for him to demand more of any than he would and did himself yield to the Father. Thus the already perfect, sinless, holy, "man Christ Jesus" was proved worthy of, or perfected for, the divine nature and great exaltation, upon which he entered fully at his resurrection. Rejoice, "holy brethren": our Lord's obedience, and his aid provided us, in-

sure our victory, if like Paul we press along the line (marked out by our Head and Forerunner) toward the prize of our high calling which is of God, through Christ Jesus our Lord. He was tempted like as we are, and will succor us, and is not ashamed to call us "brethren."—Z '87-7 (Hymn 139)

JULY 31

Precious in the sight of the Lord is the death of his saints.—Psa. 116:15

FROM this standpoint we may understand that the death of our dear Redeemer, like that of all of God's consecrated ones who have died, and much more so, was precious in the Father's sight, and that even though he died as the sinner, crying, "My God, my God, why hast thou forsaken me?" nevertheless he died with the Father's kiss. So may it be with all those consecrated to walk in the footsteps of their Redeemer. Covered with his robe of righteousness they are all precious to the Father, and their death under whatever circumstances will really not be accidental, but a kiss of divine approval and seal of the coming blessing in the first resurrection.—Z '07-267 (Hymn 290)

Then let our hearts be surely fixed
Where truest joys are found;
And let our burning, loving praise
Yet more and more abound.
And gazing on "the things unseen,"
Eternal in the skies,
From glory unto glory.
O Savior, may we rise!



RADIO SCHEDULES—Continued from Page 33.

AUSTRALIAN BROADCASTS

Vic. and N. S. W. Time

Geelong 3GL 222 meters 10:00 A. M.
Sydney 2KY 294 metres 8:15 A. M.

POLISH BROADCASTS

Adrian, Mich. WABJ 9:45 A. M.

Chicago, Ill.

Niagara Falls, N. Y.

Meriden, Conn.

(Middletown)

Stevens Point, Wis.

WGES 8:45 A. M.

WHLD 9:45 A. M.

WMMW 9:00 A. M.

WTWT 9:45 A. M.

A Form of Godliness

Is there any lesson for us today in the Master's condemnation of the scribes and Pharisees in Matthew 23:24, where we read, "Ye blind guides, which strain at a gnat, and swallow a camel"; if so, what is the lesson?

THE Pharisees professed loudly and publicly their devotion to God, and their great holiness. They wore a leathern case fastened to their forehead or to their arm, where it could easily be seen, in which was held a parchment of Old Testament texts known as a phylactery, as an evidence of special protection from the Lord. They dressed in drab clothes; they chose to sit in the most prominent seats in the synagogue; they made long public prayers; they professed great piety. But the Master said that much of this was mere pretense, done to attract the attention of men, and therefore hypocritical.

Our Lord told the Pharisees that although they were particular to be seen giving their tithe of mint and anise and cummin which required little sacrifice, they were neglecting the weightier matters of doing justly, showing mercy and walking faithfully. The Pharisees knew that the Law instructed them to "love thy neighbor as thyself," but this they neglected, while complying with minor features of the Law, to be seen by others. Our

Lord thoroughly condemns this kind of religion as hypocritical. He told the Pharisees that they were blind guides, not leading the people to God, but leading them into the ditch of self-righteousness.

There are blind guides in our day—so-called leaders of religious thought—some sitting in the chief seats of authority. They have a form of godliness, but have not the spirit of true Christianity. Some know much about creedal theology, and consider themselves more righteous, and better qualified than others to teach, but are blindly teaching error instead of truth.

In our desire to please God, we should seek that devotion which is from a heart filled with the spirit of the Master, "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (I Sam. 16:7) The lesson which we can all learn from our Master's sermon to the Pharisees is to avoid the outward shallow forms which he condemned, and cultivate the spirit of the Master in our lives and worship. Our hearts and actions should be in tune with justice and mercy and faithfulness, therefore let us "do all the good we can, by all the means we can, in all the ways we can, in all the places we can, at all the times we can, to all the people we can, as long as ever we can."

Claiming God's Promise

I pray the Lord's Prayer, but I do not understand why Jesus taught us to pray, "And lead us not into temptation, but deliver us from evil," when the Apostle James (1:13) tells us, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." Can you give me the answer to this contradiction?

THE meaning of the word temptation is "enticement to do evil." In Genesis 22:1 we find the statement, "God did tempt Abraham," but the Hebrew word, "nacad," here translated "tempt" does not mean to entice to do evil, but as the context shows, the Lord "proved" Abraham's devotion, in the great test of offering his son Isaac as a sacrifice. It is translated "prove" in the Revised Version. Certainly, as the Apostle James assures us, God would not entice us to do evil, so we look further to find the meaning of the text of the Lord's Prayer.

