

The DAWN

*"The peace of God, which
passeth all understanding,
shall keep your hearts and
minds through Christ Jesus"*

Philippians 4:7



A HERALD OF CHRIST'S PRESENCE

July 1952

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These "Frank and Ernest" topics are scheduled for the Mutual Network. Topics on Canadian and other non-Mutual stations may vary somewhat from this listing.



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In This Issue

Beginning on page 48 in "Talking Things Over" additional information will be found concerning the General Convention, including the program. Rates for rooms and meals are shown at the bottom of this page. Programs will be available for use at the convention.

"A Convention in Italy": It should be a real joy to the Lord's people to realize that the truth has reached into Italy and that hungry hearts there have responded and have become vineyard workers. The item beginning on page 54 indicates the genuineness and depth of consecration on the part of the brethren there. Let us pray for them as they assemble in their small convention on July 12 and 13.

"The Network Broadcasts": Beginning on page 55 is a report on the prospect of continuing the Network Broadcasts. This item is followed by a number of encouraging letters.

"The Broadcast Schedule": During the spring and early summer months a number of stations have found it necessary to air our programs at a different hour because of broadcasting baseball games. The up-to-date schedule is shown beginning on page 58.

THE BOWLING GREEN, OHIO, GENERAL CONVENTION, August 9-16: This week of spiritual feasting and fellowship will be at the Bowling Green State University. The total cost for seven nights' lodging and twenty-one meals will be only \$21.00—\$3.00 a day if you cannot stay for the entire week. Requests for reservations may now be sent to the secretary, Mr. R. J. Krupa, 37 Wilson Avenue, Rutherford, New Jersey.

Operation Eternity

THE scientists tell us that we are now living in the "atomic age." They don't know whether atomic energy will be misused to destroy the human race, or if it will be employed for the betterment of mankind by supplying a more abundant life for the people of all nations. The Scriptures assure us, however, that despite the selfishness of man which has brought about this time of trouble and fear, there will be an intervention of divine power in time to prevent "all flesh" from being destroyed. (Matt. 24:21, 22) This is something in which we can all rejoice.

The Bible also assures us God created the earth to be man's everlasting home, and that for this purpose he has established it forever. (Isa. 45:18; Eccles. 1:4) It is the divine plan that the earth be filled with a perfect race which will enjoy the blessings of health and everlasting life. This will be the former sin-cursed and dying race restored to life during the thousand years of Christ's reign. This global-wide work of restoration is described by the Apostle Peter as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." —Acts 3:19-21

With this assurance of the eternal existence of the earth and of the human race, it is essential to view the outstanding progress along scientific lines from the standpoint of its relationship to eternity. When we do this we discover that many of the remarkable achievements of our day—designated in the prophecies "the time of the end"—are, at the most, merely of temporary advantage to the human race, being related to the prophetic "day" of the Lord's "preparation."—Nahum 2:3, 4

Many of the world's greatest scientific developments are of comparatively recent date, and even our basic inventions date back only a little beyond the memory of the present generation. The electric lamp, the steam railroad, the steamship, the telephone and the telegraph were among the first "miracles" to reach mankind as a result of the increasing knowledge of the new day. These we still have

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and use, but greatly improved; and in the lifetime of one generation they have revolutionized the world's way of living.

Then came the automobile, the airplane, the wireless telegraph, the radio, and now television. These also have had a tremendous impact on the world's way of life, and will continue to force even greater changes. They have created serious problems also, and are frequently misused to the great detriment of the people. Indeed, all the inventions peculiar to the "time of the end" have been utilized for war even as for peace, and have helped to produce the foretold "time of trouble, such as never was since there was a nation." —Dan. 12:1

Now we are in the atomic age. After the first horror of excitement over the destruction of human life which was caused by the dropping of those first atom bombs in Japan, the scientists were glad to tell us of the wonderful things that could be done with atomic energy to promote the welfare of the human race. No doubt they were right, and already some of their promises have materialized into reality, particularly in the world of medical science.

However, with all the possibilities which are opened up to the world through the proper use of atomic energy, it must be classed as merely in the nature of preparation for eternity. When the steam engine was first invented, and wood was burned in the boiler which produced the steam, and later coal, no one thought seriously of the fact that one day the fuel supply would be exhausted. When it was discovered that coal could be used for light, heat, and power, the attitude was that there would **always be coal**.

The same was true of oil. But these are expendable resources. It is true that if we should be interested only in the present, concerned only with the welfare of the present generation, this would be of no serious consequence. But as students of prophecy and believers in the promises of God, all these factors must be viewed in the light of eternity. God has promised that man shall live on the earth forever, and we know that the coal and oil supplies will not hold out for eternity.

Nor is atomic energy the permanent answer, for expendables are also utilized in the production of this sensational source of power. Uranium is one of these. Based on the present known supply of uranium, it has been estimated that if all the world's light, heat, and power needs were supplied in this way, there would only be enough to last forty days—a very small bit of eternity. So there

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is no use thinking that a thousand years from now people will be flying through the air in planes powered by atomic energy. Even if new supplies of uranium were found, or it should be discovered that there are other ores just as suitable as uranium, atomic energy could still be only a temporary provision for the world's needs—temporary, that is, in the light of eternity.

From the standpoint of faith in the promises of God, it is not essential that we understand in advance just how divine wisdom has made provision to meet this eternal need of the restored human race. However, since the prophecies indicate that we are already in the very dawn of the restitution age, it is reasonable to suppose that there should appear some indication of what may be those permanent and never-failing sources of heat, power, and light upon which humanity will be able to depend.

Such indications are appearing on the horizon!

There are today two much talked about sources of inexhaustible power—electricity directly from the air; and the light and heat of the sun. The latter, indeed, is well beyond the discussion stage, for the power of the sun is now actually being utilized, and to a much greater extent than the average layman realizes. The newspapers give it little publicity; but in the minds of some, this struggle to suck the sun's energy is so tremendous that it dwarfs even the atomic race.

Right now, it is claimed that in Russia giant reflectors harness enough solar power to operate textile factories. It is also asserted that solar stills are located in various parts of the world and are converting sea water into fresh water. It is the view of scientists who are experimenting with the sun's energy, that it is destined more than ever to become our permanent source of life, that in it we have a potential force that can transform our world in a way that atomic energy never could.

It is claimed that Russia has forged far ahead of the rest of the world in the field of solar energy; that she has created a huge and secret Institute of Solar Power. The federal government in this country hasn't taken a great deal of interest in solar power research. In 1949, the Secretary of the Interior urged Congress to make a large appropriation to find new sources of energy, with solar power at the top of the list to be investigated; but as one writer puts it, "Congress couldn't see the sun."

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Aided by money made available from private sources, the Massachusetts Institute of Technology is developing, experimentally, means of utilizing solar energy, and much success has been attained. A house in Massachusetts, heated by solar energy, is one of the projects. It is owned by one of the Institute's scientists, Dr. Maria Telkes.

