

a herald of Christ's presence

THE DAWN



THE LORD IS GOOD,
A STRONGHOLD
IN THE DAY OF TROUBLE

nahum 1:7

THIS MONTH In *The Dawn*

HIGHLIGHTS OF DAWN

The Time of the End

INTERNATIONAL BIBLE STUDIES

The Fellowship of Christian Love

Prayer in the Christian's Life

Christian Living

The Christian and the Social Order

Abraham and His Seed

CHRISTIAN LIFE AND DOCTRINE

Precious Promises

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The Memorial Supper 1955 Date

JESUS invited his followers to commemorate his death by partaking of the "bread" and the "cup." It is appropriate to do this each year on the anniversary of his death, which this year will be on Tuesday evening, April 5. This is the fourteenth day of Nisan, according to Jewish reckoning. It is shown on the Jewish calendar as Wednesday, April 6, but since the biblical day is from sundown to sundown, the evening of the fifth is the proper time for the Memorial Supper.

On page 15 of the February issue of The Dawn an erroneous date for the Memorial Supper was inadvertently given. We regret this error.

An article entitled, "Remembering Christ's Death," discussing the meaning of the Memorial Supper, begins on page 44 of this issue.

THE GENERAL CONVENTION

The date for the General Convention this year is July 30—August 5. It will be held at the Indiana State University at Bloomington, Indiana. Further details will be published from time to time.

THE RADIO LISTING: A complete listing of all the radio stations currently carrying the "Frank and Ernest" programs begins on page 31. If you have not been hearing the programs, check this list for your nearest station.

Studies in the Scriptures

Volume I—The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each; Library Edition, cloth, \$1.00.

Volume II—The Time Is at Hand, cloth, 50 cents each.

Volume III—Thy Kingdom Come, cloth, 50 cents each.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

The Time of the End

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

IN THE visions given to Daniel by the Lord, he had seen the righteous persecuted and the wicked triumphant. The expression, "time of the end," used in our text and also in the 9th verse of the same chapter, is descriptive of a period of time when these circumstances would be changed, not suddenly, within twenty-four hours, but in a reasonably short time as compared with the millenniums of the past during which evil has usually triumphed, and evil-doers for the most part have flourished.

The "time of the end," however, does not in the remotest sense signify the end of human experience on this earth, such as that traditionally described by the expression, "end of time." It is, rather, that time in the outworking of the divine plan which leads up to the full establishment of Christ's kingdom, and therefore, ultimately, the destruction of all unrighteousness, and the end of all evil, including sickness and death.

Chronologically there is strong evidence to substantiate the fact that the prophetic "time of the end" began in the year A. D. 1799,

one of the events marking this being Napoleon's destruction of the temporal power of the Pope, and thus the end of Papacy's power to persecute as in the past.* The year 1914 was an important milestone in the "time of the end," for it was the outbreak of the first World War in that year which led to the overthrow of most of the hereditary ruling houses of Europe, and a general disintegration of the pre-1914 social order.

The process of disintegration continues, until only the power of the kingdom of Christ will save the human race from complete ruin. And it will be this manifestation of kingdom authority and power that will mark the close of the "time of the end." So far as we know, the Bible does not point out the exact date for this outstanding occurrence in the divine plan for human salvation, but we are confident that it is near—very near.

More convincing even than time prophecies are the evidences that the foretold events of the "time of

*NOTE: See chapter 2 of "Thy Kingdom Come"—Volume Three of "Studies in the Scriptures."

the end" have been and are taking place. In our text two of these "signs of the times" are mentioned—running to and fro, and the increase of knowledge. It has been the increase of knowledge, of course, which has led to the running to and fro.

We might think of this increase of knowledge from two standpoints—religious and general. Partly as a result of the restraint of Papal authority at the beginning of the "time of the end," there soon came into being the great Bible societies, which, through the nineteenth and twentieth centuries, have supplied to the reading public countless millions of Bibles in all the principal languages.

Whereas prior to this Bibles were scarce and in many countries banned, now the general public in most countries can have and study them. True, not all readers have become students of the Bible, but light from this "torch of civilization" began, and is continuing, to break down many of the superstitions of the past, and to set people free from the binding influences of priestcraft.

While the principles of justice and righteousness set forth in the Bible had a far-reaching effect for good throughout the western world during this period, an increasing understanding of God's great plan of salvation has been given only to the few. This is as we should expect; for according to the divine plan, it is not until the kingdom of Christ is fully established at the close of the "time of the end" that

the knowledge of the glory of God will fill the earth as the waters cover the sea.

This present-day knowledge of God's plan is referred to in Daniel 12:9, 10 where we read that in the time of the end none of the "wicked" shall understand, but the "wise" shall understand. The reference is not to the brilliant of the world, but to those who are wise toward God. "The fear [reverence] of the Lord is the beginning of wisdom," the Scriptures declare. (Ps. 111:10) Proper reverence for the Lord includes confidence in his Word of truth, and it is through this Word that God reveals his plans and purposes.

It is through his Word that the Lord has revealed the meaning of the events which occur during the "time of the end." The unbelieving world is confused and fear-stricken by what they see coming upon the earth; but the "wise," understanding the meaning of the times in which we are living, rejoice to realize that the long-promised kingdom of the Lord is so near.

It has been during the "time of the end" that all the major inventions have come, including those which have made global travel commonplace. The first steamboat was operated in 1807, and the first steam locomotive in 1831. These were very crude and slow of speed compared with modern means of travel by sea, land, and air. As knowledge has increased throughout this time of the end, the speed of travel has kept pace. Steamships cross the Atlantic in four

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days, airplanes in a few hours. Trains travel one hundred miles an hour, and the legal speed of automobiles in many places is sixty miles an hour, and more. Thousands are now traveling by air at speeds exceeding three hundred miles an hour.

The increase of knowledge during this "time of the end" has been manifest in every aspect of human experience. The telegraph was invented in 1844. Now almost any part of the world can be in instant communication with the world at large whenever desired. The communication of thought by radio and television is beyond comprehension. The comforts and conveniences along all lines, produced by the foretold increase of knowledge in this "time of the end," stagger the imagination. True, they are not yet available to all mankind, but they are here.

In the field of medical science, marvelous progress in knowledge continues to be made. The accumulative result of this is that now the average length of human life is close to seventy years, compared with a little over thirty years at the beginning of the "time of the end." Medical science now predicts that soon it will not be unusual for people to live until they are 125 years old.

The foretold increase of knowledge has flooded the world with books, magazines, and papers, which in itself further increases knowledge. Only by means of Iron Curtains and Bamboo Curtains can the free flow of knowl-

edge around the world be hindered. Think of the contrast between the present time and the beginning of the "time of the end," at the turn of the nineteenth century, when some members of the British Parliament were not able to read and write!

Knowledge Misused

While the increase of knowledge during the "time of the end" has brought many blessings to the human race, enriching the lives of millions both physically and culturally, through its misuse it has also added to man's sorrows, and created problems which human ingenuity is unable to solve. In the world of travel, the greatest speeds are being used for military purposes. Fighter and bombing planes, rockets and guided missiles of destruction, can now be used to destroy the enemy thousands of miles distant.

The civilized world recoiled with horror over the destruction wrought by bombing planes during the last war. But what was done then will fade into insignificance compared with what is now possible. Only recently the announcement was made that the United States now has perfected a guided missile that can be shot through the air at a velocity of nine thousand miles an hour, and deliver an atomic bomb five thousand miles away.

Atomic energy has been harnessed to propel ships, but the first ship to use it is a submarine, designed and built to destroy. This is now true with the unharnessing

of nuclear energy, with the result that the world stands in fear at the thought of what will occur when again international tensions reach the breaking point, and all-out global strife begins again. Bertrand Russell, O. M., writing in **The Listener**, published in Great Britain, says:

"The general public, and even many men in positions of authority, have not realized what would be involved in a war with hydrogen bombs. The general public still thinks in terms of the obliteration of cities. It is understood that the new bombs are more powerful than the old and that, while one atomic bomb could obliterate Hiroshima, one hydrogen bomb could obliterate the largest cities, such as London, New York, and Moscow. No doubt in a hydrogen-bomb war great cities would be obliterated. But this is one of the minor disasters that would have to be faced. If everyone in London, New York, and Moscow were exterminated, the world might, in the course of a few centuries, recover from the blow. But we now know, especially since the Bikini test, that hydrogen bombs can gradually spread destruction over a much wider area than had been supposed.

"It is now stated on good authority that a bomb can now be manufactured which will be 25,000 times as powerful as that which destroyed Hiroshima. Such a bomb, if exploded near the ground or under water, sends radio-active particles into the upper air. They sink gradually and reach the surface of the earth in the form of deadly dust or rain. It was this dust which infected the Japanese fishermen and their catch of fish, although they were outside of what American experts believed to be the danger zone. No one knows how widely such lethal radio-active particles might be diffused, but the best authorities are unanimous in saying that a war with hydrogen bombs is quite likely to put an end to the human race. It is feared that if many hydrogen bombs are used there will be universal

death—sudden only for a fortunate minority, but for the majority a slow torture of disease and disintegration."

In Daniel's prophecy of the "time of the end" he said there would be a "time of trouble such as never was since there was a nation." (Dan. 12:1) Jesus quotes this prophecy and applies it to the end of the age and the time of his second presence. In amplifying it Jesus said that the "tribulation" would be so great that unless those days were shortened no flesh would be saved. (Matt. 24:21, 22) Could we have a more definite fulfilment of these prophecies than the possibilities brought to our attention by Bertrand Russell?

So it is that on the one hand the world enjoys luxurious and rapid means of travel, together with all the many other blessings which can enrich the lives of men and women; but are deprived of the joys which might be derived from these modern inventions, by the constant fear of the horrible possibilities of the future. How thankful the Lord's people should be to have a knowledge of what these paradoxes mean, that soon the Lord will intervene to prevent man from going the full length to which his selfishness might otherwise impel him.

Unclean Messages

As we have noted, the foretold increase of knowledge which was to come in the "time of the end" has flooded the world with literature. It is also constantly presenting ideas to the young and old through radio and television. Much of this information thus put into

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circulation is good, tending to ennoble the lives of those receiving it. Certainly we are all glad that the Bible is being so freely and widely circulated.

But literature, radio, and television are not used exclusively for good purposes. These means of circulating information are also used by the wicked and the selfish with the result that the minds of men, women, and children are being debased. Unholy propaganda seems almost literally to float through the air like lethal radioactive dust from hydrogen bombs, spreading diseases of hatred, mistrust, and distortion everywhere.

As a result of reading so-called comic books and watching crime pictures on television, one of the favorite street games of children these days is to imitate as best they can the murderous escapades of the gangster world. Is it any wonder that juvenile delinquency is on the increase? And these children and teenagers, for many of whom the greatest thrills come from flouting the accepted moral standards of society, will soon be the men and women who are in the saddle so far as human affairs are concerned.

Even the adult generation of today is being drawn from its moorings of faith and practice. The flood of philosophical and atheistic literature has tended to confuse the people, so that today it is difficult to find an individual who will venture to express a definite conviction of belief. The majority are willing merely to admit, often with

a degree of hesitancy, that they have faith in the existence of a Supreme Being.

True, more people are joining churches today than ever before, at least in the United States; but in the strict sense they are not becoming Methodists, or Baptists, or denominationalists of some other sort. They see the world falling apart, and they trust that in some way the church will afford some basis for hope and for protection in the developing crisis. They have no definite beliefs, nor do they care to have them. Paul's admonition to "contend earnestly for the faith once delivered to the saints" would be quite foreign to most church members today.

Medical Science Creates Problems

As we have noted, the increase of knowledge in the medical field during the "time of the end" has been phenomenal. Great strides have been made in mental and physical hygiene, surgery, and the development of the so-called wonder drugs. The result of this is a greatly increased life expectancy and also a greatly reduced average of child and infant mortality. In the United States the number of people past sixty-five years of age is increasing rapidly.

This, in turn, is creating a serious problem. The Social Security law is helping insofar as the actual needs of this increasing number of the aged are concerned. But people, even the elderly, must have more than food, shelter, and clothing. Every normal human being wants to be active and, if possible,

creatively employed. Even one's most cherished hobby could become a bore if the hobby is all that is left in life.

The Lord's people who know the truth of the divine plan, the "wise" of Daniel's prophecy who "understand," are not confronted with this problem. They are glad to have all the time possible to study the truth, and to make it known to others. For these the retirement age is a boon, for they have longed for the time when they could spend more time and effort in the service of the Lord. But to many, the increase of the lifespan has thus presented a problem. Officials of government are recognizing this, and systematic studies are being made to discover how best to meet the situation.

No matter which way we turn we find critical conditions facing the world. International tensions do not lessen. The nerve centers of trouble shift from one part of the world to another—from Korea, to Geneva, to Indo-China, to Paris, to Moscow, to China, to Formosa, to Central and South America. When a half solution is found for one situation, trouble erupts somewhere else. All of this at a time when the foretold increase of knowledge could have produced security and plenty for all nations!

The Lord knew it would be so. He knew that by permitting mankind to discover some of the secrets of nature and use them, man would also misuse them, and thus demonstrate his inability to govern

himself successfully, even though equipped with the wonderful knowledge denied to former generations. Thus the "time of the end" is a day of preparation for the kingdom, not only in its introduction to better ways of living, but also in the fact that apart from God the human race would not continue to live at all, that it would foolishly and selfishly destroy itself. The need for God is being revealed.

Great Blessings Coming

Daniel's prophecy of the "time of the end" takes us still further into the future. The increase of knowledge, the running to and fro, the "time of trouble," are already here, and increasing. But these developments are but leading up to the glorious things which God will accomplish for mankind. The prophecies of the Bible would mean little to us did they not emphasize the divine purpose to establish Messiah's kingdom in the earth, to do for humanity what they cannot do for themselves.

Thus the events of the "time of the end" lead up to a glorious deliverance for God's people, and for all who will then, when given full opportunity, become God's people. In forecasting the "time of trouble" which would occur in the "time of the end," the Lord said to Daniel, "At that time thy people shall be delivered, every one that shall be found written in the book."—Dan. 12:1

Daniel's people are God's people, and at the close of the time of the

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end they will all be delivered from death. To Daniel, specifically, God said, "Go thou thy way till the end be: for thou shalt rest [in death], and stand in thy lot at the end of the days." (Dan. 12:13) The Hebrew word here translated "lot" is the one in the Old Testament used in connection with the casting of lots. Symbolically it denotes one's destiny, or chosen place.

When Daniel is delivered from death in the "better resurrection," his "lot," or chosen place in the plan of God, will be among the ancient worthies, the "princes in all the earth." (Ps. 45:16; Heb. 11:35-40) He will be one of those to whom, in the kingdom, the people from the east, west, north, and south will look for instruction and guidance.—Luke 13:28, 29

This group of faithful ones, of whom Daniel will be one, will be the human phase of the kingdom. As "princes" they will represent the spiritual phase of the kingdom composed of Jesus and his glorified church, the one hundred and forty-four thousand who stand with him on Mount Zion, and who will live and reign with him a thousand years.—Ps. 2:6, 8; Rev. 14:1; 20:6

Jesus is the Head of this spiritual class. He was delivered from death the third day after he was crucified. Paul, when near the consummation of his sacrifice, said that a "crown" was laid up for him which the Lord would give to him at "that day," and not only to him, but to all who "love his appearing."—II Tim. 4:6-8

There is a predetermined order of this "first resurrection." It is brought to our attention by Paul in I Thessalonians 4:16, 17. Here Paul speaks of the time of Christ's return to be the new spiritual ruler of the world. This was due to occur within the "time of the end," at the conclusion of the 1335 symbolic days mentioned in Daniel 12:12. This prophetic date marked the year 1874, and it is reasonable to believe that Paul's prophecy concerning the dead in Christ rising first has been fulfilled.

But Paul explains that those of the Lord's true followers who would be alive would remain and later be caught up, or exalted, with the Lord in the "air," symbolic of the spiritual phase of the kingdom. This is the "mystery" mentioned by Paul in I Corinthians 15:51, 52. He says that "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye."

Throughout the age all the saints, upon finishing their course in death, remained asleep in death awaiting the Lord's return. But now there is no longer need to "sleep," although all must be faithful unto death. But when thus faithful, the prophecy of Revelation 14:13 is fulfilled in their experience, they "rest from their labors," but their works continue as they are united with Christ in the spiritual phase of the kingdom.

Doubtless it will be very close to the end of the "time of the end" when the last of these will pass

"beyond the veil." We are confident that that time is now drawing near. With those who will participate in the spiritual and human phases of the kingdom all raised from the dead, including those who are described as a "great multitude" of servants in the kingdom (Rev. 7:9-17), the work of delivering the remainder of mankind will speedily begin.

The Scriptures do not furnish the details, but it seems reasonable that the living generation—as many as escape death in the "time of trouble"—will be the first to begin to receive restitution blessings. Increasing length of life will no longer be a problem. Feebleness will no longer accompany long life. The obedient, in fact, will return to the days of their youth. In that day they shall not say "I am sick."—Job 33:25; Isa. 33:24

But restitution blessings will not stop here. Daniel was told, and the promise is reiterated throughout the Scriptures in various ways, that the dead will be raised, that those who "sleep in the dust of the earth shall awake." (Dan. 12:2) It will be a time of trial and judgment, and many will be held in contempt because of their past until they demonstrate their sincere desire to do better. But it will be a glorious time of blessing for all who will conform to the laws of the kingdom. And those blessings are near!