Trials, testings, and temptations are necessary for our development as Christians, and since they are necessary to our spiritual life, it would not be appropriate for us to pray that we be spared from all trials and temptations. We know that the Lord will not permit us to be tried or tempted beyond our endurance; for it is written, "God is faithful, who will not suffer you to be tempted above that ye are able." (I Cor. 10:13) The devil would utterly destroy all the foot-step followers of Christ, if he were permitted to do so; but "God is for

us" and the evil one cannot prevail against the protecting arm of the Lord. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91: 1, 10

In prayer we claim the promises of God, and since the Scriptures assure us that he will not entice us to do evil, for he "tempteth no man," when we pray "lead us not into temptation," we are simply claiming this divine assurance. We do not pray for God's kingdom to come because we think it will not come if we do not pray for it; so by the same token we do not imply that God will lead us into temptation unless we ask him not to. He has promised not to, and this promise we claim in prayer.

Comfort in Fellowship

I am a person of few attainments. I am not attractive, and a poor conversationalist. Because of this I have never had any close friends. Your program is hope-inspiring, but if I am to be as lonely among the risen hosts as I now am I would dread the thought of eternity. What is the outlook for misfits like me?

OUR hearts go out to those who are sad for want of companionship and understanding, from whatever cause. We do not believe that it is necessary for anyone to long continue in such loneliness. One of the great blessings enjoyed by Christians is their fellowship with those of "like precious faith." Frank

and Ernest, from time to time, tell their radio audience to write to them, and ask where the Bible Class meets in the community where the inquirer lives. We suggest that you attend the Bible study in your city, and fellowship with those who are rejoicing in the hope of the coming kingdom of the Lord.

Many hearts have been made glad by talking with others concerning the goodness of our God. The Lord loves those of humble mien; for it is written in I Corinthians 1:26, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

There are no misfits in the family of God. During this Gospel age, every true son has his appointed place, made acceptable through Christ our Advocate. In the new order soon to be inaugurated, the personal imperfections which have made some feel that they were misfits in an imperfect society will be gradually removed as they learn the righteous ways of the kingdom. During Christ's reign, as a person progresses toward the perfection of human nature, he will lose all bitter thoughts, and the feeling of inability to enjoy the companionship of others. As this

adjustment continues, nothing will mar his enjoyment of the blessings of a perfect society, where love, welling up in every heart will meet a kindred response in every other heart. The obedient of that day will look forward to an eternity of divine blessings, with joy and thankfulness; for there will be no loneliness then.

Even now, if sickness or isolation makes it impossible to attend meetings with others, the child of God finds that the Lord's grace is sufficient—the realization of God's love and care is a source of strength that is able to comfort the lonely heart.

Jesus and Christ

I have been told that it has been wrong to address our Savior by the name "Jesus" ever since his baptism in Jordan, and that it is wrong to refer to him as "Christ" before his baptism. Have I been properly informed on this matter, and if so, what is the reason for it?

WE DO not believe that you have been properly informed. Our study of the Scriptures has convinced us that the writers of the New Testament held to no such hard and fast rules of expression. The name given to our Lord during his first advent are both beautiful and descriptive. Before the Master was born to Mary the angel of the Lord gave instruction that his name should be Jesus, "For he shall save his people from their sins." (Matt. 1:21) Because he was known by the name Jesus throughout his boyhood and early manhood, some have concluded that after his anointing at Jordan

he should no longer be addressed as Jesus, but as Christ, that is, the Anointed One, or as Jesus Christ, which literally means, Jesus, the Anointed One.

Jesus means "Savior," and throughout the New Testament, before and after Jesus' baptism at Jordan, is applied to the Master. A text in point is Romans 8:11, which reads, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." And I Thessalonians 4:14 expresses the same thought, saying, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Because Jesus' anointing took place at Jordan, the name Jesus Christ is indeed an appropriate title for the anointed Savior; but long before he came to the river Jordan, at the time of his birth in Bethlehem of Judea, the angel of the Lord said, "For unto you is born this day in the city of David, a Savior, which is Christ the Lord." (Luke 2:11) However, there are certain truths concerning Jesus' first advent which we should always keep in mind. Jesus was

not the Anointed until after his baptism. He was anointed with the Holy Spirit immediately when coming out of the water.

When our Lord attained to manhood's estate at the age of thirty, according to the Law under which he was born, he was a perfect man without any human frailty. As a perfect man he was the counterpart of father Adam and able, therefore, to give "himself a ransom for all, to be testified in due time." (I Tim. 2:6) At the river Jordan, he presented himself to God in consecration, and following his baptism he was anointed of the Holy Spirit and begotten of God to a new nature, even the divine.