Houses in Florida and California have for years been using solar energy to supply year-around hot water. So also has the Colomb-Bechar Hospital in the Sahara Desert. And right now a solar-heated house is practical anywhere south of Latitude 40. There is a large solar house development in Northbrook, Illinois; and another in Camden, New Jersey. There are others in New England. These are of the simpler type, using the sun's heat to supplement their regular heating system. The fuel bill has thus been cut to less than half what it was.

Tomorrow's solar house, it is claimed, will have other "conveniences" supplied by the sun. A special wallpaper has already been developed which absorbs some of the sun's rays, and at night gives off a measure of reflected light so that rooms are not pitch dark. Solar operated refrigeration and air conditioning are also being developed. Already in some warmer climates there are kitchen stoves and baking ovens which use the heat of the sun.

Not only are rapid strides being made in discovering how to use the sun as a source of light, power, and heat, but it has been found that the sun can provide us much more than these. In the Arthur D. Little Laboratories, adjoining the Massachusetts Institute of Technology campus, experiments are being made in the use of Chlorella, a single-celled algae, in the production of synthetic food. It has already been found that all this element needs to make it multiply unbelievably fast is the carbon dioxide from the air, combining with water, plus the sunlight.

Under these conditions, Chlorella reproduces so fast that it is harvested every day at the laboratory, just like a farm crop. It overflows from the plastic tube, down a drain into a centrifuge, from which it emerges looking like a great wet cake. It smells somewhat like a pumpkin, and tastes like hay. Its food value is tremendous—fifty percent protein and fifty percent fat, and no waste cellulose. It is frozen for preservation until processed and used.

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From this element it is possible to make powders, sauces, soups, wafers, sausages, cheeses, beverages, and even pickled hors d'œuvres. This experiment is just in its infancy, but with two thirds of the people of the world living just above subsistence levels, it is an interesting project. For instance, the average corn crop is thirty-three bushels an acre—about one ton of corn kernels a year. Under laboratory conditions one ton of dry *Chlorella* can be grown on an acre of land in one day, 365 tons in a year.

Special fibers can also be made from *Chlorella*, similar to wool and cotton; also auto engine fuel as a substitute for gasoline. The research along these lines is only beginning. Who knows what else will be discovered? And all of it is based fundamentally on solar power, an inexhaustible source which will last for eternity.

We are not presenting these results of solar research with the thought that the sun actually will ultimately become humanity's source of heat, power, and light, and to some extent food and clothing. We are still in the day of the Lord's "preparation," and solar experiments may also be but a passing phase in human effort, to be eclipsed later by something still more wonderful. It may well be, as remarked by a brother in the truth after hearing a thrilling lecture in which the speaker endeavored to outline in detail some of the marvelous blessings of the kingdom, "If it isn't that way, it will be even better."

United "Notions"

NEARLY three thousand years ago the Prophet Isaiah wrote to the nations of our day, saying, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought." (Isa. 8:9, 10) This prophecy has had, and continues to have, a remarkable fulfilment in the efforts of the nations in these last days to unite for mutual protection. Even more striking is its prediction that these frantic efforts of the nations would fail. We have already witnessed the complete failure of the League of Nations, and now confidence is rapidly waning in the ability of the United Nations organization to keep the peace.

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Mr. John Ray, writing in the Vancouver, Canada, *Herald News*, tells us that to many people the initials UN now stand for United "Notions." In his article Mr. Ray said:

"All the UN achieved was the providing of a monster platform where the drama of power politics had a world-wide audience. A Nero production in reverse where the spectators fiddled while the world was starting to catch on fire.

"It is thus that today the 'magic word' UN is practically non-existent in our daily papers. The formula to peace now reads: NATO.

"So if you happen to be in New York and you pass that huge and brilliant mausoleum of ideals: the United Nations—take your hat off to it reverently—if you still have a head under your hat, that is. There you will see a monument which we built out of nothing into nil. A noisy skeleton in the world's closet, still rattling on though few listen to it any more."

Commenting further, Mr. Ray said, "The world, it seems simply isn't ready yet for the UN." That's true enough. Nor would the world, motivated by selfishness and ruled by the devil, ever be ready to unite in the bonds of peace and good will. That's why the world's only hope is the long-promised kingdom of Christ. However, these futile efforts of the nations to solve their own problems are serving a valuable purpose, for they are emphasizing the need of divine intervention; and this one of the great lessons all nations will need to learn ere they are ready to look to the Lord for help.

Through the Prophet Zephaniah the Lord said, "Wait ye upon me . . . until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3: 8, 9

In this prophecy the Lord declares that he is the one who is responsible for the gathering of the nations in these last days. His purpose in this is that they might all be weakened and destroyed. He uses various methods and agencies for the accomplishment of this purpose, among them the phenomenal increase of knowledge foretold by the Prophet Daniel. (Dan. 12:4) This has helped to awaken the downtrodden people of earth and has caused them to clamor for their real and fancied rights. Mr. Frank Kai-Ming Su and Arthur Y. S. Chen, who were for years in the service of the

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Chinese government, speaking at a World Affairs Council in Philadelphia recently, said concerning the situation in China:

"What took place, and is spreading like wildfire, is an internal revolution of the greatest magnitude ever seen on earth. It is universal revolt against foreign domination, against the feudal rule of grasping landlords, money lenders, robber barons, and a demand for some share in the standard of living they perceive is commonplace in the Western world. This urge is fixed and irresistible."

While this description is particularly of conditions in China, these gentlemen explained that it is also true throughout the Orient. It is true as well in the rest of the world in varying degrees. And just as in China, so elsewhere, the urge for change and better living conditions is "irresistible." Selfish interests of one sort and another endeavor to channel this urge to their own advantage, and sometimes are temporarily successful to a degree, as for example the present exploitation of China by Moscow. But in the long run development the people's determination to break loose from economic slavery will sweep aside all efforts to control it, and the result will be that "the whole [symbolic] earth will be devoured" with the "fire" of God's "jealousy."

This is the Lord's way of describing the dissolution of the present social order—"the heavens and the earth which are now." (II Pet. 3:7) As the people come more and more to realize the futility of their own efforts to solve the problems of an awakening, but selfish world, they will begin to seek elsewhere for help. It will be then, and by divine providence, that their minds will be turned toward the Lord, and they will say, "Come ye, and let us go up to the mountain [kingdom] of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:3, 4

Micah 4:1-4 is similar to Isaiah's prophecy, and adds concerning the glorious time of the kingdom, that then "every man shall sit under his vine and fig tree," and that "none shall make them afraid." Thus shall the people of all nations receive the blessings for which the "increase of knowledge" has taught them to desire and

expect. As of now the outlook is dark, and the world is filled with fear. But if we know and believe the promises of God we will realize that there is no need to fear, for soon the morning sun of the new day will scatter the mists of selfishness and hate and war, and its healing rays will give peace and health and life to all.

The Church in Retreat

THE church of the twentieth century is taking a beating," said a noted doctor of divinity of Philadelphia recently. Continuing he said, "We are living in one of the dark eras when the Christian church in large parts of the world is on the retreat. One-sixth of the earth's surface that used to be called 'Christian' is now dominated by anti-religious powers. There were once eight thousand missionaries in China where now there are only two hundred, and the number is growing fewer still."