This is the message we now have

the privilege of proclaiming far and wide as we have the opportunity. One of the reasons the Lord has enabled the "wise" to "understand" the meaning of events in this "time of the end" is that they might bear witness to the world concerning the incoming kingdom blessings. It is this that the Holy Spirit has commissioned all the consecrated people of God to do. As members of the body of Christ we come under the commission outlined by the Prophet Isaiah, when he wrote:

"The Spirit of the Lord God is upon me because he hath anointed me to preach good tidings to the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all who mourn."—Isa. 61:1-3

The "day of vengeance" here mentioned is manifested by the "time of trouble" which Daniel foretold to be one of the closing events of the "time of the end." Thousands are mourning because of this trouble, and it is our glorious privilege to give them a message of comfort, to explain to them the meaning of the trouble, and to give them assurance that soon all trouble will end, that their loved ones will be restored to life and that "God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4

LESSON FOR MARCH 6

The Fellowship of Christian Love

GOLDEN TEXT: "Beloved, if God so loved us, we ought also to love one another."
—1 John 4:11

ACTS 2:42-47; COLOSSIANS 3:12-16
1 JOHN 4:7, 8

IN THE Day of Pentecost three thousand Israelites accepted Jesus as their Messiah and Redeemer. Beginning then, "the Lord added to the church daily such as should be saved." The record is that they "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Truly, this was a wonderful fellowship, or "partnership," as the thought is in the Greek text.

It is important to note that the fellowship of these first Christians was based upon the "apostles' doctrine." There can be good friendship among those congenial to each other as personalities, even though they may disagree in their beliefs, but there can be no true fellowship of Christian love except upon the basis of the "apostles' doctrine." That doctrine was the Gospel of Christ. Various aspects of the "apostles' doctrine" are set forth throughout the Book of Acts, and in the letters of the various apostles. Together, these make up the glorious divine plan of the ages—

its ages and dispensations; the call of the church; the hope of the world; the purpose and manner of the first and second advents of Christ; and the signs of his second presence.

The "breaking of bread" practiced by the early Christians was not the commemoration of the death of Jesus as symbolized by the "bread" and the "cup." This Memorial Supper is properly observed but once a year, and on the anniversary of the crucifixion. From Acts 20:7 it seems that the custom of "breaking bread" was observed on the first day of the week, perhaps as an expression of thanksgiving and joy over the fact of Jesus' resurrection.

Those first believers, the record states, "had all things common." It was a noble experiment, but apparently it was not continued, although we find no mention of an arrangement of this kind later than the sixth chapter of Acts, where we are told of "a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." (vs. 1) It was this that gave rise to the ap-

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pointment of deacons to see that the physical needs of the brethren were properly taken care of.

In Colossians 3:12, Paul refers to the brethren at Colosse as the "elect of God." All true followers of Jesus are chosen, or selected from the world to be a "little flock" to whom it is the Father's good pleasure to give the kingdom. (Luke 12:32) Their calling and election, however, must be made sure by their faithfulness and growth in righteousness. Paul admonishes us to "put on . . . bowels of mercies, kindness, humbleness of mind, meekness, longsuffering."

"Above all these things," he continues, we should put on "charity [love], which is the bond of perfectness." We are also to "let the peace of God rule in our hearts," and "let the word of Christ dwell in us richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs." All of this is a part of the "fellowship of Christian love."

John wrote, "Beloved, let us love one another: for love is of God; and every one that loveth is born [begotten] of God, and knoweth God." (I John 4:7) "Love," Paul wrote, "is the bond of perfectness." This suggests that love encompasses and, as it were, holds together, all the other aspects of Christian character.

To love is to be godlike, for "God is love." God has infinite wisdom, almighty power, and perfect justice, but he "is" love. Love manifests itself unselfishly for the blessing of others. God's love for the world prompted him to give his

Can there be true fellowship of Christian love apart from the doctrines of the divine plan?

What is meant by the expression that the early Christians "had all things in common"?

What is meant by the expression, "elect of God," and how can these make their election sure?

In what sense is charity the "bond of perfectness"?

Explain the manner in which Christians can be perfect even as their Father in heaven is perfect.

own Son to redeem the human race from death. (John 3:16) If God dwells in us we, too, will seek opportunities to give to those in need—we will particularly want to give them the truth.

In Jesus' Sermon on the Mount he reminds us that the Heavenly Father "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Then he explains that if we love only them who love us, we are no better than the publicans, and certainly not like God. He concludes this lesson with the admonition, "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5: 45-48

We cannot be perfect in the sense of freeing ourselves of fleshly imperfections, but we can be "perfect," or all-inclusive in our love, a love that will be manifested in doing good to all men—even our enemies—and especially to the household of faith. It is this sort of perfection that Jesus was speaking of in this lesson.

Prayer in the Christian's Life

GOLDEN TEXT: "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us."
—1 John 5:14

MATTHEW 6:5-8; 7:7-11
JAMES 5:13-16

OUR Golden Text expresses a governing thought with respect to all the Bible says on the subject of prayer, which is that our petitions to the Lord will be favorably answered only if they are "according to his will." James expresses a similar thought, saying, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:3) Selfish prayers are always "amiss," as this text so clearly indicates.

In his Sermon on the Mount, Jesus condemns prayers which are offered with the intent of impressing the public. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seest in secret shall reward thee openly." This does not mean that a prayer offered in public, as in a gathering of the Lord's people, or to invoke God's blessing upon a public witness for the truth, would be improper. But even then, the one who leads in prayer should direct his petition to God, and not, by attempted eloquence, endeavor to appeal to the audience.

Nor do prayers need to be long, especially those offered in a con-

gregation. God will not hear us for our much speaking, Jesus declared, for he knows what we have need of before we ask, and has promised to supply all our needs. The basic needs of every Christian are mentioned in the prayer which Jesus outlined—our "daily bread," spiritual and temporal; forgiveness for our trespasses, or "debts"; guidance and deliverance. We are also to pray for the blessing of the world of mankind through the agencies of the kingdom—"Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:9-13

"Ask and it shall be given you"; said Jesus, "seek, and ye shall find; knock, and it shall be opened unto you." Jesus compares the attitude of an earthly father toward his son in responding to his request for bread, to the loving interest of our Heavenly Father in giving "good things" to us when we ask him. The "good things" which our Heavenly Father is willing to give us are those things considered good by him. We might well, in our lack of understanding, consider some things good which would be a positive injury to us if we received them.

Important among the "good things" which the Heavenly Father

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What governing principle relating to prayer is expressed in our Golden Text?

Under what circumstances are public prayers in order?

What basic needs of every Christian are set forth in The Lord's Prayer? Should we ever pray for the world?

What are the "good things" which the Heavenly Father has promised to give to his children in response to their prayers?

Who are the "sick" referred to by James in his statement that "the prayer of faith shall save the sick"?

Will there ever be a general program of divine healing?

is pleased to give his children is the Holy Spirit. In order to receive this gift, however, it is essential to be emptied of self. In other words, we need to be in the proper heart condition to receive the "good things" which God is willing to give us, otherwise they would be of little or no value to us and would be withheld by the wise and loving God.

James' lesson concerning "the prayer of faith," which, he says, "shall save the sick," has been misunderstood by many as supporting a general program of divine healing during the present Gospel age. Without doubt the Lord does at times during the present age, heal one or another of his people along physical lines, but the time for the general program of divine healing is the kingdom age. The followers of Jesus covenant to lay down their lives in sacrifice, so to expect God to keep them healthy and strong would be contrary to their consecration vows—except that it would be temporary, and in order that they might render more efficient service, or learn some needed lesson.

The word "sick" in the expression, "The prayer of faith shall save the sick," is the translation of a Greek word which is elsewhere used to describe a spiritual weariness. It is this word translated, "wearied," that Paul uses in Hebrews 1:3, which reads, "Consider him [Jesus] that endured such contradiction of sinners against himself, lest ye be wearied and

faint in your minds." In Revelation 2:3, it is translated, "fainted."

Paul admonished, "Let us not be weary in well-doing; for in due time we shall reap, if we faint not." (Gal. 6:9) Apparently the sickness of the "any" one referred to by James is of this type. "If he have committed sins, they shall be forgiven him," says the apostle. This suggests the possibility that the spiritual illness of the one referred to would be the result of some special wrongdoing which had led to discouragement through a feeling of having lost God's favor.

Under such circumstances what could be more refreshing and spiritually uplifting to a brother than to have the "elders of the church" meet and pray with him? It would be appropriate at such a time for the brother concerned to confess his faults to the elders. We may be certain that when all these conditions are sincerely met "the effectual fervent prayer of a righteous man" would avail much.

Christian Living

GOLDEN TEXT: "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy."
—1 Peter 1:15, 16

COLOSSIANS 3:5-10

1 TIMOTHY 4:12; 1 JOHN 2:1-6

THE expression in our Golden Text, "Be ye holy, for I am holy," is a quotation from Leviticus 11:44. It is the conclusion of the Lord's setting forth of his law with respect to eating clean and unclean animals and birds. Jehovah said to the Israelites, "I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." God was true to the Israelites, and exclusively their God. In return he expected them to be true to him, and to obey his laws and ordinances.—Lev. 19:2

So it is with God's people of this Gospel age. He wants them to be wholly devoted to him "in all manner of conversation." Here the word "conversation" in the Greek text is conduct. It includes not only what we talk about, but every aspect and activity of life. "Holiness unto the Lord" in all things is to be the aim and endeavor of every Christian.

Christians are to set their "affection, [or margin, mind] on things above, not on things on the earth." (Col. 3:2) Because of this we are to "mortify," or deaden, our "members which are upon the earth."

Christians who are setting their affection on things above would not practice the gross sins mentioned in verse 5 of this chapter. All these sins, however, which in themselves should be shunned, may be considered as having their counterpart in our spiritual lives. "Fornication," for example, could well symbolize unholy associations with the world and the things of the world.

Covetousness, Paul explains, is "idolatry." No sincere Christian would be tempted to bow down before an actual idol, but there is a danger of setting up idols in our hearts to which we would give allegiance ahead of God. To covet the attainments or position of others, whether in the church, or in business, means that we idolize those things and would be willing to go to undue lengths to have them for our own.

We are to put off "all these: anger, wrath, malice, blasphemy, filthy communication." (verse 8) These unholy traits of character are unbecoming to anyone, and are specially reprehensible in a Christian. It would seem that only those just starting in the narrow way would display them, and yet, even the mature follower of the

Master needs to be on guard against these evidences of sin.

In verse 9 Paul reminds us that we "have put off the old man with his deeds," and in the next verse adds that we "have put on the new man." But it is only in the determination of our minds and hearts that the "old man" has been put off. Our new minds (the "new man") must live with and in opposition to the "old man" as long as we are this side of the veil; so there is a continual struggle—"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other.—Gal. 5:17

The "new man" increases in knowledge, the knowledge, that is, of God, whose workmanship we are as new creatures. (Eph. 2:10) The purpose of growing in the knowledge of the Lord is that we may develop more and more into his image; for we are his children, and are called to be partakers of his glory.

Paul admonished Timothy to be an "example of the believers, in word, in conversation [conduct], in charity [love, in spirit, in faith, in purity." If he was, then no one could despise his youth; for these are all characteristics of a mature Christian, whether he is young or old according to the flesh.

One of the lessons emphasized in I John 2:1-6 is that, try as we may, we will never be able to attain to the standard of perfection for which we are striving, and that, compensating for this, is the fact that we have "an Advocate with the Father, Jesus Christ the righteous."

QUESTIONS

Where is the quotation found which Peter uses in our Golden Text, "Be ye holy for I am holy," and what is its setting? What does it mean to "mortify" the deeds of the body?

What symbolic meaning might be attached to some of the gross sins mentioned by Paul?

Does a Christian ever reach the point in this life where he does not need to be on guard against "anger, wrath, malice, blasphemy, [and] filthy communication"?

What does Paul mean by putting off the "old man" and putting on the "new man"?

How could Timothy be assured that his youth would not be despised by the older brethren?

Will we ever be able to reach perfection in flesh?

Is there any sense at all in which a Christian can be perfect?

He "is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Our assurance that we know God, and can enjoy his favor despite our fleshly imperfections, is the fact that we are making an earnest endeavor to keep his commandments. The apostle explains that whosoever does "keep his word, in him verily is the love of God perfected."

The love of God is that love which is all-comprehensive. If we have it in our hearts, we will love not only those who love us, but others as well—all others, including our enemies. We will not have affectionate feelings toward our enemies, but will be ready and willing to do them good whenever the opportunity affords. If we attain to this condition of heart, then we will "know that we are in Him."

The Christian and the Social Order

GOLDEN TEXT: "Be not overcome of evil, but overcome evil with good."
—Romans 12:21

MATTHEW 5:13-16

ROMANS 13:8-10; I PETER 4:12-16

ALL the scriptures cited for this lesson, "The Christian and the Social Order," reveal the manner in which a follower of Christ should live while in the world, not how he should attempt to reform human society and call it the kingdom of Christ. Paul called the present era, or age, of man an "evil world [Greek, *aion*, meaning age]," and explains that Satan, the Devil, is its god or prince.—Gal. 1:4; II Cor. 4:4

While in the world we are surrounded with evil, but we should not allow ourselves to be overcome by it. Instead, we are to overcome the evil, so far as its influence in our lives is concerned, by good. Jesus said, "Be of good cheer; I have overcome the world [Greek, *Kosmos*, meaning order]." (John 16:33) Jesus did not conquer the world, but he did live above its greed and selfishness.

While we are not commissioned to conquer and reform the world, we do have a responsibility to let our light shine in the world. The light of the Gospel shining through the lives of Christians is the only light there is in the world; the only light, that is, which reveals the

plan of God. Faithful Christians will let their light shine. They will, in fact, gladly lay down their lives making known the glad tidings of the Lord's kingdom soon to be manifest throughout the earth.

Jesus also said, "Ye are the salt of the earth." Salt is a preservative, and the principles of righteousness contained in the Gospel message have, throughout the age, no doubt, exercised a certain restraint on the corrupting tendencies of human society. It is perhaps true that God has prevented the development of anarchy, that his people might have a suitable opportunity to develop and conduct the work assigned to them for this age.

Paul wrote to Timothy to pray for "kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (I Tim. 2:2) Paul did not indicate a desire to avoid persecution from the world. His interest was that conditions might be favorable for the Christian cause, and for Christian growth. A more dramatic presentation of a similar thought is given us in Revelation 7:1-3, where "angels" are commanded to hold back the "four winds" of strife which ultimately will engulf the present social order,

QUESTIONS

Are Christians commissioned to reform the world?

What is our responsibility toward the world?

In what sense are we the "salt of the earth"?

Explain how love is the fulfilling of the Law.

What was the cause of Jesus' persecution and death?

Can we be faithful to Christ and expect to escape suffering?

until the "servants of God have been sealed in their foreheads." From this standpoint the servants of God are a real preservative to the world.

The proper manner of our living in the world is summed up by Paul—"Owe no man anything but to love one another." (Rom. 13:8) In verse 10 he adds, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law." Paul is here discussing the Christian's relationship to the world. This involves "human relationships," so Paul properly refers to the commandments of the Law which were designed for this purpose, and affirms that the exercise of love in dealing with those with whom we come in contact in the world will carry out the intent of the whole Law.

We are not to suppose, however, that this proper loving conduct will result in our being appreciated by the world; although the world may, at times, respect what we are, although hating what we believe. Peter wrote, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings."—I Pet. 4: 12, 13

Certainly Jesus fulfilled the Law perfectly in dealing with his fellow-men, yet he suffered at the hands of the world. His suffering was not, however, due to his kindness toward the world, or his sympathetic understanding of those with whom he came in contact. It was brought on, rather, by the fact

that he faithfully proclaimed unpopular truth and exposed popular error. He was the light of the world, he let his light shine, and the darkness of the world hated the light and killed the light-bearer.

We have the privilege of being "partakers of Christ's sufferings." In this Peter says we should rejoice, for upon this basis "when his glory shall be revealed" we "may be glad also with exceeding joy." It is only if we suffer with Christ that we may hope to reign with him. It is only if we die with him that we will have the privilege of living with him.

"But," Peter continues, "let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters." To suffer for these causes would be tragic. But if we suffer as Christians, and for the reasons that Christ suffered, we have no need to be ashamed, but instead we should glorify God. It is not pleasant to suffer reproach and persecution, but there is a deep compensating joy—a joy that is set before us by the promises of God—which will help us as it did Jesus, to endure the cross.

THE PEOPLE OF THE BIBLE— Part III, Genesis 11:10—25:10

Abraham and His "Seed"

ABRAM is one of the outstanding personalities of the Bible. Although an Old Testament character, his name is mentioned seventy-four times in the New Testament. Because of his great faith he was called the "Friend of God." (James 2:23) He is first presented under the name Abram, and in Genesis 14:13 he is called "Abram the Hebrew." He was probably called a Hebrew, or Eberite, after his ancestor Eber. In the genealogical line from Eber to Abram were Peleg, Reu, Serug, Nahor, and Terah; Terah being Abraham's father. This family was a branch of the descendants of Shem, one of the sons of Noah, and it is from this name that the word Semite, or Semitic is derived.