Surely we can have a clear distinction in our minds between Jesus the perfect man and Jesus the Anointed of God, and yet make full use of the names given to him, even as did the Lord himself; for on the Damascus road when Saul of Tarsus who later became known as the Apostle Paul—asked, "Who art thou, Lord?" he answered, "I am Jesus whom thou persecutest." —Acts 9:5

Let us cultivate the spirit of reverence and devotion in addressing the Master, for that is important.



There is never a sin or a sorrow,
 There is never a care or a loss,
 But that we may carry to Jesus,
 And leave at the foot of the cross.
 Our Savior, our Friend and Redeemer,
 Our portion on earth and in heaven;
 For he who withheld not his own Son,
 Hath with him all things freely given.

The 1950 General Convention

Bowling Green, Ohio, August 12-19

NEXT month the thoughts of thousands of the Lord's people throughout various parts of the earth will turn toward Bowling Green, Ohio, because there many of them will gather for a week of blessed association based upon their "most holy faith"—the glorious and soul-satisfying message of present truth. To those who will be at Bowling Green in person and the thousands of others who will be there in spirit through their thoughts and prayers, the Gospel of Christ of which Paul was not ashamed, the Gospel which has refreshed and sustained the saints throughout the age, is now even more precious and vital because of their deep conviction of the Master's second presence. As feet members of The Christ company who have taken heed to the "sure Word of prophecy" they now recognize the "day dawn," and the day star has arisen in their hearts. The fellowship of such kindred minds will indeed be like to that above!

This is truly a general convention which from year to year is sponsored by the brethren who attend, with all the necessary arrangements delegated to a committee of five brethren elected by those in attendance. The Dawn is happy to co-operate fully, being convinced that the purpose of the convention is to glorify God by affirming and promoting the truth of the divine plan for the building up of the body of Christ, and for a witness to those who have ears to hear and are hungering and thirsting after righteousness. All who love the Lord and enjoy the fellowship of his people are invited and will be made welcome.

The Convention Theme

The underlying motive for all that we do as followers of the Master should be to glorify God, and we glorify him by our hearty obedience to his revealed will. God's will for all of his people embraces every aspect of their lives. Having in mind this all-comprehensive viewpoint of the Christian life, the committee decided that an appropriate Scripture text to express the thought, and to keep before the convention the importance of obedience to the divine will, would be the words of the Apostle Paul to King Agrippa:

"I was not disobedient unto the heavenly vision."—Acts 26:19

God blessed his holy prophets and apostles with literal visions by which he revealed his will to them. And now we have the records of these visions, together with the remainder of his inspired Word, which serve as a marvelous revelation of truth to those whom the Lord is calling, and it is our hearty and obedient response to this truth, this "meat in due season," which proves our worthiness of continuing to rejoice in the light of his countenance, and in that blessed hope which maketh not ashamed. Certainly the convention will be a glorious success if it helps to instill in the hearts of those who attend, and those who receive the printed report, a renewed and increased determination to be obedient to the Lord's will, even as Paul was so zealous in obeying the heavenly vision which was given to him.

While at this as at all gatherings of the Lord's people, there will appropriately be a great deal of "singing and making melody" "with psalms and hymns and spiritual songs," it has been customary for several years past to think of one particular hymn as expressive of the general theme of the convention. For the Bowling Green assembly the committee suggests the hymn, "I Will Sing the Wondrous Story." This is Appendix "Q" in "Hymns of Dawn." It is realized, of course, that obedience to the heavenly vision implies a great deal more than merely proclaiming the glorious Gospel of the kingdom. The Apostle Peter indicates, for example, that the elect purify their souls by obeying the truth; and the Apostle Paul wrote that he kept his body under and brought it into subjection lest, after having preached to others, he himself might become a castaway. (I Pet. 1:22; I Cor. 9:27) But the Lord's people do rejoice in the privilege of telling the wondrous story of the divine plan, the plan that is operative through Christ who died for them; and we are sure that the convention theme song will be sung by the brethren with enthusiasm, both in the spirit and with understanding.

In so far as possible, the convention program has been arranged to give variety and balance, and it is expected that before the week is over all phases of the truth and the application of the truth in our Christian lives will be discussed from the platform. Thus will our "pure minds" be stirred up "by way of remembrance," though we know these things "and be established in the present truth." (II Pet. 3:1; 1:12) Jesus, quoting from Moses, emphasized that we need "every word" that has come from the mouth of God, and how true this is if we are to be acquainted fully with the divine will and have strength to obey it in every detail.—Deut. 8:3; Matt. 4:4

One whole evening has been set aside on the program for the discussion of "Our Day in Prophecy." The particular topics to be reviewed are, "The Jew," "The Gentile," "The False Church," and "The True Church." Four brethren will take part in the discussion from the platform, and questions will be entertained from the audience. The committee believes that this will be one of the very profitable sessions of the convention; and it should indeed be stimulating to our faith to be re-