A prominent minister in Georgia not long ago asked a number of American church leaders if they thought the United States could properly be called a Christian nation. Nearly all of them said no. Most of them expressed the opinion that at present America is slipping farther away from Christ.

The surprising thing is that the present decline of church influence in world affairs does not cause more ministers, church leaders—yes, even laymen—to ask, Why? Probably most of them do wonder about it, but not to the extent of searching their Bibles for the answer. And the answer is there, so plainly stated! It is simply that the present age was not the time in the divine plan for the conversion of the world and the setting up of the kingdom of Christ. Churchianity still assumes that this is the divine plan for the present time, so continues on vainly trying to accomplish that which the Lord did not commission the church to do.

It is no wonder that they are failing!

But we are happy that this does not imply the failure of the divine plan as it is centered in Christ. God's work for this age, which has been the calling out from the world of a people to be associated with Christ in his thousand-year reign, has gone gloriously forward, and is now nearly complete. Meanwhile, man-made institutions must crumble and fall to make way for the glorious kingdom of Christ which will enlighten and bless all mankind.

In the Time of the Judges

LESSON FOR JULY 6, 1952

GOLDEN TEXT: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." —Psalm 33:12

THE original application of our Golden Text was to the nation of Israel. Prior to the first advent of Jesus, Israel was the only nation which enjoyed the distinction and the blessing of having Jehovah as its God. To that nation the Lord said, "You only have I known of all the families [or nations] of the earth." (Amos 3:2) The Israelites were also the only people whom God had chosen for his "own inheritance."

However, this honored position of Israel as the specially chosen people of God was tentative, and in order for it to be made permanent it was essential that the nation prove its fidelity to God and to his laws. On this point the Lord said to the nation, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."—Exodus 19:5, 6

The nation was blessed indeed to enjoy this favored relationship to God. Paul calls attention to this

by asking, "What advantage then hath the Jew?" His reply is, "Much every way: chiefly, because that unto them were committed the oracles of God." (Rom. 3:1, 2) All of God's covenant promises were made to and on behalf of Israel. But the riches of their heritage were wasted through disobedience—so completely, indeed, that Jesus said to the nation, "Your house is left unto you desolate."—Matt. 23:38

Beginning with the Gospel age, there has been another "nation" whose God is the Lord, Jehovah. Peter identifies this nation when, in writing to Gentiles who were footstep followers of Jesus he said, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; . . . which in time past were not a people, but are now the people of God." (I Pet. 2:9, 10) This nation has Christ for its Head, and when all the chosen ones shall have proved their faithfulness to him and to the Heavenly Father, it will be manifested as a ruling power in the earth through its representatives the resurrected

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ancient worthies. Not at any time have any of the kingdoms or nations of this world been recognized by God as belonging to him, even though some may use his name on their coins and open their lawmaking parleys with prayer.

JUDGES 2:8-17

FROM the Exodus to the death of Joshua, the nation of Israel was held in restraint by a consistently righteous leadership; a leadership upon which God manifested his favor and in support of which he used his power. It was challenged, as in the case of the two rebellious sons of Aaron, but the Lord demonstrated who he was using, and generally speaking, the people rendered at least nominal obedience both to Moses and to Joshua, although they frequently complained.

But when Joshua died the situation began to change. Throughout the days of Moses and Joshua, and through these stalwart servants of righteousness, the Lord had manifested his love for the Israelites, and his ability to care for them. However, with the passing of Joshua, the entire generation of which he was a part also soon died, "and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel."

Concerning this generation which did not know God, the record is that they "did evil in the sight of the Lord, and served Baalim." Those who truly know God want to serve and obey him; and with such there is no need that they be held in restraint by fear, either of

eternal torture or any other dire punishment. Under Joshua's leadership the people knew God, and knowing him, they served him. But the new generation sought after and served other gods because they did not know Jehovah, the true God.

Even under the iniquitous conditions which developed, the Lord did not entirely forsake Israel. When they departed from him he allowed them to fall into difficulties for their punishment; and then, in his own due time, he raised up judges to deliver them. This era in their national experience lasted for 450 years, and is known as the period of the judges. —Acts 13:20

The "judges" whom the Lord raised up really became their deliverers. (See verse 18.) Undoubtedly this is typical of the world's future judgment day. Jesus, and together with him, his church, will be the judges then raised up by the Lord, and through their judgeship all who return to God and obey his laws will be delivered from their enemies, even the greatest of all enemies, death.

JUDGES 21:25

"IN THOSE days there was no king in Israel: every man did that which was right in his own eyes." One needs but to read the Book of Judges to discover the low standard of righteousness which "every man" considered to be "right in his own eyes." It reveals clearly the degradation into which the human race even at that time had fallen, the low plane of morality to which fallen human minds will revert if, en masse, the people are

allowed to find their own preferred level. True, individual encroachments upon each other in the sense of theft and murder may not have been as prevalent then among the Israelites as it would be today in a large city left unpoliced; nevertheless, the general course of the nation was downward deeper and deeper into sin.

This illustrates the necessity of the "iron rule" which will be imposed upon the people during the Millennium, and the disciplines which will be associated therewith.

The Lord has allowed the people to experience the awful results of sin, and when, during the kingdom, they learn the benefits of righteousness, they will be well equipped to choose between right and wrong.

QUESTIONS:

Have there been any nations on earth whose God has been Jehovah?

How long was the period of the judges, and when did it begin and end?

In what sense were the judges in this period typical?

How well did the Israelites get along when each one did what seemed right in his own eyes?

Deborah, a Woman of Courage

LESSON FOR JULY 13, 1952

GOLDEN TEXT: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."
—Joshua 1:9

JUDGES 4:4-8

DEBORAH is styled a prophetess. Seemingly, in her case this title signifies one through whom the Lord sent special messages; as, for example, the directives which enabled Barak and his army to defeat Sisera. Surely the Lord used her, and that because she was a willing and consecrated servant of his cause and of his people. There is a lesson here for all of the Lord's people, which is that in order to be used by him in his service, full devotion of heart is essential.

As a rule, the Lord has used men rather than women in public positions of service, especially in the matter of teaching and directing his people. Nevertheless, the Scriptures give us examples of noble women, who, because of the circumstances involved, seem almost to have been forced into special service by the providences of God. Deborah is one of these. She saw how neglect of the divine law had borne fruit in the subjugation of her people, and that the situation was worsening. Perceiving that no man in Israel was doing anything

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about it, she rose to the occasion, and the Lord used her.

The fact that the Lord has not, as a rule, used women as special servants of his people is no reflection against them, nor does it indicate that they are less capable than men. Generally speaking, women are more refined by nature, which, in turn, means that they are more sensitive to the influences with which they are surrounded. Because of these finer qualities, the Lord has used them mightily in his service, but usually in ways not generally discerned by the world, and frequently not even by the Lord's people themselves.

Consecrated women in the home, as wives, mothers, or daughters, have a sacred responsibility, and should always be careful not to use their powerful influence selfishly. A wife, for example, should not seek ambitiously the promotion of her husband to a position of prominence in the church—a position, perhaps, for which he would not be properly qualified or prepared. To do this might cause injury to him and to others.