Terah had two other sons, Nahor and Haran. The family lived in Ur of the Chaldees, where Haran died leaving a son, Lot, who would be the nephew of Abram. After Haran died, Terah took his family, including his grandson, Lot, and moved to Haran, in Mesopotamia, Abram also taking his wife, Sarai. Haran was, in reality, intended only to be a stopover point; for Abram, at least, was on his way to Canaan.

Terah died in Haran, and then the little company proceeded into Canaan, as planned. The motive for this journey was a statement

the Lord had previously made to Abram, evidently while still in Ur of the Chaldees—"The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. 12:1-3

This was a remarkable promise, and Abram believed it to be true. He believed it so thoroughly that he was willing to leave Ur and go to an unknown country in order that the Lord might use him as indicated, and through him establish a "seed," or family, that would be used as God's channel of blessing to "all families of the earth."

In this we have the first demonstration of Abram's faith in the true God, and in his promises. Archaeological discoveries reveal that the inhabitants of Ur, where he first lived, were moon worshippers. Probably Abram was one of the few who knew and believed in the true God. Heathen gods never speak to their worshipers, and it might well be that when the people of Ur learned that Abram

was leaving home to go into an unknown country because his God had spoken to him and promised to establish him as the head of a nation, he became the object of considerable ridicule.

Another difficulty which Abram's faith had to surmount was the fact that his wife, Sarai, was barren and, it was supposed, could not have a child. But he believed that God was able to overrule this, so he stepped out on his faith, and as the New Testament explains, "not knowing whither he went."—Heb. 11:8

After entering Canaan, the Lord appeared unto Abram, and said, "Unto thy seed I will give this land: and there builded he an altar unto the Lord, who appeared unto him." (Gen. 12:7) Traveling a little farther, he pitched his tent, "having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord."—Gen. 12:8

About then there was a famine in Canaan, and "Abram went down into Egypt to sojourn there." In Egypt he had a very unhappy experience. According to the record, Sarai, his wife, was a very beautiful woman, and Abram feared that the king of Egypt might have him killed and take Sarai for himself. The best solution Abram could think of was to have Sarai say that she was his sister. She was, indeed, his half-sister. See Genesis 20:12.

This solution to the problem might have saved Abram's life, but

had the Lord not intervened, the king would have taken Sarai. Learning the truth of the situation, Pharaoh ordered Abram and his kinsfolk to leave Egypt, which they did. The account shows that by this time Abram "was very rich in cattle, in silver, and in gold." (Gen. 13:2) All the while Lot and his family were accompanying Abram, and they returned north from Egypt to Bethel, where Abram had previously built an altar.

Together Abram and Lot had more cattle than the land thereabouts could support, and strife arose "between the herdmen of Abram's cattle and the herdmen of Lot's cattle." Abram, in the largeness of his heart, suggested to Lot that inasmuch as there was ample land for both, an agreed upon division be made, giving Lot the first choice.—ch. 13:5-9

Lot chose the rich Jordan valley, because he saw that "it was well watered every where, . . . even as the garden of the Lord." Sodom and Gomorrah were located in this territory. Because of their wickedness these cities were later destroyed, and Lot and his family were forced to flee. Lot's wife, unhappy over the the necessity of leaving their home, stopped to look back "and she became a pillar of salt." (Gen. 19:17-26) Jesus used this experience as a warning against being unfaithful, especially at the end of the present age. He said, "Remember Lot's wife."—Luke 17:32

"Abram dwelled in the land of Canaan," the record states. (ch.

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13:10-13) After Abram and Lot had separated, the Lord said unto him: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."—ch. 13:14-17

Chapter fourteen contains an interesting account of various warring factions in the general territory surrounding the land being occupied by Abram, leading up to his nephew Lot being taken captive, with all his possessions. Then Abraham "armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan." Abram must have been very rich indeed, in cattle and goods to require the help of more than three hundred servants.

Abram made a night attack on the enemy, rescued Lot and brought back all his goods. As he was returning from this skirmish, "Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abraham of the most high God, . . . which hath delivered thine enemies into thy hand. And he [Abram] gave him tithes of all."—ch. 14:18-20

In one of the prophecies Mel-

chizedek is referred to as a type of Christ—"The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." (Ps. 110:4) This prophecy is quoted in the New Testament by the Apostle Paul. (Heb. 5:6, 10; 7:17) Paul explains that Melchizedek was without father or mother. This is understood to refer to his office as a priest, that he had no predecessor and no successors in the priesthood.

Melchizedek was both a priest and a king, and therefore a fitting type of the twofold office of Christ, who also is both a priest and a king. A priest is one who offers sacrifice, and upon the basis of the sacrifice extends blessings to those for whom it is offered. Jesus offered himself in sacrifice, and during the thousand years of his kingdom will extend the blessings of life to mankind provided by his offering. He will also reign as "King of kings and Lord of lords."

The Promised Renewed

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in mine house is mine heir."—ch. 15:1-3

Here, perhaps, we have an indication of a slight lack of faith on the part of Abram, coupled with an

effort to learn from the Lord a little more definitely just what his intentions were concerning the promised "seed." The Lord said to him, "I am thy shield, and thy exceeding great reward." Abram knew that the Lord had protected him in many ways, in Egypt and elsewhere. He knew also that the Lord had richly blessed him with earthly gain, for he was rich in silver and gold and in cattle. But the one thing he wanted above all else was a "seed," the "seed" which the Lord had promised, but had not given.

Abram explained to the Lord that since he had no child of his own he had made his servant Eliezer his heir. In other words, to this extent he had taken the matter into his own hands. And, since the prospect of having a child of his own seemed to be fading, he may have hoped that the Lord would accept this substitute arrangement. But the Lord said to Abram concerning Eliezer, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."—ch. 15:4

Verse 6 states that Abram "believed in the Lord; and he counted it unto him for righteousness." At that time there was a renewal of God's promise concerning the land. In the fifteenth chapter the narrative returns again to the subject of the seed. No doubt Abram told Sarai, his wife, concerning God's latest affirmation of the promise concerning a "seed," and that he assured him this child would be his

own, not a servant whom he had adopted.

Sarai thought the matter over; realizing that she was barren, and daily getting older, she proposed to her husband that their maid, Hagar, mother a child for him, and, as she also stated it, "that I may obtain children by her." (Gen. 16:2) Of interest, in passing, is the fact that in 1901 there was discovered what is known as "The Code of Amraphel," (Gen. 14:1), a standard of ethics which seems to have been in force throughout Babylonia and Canaan at that time, and the arrangement of Abraham and Sarai involving Hagar was in strict conformity with this code.

Hagar bore Abram a child, who was named Ishmael. It resulted in a strained relationship between the two women; nevertheless Abram felt that this was the solution to his problem. The Lord had said he must be the father of the promised "seed," and now he had become a father. Ishmael was his very own, not an adopted heir. Ishmael was born when Abram was eighty-six years old. Thirteen years later the Lord spoke to him again and said:

"I will make my covenant between me and thee, and will multiply thee exceedingly." (ch. 17:2) The Lord also said, "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant be-

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tween me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”—ch. 17:5-8

Then, after outlining to Abraham the covenant of circumcision, the Lord said, “As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.” (ch. 17:15, 16) Abraham found it difficult to believe this. He “fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee!”—vss. 17, 18

Just as Abraham had previously endeavored to have the Lord accept his adopted heir, Eliezer to be the promised seed, so now, he was pleading to have Ishmael accepted. His faith was surely tested. All that the Lord had previously told him was that he was to be the father of the promised seed. Now, although he was thirteen years older, the Lord would not accept his son, Ishmael, saying instead, not only that he must be the father, but that Sarah must be the mother, even though, in addition to

her barrenness, she was now ninety years old.

But the Lord would not change. He said again that Sarah would bear the promised seed, and that her child was to be named Isaac: “And I will establish my covenant with him for an everlasting covenant, and with his seed after him.” (vs. 19) The Lord promised to bless Ishmael and his descendants along other lines, “but,” he said, “my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.”—vss. 20, 21

A little later the Lord sent three angels, first mentioned as “three men,” to reassure Abraham that Sarah would bear him a child. Sarah overheard the conversation, and like Abraham, she “laughed within herself.” The Lord gently rebuked her, asking, “Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son,” and she did. (ch. 18:14) Later we read, “The Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken; for Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.”—ch. 21:1, 2

Abraham's Faith Tested

Years later, when Isaac was probably past twenty, God spoke to Abraham again and asked him to offer up his beloved boy, this miracle child, as a burnt offering. This was to be done in the land of Moriah, a three days' journey from

where Abraham was then living. This must have been a severe test to Abraham's faith. Indeed, the Apostle Paul comments on it in the 11th chapter of Hebrews and informs us that Abraham had such great faith that he believed God would raise Isaac from the dead.—Heb. 11:17-19

So Abraham obeyed. At least he went so far as to prepare the altar and to put Isaac on it ready to be slain. He even raised his knife to slay the boy, when an angel of the Lord intervened, telling him not to harm the lad. Abraham's attention was then called to a ram, or lamb, in the bushes nearby, and he offered this ram in the place of Isaac.—ch. 22

Then it was that God confirmed his covenant with Abraham by his oath, saying, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—ch. 22:16-18

Many long years had passed since God first spoke to Abraham concerning a "seed." That was while he still lived in Ur of the Chaldees. In obedience to God's call he had left that country, and had been a sojourner in Canaan. He had endeavored twice in his own way to

provide the seed of promise, but the Lord had refused to accept the result of his efforts. Finally, by a miracle, Isaac was born. He had grown up, and in obedience to God's request the father had demonstrated his willingness to offer the boy in sacrifice. As a result of this, the original promise, or covenant, had now been confirmed by God's oath.

How confident Abraham must now have been that he would be the head of a nation, a "seed" through which all other nations would be blessed! Paul tells us that Abraham "looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:10) So far as the record indicates God had said nothing to Abraham about a "city." However, a city is used in the Scriptures to symbolize a government, and Abraham evidently interpreted from what the Lord told him that his seed would constitute a government, a kingdom, which would exercise control over all other nations and be God's channel of blessing to them.

To understand Abraham's viewpoint we must remember that nations and governments of his day were not as they are now. A reading of Genesis, chapter fourteen, gives a little idea of the situation in that ancient time. At least nine "kings" are mentioned in the chapter. Verses 8-12 tell of a combination of four of these lined up for battle against the other five. The four defeated the five, and took Lot, Abraham's nephew, a prisoner.

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Then, Abraham, with more than three hundred of his servants, defeated the four kings and their armies, and rescued Lot.

"Nations" in those days were frequently just families, with one of the family serving as tribal head, or king. Naturally, they grew larger through the centuries; but in the early days of Abraham "nations" were very small. The promise that he was to have a "seed," that would become a great nation and dominate other nations, would therefore imply that his offspring would become more powerful than the others, or as Paul states it, a "city"; a "city" which would have "foundations"—sure foundations—because its builder and maker was God. He knew that God was already working, for had he not given him Isaac by a miracle?

A Larger Plan

But God had a much grander, and more far-reaching plan in mind than that visualized by Abraham. This is revealed to us by the many references to the seed of Abraham which we find in the New Testament. In Galatians 3:8, 16 Paul mentions the promise concerning the "seed," and explains it in such a way as to indicate that even Isaac, the miracle child, was not the real seed of promise. In verse 16 Paul explains that when God made that promise to Abraham of a seed, the One he had in mind was in reality Christ.

In verses 27-29 of this same chapter Paul further explains that the true followers of Christ during the present age, those who have

"put on Christ," are also "Abraham's seed, and heirs according to the promise." Those who compose this larger faith seed of Abraham include Gentiles as well as the natural descendants of Abraham, the Jewish nation.

In the fourth chapter of Galatians Paul explains this matter further, in the form of an allegory. In this lesson he endeavored to show Jewish converts to Christ that they were no longer under the Law Covenant which was given to the nation of Israel by Moses, but under a grace covenant, which he says was represented by Sarah, the mother of Isaac. Hagar, the bondmaid of Abraham, he explains, pictured the Law Covenant, to which the Jewish nation, represented by Ishmael, was in bondage.

"Jerusalem which is above [represented by Sarah] is free, which is the mother of us all," Paul writes, adding, "Now we, brethren, as Isaac was, are the children of the promise." (Gal. 4:21-31) In this lesson Paul quotes from the prophecy of Isaiah (54:1), "Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband." (vs. 27) This ties in with the fact that Sarah was barren for so long, illustrating that many centuries would pass after the promise of the seed was first made, before Christ, the real "seed," would appear, and before the development of the remainder of the faith seed would begin, Isaac being a type of both Jesus and

those who would make up his mystical body.

Offered in Sacrifice

God's promise was that through the "seed" of Abraham all the families of the earth were to be blessed. In the offering of Isaac as a sacrifice one of the prerequisites for this coming blessing is illustrated. By this illustration we are reminded that before all the families of the earth can be blessed through the seed of Abraham, a loving father must give up in sacrifice his beloved son.

As the plan of God for human salvation and redemption unfolds, we find that it is our loving Heavenly Father who does this, that he gives his only begotten Son to die for the sins of the whole world. Although Abraham had other children, by Hagar and later by Keturah, in Hebrews 11:17 Isaac is referred to as his "only begotten son," indicating that God, by this expression, is impressing upon us that Isaac was a type of his Son Jesus, and of his church who suffer and die with him.

And this is the only condition upon which any individual can be a part of the Christ company, a part of the faith "seed" of Abraham, typified by Isaac; that is, by being baptized into Christ's body, which is a death baptism, a being "planted together" in the likeness of Christ's death. (Rom. 6:3-5; Gal. 3:27-29) Those who thus qualify are "heirs of the promise," and will be associated with him in his kingdom, that government

which will be the channel of blessing for all mankind.

Abraham looked for a "city," a government, but he did not understand the grand scale on which the promises of God pertaining to it would be fulfilled. Paul says that Abraham looked for a heavenly city, but this simply means that he believed the God of heaven would work through his seed to bless mankind here on the earth. Abraham did not expect a heavenly reward. God promised him the land—promised it to him and to his "seed"—not the faith seed of this Gospel age—Christ and his church—but to his natural seed.

In making promises to Abraham God said that his seed would be as the "stars" and also as the "sand." This suggests spiritual and earthly seeds, and indeed Abraham will have a vast earthly seed. His earthly seed also is reckoned through Isaac, not Ishmael. In our next article we will begin an examination of the wonderful promises of God in connection with the natural descendants of Abraham.

This faithful servant of God, thoroughly believing that Isaac had been given to him in fulfilment of God's promise, was concerned lest in generations to come the "seed" should become contaminated, so he did not want Isaac to take a wife from among the Canaanites. He therefore commissioned his faithful servant, Eliezer, to go into his country and to his kindred, to take a wife for Isaac.—Gen. 24:2-4

Eliezer was willing, but wondered what he would do in the

THE DAWN

event the girl he chose would not return with him. Abraham explained that in this event he would not hold his servant responsible. But Abraham assured him that his mission would be successful. He said to his servant, "The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence."—ch. 24:7

So Eliezer took ten camels and went to Mesopotamia, to the city of Nahor. He stopped by a well of water just outside the city. It was evening, "even the time that women go out to draw water." There he prayed for guidance in selecting the right one to be Isaac's wife. It was to be the one who was not only willing to give him water to drink, but to give water also to his camels.

Just as he was through praying, Rebekah came to the well and fulfilled the conditions he had outlined. He gave her an earring, and bracelets. Upon inquiry he learned that she was the granddaughter of Abraham's brother Nahor, and therefore would qualify as being from his own people. Rebekah showed further her hospitality by inviting Eliezer to remain overnight with the family, assuring him that they had room, both for him and for the camels.

Rebekah's brother, Laban, hearing of this, and noticing the bracelets and the earring, and getting

her personal report of what had occurred, met Eliezer at the well and graciously confirmed his sister's invitation to remain with them overnight.

During the evening he made known his mission, and all agreed that the Lord's hand was in the matter, and that they were willing that Rebekah should return to Canaan with him. They suggested, however, that he should allow her to remain with them for yet a little while. Finally the choice was left to Rebekah, and she said, "I will go." (vs. 58) Thereupon Eliezer returned to Canaan, taking Rebekah with him. Arriving near Abraham's home, Isaac met them in the field, immediately he loved Rebekah, and she became his wife.

In being offered for sacrifice, Isaac was a fitting picture, or type, of Christ and the church offering themselves in sacrifice during the Gospel age. In the story of how Rebekah became his bride there are a number of interesting similarities to the manner in which Christ secures his bride, his wife. The Bible presents many illustrations of the oneness of Christ and his church, and the bridegroom and bride picture is one of them. "The marriage of the Lamb is come," the Revelator says, "and his wife hath made herself ready." (Rev. 19:7) It will be after this "marriage" that the "the Spirit and the bride" will say to the sin-cursed and dying world, "Come. . . And whosoever will, let him take of the water of life freely."—Rev. 22:17

The custom in olden times re-

specting marriage differed from the custom of our day. Thus, instead of Isaac seeking a bride for himself, Abraham sought a bride for him, sending Eliezer. This harmonizes with Jesus statement, "No man can come to me, except the Father which hath sent me draw him." (John 6:44) Eliezer, Abraham's servant, would correspond to the Holy Spirit, which is the drawing power of God in the selection of the "bride" class during the Gospel age.