TALKING THINGS OVER

mined of the importance of the times in which we are living, portending, as they do, that our "deliverance draweth nigh."—Luke 21:28

An immersion service has been arranged, which will afford an excellent opportunity for those who wish to symbolize their consecration to be dead with Christ. This is a service which always proves to be a blessing. There is no better way of being reminded of our vows of consecration—that we have entered into a covenant with the Lord by sacrifice.—Psa. 50:5

A public witness will be given at the convention, and for those who wish to participate, there will be an opportunity to help advertise this meeting by house to house distribution of cards. We believe that regardless of how many of the public may attend this meeting, it will be one of the highlights of the convention; for those who love the truth are always stimulated to increased appreciation by hearing the old, old story, which becomes more wonderfully sweet each time it is told.

Praise and Testimony

Six prayer, praise, and testimony meetings have been scheduled. Two of these will be in the evening in the outdoor auditorium. It has been thought desirable to devote one of these meetings to testimonies from those who by means of letters, or otherwise, have been enjoying the "follow-up work." The brethren in many places are receiving rich blessings in contacting those who respond to the "Frank and Ernest" programs, and the committee thinks it will be an encouragement for all at the convention to hear some of these experiences. As in the other testimony meetings, these by the follow-up workers will be voluntary.

The Radio Work

At the Bowling Green Convention last year, as most of the brethren know, a resolution was passed approving the use of the ABC Radio Network for broadcasting the "Frank and Ernest" programs, provided the "Good Hopes" taken at the convention and received later by mail indicated it would be a financial possibility to do so. Encouraged by this resolution and by the "Good Hopes" pledges, a one-year contract with ABC was signed. Convention time this year will be well into the final quarter of this broadcast contract, and the committee believes that the brethren will be expecting a general report on the effort, and an indication of what may be expected for the future. This report will be given at the convention business meeting.

The Lord's blessing upon the judgment of the convention as expressed through the resolution last year has been very marked. While the financial needs for the broadcasts have been on a month by month basis, the faith and prayers of the brethren everywhere have been rewarded and the programs continue. We feel sure the general report will be of great interest to the convention.

So, brethren, these few suggestions as to what you may expect at the General Convention in Bowling Green this year, will give you a

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little idea, we trust, of why we think that all who possibly can will attend. Room reservations will be made in advance and mailed to all who notify the secretary that they expect to attend. This will avoid delay in waiting for room assignments after arrival. But no money need be sent in advance. There will be ample accommodations, and those who decide to attend too late to make reservations will be taken care of. See page 58 for details of cost, etc. On the following pages will be found the complete day by day schedule of meetings. Programs for use at the convention will be available upon arrival.

PROGRAM

Saturday, August 12

Chairman: Brother Charles Chupa

- | | | |
|-------|--------------------------|--|
| 3:30 | Opening Rally and Praise | |
| 4:00 | Discourse | Brother A. Obenland
Miami, Florida |
| 5:00 | Supper and Fellowship | |
| <hr/> | | |
| 6:45 | Songs of Praise | |
| 7:00 | Discourse | Brother Shirley C. DeGroot
Grand Rapids, Michigan |
| 8:00 | Recess | |
| 8:30 | Vesper Service | |
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Sunday, August 13

Chairman: Brother George M. Wilson

- | | | |
|-------|--------------------------|---|
| 9:30 | Morning Devotions | |
| 9:45 | Discourse | Brother John H. Moore
Pilgrim |
| 10:45 | Address of Welcome | Dr. Frank J. Prout
President, Bowling Green State University |
| 11:00 | Convention Theme Address | Brother Norman Woodworth
Brooklyn, New York |
| 12:00 | Luncheon and Fellowship | |
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TALKING THINGS OVER

1:45	Songs of Praise	
2:00	Discourse	Brother W. A. Baker Pilgrim
3:00	Recess	
3:15	Songs of Praise	
3:30	"Frank and Ernest"	
3:45	Discourse	Brother C. W. Zahnow Pilgrim
4:45	Supper and Fellowship	
6:45	Songs of Praise	
7:00	Discourse	Brother E. Harry Herrscher Phoenix, Arizona
8:00	Recess	
8:30	Open Air Testimony	Brother Stephen Roskiewicz Grand Rapids, Michigan