A truly consecrated sister in the Lord will use her influence toward the promotion of peace in the church, and the encouragement of all, especially of those closest to her. She will not plant seeds of jealousy in the hearts of others on the ground that they are not being properly recognized by the brethren. Above all, they will not seek to make themselves prominent in the eyes of the Lord's people.

Deborah seems to have been of this humble disposition. She gladly communicated to Barak essen-

tial information as to how the army of Sisera could be defeated, but preferred to keep in the background herself. It was only when he refused to carry out the instruction unless she accompanied him that she consented to go with him. Even then she warned him that he would thereby lose much of the glory which otherwise would accrue to him as a result of victory over Israel's enemies, and the deliverance of the nation from a menace which had been plaguing the people for twenty years.

This being the period in the nation's history when every man did according to what seemed right in his own eyes, the tribes had become virtually separate states, and there was no cohesion between them—the divinely intended bond of union, the true religion, having been relaxed. It was about this time that Deborah appeared on the scene, and the Lord saw good to use her.

She moved from her home in the northern part of Palestine to a more central place in the highlands of Ephraim. From there she sent encouraging, stimulating messages to the chief men of various tribes. She was respected. Her counsel was appreciated. Her advice was sought. In this sense she judged—admonished, guided, assisted—Israel.

It is a question with some as to whether Deborah should be classed as one of the divinely appointed judges of Israel. The record is that she was a prophetess. It is obvious that the Lord used her, although the account does not say he especially appointed her. However, the

text states that she judged Israel at that time. True it is that in cases of emergency God is able to use any willing instrument. Surely if he is able to make the stones cry out in praise of the Messiah, he can use an humble, consecrated woman to accomplish his purposes.

And he did use Deborah to bring deliverance to his people. Properly enough she worked through Barak, who leaned heavily upon her guidance and the inspiration of her indomitable courage. It was just as true with these as it was with Joshua—as indicated in our Golden Text—that the Lord gave them courage, and that they had nothing to fear so long as they followed his instructions.

JUDGES 5:1-7

GOD gave victory to his people, and Sisera and his mechanized divisions, including 900 chariots, were defeated. This, in reality, was the first Armageddon battle, for it was fought at Megiddo. This battle, together with many others which were fought in this ancient valley, provided its background of historical significance which the Lord uses as a basis of many prophecies respecting the "time of trouble, such as never was since there was a nation," which precedes and prepares the way for Messiah's glorious reign of a thousand years.

After this signal victory, Deborah and Barak sang a song of praise to God "for the avenging of Israel, when the people willingly offered themselves." Two humble and noble thoughts are expressed in this phrase. It gives God the credit for the victory, and properly ac-

knowledges the part Israel's army played in the effort. It was not merely that Deborah and Barak worked with the Lord, but in addition, "the people willingly offered themselves."

In this "song" Deborah continues to give glory to God for his miraculous guidance of his people in the past, and on this occasion. But Deborah certainly does not belittle her own part, for in the 7th verse we read, "The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel."

This might be contrasted with Moses' song of deliverance after passing through the Red Sea. (See Exodus 15.) Here Moses gives all the glory to the Lord, and does not project himself into the picture at all. But Moses is accredited as being the "meekest man in all the earth," and perhaps we should not expect others to keep themselves in the background as fully as he did.—Num. 12:3

Deborah was undoubtedly humble, and it is not necessarily a sign of pride that she gave recognition of the fact that the Lord had used her. One thing is certain, true humility does not need to be advertised, and seldom is. Mere professions of humility are not in good taste. It is quite possible for one to disclaim ability to render a service to which he is assigned, and express the wish that someone more qualified be put in his place; yet if a change actually were made, the professedly humble one might feel very badly indeed.

An opportunity of service presented itself to Deborah. She ac-

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cepted it, and did the best she could. The Lord blessed her in it. If she did feel somewhat elated over her part in it, she could hardly be blamed. There are many opportunities of service among the Lord's people today. May each one of us perform faithfully whatever part the Lord's providences indicate as being ours. And let us do

it courageously, and without ostentation.

QUESTIONS:

In what sense was Deborah a prophetess? Why has the Lord not used more women in public positions of responsibility?

What valuable service can women in the church now render?

What prophetic significance is attached to the valley in which Barak and his army defeated Israel's enemies?

How is true humility manifested?

Gideon, a Man of Faith and Humility

LESSON FOR JULY 20, 1952

GOLDEN TEXT: "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies."
—Psalm 27:11

JUDGES 6:11-17, 25-27

AS WAS habitually true with the Israelites—as indeed it is with the whole fallen human race—they “did evil in the sight of the Lord.” In the case brought to our attention in this lesson, “the Lord delivered them into the hand of Midian seven years.” (Judges 6:1) Then they cried unto the Lord, and he raised up Gideon to deliver them.

Detailed information is furnished as to the manner in which Gideon was selected and empowered by the Lord to be his servant. The special task assigned to Gideon was delivering the Israelites from their enemies, the Midianites, Amalekites, and other nomadic tribes of the East.

God communicated with Gideon through an angel who, when he first appeared, “sat under an oak which was in Ophrah.” This was a section of land which belonged to Gideon’s father, and where at the time “Gideon threshed wheat by the winepress, to hide it from the Midianites.” The angel’s first message to Gideon was, “The Lord is with thee, thou mighty man of valor.”

Gideon was not, at first, too much impressed by this assurance. To his reasoning mind there seemed little evidence of the Lord’s favor and help as long as the nation was being oppressed by enemies. He knew of the miraculous manner in which the children of Israel had been delivered from Egypt, and of many other miracles God had

wrought on their behalf. But now he said, "The Lord hath forsaken us."

Then through the angel the Lord assured Gideon that if he would bestir himself, and courageously make the effort he would be able to deliver the Israelites from the hands of the Midianites—not in his own strength and wisdom, but in the Lord's, because, "Have I not sent thee?"

But Gideon hesitated. He asked the angel of the Lord to remain where he was until he returned, and then went and prepared meat and broth and brought it to him. Instead of eating this meal, the angel caused fire to come out of the rock upon which Gideon placed it, and it was consumed. Then the angel vanished. Gideon was greatly impressed, even frightened, for he realized that he had been speaking face to face with an angel. But the Lord said to him, "Peace be unto thee; fear not: thou shalt not die."—Verse 23

Following the instructions of the Lord, the first thing Gideon did was to destroy the altar of Baal "and to cut down the grove" which was by it. This center of heathen worship was operating right on his father's farm, and apparently by his father's consent, if not by his special arrangement. To obey the Lord in the destruction of this altar and grove meant that Gideon had, first of all, to take a stand against his own father. It is also often true of the followers of Jesus in this age that the course of faithfulness requires that they take a stand against those of their own household, when the latter demon-

strate that they love darkness rather than the light.

But Gideon was cautious. Taking ten men with him, he destroyed Baal's altar and the grove by night. This was because, as the account states, "he feared his father's household." Naturally, however, it was soon discovered what had happened, and who was responsible for it. Then the "men of the city" demanded of Joash, Gideon's father, "Bring out thy son, that he may die."