The family blessing upon Rebekah was, "Be thou the mother of thousands of millions." (Gen. 24: 60) Many see in this an implication that the church of Christ, the antitypical bride class, will mother in regeneration the millions of Adam's race, the glorified Redeemer being the "Everlasting Father."—Isa. 9:6

Sarah, Abraham's wife, died before Isaac received his bride. After this Abraham married Keturah, who bore him six sons. Little information is given concerning these, nor are we given any further details of Abraham's life, except the manner in which he divided his wealth before he died. (Gen. 25: 1-6) He died at the age of one-hundred and seventy-five years.

This, the record says, was a "good old age," adding that when he died Abraham "was gathered to his people." (ch. 25:7, 8) In many instances when deaths of the ancients are recorded in the Bible the statement is made that they "slept with their fathers." The righteous among them did not go to heaven when they died, neither did the wicked go to a place of torment. They were all "gathered to their people," they all "slept with their fathers," and are still sleeping in death, awaiting the resurrection, when, by divine power, they will be called forth from the tomb.

Abraham was buried in the "cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre." (ch. 25:9, 10) This was the location Abraham purchased for a burial place when Sarah died. God had promised the whole land of Canaan to Abraham and his descendants, but while he lived in the land, he was a sojourner there, and felt it necessary to purchase a small piece as a family burying plot. (Acts 7:5) However, this Promised Land will yet be possessed fully, and forever, by Abraham and his descendants. God's promise will be fulfilled!

Let the sweet thought that Thou art mine
 My every hour attend;
 Thy presence through my journey shine,
 And crown my journey's end.

Precious Promises

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

—Psalm 84:11

THE Lord tells us that as the heavens are higher than the earth, so are his ways higher than our ways and his thoughts than our thoughts. (Isa. 55:9) In order that we may be able to grasp the high thoughts of God, he has used many illustrations and symbolisms. This is true regarding every aspect of his loving plan of salvation, and particularly so in connection with the many promises he has made to assure us of his loving interest in his consecrated people, and his watchcare over them.

Over and over again throughout his Word God has told of his love, and assured us that he will supply all our needs. He has promised us strength when we are weak, forgiveness when we err, and wisdom when we need guidance. These are marvelous promises which we lay hold upon by faith, and by which we are encouraged to continue on in the path of righteousness, assured of final victory if we continue to put our trust in him.

But the fact that the Lord, in making these promises, has used various illustrations to help us grasp their reality and the inti-

macy of our relationship to him, makes them even more valuable to us; makes of them the "exceeding great and precious promises," by which we are made partakers of the divine nature.—II Pet. 1:4

Take, for example, the one used in our text—"The Lord God is a sun." What thoughts of brightness and cheer this conjures up before us! How often the immediate circumstances of life are dark and foreboding. This is true in the experiences of all mankind. The reign of sin and death has, of course, a blighting effect upon all. But we who know the Lord find ourselves completely out of harmony with our surroundings in the world. The things which afford some joy to the world mean little or nothing to us, so that the darkness which covers the earth because of Satan's rulership would be most depressing but for the fact that the Lord is our "sun."

In our struggles against our various adversaries—the world, the flesh, and the Devil—the outlook often seems dark, and should it continue we would become discouraged and faint by the wayside.

But the Lord is watching over us, and when he sees that we have learned the needed lesson, the dark clouds of despair with which we are surrounded part, and we see the sun—our “Sun.” Almost instantly all is light around us, we walk with a firmer step, and our hearts rejoice, because we know that the Lord is with us and has shined upon us.

Also a “Rock”

Over and over again the Scriptures speak of the Lord being our “Rock” and our salvation. In Psalm 61:2 we read, “From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.” “When my heart is overwhelmed”—how often this is the experience of the Lord’s people.

The illustration is of one walking through the lowlands where there are sinking sands and miry clay, and it looks as though escape is impossible. But then a rock appears, a rock that is on higher ground, higher than the traveler, and upon attaining it he is able, by reaching up and taking hold upon it, to lift himself up to safety. David uses this to illustrate for us the fact that when we are traveling through sloughs of despair, or when the sinking sands of human help fail, there is a “Rock,” one that is on higher ground, to which we can cling, assured that when we do we will be safe. That “Rock” is the Lord!

David said, “From the end of the earth will I cry unto Thee.” (Ps. 61:2) No matter where we are, or

what the circumstances may be, the Lord is not far away. The “Rock that is higher than I” is always within reach, and because the Lord is the sunlight of our lives, when we might otherwise be “overwhelmed,” we need only to look up and there we will be able to see the “Rock.”

A “Shield”

The Lord is also a “shield” unto his people. To Abram God said, “Fear not, . . . I am thy shield, and thy exceeding great reward.” (Gen. 15:1) This was true of Abram, the Father of the faithful, and it has been true of all God’s people since. In this promise, the Lord uses a shield to symbolize the thought of protection. To Abraham much of the protection was along physical lines, but with us of the Gospel age it is largely along spiritual lines.

God was also Abraham’s “exceeding great reward.” Although the patriarch had left his own country and had gone into a strange land, God had prospered him, and ultimately the promise of a “seed” was fulfilled to this “friend of God.” And how richly the Lord rewards us as we journey on toward the heavenly Canaan, confident that since he is our “shield” no harm can come to us.

God’s protection is over his people in various ways. In Psalm 91:4 we read that the Lord’s truth will be our “shield and buckler.” We are being protected as new creatures. The attacks against us are made on the mind. The enemy’s arrows are often “bitter words,”

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and deceptive, lying words; words designed to cast doubt and instill fear into our hearts and minds. To protect us against these poisoned darts of the Adversary, the Lord has given us his truth as a shield. Indeed, the truth constitutes a complete "armor," with its shield of faith, its breastplate of righteousness, its helmet of salvation, its girdle of truth, and its sandals of peace.—Eph. 6:13-17

But when we think of the "shield" alone as being the truth which protects against our enemies, we can consider it from a more intimate standpoint, as the truth contained in God's promises never to leave nor forsake us. We rejoice in God's great plan of salvation for all mankind, but how precious it is to hear him say to us, individually, Be not afraid, I am thy shield. Continue to put your trust in me. Go often to the throne of grace, and you will find strength to help in your every time of need. Your enemies may be hateful and strong, but greater is he who is for you than all who be against you, for I am on your side, and will not permit you to be harmed.

The Psalmist details the matter for us, saying, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou has made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."
—Ps. 91:5-11

Yes, God, by his promises, assures us of protection, and he implements those promises by constituting the angels our guardians—"The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7) The angels are real beings, powerful, and equipped with needed knowledge of God's will for each of his people. They know when to ease the burden, when to make the way more smooth. They know when to part the clouds that we may see the "sun," that its enlightening, warming rays may dispel the darkness with which our hearts may be overwhelmed.

Resting in the Lord

Because David, the man after God's own heart, had full confidence in the Lord's wisdom and ability to care for him, he could sleep even when his enemies were increasing against him. One occasion was when Absalom, his son, rebelled against his rulership and endeavored to establish himself as king of Israel. This was a severe trial for David. For anyone to attempt to dethrone him and rule in his stead would have been serious enough, but for his own beloved

(Continued on page 35)

"Frank and Ernest" BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Anniston	WSPC	1390	10:00	a.m.
Birmingham	WILD	850	10:00	a.m.
Brewton	WEBJ	1240	10:30	a.m.
Cullman	WKUL	1340	10:00	a.m.
Decatur	WMSL	1400	10:00	a.m.
Gadsden	WGWD	1270	10:00	a.m.
Haleyville	WJBB	1230	10:00	a.m.
Huntsville	WBHP	1230	10:00	a.m.
Jackson	WPBB	1290	10:00	a.m.
Muscle Shoals	WLAY	1450	10:00	a.m.
Opelika	WJHO	1400	10:00	a.m.
Sylacauga	WFEB	1340	10:00	a.m.
Talladega	WHTB	1230	10:00	a.m.
Troy	WTBF	1490	10:00	a.m.

ARIZONA

Bisbee	KSUN	1230	8:45	p.m.
Douglas	KAWT	1450	8:45	p.m.
Phoenix	KOY	550	8:45	p.m.
Tucson	KTUC	1400	8:45	p.m.
Winslow	KUNC	1450	8:45	p.m.
Yuma	KYMA	1400	8:45	p.m.

ARKANSAS

Arkadelphia	KVRC	1240	10:00	a.m.
Camden	KAMD	1450	10:00	a.m.
Fayetteville	KGRH	1450	10:45	a.m.
Fart Smith	KFSA	950	12:15	p.m.
Helena	KFFA	1360	10:00	a.m.
Hot Springs	KWFC	1340	10:00	a.m.
Jonesboro	KBTM	1230	10:00	a.m.
Magnolia	KVMA	630	10:00	a.m.
Mena	KENA	1450	10:00	a.m.
Mountain Home	KTLO	1490	10:00	a.m.
Pine Bluff	KOTN	1490	10:00	a.m.
Russellville	KXRJ	1490	10:00	a.m.
Stuttgart	KWAK	1240	10:00	a.m.

CALIFORNIA

Bakersfield	KBAK	1490	6:15	p.m.
Chico	KXOC	1060	6:15	p.m.
Fresno	KYNO	1300	6:15	p.m.
Los Angeles	KHJ	930	6:15	p.m.
Marysville	KMYC	1410	6:15	p.m.
Paso Robles	KPRL	1230	6:15	p.m.
Salinas-Monterey	KSBW	1380	6:15	p.m.

San Bernardino	KFXM	590	6:15	p.m.
San Diego	KGB	1360	6:15	p.m.
San Francisco	KFRC	610	6:15	p.m.
San Luis Obispo	KVEC	920	6:15	p.m.
Santa Barbara	KDB	1490	6:15	p.m.
Stockton	KXOB	1280	6:15	p.m.
Tulare-Visalia	KCOK	1270	6:15	p.m.
Ventura	KVEN	1450	9:30	p.m.

COLORADO

Alamosa	KGIW	1450	9:00	a.m.
Denver	KINN	950	11:00	a.m.
Grand Junction	KFXJ	920	9:45	a.m.
La Junta	KBNZ	1400	9:00	a.m.
Salida	KVRH	1340	9:00	a.m.
Trinidad	KCRT	1240	9:00	a.m.

CONNECTICUT

Hartford	WGTH	1410	1:00	p.m.
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DISTRICT OF COLUMBIA

Washington	WWDC	1260	9:00	a.m.
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FLORIDA

Key West	WKWF	1600	11:00	a.m.
Marianna	WTYS	1340	11:00	a.m.
Melbourne	WMMB	1240	12:15	p.m.
Miami Beach	WKAT	1360	12:15	p.m.
Orlando	WLOF	950	9:30	a.m.
Palatka	WWPF	1260	2:00	p.m.
Winter Haven	WSIR	1490	2:15	p.m.
Vero Beach	WNTM	1370	7:15	a.m.

GEORGIA

Augusta	WBBQ	1340	11:00	a.m.
Brunswick	WMOG	1490	11:00	a.m.
Cartersville	WBHF	1450	12:15	p.m.
Dalton	WBLJ	1230	12:15	p.m.
Elberton	WSSG	1400	1:45	p.m.
Griffin	WKEU	1450	10:30	p.m.
Savannah	WCCP	1450	11:00	a.m.
Statesboro	WWNS	1490	11:00	a.m.

IDAHO

Boise	KFXD	580	10:45	a.m.
Coeur D'Alene	KVNI	1240	6:15	p.m.
Idaho Falls	KIFI	1400	9:00	a.m.
Lewiston	KRLC	1350	4:15	p.m.

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ILLINOIS

Cairo WKRO 1490 10:00 a.m.
 Chicago WAIT 820 10:00 a.m.
 Herrin WJPF 1340 10:00 a.m.

INDIANA

Bedford WBIW 1340 10:00 a.m.
 Fort Wayne WKJG 1380 10:00 a.m.
 Gary WWCA 1270 7:45 a.m.
 Lafayette WASK 1450 12:15 p.m.
 Vincennes WAOV 1450 10:00 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.
 Davenport KSTT 1170 10:00 a.m.
 Dubuque WDBQ 1490 10:00 a.m.
 Shenandoah KFNF 920 10:00 a.m.

KANSAS

Emporia KTSW 1400 10:00 a.m.
 Independence KIND 1010 10:00 a.m.
 Topeka KTOP 1490 10:00 a.m.
 Wichita KAKE 1240 10:45 a.m.

KENTUCKY

Bowling Green WLBK 1410 2:30 p.m.
 Cumberland WCPM 1490 10:00 a.m.
 Donville WHIR 1230 10:00 a.m.
 Frankfort WFKY 1490 10:00 a.m.
 Harlan WHLN 1230 11:00 a.m.
 Hazard WKIC 1340 10:00 a.m.
 Louisville WGRC 790 12:00 noon
 Maysville WFTM 1240 12:30 p.m.
 Richmond WEKY 1340 10:00 a.m.
 Somerset WSFC 1240 11:00 a.m.

LOUISIANA

Eunice KEUN 1490 10:00 a.m.
 Lafayette KLFY 1420 10:00 a.m.
 Lake Charles KAOK 1400 10:00 a.m.
 Monroe KLIC 1230 10:00 a.m.
 Shreveport KENT 1550 12:00 noon

MAINE

Augusta WFAU 1340 11:00 a.m.
 Portland WPOR 1450 11:00 a.m.

MARYLAND

Baltimore WCBM 680 12:45 p.m.
 Salisbury WBOC 960 12:00 noon

MASSACHUSETTS

Boston WNAC 680 12:15 p.m.
 W. Yarmouth WOCB 1240 11:00 a.m.

MICHIGAN

Alpena WATZ 1450 12:45 p.m.
 Cadillac WATT 1240 12:45 p.m.
 Detroit CKLW 800 2:30 p.m.
 Grand Rapids WJEF 550 9:15 a.m.

Iron River
 Ironwood
 Manistee
 Petoskey
 Saginaw
 Traverse City

MINNESOTA

Austin KAUS 1480 10:00 a.m.
 Bemidji KBUN 1450 10:00 a.m.
 Brainerd KLIZ 1400 10:00 a.m.
 Minneapolis WDGY 1130 12:15 p.m.
 Wadena KWAD 920 10:00 a.m.

MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.
 Brookhaven WJMB 1340 10:00 a.m.
 Columbia WCJU 1450 10:00 a.m.
 Corinth WCMA 1230 10:00 a.m.
 Greenville WJPR 1330 10:00 a.m.
 Jackson WRBC 620 10:00 a.m.
 Vicksburg WQBC 1420 10:00 a.m.
 West Point WRQB 1450 10:00 a.m.
 Yazoo City WAZF 1230 10:00 a.m.

MISSOURI

Flat River KFMO 1240 10:00 a.m.
 Hannibal KHMO 1070 10:00 a.m.
 Jefferson City KWOS 1240 10:00 a.m.
 Joplin WMBH 1420 10:45 a.m.
 Kansas City KCMO 810 10:15 a.m.
 Lebanon KLWT 1230 12:00 noon
 St. Joseph KFEQ 680 10:00 a.m.
 St. Louis KXOK 630 11:45 a.m.
 Sedalia KDRO 1490 10:00 a.m.
 Springfield KICK 1340 10:00 a.m.

MONTANA

Great Falls KMON 560 11:00 a.m.
 Helena KCAP 1340 9:00 a.m.
 Lewistown KXLO 1230 9:00 a.m.
 Miles City KATL 1340 9:00 a.m.
 Shelby KIYI 1230 9:00 a.m.

NEBRASKA

Beatrice KWBE 1450 10:00 a.m.
 Hastings KHAS 1230 10:00 a.m.
 Kearney KGFW 1340 10:00 a.m.
 Lincoln KOLN 1400 11:15 a.m.
 Omaha KBON 1490 10:00 a.m.
 Scottsbluff KNEB 960 9:00 a.m.

NEVADA

Elko KELK 1240 8:00 a.m.
 Las Vegas KRAM 920 8:00 a.m.
 Reno KATO 1340 6:15 p.m.

BROADCAST SCHEDULE

NEW JERSEY

Atlantic City WMID 1340 11:00 a.m.

NEW MEXICO

Alamogordo KALG 1230 9:00 a.m.
 Albuquerque KABQ 1340 9:00 a.m.
 Artesia KSVP 1450 9:00 a.m.
 Hobbs KWEW 1490 9:00 a.m.
 Las Cruces KOBE 1450 9:00 a.m.
 Las Vegas KFUN 1230 9:00 a.m.
 Raton KRTN 1490 9:00 a.m.
 Roswell KGFL 1400 9:00 a.m.

NEW YORK

Albany WPTR 1540 12:15 p.m.
 Malone WICY 1490 11:00 a.m.
 New York WOR 710 8:45 a.m.
 Ogdensburg WSLB 1400 12:15 p.m.
 Oneonta WDOS 1400 11:00 a.m.
 Plattsburg WIRY 1340 11:00 a.m.
 Syracuse WNDR 1260 11:00 a.m.