Monday, August 14

Chairman: Brother Henry E. Anderson

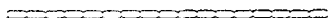
9:30	Morning Devotions	
9:45	Discourse	Brother Jens Copeland Chicago, Illinois
10:45	Songs of Praise	
11:00	Discourse	Brother Chester A. Sundbom Saginaw, Michigan
12:00	Luncheon and Fellowship	
1:45	Praise and Testimony	Brother Edmund Jezuit Chicago, Illinois
2:45	Recess	
3:15	Songs of Praise	
3:30	Discourse	Brother Julius Bednarz Paterson, New Jersey
4:30	Supper and Fellowship	
6:45	Songs of Praise	
7:00	Doctrinal Discussion—"Three Great Covenants"	
	Abrahamic:	Brother George O. Jeuck Orlando, Florida
	Law:	Brother Bert Rose Detroit, Michigan
	New:	Brother E. R. MacJilton Brooklyn, New York
8:30	Reading—"Songs in the Night"	

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Tuesday, August 15

Chairman: Brother Ray Krupa

9:30	Morning Devotions	
9:45	Discourse	Brother H. E. Deitrich Flint, Michigan
10:45	Praise and Testimony	Brother Horace K. Blinn Cincinnati, Ohio
11:45	Convention Announcements	
12:00	Luncheon and Fellowship	
1:45	Songs of Praise	
2:00	Discourse	Brother Robert A. Krebs Pilgrim
3:00	Recess	
3:30	Discourse	Brother Levi Jacobs New Haven, Connecticut
4:30	Supper and Fellowship	
6:30	Discourse	Brother Everett E. Murray Columbus, Indiana
7:30	Reports from Foreign Fields	
9:30	Reading—"Songs in the Night"	



Wednesday, August 16

Chairman: Brother Martin C. Mitchell

9:30	Morning Devotions	
9:45	Discourse	Brother Arthur B. Newell San Antonio, Texas
10:45	Songs of Praise	
11:00	Discourse	Brother Ray Krupa Detroit, Michigan
12:00	Luncheon and Fellowship	
1:45	Praise and Testimony	Brother E. K. Penrose Columbus, Ohio
2:45	Recess	
3:15	Songs of Praise	
3:30	Discourse	Brother Wilbur N. Poe Cincinnati, Ohio
4:30	Supper and Fellowship	

TALKING THINGS OVER

6:45	Songs of Praise	
7:00	Discussion and Questions—"Our Day in Prophecy"	
	The Jews:	Brother Victor E. Samuels Philadelphia, Pennsylvania
	The Gentiles:	Brother Claude R. Weida Allentown, Pennsylvania
	The False Church:	Brother Charles W. Janke Tonawanda, New York
	The True Church:	Brother A. L. Smith Washington, D. C.
9:00	Reading—"Songs in the Night"	

Thursday, August 17

Chairman: Ernest G. Wylam

8:30	Meeting of Elders	"Rec" Hall
9:30	Morning Devotions	
9:45	Praise and Testimony	Brother Fred A. Bright Brooklyn, New York
10:45	Discourse	Brother Russell Pollock Los Angeles, California
11:45	Convention Announcements	
12:00	Luncheon and Fellowship	
1:45	Songs of Praise	
2:00	Baptismal Discourse	Brother D. J. Morehouse Chicago, Illinois
3:00	Recess	
3:30	Immersion Service	
4:15	Convention Photograph—Stadium	
5:00	Supper and Fellowship	
6:45	Songs of Praise	
7:00	Convention Business Meeting	
8:30	Vesper Service	

Friday, August 18

Chairman: Wilbur N. Poe

9:30	Morning Devotions	
9:45	Discourse	Brother J. A. Meggison Galena, Kansas

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10:45	Songs of Praise	
11:00	Discourse	Brother Edward E. Fay Los Angeles, California
12:00	Luncheon and Fellowship	
1:45	Praise and Testimony	Brother Alvin Raffel Dayton, Ohio
2:45	Recess	
3:15	Songs of Praise	
3:30	Discourse	Brother L. H. Norby Brooklyn, New York
4:30	Convention Announcements	
4:45	Supper and Fellowship	
6:45	European Pilgrim Trip	Brother Russell Pollock
7:45	Organ Recital	
8:00	Public Discourse	Brother George M. Wilson Pittsburgh, Pennsylvania

Saturday, August 19

Chairman: Brother D. J. Morehouse

9:30	Morning Devotions	
9:45	Discourse	Brother J. Y. MacAulay Pilgrim
10:45	Love Feast	
12:00	Adjournment to 1951: "God Be with You 'Til We Meet Again."	



CONVENTION INFORMATION

Rates—Including Meals

\$ 3.00 per day
15.00 per week—two in room: for one
in room approximately \$3.00
more.

Children

7.50 per week—ages two to ten.

3.00 per week under two years—
Babes in arms, no charge.

Room Assignments: Those writing for
reservations will receive room assign-
ments by mail, but do not send money
in advance. For reservations address
Mr. Ray Krupa, 8191 Wisner, Detroit 5,
Michigan.