But Joash was a good reasoner. He realized the implications of what had occurred. He told the men of the city that a god worthy of worship should be able to protect his own altars, so why did they feel it necessary to plead for Baal. Surely, if Baal could not protect his own altar, could it be hoped that he would be able to protect the Israelites from their enemies?

The people were convinced, and were then willing to co-operate with Gideon in his further mission. The cause of Israel's punishment was their turning away from Jehovah, their true God, to the worship of Baal. It was therefore in proper order that the headquarters of their heathen worship should first of all be destroyed, and that the people return to Jehovah and show once more their desire to worship and serve him.

But Gideon still lacked full assurance that God would be with him in the larger undertaking of defeating the Midianites and their allies. The angel had said to him, "The Lord is with thee, thou mighty man of valor," but Gideon did not feel so very "mighty" in his own

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strength. He realized full well that he would surely fail unless the Lord actually did help him, so he sought further assurance that the Lord had appointed him for the task, and would bless him in the undertaking.

Gideon devised a "sign." He placed a piece of lamb's wool on the ground at night, and told the Lord that if the dew fell on the wool, and did not fall on the ground surrounding it, then he would be assured of his divine appointment for the task in hand. It worked out as Gideon had indicated. In the morning the wool was soaked with water, but the surrounding ground was dry.

However, Gideon was still not fully convinced. After all, this could have been the result of natural causes, so he reversed the test. If it worked in reverse, then he would know that it was a miracle, therefore a "sign" upon which he could unfalteringly depend. The Lord was patient with Gideon and granted him this further assurance he desired. Gideon no longer hesitated, but at once went to work to raise the necessary army to defeat Israel's enemies.

The method of securing this army is well known. In a remarkably short time it numbered thirty-two thousand. While this was a very small army by comparison with the hosts of Midian and their allies, the Lord said it was too large. So twenty-two thousand—those who manifested a measure of fear—were sent home. This left ten thousand, which the Lord explained were still too many.

Finally, Gideon's army was reduced to the small number of three hundred. These he armed, not with swords or other weapons of destruction, but with a torch, an earthen pitcher, and a ram's horn trumpet. Gideon deployed these three hundred men in three companies, taking personal supervision of one of the groups. He instructed that the men in the other groups were to watch his company, and do as they did.

First, Gideon and the hundred men with him broke their earthen vessels which were concealing the torches, and then blew on their trumpets, shouting, "The sword of the Lord and of Gideon." Then, almost immediately, the other two companies did the same. This was done in the darkness of night, and it served to frighten and confuse the hosts of the Midianites. In their confusion, they started fighting one another, and so were defeated.

It is said that the only ones in an ancient army to carry torches were the captains, or leaders. Gideon's strategy, therefore, would give the impression to the enemy that an army was attacking them which was so large that it required three hundred officers, for they could see the lights flickering, and hear the trumpets blowing from all over the surrounding hills. No wonder they were frightened!

There is a beautiful lesson in this for the Christian. We are to let our light shine by "breaking," or sacrificing, our "earthen vessels." And we are to be zealous in doing this. In our association with the brethren we are to be humble,

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"in honor preferring one another." Nevertheless, in zeal and loving devotion to the Lord and to his cause of showing forth his praises, we should each one feel a sense of responsibility, and thus be examples, worthy to be imitated by all those who likewise are called to break their earthen vessels, to let the light shine out.

JUDGES 8:22, 23

GIDEON by nature was a self-effacing man. He said to the Lord, "My family is poor, . . . and I am the least in my father's house." But the Lord said to him, "Surely I will be with thee, and thou shalt smite the Midianites as one man." In keeping with the thought expressed in our Golden Text, the Lord was with Gideon by teaching him his ways. It was because he followed the Lord's ways that the enemies of Israel were defeated.

The Israelites who co-operated with Gideon did not recognize this as clearly as he did. Seeing his marvelous success in battle, they assumed that it was because of his own shrewdness, and reasoned that Israel could not have a better man to rule the nation. So they proposed to exalt him to this high and honored position, and even extended the invitation, saying, "Rule thou over us, both thou, and thy son, and thy son's son also: for thou has delivered us from the hand of Midian."

This was a natural expression of appreciation, but Gideon refused the offer. He was humble enough

in the beginning to recognize his own lack of ability, and he was one of those rare individuals who, being greatly blessed and used by the Lord, did not lose his perspective. He knew that it was really the Lord who had defeated the Midianites, so refused to accept a position among the Israelites which would tend to give them the impression that he possessed special abilities.

He answered plainly, but eloquently, "I will not rule over you, . . . the Lord shall rule over you." How better could he have said to his supporters that in his opinion he was merely a tool in the Lord's hand; or, as clay in the hand of a potter; and if they wanted as a ruler the one who had delivered them from the Midianites, they should look to the Lord, for he was the One.

QUESTIONS:

What gave rise to the need of deliverance on the part of the Israelites at the time of Gideon?

How did the Lord speak to Gideon, and what sign was given to him of the Lord's appointment?

What was Gideon instructed to do before he attacked the Midianites, and why?

What was the size of Gideon's army which he used to attack the Midianites, and what weapons did they use? Explain the strategy of attack, and why the Midianites became frightened and confused.

What lessons may we draw for ourselves from this narrative?

What lesson may we draw for ourselves from Gideon's refusal to accept the rulership of Israel?



God Prepares a Leader

LESSON FOR JULY 27, 1952

GOLDEN TEXT: "And the child Samuel grew on, and was in favor both with the Lord, and also with men."
—I Samuel 2:26

I SAMUEL 1:20, 24-28

THE caption of our lesson is a very appropriate description of the manner in which the Prophet Samuel was raised up to serve God in the affairs of Israel. Even the circumstances leading up to his birth were no doubt by divine appointment. Samuel was born in answer to the prayer of his mother, Hannah; and in keeping with her vow, he was given to the Lord at a very early age.

The name "Samuel" means "heard of God" and probably his mother began to impress upon his young mind as soon as possible what she had promised to the Lord concerning him. Thus he would be inclined toward the Lord, and to the doing of his will. Christian parents have a great responsibility along this line. If they delay the instruction of their children in the ways of the Lord until outside thoughts and influences have a chance to impress them, it may be too late.

The boy Samuel was brought to the house of the Lord in Shiloh, where Eli served as priest. His mother knew of no other way to give him into the Lord's service than to leave him in the hands of the priest, where he could be a

sort of helper in whatever chores there were to be done. Under the direction of Eli, Samuel would also receive good training in the law of the Lord, and in its proper application.

The King James Version quotes Hannah as saying to Eli that she had "lent" Samuel to the Lord. The marginal translation, however, is evidently the better one, and it reads, "I have returned him whom I have obtained by petition." This is a beautiful sentiment of dedication to the Lord, a returning to him of that which she realized did not properly belong to her, but to the Giver.

As Christians we should apply this principle with respect to all the "things" which we possess, for they have all been given to us by the Lord. All that we have and are—even life itself—properly belongs to him, and should be returned to him in the spirit of full consecration.