NORTH CAROLINA

Elizabeth City WCNC 1240 12:00 noon
 Greensboro WGBG 980 1:15 p.m.
 Kinston WISP 1230 11:00 a.m.
 Lumberton WTSB 1340 12:00 noon
 Mt. Airy WSYD 1240 2:45 p.m.
 Roanoke Rapids WCBT 1230 12:15 p.m.

NORTH DAKOTA

Bismarck-Mandan KGCN 1270 10:00 a.m.
 Devils Lake KDLR 1240 10:00 a.m.
 Fargo-Moorhead KVOX 1340 10:00 a.m.
 Grand Forks KNOX 1400 10:00 a.m.
 Jamestown KEYJ 1400 10:00 a.m.
 Minot KLPM 1390 10:00 a.m.
 Valley City KOVC 1490 10:00 a.m.

OHIO

Bellaire WTRF 1290 11:00 a.m.
 Cincinnati WCPO 1230 11:00 a.m.
 Cleveland WHK 1420 10:45 a.m.
 Columbus WTVN 610 11:00 a.m.
 Ironton WIRO 1230 11:00 a.m.
 Marietta WMOA 1490 12:45 p.m.

OKLAHOMA

Altus KHHW 1450 10:00 a.m.
 Bartlesville KWON 1400 10:00 a.m.
 Chickasha KWCN 1560 10:00 a.m.
 Duncan KRHD 1350 10:00 a.m.
 Elk City KASA 1240 10:00 a.m.
 Enid KGWA 960 10:00 a.m.
 Oklahoma City KOCY 1340 10:00 a.m.

Ponca City
 Stillwater
 Tulsa
 Woodward

WBBZ 1230 10:00 a.m.
 KSPI 780 10:00 a.m.
 KAKC 970 10:00 a.m.
 KSIW 1450 10:00 a.m.

OREGON

Albany KWIL 790 6:15 p.m.
 Ashland KWIN 1400 6:15 p.m.
 Astoria KAST 1280 6:15 p.m.
 Bend KBND 1110 6:15 p.m.
 Coos Bay KOOS 280 6:15 p.m.
 Eugene KORE 1450 7:00 p.m.
 Grants Pass KUIN 1340 6:15 p.m.
 Klamath Falls KFJI 1240 9:45 a.m.
 Portland KPOJ 1330 11:00 a.m.
 Roseburg KRXL 1240 6:15 p.m.
 Salem KSLM 1390 6:15 p.m.
 The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Lock Haven WBPZ 1230 11:00 a.m.
 Pittsburgh WJAS 1320 11:00 a.m.
 Punxsutawney WPXY 1290 11:00 a.m.
 Shamokin WISL 1480 11:00 a.m.
 St. Mary's WKBI 1400 11:00 a.m.
 Washington WJPA 1450 11:00 a.m.
 Wilkes-Barre WBAX 1240 11:30 a.m.

SOUTH CAROLINA

Anderson WANS 1280 11:00 a.m.
 Bennettsville WBSC 1550 11:00 a.m.
 Charleston WUSN 1450 11:00 a.m.
 Columbia WNOK 1230 11:00 a.m.
 Conway WLAT 1490 11:00 a.m.
 Georgetown WGTN 1400 11:00 a.m.
 Greenwood WGSW 1350 11:00 a.m.
 Hartsville WHSC 1450 11:00 a.m.
 Newberry WKDK 1240 11:00 a.m.
 Rock Hill WRHI 1340 3:15 p.m.

SOUTH DAKOTA

Sioux Falls KIHO 1270 10:00 a.m.

TENNESSEE

Athens WLAR 1450 10:00 a.m.
 Columbia WKRM 1340 10:00 a.m.
 Dyersburg WDSG 1450 10:00 a.m.
 Fayetteville WEKR 1240 10:00 a.m.
 Greeneville WGRV 1340 11:45 a.m.
 Harriman WHBT 1230 1:00 p.m.
 LaFollette WLAF 1450 12:30 p.m.
 Lawrenceburg WDXE 1370 10:00 a.m.
 Lewisburg WJUM 1490 10:00 a.m.
 Lexington WDXL 1490 10:00 a.m.

THE DAWN

McMinnville	WMMT	1230	10:00	a.m.
Memphis	WHBQ	560	10:00	a.m.
Morristown	WCRK	1450	2:30	p.m.
Nashville	WMAK	1300	10:00	a.m.
Oak Ridge	WATO	1490	12:00	noon
Shelbyville	WHAL	1400	10:00	a.m.
Union City	WENK	1240	10:00	a.m.

TEXAS

Abilene	KWKC	1340	10:00	a.m.
Alpine	KVLF	1240	10:00	a.m.
Bay City	KIOX	1270	10:00	a.m.
Borger	KHUZ	1490	10:00	a.m.
Bryan	KORA	1240	9:30	p.m.
Dallas	WRR	1310	10:00	a.m.
El Paso	KSET	1340	9:00	a.m.
Fredericksburg	KNAF	1340	10:00	a.m.
Huntsville	KSAM	1490	12:15	p.m.
Lampasas	KCYL	1450	1:00	p.m.
Lufkin	KTRE	1420	10:00	a.m.
Marshall	KMHT	1450	10:00	a.m.
Monahans	KVKM	1340	10:00	a.m.
Odessa	KRIG	1410	10:00	a.m.
Palestine	KNET	1450	10:00	a.m.
Pampa	KPDN	1340	10:00	a.m.
Pecos	KIUN	1400	10:00	a.m.
Perryton	KEYE	1400	10:00	a.m.
Port Arthur	KPAC	1250	10:00	a.m.
San Angelo	KTXL	1340	10:00	a.m.
San Antonio	KMAC	630	11:00	a.m.
Sherman-Dennison	KRRV	910	10:00	a.m.
Snyder	KSNY	1450	10:00	a.m.
Stamford	KDWT	1400	10:00	a.m.
Sweetwater	KXOX	1240	10:00	a.m.
Uvalde	KVOU	1450	10:00	a.m.
Vernon	KVWC	1490	10:00	a.m.
Victoria	KVIC	1340	7:45	p.m.
Waco	KWTX	1230	10:00	a.m.

UTAH

Logan	KVNU	610	9:00	a.m.
Ogden	KLO	1430	10:30	a.m.
Price	KOAL	1230	9:00	a.m.
Provo	KOVO	960	10:30	a.m.
Salt Lake City	KALL	910	10:30	a.m.

VEMONT

Rutland	WYSB	1380	11:00	a.m.
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VIRGINIA

Clifton Forge	WCFV	1230	2:00	p.m.
Culpepper	WCVA	1490	1:15	p.m.

Lynchburg	WWOD	1390	12:45	p.m.
Norfolk	WLOW	1400	12:15	p.m.
Norton	WNVA	1450	7:30	p.m.
Roanoke	WSLS	610	2:45	p.m.
Waynesboro	WAYB	1490	12:00	noon

WASHINGTON

Bellingham	KPUG	1170	11:15	a.m.
Centralia	KELA	1470	6:15	p.m.
Everett	KRKO	1380	6:15	p.m.
Olympia	KGY	1240	11:00	a.m.
Seattle	KVI	570	6:15	p.m.
Spokane	KNEW	790	6:15	p.m.
Walla Walla	KUJ	1420	6:15	p.m.
Wenatchee	KWNW	1340	12:00	noon
Yakima	KYAK	1400	12:00	noon

WEST VIRGINIA

Elkins	WDNE	1240	1:15	p.m.
Logan	WLOG	1230	12:30	p.m.
Martinsburg	WEPM	1340	12:00	noon
Morgantown	WAJR	1230	11:00	a.m.
Wheeling	WTRX	1290	11:00	a.m.
Williamson	WBTH	1400	11:00	a.m.

WISCONSIN

Ashland	WATW	1400	10:00	a.m.
Beloit	WGEZ	1490	11:45	a.m.
Eau Claire	WBIZ	1400	10:00	a.m.
Fond du Lac	KFIZ	1450	10:00	a.m.
Janesville	WCLO	1230	10:00	a.m.
La Crosse	WLCX	1490	10:00	a.m.
Madison	WISC	1480	10:00	a.m.
Manitowoc	WOMT	1240	10:00	a.m.
Rhineland	WOBT	1240	10:00	a.m.
Rice Lake	WJMC	1240	10:00	a.m.

WYOMING

Lander	KOVE	1230	9:00	a.m.
Powell	KPOW	1260	9:00	a.m.
Rock Springs	KVRS	1360	9:00	a.m.

CANADA

Calgary, Alta	CKXL	1140	10:45	a.m.
Hamilton, Ont.	CHML	900	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	a.m.
Vancouver, B. C.	CJOR	600	9:00	a.m.

PANAMA

Panama City	HPM21	1060	6:15	p.m.
	HP5J	1380	6:15	p.m.
	HP6J	9790	6:15	p.m.

(Continued from page 30)

son to be the traitor was a crushing blow.

It was under such circumstances that David prayed, "Lord, how are they increased that trouble me! many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me."—Ps. 3:1-5

When David thus cried unto the Lord for help, it was in the spirit of full resignation to whatever the Lord's will for him might be. Even while a fugitive, with Absalom and his fellow conspirators taking over the government in Jerusalem, David said to his loyal friend, Zadok, "Carry back the ark of God into the city: if I shall find favor in the eyes of the Lord, he will bring me again, and show me both it, and his habitation. But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him."—II Sam. 15:25, 26

From this we gather that David's ability to sleep under such strained circumstances was not because he was sure the Lord would save him from his enemies, but because he was fully resigned to the Lord's will in the matter. This is a necessary attitude of mind and heart for all who would benefit most from

the promises of God. The Lord is not a shield to protect us in having our own way, but rather to hinder our enemies from preventing his will being carried out in our lives.

"I laid me down and slept"—how wonderfully this expresses the thought of full confidence in the Lord's love and care. (Ps. 3:5) But if the turbulent situation in which we are seeking the Lord's protection is one of our own making, and we are insisting that the Lord help us carry out our will in the matter, then we will have no peace, no rest. Looking back upon the experience we will not be able to say, "I laid me down and slept." The proper thought is expressed by the poet:

"I love thy will, O God!
It is my joy, my rest;
It glorifies my common task,
It makes each trial blest."

The marginal translation of Psalm 84:9, 10 reads, "Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I would choose rather to sit at the threshold in the house of my God, than to dwell in the tents of wickedness." Here again is the expression of humility before the Lord, and a desire to be in harmony with him, even at the loss of earthly advantage.

So, just to be near to the Lord because we love him, and to want his will done in every circumstance of life, are the prerequisites for full assurance that he is "our

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shield and exceeding great reward."

His Loving-kindness

"The Lord will give grace and glory," our text declares; that is, he will show us his favor—his loving-kindness is the thought contained in the Hebrew word here translated "grace." How many wonderful ways the Lord bestows his loving-kindness upon his people! David wrote, "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life: in thy light shall we see light."

—Ps. 36:7-9

The Lord's "house" during the present age is his people, and how "fat" indeed are the provisions he has made for them! In this end of the age especially, he has provided "meat in due season" for his household, the glorious harvest truths of his divine plan of salvation for both the church and the world. Instead of feeding upon the husks of human tradition, we now have rich, nourishing, and stimulating doctrines of his Word upon which to feed and thereby become strong in the Lord, and grow up into our Head, Christ Jesus.

The Lord has also made us to "drink of the river of his pleasures." God's pleasure is in all his works—"Thou hast created all things, and for thy pleasure they are and were created," said the

"four and twenty elders." (Rev. 4:11) We share this pleasure with our Heavenly Father, for we know his human creation will ultimately be reconciled to him and throughout all eternity will praise and magnify his holy name.

God takes special pleasure in his "new creation." To Jesus he said, "Thou art my beloved Son; in thee I am well pleased." (Luke 3:22) What great pleasure we also take in Jesus! He is our beloved Elder Brother, our Exemplar, our Advocate, our Captain, our High Priest, our Head. He is to us the chiefest among ten thousand, the One altogether lovely—a constant friend and companion. In him indeed we have a "river of pleasure."

Again we read, "The Lord taketh pleasure in them that fear [reverence] him, in those that hope in his mercy." (Ps. 147:11) A similar thought is expressed in Psalm 149:4—"The Lord taketh pleasure in his people: he will beautify the meek with salvation." Here is another of the Lord's "rivers of pleasure" of which he has given us the privilege of "drinking."

Do we find pleasure in our association with the Lord's people?—the "blessed people" of God who have heard the "joyful sound" of present truth. (Ps. 89:15, 16) Among the Lord's people there are not many wise, not many rich, not many noble in so far as the world's standards are concerned, but they are prized very highly by the Lord, and should be, and are by one another.

The fraternity of Christian brotherhood is very precious to each of the Lord's consecrated people. There is nothing else like it in the world. To be a part of it, and to experience the "blest tie that binds" the hearts of all its members together in the bonds of Christian love, is one of the "rivers of pleasure" which refreshes and rejoices the hearts of all to whom the Lord is a "sun and shield." In Isaiah 53:10 reference is made to another "pleasure" of the Lord, another "river of pleasure." The prophecy of this text concerns the purpose for which Jesus came to earth, that is, to carry out the loving plan of the Creator for the reconciliation and restoration of the fallen human race. The whole world of mankind restored to life as perfect human beings is spoken of in this text as the "seed," the children, of Christ. Jesus was "cut off out of the land of the living" without children, yet, as Isaiah declares, he "shall see his seed, he shall prolong his days, and the pleasures of the Lord shall prosper in his hands."

We are sure to make frequent reference to those things which give us pleasure, and God likewise, throughout his Word, speaks over and over again of his great plan to restore the dead world to life. Peter refers to it as the work of "restitution," and says that it was spoken by the mouth of all God's holy prophets since the world began.—Acts 3:19-21

This "pleasure" of Jehovah was part of the "joy" that was set be-

fore Jesus, the joy which enabled him to endure the cross and despise the shame associated with laying down his life for the sins of the world. We also share this "river of pleasure." The knowledge of this glorious truth of the divine plan satisfies our longings as nothing else could do. We love to talk about it, and to do all we can to make it known to others. It is a story that never grows old, a veritable "river of pleasure" indeed.

God's purpose in the "great salvation" of the Gospel-age church is another "river of his pleasure." It is our privilege to co-operate with our Heavenly Father in attaining to this "high calling." Paul admonishes us to "work out" our own salvation with reverence and patience, for, he adds, "it is God which worketh in you both to will and to do of his good pleasure."—Phil. 2:12, 13

And we can be assured that regardless of how difficult the way may be, how many discouraging experiences may tend to turn us aside from our course of sacrifice, he who is our "sun and shield" will continue to work in us to accomplish his good pleasure. "Fear not," Jesus said, "it is your Father's good pleasure to give you the kingdom."—Luke 12:32

The Heavenly Father has "pre-destinated us unto the adoption of children by Jesus Christ," "according to the good pleasure of his will." He has also made known to us "the mystery of his will according to his good pleasure which he hath purposed in himself: that in

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the dispensation of the fulness of times he might gather in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1:5, 9, 10

And Glory

Surely those to whom the Lord is a "sun" and "shield" are a favored people. We are blessed by his "grace," his loving-kindness, as a rich present inheritance, and for a future inheritance an "eternal weight of glory." In his prayer on behalf of his followers Jesus said to his Father, "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—John 17:22, 23

The glory of the divine nature and the glory of the kingdom had been given to Jesus by promise, and Jesus had promised the same glory to his disciples. They were to sit on "thrones"; they were to have the "kingdom"; they were to do "greater works" than he had done while in the flesh; they were to have a resurrection of "life," and they were to be with him in the "place" for which he went away to "prepare."

After the Holy Spirit was given at Pentecost, the apostles understood the meaning of these wonderful promises of "glory." John wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . and it doth not

yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:1-3

Peter wrote, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—I Pet. 4:12, 13

Paul likens this promised "glory" to the brightshining countenance of Moses when he came down from the mountain bringing with him the tables of the Law. (II Cor. 3:3-12) In the last verse of this chapter Paul speaks of our beholding the "glory of the Lord" as in a glass, or mirror, and says that we are "changed into the same image from glory to glory." Then, in the 17th verse of the next chapter, he declares that our "light affliction" which is but "for a moment"—very temporary—cannot be compared with the "eternal weight of glory" which is being worked out in us by the "light" affliction.

James wrote, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12

Jude exhorts, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Closing his epistle he commends us to him who

is able to keep us from falling, the One who is our "sun" and "shield," and present us "faultless before the presence of his glory with exceeding joy."—vss. 21, 24

No "Good Thing" Withheld

Our text concludes with the blessed assurance that no "good thing" will be withheld from those who walk uprightly. Yes, every "good gift and every perfect gift" which cometh down from the "Father of lights" will be ours to enjoy.

Let us take heed lest these good gifts of God become commonplace. First, there is that "unspeakable gift" of his beloved Son! How we should continue to treasure him! Through him we have the gift of life. We are also richly blessed by the gift of the Holy Spirit—its enlightenment, its comfort, its strength. By it we are also begotten again to a new hope of life, becoming new creatures in Christ Jesus.

Paul speaks of the "gifts" of apostles, prophets, pastors, teachers, evangelists. (Eph. 4:11) All these gifts are shared in common by the Lord's people, and are a part of the means by which the Lord is to us a "sun and shield."