Encouraging Letters

A Call on the Interested

Dear Brethren of The Dawn: Greetings in the Lord! I had a recent experience in making follow-up calls which brought me a wonderful blessing. Calling on radio names is always a joy, but this particular one was especially encouraging because it revealed how far-reaching and effective the radio witness really is. Another brother and I made the call, and we were received warmly as soon as we said that we were representatives of the "Frank and Ernest" programs.

We learned that this man had apparently listened to the very first broadcast over the ABC Network, and had been so impressed with the message that he had become a regular listener. But he did not stop with this, for he was so enthused with the message that he invited friends to listen. Upon his suggestion many did, and soon a listening circle was formed. They would all gather together in his home to hear the program, and after the broadcast he would conduct a discussion in line with the message. He told us that it was not uncommon for these meetings to last for two or three hours, and that even then the listeners could still be heard carrying on their discussion as they left his home and went down the street. This meeting became so popular that he was soon able to form another listening group with another discussion

leader. Then a third was formed, and afterward a fourth and fifth; and now there are six listening groups, each with a discussion leader. We inquired how many attend, and he said that there is a total of approximately two hundred and fifty.

He further informed us that these groups came from different denominations and that there were three Seventh Day Adventists in his listening circles who were rapidly losing interest in Adventism, for they found in the "Frank and Ernest" programs a more satisfying message. As for himself, he had at one time studied for the ministry, but had become discouraged by the insincerity of those with whom he had to do and had turned aside to seek satisfaction in the world, but through many years found it to be empty of a soul-satisfying portion. He had also studied psychology but again was left without satisfaction. It seems to me that through the years of his life the Lord was preparing him for the truth of his Word. And while he had read almost an untold number of books, many of them on science, his sincere testimony was that the "Creation" book was more revealing than any he had ever read.

We had intended to stay with him for only a few minutes, but to our surprise when we took note of the time we had spent two hours discussing the truth with this deep-

ly interested listener. We were certainly overjoyed to learn that the radio message is having so great a part in satisfying that hunger for "the hearing of the Word of God." Your brother by his grace, E. B., N. J.

Wants to Start Meetings

Dear Frank and Ernest: Never have I heard such clear and common sense expositions of the Bible as I have heard on the few broadcasts that I have been privileged to hear. The only thing wrong with your broadcasts is that they are too short. But they have been a wonderful blessing to me, and they have given me a new and fresh insight into the Scriptures that I have never heard before. The best way I can put it is that they have made the Bible really live.

I am anxious to start a Bible Class using your material and information, so I would appreciate it very much if you could send me whatever you have available. I hope you put me on your regular mailing list so that I get this wonderful information and pass it around to others. Whatever the cost of the material is, please let me know, and I shall pay for it. Thank you, and God bless you. Sincerely yours, I. J. T., Hawaii.

Wants to Help Others

Gentlemen: I even turn off the National League baseball games to hear your radio programs. After all, it is what the Bible teaches that is important, and the clear and concise way in which you approach the many subjects which few individuals understand gives one

with an open mind a rare opportunity to understand better the teachings of our Savior. To my knowledge you have never solicited funds to carry on your program, but as a gesture of my appreciation of the grand work you are doing I am enclosing a check which will perhaps help carry your message in printed form to others who, like myself, have found in your radio talks a reasonable and unprejudiced approach to the teachings of Jesus and his promises. Most sincerely, G. D. D., Tenn.

Enjoys Divine Plan

Dear Frank and Ernest: My wife and I listen to you every Sunday morning. We have two or three of your books and we signed for The Dawn. A lady sold my wife the book, "The Divine Plan of the Ages." We have read it half through and will have finished it by the time you receive this letter. We think it is wonderful, and are getting lots of spiritual food from it. Yours sincerely, E. A., Fla.

On a Window Sill

Dear Frank and Ernest: I was walking down the street and I saw a little red book on the window sill of an empty building. The title of the book was, "The Truth About Hell." I was interested, and took the book. Inside of the cover it said, "Hear Frank and Ernest, KECA, Sundays at 11:15 A. M." That was three or four weeks ago. I have listened each Sunday since. Will you please send me the free booklets which you offer. Also please inform me if there is one of your Bible classes in this vicinity. Yours sincerely, Mrs. A. D., Calif.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE

Anerley July 16

W. E. PAMPLING

Leigh (Afternoon) August 13

Warrington (Evening) 13

R. J. PHILIP

Leigh (Afternoon) July 9

Warrington (Evening) 9

G. R. POLLOCK

West Wickham July 1, 2

Anerley 3

Ipswich 4

Welling 5

Ilford (Aldersbrook) 6

Broughton-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

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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Hope (Consolation booklet)—1/2 a dozen