Samuel was surely old enough when returned to the Lord and placed in the hands of Eli, to understand the significance of what his mother was doing, and it must have made a lasting impression upon his young mind. Our Golden Text states that he "grew on, and was in favor both with the Lord,

and also with men." A similar expression is recorded concerning the boy Jesus. They were both likeable boys, and both had it in their hearts to serve and please the Lord.

I SAMUEL 3:1, 16; 4:1

THE Word of the Lord was "precious," the record states, and evidently because "there was no open vision." It was precious, therefore, because it was scarce. The thought of "open vision" is seemingly that there was no general diffusion of the Lord's Word. This was because there was no true prophet of the Lord in the land. But in Samuel the Lord had raised up a prophet, and now, even though he was still very young, the Lord was beginning to use him. Apparently the first "word" Samuel received from the Lord was the message concerning Eli's sons.

This message was given to him at night. He had retired, but apparently was still awake when the Lord spoke to him. He thought it was Eli calling, and he answered, "Here am I." But Eli told him he had not called, and to go back to bed. Again he heard the voice, and again he reported to Eli, and was told the same thing.

The difficulty was that "Samuel did not yet know the Lord, neither was the Word of the Lord yet revealed unto him." (ch. 3:7) When he heard the voice the third time and reported to Eli, the priest concluded that it must be the Lord speaking to this young servant, so instructed him how to reply in the event he was spoken to again.

It was not long before he heard

his name called again, so he replied as Eli had directed, "Speak, Lord; for thy servant heareth." (ch. 3:9, 10) Then the Lord gave Samuel a very important message concerning Eli's wicked sons. Eli's instructions to Samuel represent an important principle in our relationship to God as his servants—that is, the willingness to listen attentively when he speaks to us. When fellowshiping with the Lord, it is best to let him do most of the talking, for otherwise we will not understand his will concerning us.

The first message Samuel received was not a pleasant one for him to deliver. This was a test of his faithfulness to the Lord. He probably loved Eli, and would have preferred not to have given him the fateful message concerning his sons who had so wantonly transgressed God's Law. But Eli encouraged him in the matter, thus helping the young prophet not to hold back from proclaiming "all the counsel of God." (Acts 20:27) The record is that "Samuel told him every whit, and hid nothing from him."

"And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground." This is a wonderful testimony of God's faithfulness toward his faithful servants. Samuel from the first proved his integrity as a prophet by revealing to Eli the whole truth concerning his sons, even though it was an unpleasant task to perform. So the Lord made good his words to the prophet, letting none of them "fall to the ground," that is, go unfulfilled.

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Because of this, the people, in turn, soon learned to know that Samuel was being used by God as a prophet, so they had confidence in him. This enabled him to wield a powerful influence for righteousness throughout the nation.

QUESTIONS:

Who was Samuel's mother? Explain

the circumstances leading up to his birth.

In what sense does Hannah's viewpoint concerning Samuel correspond with the spirit of Christian consecration?

What two characteristics of a true servant of God are manifested by Samuel in connection with the first message the Lord gave to him?

In what way did God manifest his faithfulness toward Samuel?

Our Present Heritage

"Godliness with contentment is great gain."—I Timothy 6:6

DURING the Jewish age, faithfulness to God's covenant was rewarded by blessings of "basket and store." During the Millennium those who are obedient to the Lord will receive the rich blessings of "restitution." (Acts 3:19-21) But during the present Gospel age it is quite different. To us, Paul explains, it is given "not only to believe" on Christ, but also "to suffer for his sake."—Phil. 1:29

Yes, we are privileged to "die daily," to "die in the Lord." "Precious in the sight of the Lord is the death of his saints," the Psalmist declares. (Ps. 116:15) Justification—the right to live—is now given to Christians only that they might present an acceptable sacrifice unto the Lord, to die with Christ in order that they might live and reign with him in the kingdom. (Rom. 12:1; 6:5) During that kingdom reign we will have the privilege, in association with Jesus, of giving to the world those earthly blessings of "restitution" "which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

Now, instead of praise, the Christian gets ridicule; instead of health, he lays down his life in sacrifice. Instead of learning how to make greater gain in the world, he learns how to give, and finds that it is more blessed to give than to receive. We are especially glad to give a knowledge of the truth, conscious that as we impart it to others, this priceless treasure increases in our own minds and hearts.

—Summary of thoughts presented in a lecture at a Bible Students Convention, in Chicago, May 31.

The Story of Ruth

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—ROMANS 15: 4

THE story of Ruth is laid in the time of the judges, before there was any ruler in Israel except Jehovah their God to enforce good behavior. Each man did what was right in his own eyes. This condition lasted for 450 years. The Israelites, during that period, were perhaps the freest people the world has ever known, except during the time they were captive to other nations.

There was a famine in the land. God's covenant with them was that if they obeyed he would bless them in basket and store, in bountiful crops and rain, and in freedom from their enemies. But if they disobeyed, then lack of rain and famine would be their portion, and they would become slaves to their enemies. So this famine was a chastisement. It was evidently very severe so as to reach even the well watered region around Bethlehem, whose very name means "house of bread." The ancient name given to the region was Ephratah, meaning bearing, or fruitful.

A certain man, named Elimelech (meaning "God is King"), went with his wife and two sons to sojourn in the land of Moab. As an Israelite he should have esteemed the divine covenant promises and protection so highly he would not have left the land of promise and the covenant people to mingle with strangers and idolaters. Paul tells us in Hebrews 12: 5, 6, "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Isaiah says about our God (63: 9), "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

The name of the wife was Naomi, meaning "lovely, pleasant." One son's name was Mahlon, the other Chilion. Elimelech, Naomi's

husband, died, probably not long after his arrival in Moab, and before his sons married. God did not bless his move to Moab. The father feared he could not live in Bethlehem, and hardly had he arrived in Moab when he died. He had refused God's instruction, by his leaving. Instead of crying out to God and trusting him in Bethlehem, they went to a land of idol worship. They sought to avoid one affliction and fell into a worse one; they escaped famine, but death overtook them; they had not trusted God's love at home, so his judgments smote them in a foreign land.

But even then Mahlon and Chilion would not go home, but proceeded, in violation of their covenant law, to marry heathen wives. (Deut. 7:3) So the sons founded their houses in Moab, and Moab became their grave. Now Naomi had no husband, no sons, no property. Her happiness had turned to sorrow and bereavement; she stood alone in a foreign land. What should she do now?

She heard that God had visited his people and the famine was ended. Perhaps Naomi's heart had never been fully in sympathy with their going, and now she turned her face and heart toward her native land. She felt that her two daughters-in-law would be sacrificing too much to leave their kindred and native land and friends, and go with her to a strange land to share her poverty. So she urged them to return to their own people, to their land and to their mother's house. But they wept and told her that they loved her too much to desert her in her hour of need. They insisted they would go and share with her. She said, "Jehovah grant you that ye may find rest, each of you in the house of her husband. Jehovah deal kindly with you, as ye have dealt with the dead, and with me." (Ruth 1:8, 9) They answered, "Surely we will return with thee to thy people." This is indeed a scene of unparalleled love and tenderness. What had produced such love as both these women showed?