In addition to these gifts of God which are shared and enjoyed by all his people, he continually shows us individually with "good things" which are needful in order to make our calling and election sure. The guardian angels know exactly what each one of the Lord's people needs.

It is well to realize, however, that the Lord does not promise to provide all the things which we might think to be good, and which we

may think we need. There are many things which we customarily think of as being "good," such as the truth, fellowship with the brethren, opportunities of service, a reasonable measure of health with which to serve the Lord.

If we remain humble before the Lord and pure of heart, we will always enjoy the blessings of the truth. However, for reasons known to him he might not think it "good" for us to be too robust in health. He may know that a trial of ill health would be the very best thing for us. We know that he is able to cause "all things" to work together for our good.

We do not need to understand why the Lord permits us to have this trial which is bearing down so heavily upon us today. All we know, and all we need to know, is that he loves and cares, that he is our "sun and our shield," and that he gives his very best to those who leave the choice with him.

Our joy and our comfort therefore will continue to be in the fact that because the Lord is the light of our lives we can walk in the dark with him and not lose our way; and, although we have enemies within and foes without, because he is our refuge, our strength, our "shield," our "Rock," no harm can come to us. Praise the Lord for the assurance that because he is our "sun and shield" all "good things" are ours to enjoy, and that he is able to turn into good those experiences which, while unpleasant, he is causing to work out for us the promised "eternal weight of glory"!

Christ's Personal Return

In Matthew 28:20 the Master said to his disciples, "Lo, I am with you alway, even to the end of the world [age]." Why, then, do we speak of our Lord's return; has he not always been with us, since Pentecost?

WHILE it is true that Jesus spoke the words which have been quoted, it is also true that he intended us to understand that he would come, in another sense, at the end of the age; for long after Pentecost, in the last book of the Bible, the Lord's return is presented as a future event. In Revelation 22:20 the words of the Master are, "Surely I come quickly." And John the Revelator replies, "Even so, come, Lord Jesus." Again in Acts 3:19-21 we are told that our Lord's return will be accompanied with restitution blessings. The text reads, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive [retain] until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

What, then, is the meaning of

our text? All during the Gospel age the Lord has been with those who are his through the presence of his Spirit. And through this presence he has assisted, encouraged, and sustained all those who have made his service the special objective of their lives; and their labors of love and their self-denials he has used in sending forth the Gospel message. The Spirit of communion with their Lord has assured them of his presence and has cheered and comforted the saints throughout the age, and they have been consoled in their afflictions by the words, "Lo, I am with you alway."

But the personal return of the Lord at the end of the age is a different matter. The harvest is the "end of the age", and, as the Chief Reaper, he is now present to accomplish the purpose of harvesting and exalting his church. It was with this in view that he comforted his disciples by the words recorded in John 14:1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The Lord's second presence will continue beyond the present "harvest," and until the earthly division

of his kingdom is established, wherein God's will shall be done in earth as it is in heaven. Concerning the results of his personal presence as it will affect the people of earth, we read in I Corinthians 15:23-26: "But every man in his own order [rank, or division]: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Christians Should Not Boast

Do you believe that it is proper for a Christian to boast as did the Apostle Paul, by saying, as recorded in II Corinthians 11:5, "For I suppose I was not a whit behind the very chiefest apostles"?

IT IS necessary that we acquaint ourselves with the setting of our text in order to understand that the apostle, in making this statement, was not selfishly trying to exalt himself. A boasting attitude is never becoming to a Christian, for it is true that "pride goeth before destruction, and a haughty spirit before a fall."—Prov. 16:18

In the verses which precede our text the apostle tells of his concern for his brethren. Verse 3 reads:

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." In verse 4 he alludes to a newcomer who was preaching "another Jesus" [preaching error concerning Jesus]. In his concern for them he wondered if he had been too humble. The Moffatt translation of verse 7 reads, "But perhaps I did wrong in taking a humble place that you might have a high one—I mean in preaching the Gospel of God to you for nothing."

Evidently the truths which he had preached to the Corinthian brethren at no cost to themselves they considered of little value. In saying, "For I suppose I was not a whit behind the very chiefest apostles," Paul was endeavoring to magnify the grace of God, and thus emphasize that his ministry was from the Father, in order to help his brethren to take a stand for the purity of the Gospel message.

Paul's personal attitude toward his apostleship and the commission of his calling is beautifully expressed in I Corinthians 15:9, 10, which reads, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me."

An Indefinite Time

How can you harmonize your belief that the wicked dead shall rise again from death, with the statement of the Prophet Jeremiah [51:39, 57] which tells us they shall "sleep a perpetual sleep, and not wake, saith the Lord"?

THE word "perpetual" in this text is a translation of the Hebrew word "olam" which does not reflect the true meaning of the Hebrew word. Young's Concordance, an authority upon the subject, translates "olam" by the words "indefinite time." The word "sleep" is used often in the Bible when referring to the death which man now suffers as a result of Adam's transgression in Eden. The word "sleep" is properly used in these cases because as sleep is terminated in the morning by an awakening, so in the millennial morning the sleep of death will be terminated by the awakening of the resurrection day. It is obvious that no one could sleep perpetually.

It is because those who die in Adam (I Cor. 15:22) will live again that we are told that David, Solomon, and others of Old Testament times "slept" with their fathers. (I Kings 2:10; 11:43) For the same reason Jesus spoke of his friend Lazarus as being "asleep"; the record of John 11:11-14 reads: "These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he

shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking a rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." On the other hand, neither in the Old nor in the New Testament is the word "sleep" used in referring to eternal death.

The "perpetual sleep," or better, the sleep for an indefinite time, of the Babylonians of our text, has not yet been interrupted by an awakening from the dead; but it will be interrupted "when the dead shall hear the voice of the Son of God: and they that hear shall live." —John 5:25

God's abundant mercy is far greater than man's narrow mental conception of the Father's love. It assures us that not only the Babylonians will awake from the sleep of death, but so also will the Moabites, the Samaritans, the Sodomites and others. Yes, "all that are in the graves shall hear his voice, and shall come forth." —John 5:28, 29

It was because of Paul's faith in the awakening of all those condemned to death through Adam's disobedience that he spoke boldly to Felix, the governor of Judea, saying, "But this I confess unto thee, that after the way that they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and the prophets: and have hope toward God, which they themselves also allow, that there shall be a resur-

rection of the dead, both of the just and the unjust."—Acts 24:14, 15

God Does Care

I have served my Lord since childhood. I now have lived my allotted time of "three score years and ten." I have a physical condition which at times gives me unbearable pain. I want to go "home." Would it be wrong for me to take my life and end this bitter strife?

YES, it would be wrong, and would show such lack of faith in God's providences in your life as to possibly show that you are not yet ready for a place in his kingdom. The only reason any earthly condition or physical affliction is "unbearable" is because of a lack of faith. While that statement may sound harsh, too many Christians have proven that with faith, no cross is too unbearably heavy to be borne, or to doubt the ability of the Lord, and his willingness to supply "grace to help in time of need." —Heb. 4:16

The follower of Christ is in a different category from that of a worldly person, for even though his experiences are such as are "common to man," they are overruled by divine providence and care so as to bring with them a blessing. Hebrews 12:11 should give comfort and assurance. It reads: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness

unto them which are exercised thereby."

One of the rewards of faith is the satisfaction and peace which comes from knowing that the experiences which may, upon the surface, appear to be casualties, are part of the Lord's direction of our lives for our ultimate good. What a consolation it is to know that "God is for us," not only to the extent of having such love as to provide us a Savior and Redeemer, by giving his "only begotten Son," but also in knowing that he is a "very present help in trouble," assuring those who trust in him that he will never leave nor forsake those who walk uprightly as his children, through Jesus Christ.—Ps. 46:1; Heb. 13:5, 6; Ps. 84:11

If our faith is being tried, let us meditate upon the promises of his Word, and through prayer, lay hold upon them, knowing that they are for us. One of these is found in II Corinthians 4:15-18, and reads: "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Remembering Christ's Death

ON TUESDAY evening, April 5, groups of the Lord's people throughout many parts of the world will assemble to partake of the "bread" and the "cup" which memorialize the death of Jesus. Paul wrote, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death." (I Cor. 11:26) Jesus died as the anti-typical Passover Lamb—the "Lamb of God which taketh away the sin of the world"—and, appropriately, his sacrifice was consummated on the anniversary of the slaying of the original passover lamb, the night before the exodus of the Israelites from the land of Egypt. This was on the fourteenth day of the nation's first month of the year, Nisan.

According to the Jewish calendar the fourteenth day of Nisan this year falls on Wednesday, April 6. Since the biblical day begins at sundown it would mean that after sundown Tuesday, April 5, would correspond with the night before Jesus died, when he ate the passover with his disciples for the last time and asked them to partake of the "bread" and the "cup" with him, explaining that they represented his broken body and shed blood. Thousands of the Lord's people believe that this yearly anniversary is the only proper time to partake of these memorial emblems. So again this year they will follow this scriptural custom, and, as they once more "remember him" in this special way, will renew their own vows of consecration to suffer and die with him, inspired by his promise that if they are faithful even unto death they will share with him in his kingdom glory.—Luke 22:29

It is a simple ceremony in which those participating confess their belief in the vicarious atoning work of Christ by partaking of the "bread" and the "cup."* Paul wrote that Jesus gave himself as a "ransom," or corresponding price, for all. (I Tim. 2:3-6) It was the perfect man, Adam, who sinned and brought upon himself and

*NOTE: Upon request an outline of this service will be sent to those who may wish to hold the "Memorial" for the first time.

his offspring the penalty of death. The perfect man, Christ Jesus, gave himself in death as a substitute, thus providing a way of escape from death for all mankind. He is a "propitiation," or satisfaction, for "our" sins—that is the sins of his followers during this age—and not for ours only, but also for the "sins of the whole world."—I John 2:2

This provision of God's grace is operative toward the Lord's people now upon the basis of faith. The sacrifice of Jesus provided an opportunity for Adam and all his children to be restored to perfection of life as human beings. During the kingdom age this opportunity will be extended to all mankind, which for the vast majority—those who have died throughout the centuries of the past—will necessitate an awakening from the sleep of death.

Now, however, the merit of Jesus' sacrifice is merely imputed, or reckoned, to his followers—they are not actually given new life. The imputation of life through Christ is to make it possible for his consecrated followers to offer themselves in acceptable sacrifice to God and thus be "planted together" in the "likeness" of his death. (Rom. 6:3-5; 12:1) We are "crucified" or put to death with Christ if we accept his invitation to deny ourselves and take up the "cross" and follow him.—Matt. 16:24

So, when we partake of the emblems which represent the broken body and shed blood of Jesus, we testify that we not only gratefully accept the provision of life thus made through him, but also that we have entered into a covenant with the Lord "by sacrifice," and desire to be "broken" with him. (Ps. 50:5) This additional, more personal significance of the memorial emblems is mentioned by Paul in I Corinthians 10:16, which reads, "The cup of blessing which we bless, is it not the communion [does it not represent our partnership in?] the blood of Christ? The bread which we break, is it not the communion [partnership] of the body of Christ?" The next verse emphasizes the thought "For we being many are one bread, and one body: for we are all partakers of that one bread."

Christ's Faithfulness

It is especially appropriate in partaking of the memorial emblems and in our preparation for this holy "supper" to recall at what great cost redemption from sin and death was provided. Think of our Heavenly Father's love in giving his only Begotten Son to suffer and die! And think of what it cost Jesus in terms of mental

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and physical suffering to be our Redeemer and the Redeemer of all mankind! To call to mind these examples of divine love and compassion for the sin-cursed race should beget in us a renewed determination to be faithful in carrying out the terms of our consecration to do God's will.

Jesus knew from the beginning of his ministry that he was to die sacrificially, and had so announced to his disciples. He had said that he would give his flesh for the life of the world. (John 6: 51-56) The disciples did not grasp the reality of this. Even when it became apparent to them that Jesus would be killed by his enemies, they did not understand why it was thus necessary for him to die. This meant that Jesus bore the burden of his last trying hours with little benefit of human companionship, understanding, and comfort.

In the "upper room" Peter professed great love for his Master, and his willingness to die for him if necessary, and no doubt he was sincere in this profession of loyalty. But Peter, like the rest, when needed most by his Master, fell asleep. This was in the Garden of Gethsemane. "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me," Jesus said to Peter, James, and John, whom he asked to accompany him into the garden. (Matt. 26: 38) Then Jesus went a little farther, and in his great sorrow, prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26: 39) After thus praying, Jesus returned to the three disciples and found them asleep, and he said to Peter who had professed such great love, "Could ye not watch with me one hour?"—vs. 40

How much it would have meant to Jesus right then to know that at least one human being was entering into his feelings with some degree of understanding. Yet he was kind to his disciples. He admonished them to "watch and pray that ye enter not into temptation," and added, "the spirit indeed is willing, but the flesh is weak." He knew that Peter and the others really did love him, and that in their hearts they were willing to do all they could to help him.

But a greater test of devotion and love for his Father and the doing of his Father's will was yet to come. It was difficult enough to realize that he must stand alone as far as human help was concerned; but he still had his Father to comfort and sustain him. Even in Gethsemane, while the Father did not remove the "cup," he comforted his beloved Son, and gave him strength to endure the har-

rowing experiences of being hailed before his accusers, condemned to death, beaten, and hung upon a cross.

Through all of this Jesus was calm and serene, humbly submitting to his Father's will. When asked by the high priest if he was the "Son of God," he was forthright in his acknowledgment of this truth which he knew would seal his condemnation as far as the religious leaders of Israel were concerned. "Thou hast said," was his reply. (Matt. 26:64) Later, when asked by Pilate if he were a king, Jesus said, "To this end was I born, and for this cause came I into the world." (John 18:37) He knew that in view of this confession of the truth Pilate could do nothing to save his life, for his enemies would press the charge that it was treason against their Roman masters.

Even while hanging on the cross, enduring excruciating pain, Jesus was still composed, and was alert to a final opportunity to bear witness to the Gospel of the kingdom. When the thief asked, "Lord remember me when thou comest into thy kingdom," his reply was, "Verily I say unto thee today, Shalt thou be with me in paradise." (Luke 23:42, 43) While Satan, the prince of this world, was succeeding in putting the "King of kings" to death, Jesus knew that the long-promised messianic kingdom would be established, and that then "all the ends of the world" would "turn unto the Lord." He knew, as had been foretold, that the time would come when, as the great Messiah of promise, he would be "governor among the nations."—Ps. 22:27, 28

But as Jesus hung on the cross there came over him the realization not only that he had no human friends to whom he could look for sympathy and comfort, but that now his Heavenly Father had forsaken him. The knowledge of this startling fact may have reached him through the prophetic prayer of Psalm 22, in which incidents that took place while he was hanging on the cross are mentioned. "They part my garments among them, and cast lots upon my vesture," the psalm states.—vs. 18

As he watched the Roman soldiers divide his garments among them, and cast lots for his robe, he doubtless remembered this prophetic prayer, and, as his mind turned back to its beginning, he realized its startling implications. Then it was, realizing what had occurred, the Master began to cry out to his Father in the words of the prayer, "My God, my God, why hast thou forsaken me? why art

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thou so far from helping me, and from the words of my roaring?"—Ps. 22: 1

The psalm continues to present the thoughts and petition of Jesus as he hung upon the cross, although he was evidently too weak to utter audibly more than those opening words. In his plea to his Father, he is represented as saying, "Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him."—Ps. 22: 4-8

As Jesus hung upon the cross he heard the crowd that watched him actually saying these things. "He trusted in God," they said, "let him deliver him." (Matt. 27: 43) When Jesus heard these prophesied utterances of the people he would realize that for the moment he was abandoned by his Heavenly Father. Knowing this, he reached out in his prayer to find some basis for renewed hope—"But thou art he that took me out of the womb: thou didst make me to hope when I was upon my mother's breasts. I was cast upon thee from the womb; thou art my God from my mother's belly. Be not far from me; for trouble is near; for there is none to help."—Ps. 22: 9-11

In his agony of mind and body Jesus continued to pray, "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet."—Ps. 22: 14-16

The Heavenly Father did not continue to hide his face from his beloved Son. For Jesus to fully take the sinner's place in death it was necessary that the Father temporarily withdraw his favor from him, even as he had withdrawn it from fallen man. But before the end came, Jesus again realized that his Father was sustaining him. This is indicated in the prayer, as it is continued in Psalm 22—"Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face

from him [permanently]; but when he cried unto him, he heard."
—vss. 23, 24

Yes, when the end came, Jesus was again seeing the smile of his Father's countenance, and in faith and confidence he could say, "Into thy hands I commend my spirit," my life, my all. (Luke 23: 46) He had been led as a lamb to the slaughter, and now his sacrifice was finished. The antitypical passover lamb had been slain, and as we again partake of the emblems which represent his broken body and shed blood we can do so with grateful appreciation of the love which provided redemption and life for us at so great a cost.

"That Which Is Behind"

While we can rejoice that Jesus' personal suffering was completed on Calvary more than nineteen centuries ago, the memorial emblems will remind us that we have not yet completed our sacrifice, and that it is our privilege to fill up that which is behind of the sufferings of Christ. (Col. 1:24) But to "remember him" as our Exemplar in faithfulness in suffering should be a great incentive to continue following him. Paul wrote, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."—Heb. 12:3, 4

As Paul declares, we have not yet "resisted unto blood," which is a figurative way of saying that we have not yet fully given up our lives, not yet been faithful "even unto death," as Jesus was. (Rev. 2:10) When we compare ourselves with Jesus we realize how little we have suffered and are suffering. This is due in part to the changed attitude of the world toward those whose religious beliefs do not conform to those generally considered to be orthodox. There are still those, of course, who would inflict the death penalty on "heretics," if civil governments would co-operate.