Leiser's Translation—10/- each

THE DAWN

98 Seel Street

Liverpool 1

Speakers' Appointments

Ministering the Glorious Gospel of Christ

H. E. ANDERSON

Paterson, N. J. July 23

W. A. BAKER

Detroit, Mich. July 1-4
Orillia, Ont., Can. 6, 7
Toronto, Ont., Can. 9
Tonawanda, N. Y. 10
Port Crane, N. Y. 11
Wilkes Barre, Pa. 12
Hazleton, Pa. 13
Lehigh, Pa. 14
Allentown, Pa. 16
Easton, Pa. 17
Rutherford, N. J. 18
Paterson, N. J. 19
Laurelton, L. I., N. Y. 20
New Brunswick, N. J. 21
Brooklyn, N. Y. 23
Scarsdale, N. Y. 24
Reading, Pa. 25
Pottstown, Pa. 26
Lewistown, Pa. 27
Ebensburg, Pa. 28
Pittsburgh, Pa. 30
Cumberland, Md. 31
Connellsville, Pa. August 1, 2

J. BEDNARZ

Binghamton, N. Y. July 16

F. A. BRIGHT

Paterson, N. J. July 2
Easton, Pa. 9

L. P. DAVIS

Los Angeles, Calif. July 1-4

O. D. DEIFER

Wilkes Barre, Pa. July 1
Catawissa, Pa. 2
Lewistown, Pa. 3
Ebensburg, Pa. 4
Pittsburgh, Pa. 5
Connellsville, Pa. 6
Cumberland, Md. 7
Washington, D. C. 8
Baltimore, Md. (Morning) 9
Philadelphia, Pa. (Afternoon) 9
Lehigh, Pa. 30

E. FAY

Riverside, Calif. (Morning) .. July 16
Pomona, Calif. (Afternoon) 16

P. HATGIS

Norwich, Conn. July 15
Groton, Conn. (Morning) 16
New London, Conn. (Afternoon) . 16
Manchester, N. H. 17, 18
Somersworth, N. H. 19
Springfield, Mass. 20
Hartford, Conn. 21
Waterbury, Conn. (Evening) 22
Waterbury, Conn. (Morning) 23
New Haven, Conn. (Afternoon) .. 23
Washington, D. C. 29, 30

E. H. HERRSCHER

Los Angeles, Calif. July 1-4

W. J. HOLLISTER

Detroit, Mich. July 1-4

R. A. KREBS

Los Angeles, Calif. July 1-4
Phoenix, Ariz. 6
Albuquerque, New Mexico 8, 9
Kansas City, Mo. 10, 11
St. Joseph, Mo. 13, 14
Barnes City, Iowa 15, 16
Clinton, Iowa 17
Rockford, Ill. 18-21
Chicago, Ill. 23
South Bend, Ind. 25
Muncie, Ind. 26
Indianapolis, Ind. 27
Richmond, Ind. 28
Cincinnati, Ohio 29, 30
Columbus, Ohio July 31-Aug. 1

A. H. KRUMPHOLT

Paterson, N. J. July 16
Port Crane, N. Y. 23

R. J. KRUPA

Los Angeles, Calif. July 1-4
Minneapolis, Minn. 14
Elkader, Iowa 15
Pittsburgh, Pa. 30

L. P. LOOMIS

Paterson, N. J. July 9
Lancaster, Pa. 23

SPEAKERS' APPOINTMENTS

E. LORENZ

Santa Ana, Calif. July 23

J. Y. MAC AULAY

Augusta, Ga. July 1, 2
 Riverhills, Fla. 4, 13
 Jacksonville, Fla. 5, 14
 Melbourne, Fla. 6
 Orlando, Fla. 7, 12
 Miami, Fla. 8, 9
 Clio, Ala. 16-18
 Silverhill, Ala. 20, 21
 Mobile, Ala. 22, 23
 Memphis, Tenn. 25
 Nashville, Tenn. 26
 Chattanooga, Tenn. 30
 Knoxville, Tenn. July 31-Aug. 1

E. R. MAC JILTON

Lincoln University, Pa. July 16

M. C. MITCHELL

Albany, N. Y. July 9
 Lincoln University, Pa. 16

J. H. MOORE

Calgary, Alta., Can. July 1, 2
 Saskatoon, Sask., Can. 4, 5
 Tarnopol, Sask., Can. 6-10
 Prince Albert, Sask., Can. 12, 13
 Star City, Sask., Can. 15, 16
 Chelan, Sask., Can. 17, 18
 Portage La Prairie, Man., Can. 20
 Winnipeg, Man., Can. 21
 Parker's Prairie, Minn. 22, 23
 Fergus Falls, Minn. 24, 25
 St. Cloud, Minn. 26, 27
 Minneapolis, Minn. 28-30
 Austin, Minn. 31
 Spring Valley, Minn. August 1
 Elkader, Iowa 2-4