It is an honor to the dead that the sons had chosen such women as these, for they must have been somewhat worthy of the enduring love they had awakened in these two girls. Evidently the sons and father had not become Moabites. During the ten years of married life these two girls had entered an Israelitish family, and breathed its good atmosphere. Marriage and home life are the real mirror of religion and worship. Israel had distinguished itself, not merely by the name of its God, but by its life at home, and in the family by faithfulness and love to wife and child. These two girls were gratefully attracted to the home life of Israel. They requited the kind

and tender treatment they had received with self-sacrificing love. They not only had heard the religion of Jehovah confessed in the land of Moab; they had seen it lived in the home.

Now gently and delicately Naomi tells them they cannot hope for a husband and home in Israel, for what her sons had done in marrying foreign wives was against the Law and custom of Israel. Usually the youthful widow married again, and found an asylum of protection, safety, and honor in the home of the new husband. This was Naomi's generous wish—"Jehovah grant you that you may find rest, . . . in the home of her [a] husband" in your own land. The word here translated "rest" has great beauty in its meaning. It has the thought of a permanent home, a sanctuary of protection, safety, and honor, a hearth-home of love and understanding, sympathy and comfort, rest of heart and mind.

This Hebrew word is used in Deuteronomy 12:9: "Hitherto have you not come into the rest and inheritance, which Jehovah your God giveth you." Solomon was the first who could praise God for this complete gift of rest. (I Kings 8:56) The Holy Land, when possessed in faith and obedience, was the earthly rest to which Israel had come. It was the promised land of rest and security, the covenant land, Israel's home. It is true that Israel's highest rest was their God, Jehovah himself, and his covenant. The world's final rest and home is mentioned by Isaiah (11:10): "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

In the New Testament Jesus calls to men throughout the Gospel age (Matthew 11:28, 29), "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Note here that this deeper rest is secured only when the "yoke" of consecration is taken.

Though she had deep love for Naomi, Orpha's (Ruth's sister) natural desire for a resting place, a home, was stronger, and she saw there was no hope of a husband or home in Israel. She counted the cost and felt it was too much. She was like many in the Gospel age who delight in the Gospel message and love righteousness, but count the cost of becoming one of God's people now by consecration and think it is too much, and so turn back into the world, with its idol worship of money or power or fame or knowledge or some other material thing. We wonder if in after years Orpha may have

thought of Ruth and Naomi, or if she heard of Ruth's good fortune, and that God had blessed Ruth's choice.

But Ruth's love was deeper. Naomi's character, her loving, sunny, self-sacrificing disposition had won a similar love and gratitude in Ruth. Naomi had made Israel and Israel's God lovely in the eyes of Ruth, so she wished to go to a people whose representatives were as amiable as Naomi and her family. A God who had such worshipers must be a lovely God also. So Ruth was willing to give up the prospects of a home and family, and the heart joys which might be hers among her own people.

Her answer to Naomi here is the most beautiful and complete expression of self-sacrificing love found in any language. Let us note it particularly! "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if ought but death part thee and me." So when Naomi saw that Ruth was stedfastly minded to go with her, she protested no more. Ruth had made her decision; she was no longer a Moabite at heart.

Ruth is here like those who become Christians, giving up all earthly prospects. Such is consecration. To these, however, God is better even than he was to Ruth, far better than we can fully know. It is to these that he says, "Hearken, O daughter, . . . and incline thine ear; forget also thine own people, and thy Father's house. So shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him."—Psalm 45:10

There is a deep lesson here for us. Do we, as Christians, ambassadors for Christ and God, so live that our lives tell as beautifully about our God as did the life of Ruth? Do we let the love-light of God's Holy Spirit shine out in our words and actions so that others are urged to learn about our God?

Most of us are so forgetful, so dulled by our fallen humanity, that we often fail to let our light shine forth. In Philippians 2:15, 16, we are exhorted to "be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life."

Paul tells Timothy to be "an example of the believers." (I Timothy 4:12) "Ye are our epistle . . . known and read of all

men. (II Corinthians 3:2) Let us resolve that we will more heedfully represent our Heavenly Father in all our ways, for how know we but in some time or some place our testimony may reach a hungry heart?

"So these two went." What a sad home-coming for Naomi! No home, no family, and only poverty; no friends but this one daughter-in-law, and she was a jewel. Naomi's resources were exhausted, but God's patience and loving-kindness were not. Already he had begun to order and arrange for her blessing as she turned toward Israel.

The town was stirred at her coming, and they asked, "Is this Naomi?" She answered, "Call me not Naomi, but call me Mara [bitterness]: . . . for the Almighty hath dealt very bitterly with me." (Ruth 1:20, 21) But note also the faithfulness of our God, whose love clingeth closer than a brother. (Proverbs 18:24) Even while in that land, the Lord was preparing help for them in Ruth's love, and that help was soon to blossom out into joy. Naomi did not try to shift the blame to someone else, she accepted the weight of it herself. She said, "I went out full, and Jehovah hath brought me home again empty." Yes, Jehovah brought her back, even though she did not know that he was watching over them. "O, love that wilt not let me go!" His love was drawing her back again into the right way.

God loves us too deeply to let us go wrong without warnings and troubles that are intended to turn us back into the right path. The Lord said, "I drew them with cords of a man, with bands of love." (Hosea 11:4) God in his love used trouble to bring Naomi back to him. So he often does with the members of his church.

The neighbors did not help them much, but turned back to their own pursuits. So Ruth volunteered to glean what she could of the barley grain in the nearby fields, as it was harvest time. It was no easy offer, but a miserable task for one who was formerly prosperous. Possibly she would be treated as a beggar, harshly spoken to, if not maltreated by rude reapers. She would have to pass the day in the heat and distress in order at eventide, weary and hungry, to bring home a little barley. But her love for Naomi gave her courage and strength to make light of this. She did not idle or bemoan her lot, but with a good will did what she could with what she had.

The Lord had made laws in Israel to provide for the poor and the stranger (see Deuteronomy 24:19-22), because the Israelites had once been strangers in the land of Egypt. The corners of the

fields, and some of the grain were to be left for the poor and the stranger to glean. So Ruth went forth into the fields, and Jehovah directed her steps, though she did not know it, "and her hap was to light on a part of the field belonging unto Boaz," literally, "her lot met her on the field of Boaz." And Boaz was of the kindred of Elimelech.

While she was gleaning, Boaz came from Bethlehem and looked over the harvest field. His greeting to his workers showed a fine, godlike character. He said to the laborers, "Jehovah be with you," and they answered, "Jehovah bless thee." That this was not merely a polite greeting, but a sincere wish, is shown by his later talk with the overseer, who was of the same spirit as his master.

Boaz watched the workers, and noticed that one woman who gleaned industriously was not bold, noisy, nor too given to play. Her very manner showed she was not a common maidservant. He had never seen her before. She seemed serious, in deep earnestness, quiet and reserved. He asked the overseer who she was.