The memorial season is an appropriate time to re-examine our own position. Are we facing up to our privileges of sacrifice as faithfully as we intended to do when we first entered the narrow way; or are we, unwittingly, perhaps, taking an easier way? As we consider Jesus at this memorial time, we will all want to make sure that we are among those who continue voluntarily to keep our sacrifice on the altar, regardless of the cost in terms of inconvenience, weariness, misunderstanding, and even suffering; rather than to wait for circumstances to wrest from us that which we offered to the Lord at consecration.

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These thoughts will naturally come to mind as we "consider him who endured such contradiction of sinners against himself." It is only those who "endure unto the end" who will receive the "great salvation." "Ye have need of patience," wrote Paul, "that, after having done the will of God, ye might receive the promise." (Heb. 10:36) James wrote, "Blessed is the man that endureth temptation: [testing] for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12

The Hebrew brethren, when they were "illuminated," "endured a great fight of afflictions," but this was not enough. (Heb. 10:32, 33) Our first-love zeal for the Lord and for his service should be continued, day by day, year by year, even "unto death." "Let us not be weary in well-doing," Paul wrote, "for in due season we shall reap, if we faint not." (Gal. 6:9) To consider Jesus, and the "contradiction of sinners" which he endured, should do much to prevent our becoming weary and faint in our minds.

The Time Is Short

Those enlightened by present truth know that we are living in the end of the age, when the Master is again present as the Chief Reaper in the harvest work. We have even reached the closing years in the ending of the age! How many more years we will have the privilege of partaking of the memorial emblems we do not know, but we are assured that the fruition of our hopes is near. The consciousness of this should give added meaning to this year's Memorial Supper, and cause us to redouble our efforts in the weeks and months ahead to "consider him" and to be like him.

When instituting the Memorial Supper, Jesus told his disciples that he would not drink the "cup" with them again until in the kingdom. Then, of course, it will be a cup of unmitigated joy, for all the sacrifice and suffering of the complete Christ company will be finished. Jesus himself was confident of this final outcome of joy and triumph. In another prophetic prayer Jesus is represented as saying to his Heavenly Father, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—Ps. 16:11

This blessed hope of again being in the actual presence of his Father was one of the joys set before Jesus which enabled him to endure the cross and despise the shame. Paul tells us that Jesus "is [now] set down at the right hand of the throne of God." (Heb.

12:1, 2) Jesus promised, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

This, then, is one of the "joys" set before us, and what a powerful incentive to faithfulness it should be! And now, that he who was to come has come, the time is near—so very near—when we shall see his face. John wrote, "We shall see him as he is." (I John 3:1-3) What a glorious morning of joy that will be in contrast with the present experience of suffering! And, when we have entered into his presence with joy, and are partaking of the cup with him in the kingdom, how light our present trials will seem as we look back upon them from that vantage point of glory!

As we contemplate the "glory to follow" the present privileges of suffering with Christ, we could almost pray for the Lord to hasten the time. Yet we know that he has his own "due time," and that he knows best just what experiences we need, just what tests of patience and devotion are essential to prepare us to occupy the place "prepared" by Jesus, so we say to our aching, longing hearts, "Be calm and sink into his will," assured that the time appointed by divine wisdom is best.

Not Alone

Jesus, as we have seen, endured those final and excruciating tests alone, so far as human understanding and sympathy were concerned; for a short time losing even the comforting smile of his Heavenly Father. But with us it is different. As little groups of the Lord's consecrated people come together in "remembrance of him," each brother, each sister, will realize a sense of companionship, a fraternity of interest and sympathy which should be a great stimulus to all. Even the isolated will know that they have brethren in other places who are thinking of and praying for them.

What a great blessing this is! Jesus admonished that we should "love one another" as he loved us. But, just as partaking of the memorial emblems is merely a symbol of what the sacrifice of Christ means to us, and of our privilege of dying with him, so it is also of the blessed oneness of interest which exists among the brethren. May the Memorial Supper, then, be a time to renew our determination to lay down our lives for the brethren, and to appreciate more than ever the priceless heritage of fellowship we enjoy with one another even while still tabernacling in the flesh.

The privilege of laying down our lives for the brethren does not imply spectacular demonstrations of sacrifice, but rather the faithful

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use of the little opportunities we have of rendering service when, and in the manner most needed. We can all co-operate in the general effort to reach and comfort the brethren world-wide, and we should also be on the alert to speak that word of comfort, perform that little act of kindness, and breathe that word of prayer, on behalf of those whom we know to be going through special trials. It is at such times that "the fellowship of kindred minds" means so much.

Rejoicing for the World

In the Twenty-second Psalm, the opening words of which Jesus uttered audibly while hanging on the cross, he is shown as exulting over the triumph of his Father's cause, and that as a result of his sacrifice the time would come when all the ends of the earth would turn unto the Lord. (vss. 27, 28) In other words, under those trying circumstances Jesus' thoughts were upon others. Even when he had been "brought into the dust of death," he rejoiced in the purpose of his suffering, rejoiced that all the families of the earth were to be blessed.—vs. 15

May it be so with us, as again we commemorate his death! May we remember, and be glad, that the great and ultimate purpose of that which we memorialize is the reconciling of the world to God, and let us rejoice that this purpose will be accomplished. This is God's viewpoint, for he loved the world and gave his Son to be the Redeemer. Jesus also loved the world, and gave his life that the world might live. May this same love fill our hearts. May the Memorial Supper this year help to fill our hearts a little more fully with the desire to comfort all who mourn, and increase our longing for the time when we will have the glorious opportunity of association with Jesus in restoring all the willing and obedient to health and life, and of establishing global-wide peace and righteousness.

WEEKLY PRAYER MEETING TEXTS

MARCH 3—"Whatsoever things are just, . . . think on these things."—Phil. 4:8 (Z. '03-9. Hymn 213)

MARCH 10—"Exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin."—Heb. 3:13 (Z. '03-59. Hymn 47)

MARCH 17—"Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath

not shall be taken away even that which he hath."—Matt. 25:28, 29 (Z. '01-59. Hymn 65A)

MARCH 24—"I will never leave thee, nor forsake thee."—Heb. 13:5 (Z. '03-41. Hymn 331)

MARCH 31—"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."—I Tim. 6:12 (Z. '03-91. Hymn 328)

"Work Out Your Own Salvation"

"My beloved . . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

—Philippians 2:12, 13

ACCORDING to many theologians this advice would seem strange because of the commonly accepted belief that a person is saved as soon as he becomes one of the Lord's people. While it is true that "we are saved by hope," actual salvation will not be attained until we are born on the spirit plane, in the first resurrection. Up to that time there is always a possibility of our leaving the faith—ceasing to follow on faithfully to the attainment of the Lord's ultimate will concerning us, failing to so run as to obtain.

The epistle to the Philippians is addressed to the saints in Christ Jesus, and when the apostle says, "your own salvation," he is particularizing the salvation peculiar to the Gospel age, the "great salvation." (Heb. 2:3) It is not merely a salvation from sin, but very much more. Not only is it to be everlasting, but it is a salvation to glory, honour, and immortality, joint-heirship with Christ Jesus in

all the glorious things that are his, in his exalted position, far above angels, principalities, and powers, and every name that is named.—Eph. 1:21

God Worketh

"It is God which worketh in you." We, who were of the adamic family, are being transformed, and developed along the lines which the Father has marked out for us, that he may make of us a new creation.

We did not begin this work ourselves. It would never have occurred to us, uninvited, to endeavour to become members of a divine family. It would have been the height of presumption for us so to do, without an express invitation. It is God who planned the whole matter. He has been working in us. There is no changeableness with him, and when once he made this proposition, he meant it to the full. And we are to be assured that if we are faithful, he who has begun the good work in us will complete it.

The only condition is our own faithfulness. God will never fail. We are his workmanship. He is doing a great work, and we are to co-operate with him diligently. Of his own will begat he us with the Word of truth," and by the Holy Spirit. (James 1:18) Our Father's will is revealed to us by the holy influence, through the inspired Word, through the divine provi-

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dences, and through all the experiences of life, that we may both will and do his good pleasure.

When we made our consecration we willed to do God's will, but we did not then see that will fully. As we go on, we see his will more and more distinctly. And as we discern the leadings of his providence in all the experiences of life, we become more and more imbued with his Holy Spirit. Thus God gradually works in us. The "willing" comes first, then the quickening, energizing, doing.

Can we will perfectly? Yes. Can we do perfectly? No. Why can we will perfectly, and not do perfectly? Because the will of God has become our will, our mind. The apostle says, "With the mind I myself serve the law of God; but with the flesh the law of sin." (Rom. 7:25) The flesh has inherited various weaknesses and fallen tendencies, therefore we are unable to do perfect works.

We need continually that the loving Redeemer shall be our great Advocate, that we may come with courage to the throne of heavenly grace and find mercy and help in time of need. So, God is working in us—first to will, and then to do his good pleasure. And every promise of God is to this end, not merely that we should acknowledge his will, but that we should rejoice to do his good pleasure.

Our Responsibility

When we gladly complied with Romans 12:1 we were justified (declared right), not by works but by faith (Rom. 5:1), and became

sons of God, begotten by the Holy Spirit through the Word of truth. Then came the time when we could do acceptable works, as members of the Lord's family.

The Holy Spirit within us, through this begetting, now has an opportunity to manifest itself, to do some works. In other words, as imperfect human beings we cannot work out our salvation, but as "new creatures" we can do this, with the Lord's help. The expression, "Work out your own salvation," has a peculiar force and meaning. It suggests something that is difficult, that requires time and patience. As consecrated followers of Jesus, we have already presented our bodies as living sacrifices, and that which we have undertaken lies before us.

We see how our Master laid down his earthly life, and we learn from the Scriptures that he is our Exemplar. "God so loved the world that he gave his only begotten Son." (John 3:16) The Lord Jesus was baptized by John in Jordan. There he was fully consecrated and the Holy Spirit came upon him in begetting power. Then it remained for him, during his earthly sacrificial walk and ministry, to work out that consecration. Every act of life during that crucial period was the fulfilling of his covenant of sacrifice.

Jesus had covenanted to sacrifice his human nature with all its conditions and possibilities, that he might carry out the Father's eternal purpose. For this cause he came into the world, and he faith-

fully fulfilled his covenant. His glorious reward was the divine nature and the authority to execute all the Father's great programme.

So it is to be with us, his followers. We, being imperfect, but "justified by faith," are covered by "the robe of righteousness," which constitutes our "wedding garment." (Isa. 61:10; Matt. 22:11, 12) Thus we stand before our Father acceptable in Christ Jesus. All the children of God who are true to their covenant are working out their salvation from day to day. It is a work of sacrifice; a daily work of crucifying the flesh. From the beginning of our consecrated life we are reckoned as being fully "crucified with Christ"; but the actual crucifixion is a slow, painful, lingering process, and ends only with the completion of our sacrifice in death.—Rom. 6:6; Gal. 2:20; 5:24

"Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Ps. 50:5) is the command of Jehovah. To what extent are we performing this work of sacrifice in ourselves, and also assisting in the work of gathering the saints of God unto him? Are we faithful to the extent of our ability and opportunity? Are we sure that we are careful to note the opportunities, great and small, that are within our reach? If we do not see our opportunities, the Lord will use another to do the work that might have been ours—and we shall lose the blessing and the reward of the service that we might have rendered.

Our agreement was to be dead to the world; dead to earthly hopes, aims, ambitions, and alive toward God. We are to demonstrate in our thoughts, words, and deeds that everything in this contract is "bona fide" on our part, that we still mean every word of it, and that we are determined to be faithful unto death.

Fear and Trembling

In the expression, "Work out your own salvation with fear and trembling," we are not to understand that the Lord wishes his children literally to tremble with fear before him. The thought is, rather, to exercise much carefulness, realizing our great responsibility, and the liability of our failing to meet all the requirements unless we give the most earnest attention.

While it is true that we are to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16), it is for us to understand also that our eternal interests are in the balance. It is an issue of life or death. Those who win the prize will be heirs of God and joint-heirs with Jesus Christ, partakers of the divine nature to a glory and honour beyond human power to imagine. The Scriptures teach us that no such offer will ever be made again.

The Son of God holds the position next to Jehovah, and is never to have but one "bride." Surely, then, there is need that we work out our salvation with "fear and trembling"; in other words, with great carefulness and earnestness

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in respect to everything connected with it. We should be keenly appreciative of the fact that it is the most wonderful opportunity in all the universe of God.

We believe that if we do not make our calling and election sure, and win in this contest within a short time now, the opportunity will be gone forever. When the church is complete beyond the veil, the door for this "high calling" will be shut, never to open again. As we realize these facts, it is no wonder that we feel our need of walking, as the apostle says, "circumspectly" (Eph. 5:15), and of weighing our thoughts so as to be in conformity to the will of God in Christ. There is no room here for foolishness or frivolity. God is testing every power we possess, to prove the depth and sincerity of our consecration.

Good Pleasure

"For it is God which worketh in you both to will and to do of his good pleasure." The fully consecrated children of God have been called with a heavenly calling to joint-heirship with Jesus in the glory, honour, and immortality of the kingdom. "It is your Father's good pleasure to give you the kingdom." (Luke 12:32) During our earthly pilgrimage the way is narrow and difficult, because the successful enduring of the necessary tests is indispensable to those whom God would grant this honour of being partakers of the divine nature.—Matt. 7:14; Rom. 8:17

The Apostle Paul who indeed was called to run for the heavenly prize, wrote of the necessity he had

of severely disciplining himself: "I severely discipline my body, and make it subservient [word for word translation, 'I . . . lead it captive']; lest possibly, having proclaimed to others, I myself should become one unapproved."—I Cor. 9:27.

Diaglott

We similarly have to discipline our body severely. The new mind, the new creature, begotten and energized by the Holy Spirit and by the inspired Word, must take control. "Put off, according to the former course of life, that old man, corrupted by deceitful desires; . . . and be you clothed with that new man, who, according to God, has been created in righteousness and holiness of the truth."—Eph. 4:22, 24, **Diaglott**

So long as we are in this earthly tabernacle, we shall be conscious of the weaknesses of the flesh; but we can rejoice with great peace of mind and complete assurance in the knowledge and in the experience of Ephesians 1:6, 7, that our Father has made us accepted in the Beloved; "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." And, as we continue to cling to that righteousness from God, which is through the faith of Christ (Phil. 3:9), we cultivate, by the Lord's help, all the graces of the Holy Spirit to the fullest extent of our ability, seeing to it that we grow more and more in the image of our Lord and Head.—Rom. 8:29

Using the sentiments of the apostle expressed in Philippians 3:12, **Diaglott**, we pursue, that we may

lay hold on that (heavenly prize) for which we have been "laid hold on by Christ." Indeed, maintaining our full consecration to God, and receiving an increasing measure of the Holy Spirit, also feeding daily upon God's holy Word and persevering in prayer, trusting not in our own strength and ability, but upon our Father's almighty power, we "press along the line, toward the prize of the high calling of God in Christ Jesus."—Phil. 3:14

In II Peter 1:2-11 is given a guarantee that "if ye do" certain things mentioned, "ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." It will then be our great joy and privilege as part of a divine government (Christ Jesus and his glorified church) to assist in the grandest of all kingdom work—raising earth's dead millions and fully establishing God's glorious kingdom in the earth, which kingdom of life, joy, and peace shall never pass away.

Marvelous Divine Grace

By the grace of God we are invited to work out a wonderful salvation. Ours is a marvelous transformation. Selected from a race of bond-slaves of sin, beings of a fleshly nature, depraved, death-stricken, sin-cursed, we are lifted out of the miry clay, are washed, cleansed, from our pollution, our soiled rags of unrighteousness, and a new nature has been begun in us. Our earthward

tendencies are gradually being bent heavenward.

We are transformed, day by day, rising up and up until, our resurrection completed, the work of transformation fully accomplished, we are exalted to heights unimaginable, seated upon Messiah's throne, beside the infinite Son of God, partakers of his glorious nature, the nature of Jehovah himself—the divine nature. Can mortal man conceive so marvelous a glory? What can we render unto the Lord that can fittingly demonstrate our gratitude, our thankfulness, for so unspeakable a favour? Surely the most faithful service we can give is but a very feeble return to him who has so loved, blessed and honoured us!

We receive the Holy Spirit at the time of the Lord's acceptance of us, at our consecration. But the new creature cannot long remain quiet. It must grow through nourishment, through feeding. At first we desire the sincere milk of the Word that we may grow thereby. (I Pet. 2:2) We become strong by the exercise of ourselves as new creatures.

But it was God who started the new life in us. All our studying, without the help of the holy influence, would not have made new creatures of us. No amount of works would have done it. These endeavours of our own would never have brought us into the Lord's family; but after we come into his family through the Lord Jesus, these good works will begin to show.