D. J. MOREHOUSE

Detroit, Mich. July 1-4

E. MURRAY

Los Angeles, Calif. July 1-9
 San Diego, Calif. 10
 Long Beach, Calif. 11
 Santa Ana, Calif. 12
 Fresno, Calif. 13, 14
 Stockton, Calif. 15, 16
 Sonora, Calif. 17, 18
 Sacramento, Calif. 19
 Ogden, Utah 21
 Lincoln, Neb. 24
 St. Joseph, Mo. 25, 26
 Kansas City, Mo. 27, 28
 St. Louis, Mo. 29, 30

A. NEWELL

Los Angeles, Calif. July 1-4

L. H. NORBY

Reading, Pa. July 2
 Wallingford, Conn. 23

H. PASSIOS

Duquesne, Pa. July 2

W. N. POE

Detroit, Mich. July 1-4

F. W. RICE

Oakland, Calif. July 9

G. P. RIPPER

Whittier, Calif. July 16

V. E. SAMUELS

Lincoln University, Pa. July 16

C. R. SIGLIN

Los Angeles, Calif. July 1-4

A. L. SMITH

Richmond, Va. July 16

M. A. STAMULAS

Detroit, Mich. July 1-4

J. I. VAN HORNE

East Liverpool, Ohio July 9

G. M. WILSON

Wheeling, W. Va. July 16
 (Y. M. C. A., 3 P. M.)
 Monessen, Pa. 23

W. N. WOODWORTH

Detroit, Mich. July 1-4
 Lincoln University, Pa. 16

H. L. YOUNG

Hazleton, Pa. July 23

C. W. ZAHNOW

Los Angeles, Calif. July 1-4
 San Luis Obispo, Calif. 7
 Santa Cruz, Calif. 8, 9
 Redwood City, Calif. 10
 San Francisco, Calif. 11, 12
 Concord, Calif. 13
 Oakland, Calif. 14-16
 Sacramento, Calif. 17
 Salem, Ore. 19, 21
 Lebanon, Ore. 20
 Portland, Ore. 22-24
 The Dalles, Ore. 25, 26
 Spokane, Wash. July 27, 29-30
 Lewiston, Idaho 28

Conventions

For Mutual Fellowship, Edification, and Service

DETROIT, MICH., July 1-4—Downtown Y. W. C. A., 230 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. Stamlas; 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 homes. Wholesome, reasonably priced meals can be obtained at a variety of nearby restaurants. Write for accommodations and other details to the secretary, Mr. 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 Centre, 2936 West 8th Street, near Vermont Avenue. All room reservations should be directed to the secretary, Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood, California. The four day program will include a baptismal service and as always, a well planned public meeting. Some of the speakers who will serve are: Brothers Ray Krupa, Detroit, Michigan; Everett Murray, Columbus, Indiana; Arthur Newell, San Antonio, Texas; E. H. Herrscher and C. R. Siglin, Phoenix, Arizona; Oscar Magnuson, San Diego, L. Paul Davis,

San Luis Obispo, California; R. A. Krebs and C. W. Zahnow of The Dawn.

TARNOPOL, SASK., CAN., July 6-9—The four day gathering will serve the friends speaking English, Polish, and Ukrainian, as it is being arranged to have discourses in these three languages during the convention. Any desiring room reservations should address the secretary, Mr. Peter Gilmour, Rural Route 1, Meskanow, Sask., Canada.

SAGINAW, MICH., July 9—Woman's Club, 311 N. Jefferson Street.

LINCOLN UNIVERSITY, PA., July 16—One day gathering on the "Ritchie Farm," Route 896. Lincoln University is between West Grove and Oxford, Pennsylvania. A convention sign will be posted on main highway.

CHICAGO, ILL., July 23—Central Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., July 30—Maccabees Bldg., Woodward Avenue at Putman.

PITTSBURGH, PA., July 30—Convention opens at 9:30 a. m., in the O. of I. A. Temple, 610 Arch Street, N. S.

WEATHERFORD, TEXAS, July 30—Zion Hill Schoolhouse, near Weatherford.

GENERAL CONVENTION, August 12-19—See pages 51 and 58.

LABOR DAY CONVENTIONS: Brooklyn, N. Y.; Saginaw, Mich.; San Diego, Calif.; Minneapolis, Minn.; Seattle, Wash.

Scatter Seeds of Kindness

Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.

Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted;
Never one was said in vain.

So as up life's hill we journey,
Let us scatter all the way
Kindly words, to be as sunshine
In the dark and cloudy day.

Grudge no loving word, my brother,
As along through life you go,
To the ones who journey with you;
If you love them, tell them so.

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ORDERS NOT ACKNOWLEDGED UNLESS REQUESTED

THE DAWN

East Rutherford

NEW JERSEY

To Us the Scriptures Clearly Teach

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

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

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

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

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

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