The new mind takes over the old

THE DAWN

body as its possession, to be its servant. The new mind masters its old body, and gets more and more control of the old disposition of the flesh, and, by divine help, becomes strong. We more and more become copies of God's dear Son.

If any are disloyal and fail to take a firm stand for the Lord and the truth for fear that they will be disesteemed among their fellowmen, or for any other reason, it will prove that they are not worthy to share with Christ the glories of his throne, as members of his body. All who hope to be of this number have professed his name; and they must be steadfast, holding fast their confidence and the profession of their faith even unto the end.

As fully consecrated children of God, we have learned to know our Father, and to trust his precious Word. We have proved his gracious promises in many a time of stress and danger, and we know that he will not fail us. Our God has led us thus far, and he will continue to lead and help us, and work in us by his Spirit and his Word of truth, if we continue to

give heed, and render obedience to his counsel.

It is our great privilege to rejoice in the full assurance, and in the experience, that we are "kept [or guarded] by the power of God, through faith." (I Pet. 1:5) And, emptying ourselves more and more of self, thereby enabling us to receive an increasing measure of the Holy Spirit, we should see to it that we are "strong in the Lord, and in the power of his might." (Eph. 6:10) And his "might" is powerful. Paul speaks of it as "the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenlies."—Eph. 1:19, 20

Our is a marvelous calling! Heroic overcomers are wanted; those who have the Master's spirit. "To him that overcometh" will Jesus grant to sit with him in his throne. "They that are with him are called, and chosen, and faithful." (Rev. 3:21; 17:14) "Give diligence to make your calling and election sure."—II Pet. 1:10

Beloved brethren, graciously called by our Father of all might,
Prize your high and holy calling, out of darkness into light;
You're called according to his purpose, and the riches of his love,
Called to follow in the footsteps of the gentle heavenly Dove.
Called to suffer with our Master, patiently to run his race,
Called a blessing to inherit, called to holiness and grace;
Called to fellowship with Jesus, by the ever faithful One,
Called to God's eternal glory in the kingdom with his Son.
Whom he calleth, he protecteth, and his glory we shall see,
He is faithful who hath called you, he is faithful; fear not ye!
Holy brethren, onward! make your own election sure;
For the prize of this high calling, bravely to the end endure.

THE BRITISH SECTION

SPEAKERS' APPOINTMENT

W. CLARKE		
Ipswich	March	13
C. A. CORNELL		
Eastleigh	March	20
Letchworth	April	3
C. E. DICKINSON		
Leigh (Afternoon)	March	20
Letchford (Evening)		20
Liverpool	April	24
Dublin		26/27
Clonelly		28/29
Londonderry		30
J. LESLIE McKEOWN		
Clonelly	March	6
Clonelly	April	3

J. H. MURRAY

Yeovil	March	13
Anerley		27
Guildford	April	3

W. E. PAMPLING

Letchworth	March	13
Oxford		27
Luton	April	17
Anerley		24

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"Radio Luxembourg"

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What Can a Man Believe?; The Blood of the Atonement; Divine Healing.

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The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 o dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/

God's Promises Come True—10/

THE DAWN

98 Seel Street

Liverpool 1

LETTERS OF APPRECIATION

"Greatly to Be Praised"

Dear Friends in Christ: Last night I just happened to get you over the radio and I was very much interested in your talk. I heard you several years ago before I became a Christian. Last night in your talk it seemed to me that you have the same understanding that has come to me, that God is all-powerful, and that all those for whom Jesus Christ died are one day to be raised from the dead and taught the wonderful Word of truth. I cannot believe that my wonderful God, so loving, so kind, could cast any into a burning lake of fire to be tormented forever. He who teaches us that there is practically no end to our forgiving, could not himself do less. Great and wonderful is God, and greatly to be praised! God bless and keep you in all ways.—M. Z., Wash.

An Attorney Appreciates

Dear Friends of Aurora [Italian Dawn]: I have tuned in your wonderful radio program, and have greatly appreciated the significant spiritual education which it presents. I will do my very best to spread this good news. I am sending my first contribution, and I desire to be a co-worker with you. I would like to receive past copies of your publication so that I may have a better understanding of the Bible. With thanks, and cordially,

I salute you.—Attorney V. D. C., Italy

Truth Necessary

My Dear Friends: You have caused me to be very interested in your explanation of "Man's Creation and Final Destiny," which you gave over Radio Monte Carlo. I feel very fortunate to have listened to you. For us Christians it is very necessary that we know the truth. I beg of you to send me a copy of "Aurora," also your booklets. Accept my sincere thanks.—F. C. M., Malta

Heard Over Radio Ceylon

Dear Sirs: I beg to inform you that only tonight, by chance, I listened to your talk on present world conditions. I was so surprised that I made no delay, but took up paper and pen and am writing for your booklet, "Armageddon, Then World Peace." Do you have an office or representative here? If you have a magazine or tracts I shall be glad to receive a supply. May God bless you in your labors. With respect and best regards.—G. H. M., Iran

The Pure Truth

Dear Brethren of Aurora: I am sending my request for the year 1955. In your publication I have found a stream pure and clear as crystal. In the near future I will send payment for the subscription. With my best wishes, and with hopes that very soon the world will

LETTERS OF APPRECIATION

be liberated from its evils and selfishness, and the people receive the fulness of a new life, pure and holy, I remain, A. S., Italy

Reading Every Day

Dear Brethren of Aurora: I don't know how to thank you enough for the three booklets you sent. They are wonderful! Reading them every day does not tire me. Furthermore, I listen to you from Radio Monte Carlo. In the past few days I have offered the booklets to some Italian friends. They surely were happy, and very interested. Now, for myself and for my friends, I want to thank you again for your brotherly generosity which you have so kindly shown toward us immigrants.—M. P. L. L., Belgium

"Only by Chance"

Only by chance did I turn my radio to your program, and what I heard brought me much joy. I very much enjoyed your discussion and I would not want to miss ordering the booklet you offered. Please mail it to me at once, and whatever additional literature you can recommend. Please let me know also when and where I can hear you again, and I will call all the members of the house together so they may also hear the glad tidings. Sincere greetings, F. M., Germany

"Much Interested"

Dawn Bible Students Association: I have listened to a number of your "Frank and Ernest" radio programs, and I am much interested. For this reason please send

me your free booklet, "God's Assurance of Survival." Thanking you in advance for your trouble, I am with the friendliest of greetings, L. S., Switzerland

Like a Symphony

A young student in a Lutheran preparatory college, after hearing the truth over the radio and reading the literature, writes:

In his [Pastor Russell's] efforts as an advocate and minister of the truth, this great man should be an example and an incentive to all of us insofar as he followed the example of our perfect paragon, the Son of God. To me, the straightforward purity and harmony and reasonableness and logic of the divine plan of the ages as compared with the conflicting jargon of creedal orthodoxy is like the monumental grandeur of Beethoven's Fifth Symphony compared with the confused jangle called popular music. May it remain so to all of us, and may the mercy of God be magnified forever!—D. B., Kansas

Enjoyable Reading

Dear "Frank and Ernest": As a regular listener I must let you know how much I enjoy The Dawn Magazine, and also tell you that I am now on with the third volume of "Studies in the Scriptures." Please send me further publications as follows: "The Divine Plan of the Ages," and "Everlasting Gospel." Postal order attached. Yours sincerely, W. A., England

SPEAKERS' APPOINTMENTS

The services of the lecturers here scheduled are furnished upon request, and free of charge. If you would like to have one serve in your community, simply address a request to the Dawn Bible Students Association, Pilgrim Department, East Rutherford, N. J. A visit will be arranged when possible.

HENRY E. ANDERSON

Paterson, N. J. March 13

SAMUEL BAKER

Mobile, Ala. March 1
 Loxley, Ala. 2
 Waynesboro, Miss. 3, 4
 Montgomery, Ala. 6
 Louisville—Texasville, Ala. 7, 9
 Jacksonville, Fla. 10, 23, 24
 Orlando, Fla. 11, 13, 21, 22
 Miami, Fla. 14-17
 St. Petersburg, Fla. 18, 20
 Eastman, Ga. 25
 Augusta, Ga. 27
 Atlanta, Ga. 28
 East Point, Ga. 29
 Knoxville, Tenn. 30, 31
 Hendersonville, N. C. April 1, 3

WILLIAM A. BAKER

Cincinnati, Ohio Feb. 28, March 1
 Dayton, Ohio 2
 Richmond, Va. 3
 Muncie, Ind. 4, 6
 Indianapolis, Ind. 8, 9
 St. Louis, Mo. 11, 13
 Kansas City, Mo. 14, 15
 St. Joseph, Mo. 16
 Topeka, Kans. 18
 Lincoln, Neb. 19-23
 Denver, Colo. 25, 27
 Boise, Idaho 28, 29

K. BARRETT

North Brookfield, Mass. March 1
 Agawam, Mass. 2
 Hartford, Conn. 3
 Wallingford, Conn. 4
 New Haven, Conn. (Morning) 6
 Waterbury, Conn. (Afternoon) 6
 Paterson, N. J. 8
 Albany, N. Y. 13
 Rochester, N. Y. 14, 15
 Buffalo, N. Y. 16, 17
 Elyria, Ohio 18
 Cleveland, Ohio 20

Toledo, Ohio 21
 Adrian, Mich. 22
 Detroit, Mich. 23
 Jackson, Mich. 24
 South Bend, Ind. 25
 Chicago, Ill. 27
 Milwaukee, Wis. 29
 Appleton, Wis. 30
 Withee, Wis. Mar. 31, April 1
 Minneapolis, Minn. 3

CHARLES CHUPA

London, Ont. Can. March 13

ALFRED BURNS

Milwaukee, Wis. March 13

EUGENE BURNS

Catawissa, Pa. March 13

JENS COPELAND

Covert, Mich. March 20

L. PAUL DAVIS

Fresno, Calif. March 27

RUSSELL DEAN

Miami, Fla. March 4-6

EDWARD FAY

Fresno, Calif. March 27

THOMAS FAY

Santa Ana, Calif. March 27

EARL L. FOWLER

San Diego, Calif. March 13

JOHN G. HULL, JR.

San Luis Obispo, Calif. March 20

GEORGE O. JEUCK

Miami, Fla. March 4-6

St. Petersburg, Fla. 20

ARTHUR H. KRUMPOLT

Baltimore, Md. March 20

Allentown, Pa. 27

RAYMOND J. KRUPA

Waterbury, Conn. March 13

Boston, Mass. 27

LUDLOW P. LOOMIS

Washington, D. C. March 6

Reading, Pa. 20

SPEAKERS' APPOINTMENTS

EDWARD LORENZ

Fresno, Calif. March 27

JOHN Y. MAC AULAY

San Luis Obispo, Calif. March 1
 Fresno, Calif. 2
 Sonora, Calif. 3
 Stockton, Calif. 4
 San Francisco, Calif. 6
 San Jose, Calif. 7
 Sacramento, Calif. 9, 10
 Chico, Calif. 11, 13
 Klamath Falls, Ore. 14
 Selma, Ore. 15
 Broadbent, Ore. 16, 17
 Empire, Ore. 18
 Salem, Ore. 20, 23
 Lebanon, Ore. 21
 Albany, Ore. 22
 Newport, Ore. 24, 25
 Portland, Ore. 27, 30
 The Dalles, Ore. 28, 29

MARTIN C. MITCHELL

Pottstown, Pa. March 20
 New Brunswick, N. J. 27

EVERETT MURRAY

Miami, Fla. March 4-6
 Atlanta, Ga. 13
 East Point, Ga. 14

DANIEL J. MOREHOUSE

Aurora, Ill. March 13

LEON H. NORBY

York, Pa. (Morning) March 6
 Lancaster, Pa. (Afternoon) 6
 Groton-New London, Conn. 19, 20

HARRY PASSIOS

Duquesne, Pa. March 6

G. RUSSELL POLLOCK

Fresno, Calif. March 27, April 3
 Lisbon, Spain 26
 Madrid, Spain 28

LEO B. POST

LaSalle, Ill. March 20

FRED W. RICE

Riverside, Calif. (Morning) ... March 20
 Pomona, Calif. (Afternoon) 20

KENNETH W. RAWSON

Wallingford, Conn. (Morning) March 20
 Hartford, Conn. (Afternoon) 20

BERT ROSE

Adrian, Mich. March 20

WILLIAM RYBA

Flint, Mich. March 6

ALBERT SHEPPELBAUM

Gary, Ind. March 20

ALFRED L. SMITH

Richmond, Va. March 13

MICHAEL A. STAMULAS

Waterbury, Conn. March 13

AUGUST SWANSON

Nocona, Tex. area February 24-27
 Ada, Okla. 28
 Stigler, Okla. March 1, 2
 Muskogee, Okla. 3
 Tulsa, Okla. 4, 6
 Carthage, Mo. 7
 Galena, Kans. 8
 Wichita, Kans. 9, 10
 Enid, Okla. 11
 Oklahoma City, Okla. 13
 Iowa Park, Tex. 14, 15
 Lamesa, Tex. 16, 17
 Albuquerque, New Mex. 20
 Tucson, Ariz. 22
 Phoenix, Ariz. 23, 24
 Yuma, Ariz. 25
 San Diego, Calif. 27

J. I. VAN HORNE

East Liverpool, Ohio March 13
 Monessen, Pa. 27

FELIX S. WASSMANN

Wilmington, Del. (Morning) .. March 6
 Philadelphia, Pa. (Afternoon) 6
 Paterson, N. J. 20

CLAUDE R. WEIDA

Miami, Fla. March 4-6

GEORGE M. WILSON

Miami, Fla. March 4-6
 St. Petersburg, Fla. 20

ERNEST G. WYLAM

Miami, Fla. March 4-6
 Orlando, Fla. 8
 Cairo, Ga. 9, 10
 Albany, Ga. 11
 Montgomery, Ala. 13
 Nashville, Tenn. 14

W. NORMAN WOODWORTH

Norfolk, Va. February 24
 Orlando, Fla. 26, 27
 Miami, Fla. March 4-6
 Jacksonville, Fla. 7
 Greenwood, S. C. 8
 Columbia, S. C. 9
 Charlotte, N. C. 10
 Richmond, Va. 11
 Waterbury, Conn. 13

CONVENTIONS

MIAMI, FLA., March 4-6—Convention will open Friday morning at 9:30 o'clock in the Simpson Memorial Garden Club, 55 S. W. 17th Road, Miami. Address Miss Fay Wallace, 1785 N. W. 4th Street, Miami 35, Fla., for reservations. For other information, write the secretary, Mrs. Adolph Obenland, 4784 S. W. 6th Street, Miami 44, Fla.

ALBANY, ORE., March 6—Home gathering to be held at 3596 Bernard Street.

SAN FRANCISCO, CALIF., March 6—All day gathering to be held at the regular meeting place, 1136 Eddy Street. Lunch will be served. For details, write the secretary, Mr. William G. Blong, 1690 Washington Street, San Francisco 9, Calif.

ALBANY, N. Y., March 13—Y. W. C. A. Building, 5 Lodge Street.

COLUMBUS, OHIO, March 13—Convention opens 10:00 a. m. in the Women's Benefit Association, 53 E. Gay Street.

SAGINAW, MICH., March 13—Convention opens 10:00 a. m. in the Women's Club, 311 N. Jefferson Street.

WATERBURY, CONN., March 13—Convention opens 9:30 a. m. in the Waterbury Women's Club, 74 Central Avenue.

CLEVELAND, OHIO, March 20—Convention opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

ST. PETERSBURG, FLA., March 20—Convention opens 10:00 a. m. in The Gandy Boulevard Trailer Court, 5150 4th St., North. For

further information, write the secretary, Mrs. C. C. Dodd, 1000 30th Avenue, North.

SALEM, ORE., March 20—Third Sunday in the month gathering starts at 11:00 a. m., 2339 State Street.

FRESNO, CALIF., March 27—Convention opens 9:30 a. m. in the Californian Hotel. Public meeting at 3:00 p. m. Home gathering Saturday evening. For details and reservations, write or phone the secretary, Mrs. H. W. Ostrander, 5326 E. White Avenue, Fresno 2, Calif.

CHICAGO, ILL., March 27—Convention opens 10:00 a. m. in the Masonic Temple, 912 N. LaSalle Street.

DETROIT, MICH., March 27—Maccabees Building, Woodward Avenue at Putnam.

WILMINGTON, DEL., April 2, 3—Pre-Memorial Convention. An Immersion Service is being planned and any desiring to symbolize their consecration by water immersion please notify the secretary, Mrs. Peter Kollman, 404 West 31st Street, Wilmington.

PATERSON, N. J., April 9, 10.

GARY, IND., April 10.

FT. WORTH, TEX., April 15-17.

NEW YORK, N. Y., April 24.

LANCASTER, PA., May 1.

PIQUA, OHIO, May 1.

CHICAGO, ILL., May 28-30.

SAN FRANCISCO, CALIF., May 28-30.

VANCOUVER, B. C. CAN., May 28-30.

CINCINNATI, OHIO, May 29, 30.

PITTSBURGH, PA., May 29.

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For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. The outline is designed for two inches in one column.

APRIL TOPIC: The "Frank and Ernest" topic to be especially advertised in April is, "The Church and Its Mission." This topic will be used on April 17. Circulars will be available in any quantity you can use. Place your order as early as possible, through your class secretary, or direct, as you prefer.