Like his master, the overseer knew his workers, the poor and needy also. She, who had so long been mistress herself, had not the manner of one grown bold in beggary. The overseer told Boaz that since morning the woman had not ceased to glean, and had rested but very little in the house. This praise induced Boaz to go and speak to her, and ask her to remain gleaning in his field, where she would be safe. He told his reapers not to reproach her, though she was a foreigner. She answered, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?"

The Law of Israel provided this privilege of gleaning for the relief of the poor and unfortunate. Note the manly behavior of Boaz. He did not take advantage of his position to interfere in any way with her right, nor to wound her self-respect by too much liberality. He was careful in his kindness to respect her, even though she was a stranger. He even instructed his binders quietly to drop a handful now and then while binding the sheaves so her gleaning would be more fruitful, and told her to glean closer to the maidens binding the sheaves.

At the noon hour rest, he invited her to eat with the others of the reapers and binders, and even passed her bits of parched corn, and invited her to drink of the sour wine used for refreshing the reapers. Boaz told her that he had heard of how much she had done

to help Naomi; how she had left her father and mother, and her native land to come and live among a strange people. His next statement is one of the most beautiful to be found in any language. He did not say, "I will help thee," but rather, "Jehovah recompense thy work, and a full reward be given thee by Jehovah, the God of Israel, under whose wings thou art come to trust."

Her sacrifice was too noble and too deep to expect man to give it full value. Jehovah can reach more deeply into the heart and life, and give more complete satisfaction. He wished that a full reward be given her, for she had come to seek shelter and trust under the protective power of a covenant-keeping God, amid a covenant people.

These words of Boaz were perhaps the first sunbeams that had broken through the grief and tears of many weeks. She had lived with the sense of loss of family and home and people. Now she was told about the God of Israel and his grace by an Israelite other than Naomi, and heard the voice of blessing from another of God's people. Truly, she doubtless thought, this must be a great God and a great people. In gratitude she said, "I have long been sad, and thou hast comforted me. I look for no reward, but thou has spoken to the heart of thine handmaid, though I be not like one of thine handmaidens."

Her answer raised her still higher in the esteem of Boaz. It showed a refined nature. Many people in her place would say that in truth they were not accustomed to such labor, and then begin complaining. Ruth was unassuming and reserved, and not looking for any favors from others. She had youth and good health, and delighted to do what she could for herself. Boaz showed her kindness, not as a relative, but because of her excellence. A word of kindness coming to a loving heart like hers is like morning dew on a thirsty field.

Ruth went back to gleaning. She did not slack her hand, nor assume airs, nor take things easy, because the master had favored her. She worked diligently till evening, and even stayed over to thresh the grain. She had gleaned about an ephah of barley (about three and one-half pecks). She also took home to Naomi some of the food she had saved from dinner.—Ruth 2:18

Naomi realized that Jehovah's hand must be in all this, that he had guided Ruth to the field of Boaz and taken care of her. Naomi said, "Blessed be he of the Lord [Jehovah], who hath not left off his kindness to the living and to the dead." It is a kindness to the

dead to look after their loved ones. So she advised Ruth to abide in that field throughout the harvest. Ruth reported Boaz' words, "Thou shalt keep fast by my young men, until they have ended my harvest." Note how the wise mother gently corrected that. "It is good . . . that thou go with his maidens, that they [anyone] meet (margin, "fall upon") thee not in any other field." Here was safety sent by Jehovah.

When the harvest was over and the heaps of grain were still on the threshing floor, Boaz himself came down to keep watch over them. Naomi said to Ruth, "Shall I not seek rest for thee [a hearth-home and shelter]?" What was now done was in accord with the laws of the land. See Deuteronomy 25:5-10. It rested on the desire to preserve not only the national spirit, but also the national body. The nation lived in its families, like a tree in its branches. If a man died without children, it was as if a branch withered. To remedy this, a new branch was grafted into the tree by the nearest male relative marrying the widow. Each family must take care that no branch died out. But no one who was not a blood relative could redeem anything for a family.

Does not this tell us why Jesus had to become not only a human being, but a human baby nourished with the blood of Mary, and born and brought up like other human beings, and grow up to be a man? He was not to be created a full grown perfect human being like Adam was, but to have the blood of Adam in his veins, and, as a kinsman, to redeem the human race. How wonderfully God thus opens up to us more clearly the depths of his purposes, and thus by study of the Old Testament to increase our understanding of the New Testament.

Ruth was to go by night so Boaz could not see her, and after he retired and was asleep she was to come and gently clear a place at his feet, and draw over herself a corner of the covering without waking him. But turning in his sleep, his feet came in contact with her, and he awoke with a start. Boaz said, "Who art thou?" She answered, I am "Ruth, thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman." What did she mean? The Massoretic or Standard Jewish text here defines the words "thy skirt" to mean "thy wings" that is protection, symbolized by the covering being spread over her. She was appealing to him to do what the Law commanded.

Here again the innate nobility of Boaz shines out. He was a

man of God, an Israelite indeed, not only before men, but before God. He said, "Blessed be thou of Jehovah, my daughter: for thou hast shown more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich."
—Ruth 3:10

What did he mean? How was she showing more kindness in this action than at the beginning when she forsook all to come with Naomi and go out gleaning? This was a harder thing for Ruth to do than to glean, for this was more delicate and dangerous. To claim this right was more painful than the gleaning, for she was exposing herself to a possible misunderstanding. But her deep love for Naomi and self-forgetfulness surround this action with a glow of purity.

In order to procure honor and love in Israel for her mother-in-law, and to save the name of her dead husband from extinction in Israel, she did what only a chaste woman, inspired by the obedience of love, dares to do, and what the polluted minds of impure souls can never understand. To a noble mind it is more of a martyrdom to face the possibility of appearing as a sinner than to suffer hardship for the sake of virtue. Naomi must have trusted God very deeply to have advised this step.

Boaz promised to call the matter to the attention of the nearest kinsman, as there was one nearer than himself; and if he would not do his part, then Boaz would take care of it. So she lay there till early morning, but it was still dark when she went away. Before she left, Boaz filled her veil with barley grain, up to six measures of barley.

Why six measures—why not seven, or five? It would give a hint to Naomi that in any event Ruth would obtain a resting place. Six is the symbol of labor and service, followed by seven, the time of rest. Men were to work six days, and rest on the seventh. Whoever served six years was released on the seventh. (Exodus 21:2, 3) So Boaz was thus indirectly sending Naomi a message that the period of labor was past and the time of rest was at hand.

Boaz gathered ten men of the elders of the city, and had them sit in the "gate" by him. The "gate" was the place of judgment. (Genesis 19:1) When the nearer relative came by, Boaz accosted him, and laid the matter before him. At first the other relative said he would redeem the land for Naomi. But when Boaz called his attention to the Law that he must marry Ruth, he said he could not, for fear of marring his own inheritance.

How could he mar his inheritance? Evidently he feared to marry Ruth, because she was a Moabitess. He knew what had happened to Mahlon and Chilion, so he refused. But Ruth had become an Israelite in faith and had left behind Moab and its people, she had joined the covenant people. Boaz knew this, and did not press the matter. So the other relative took off his shoe and gave it to Boaz.

The shoe, or sandal, is first a symbol of motion and wandering, but also of rest and possession. See Deuteronomy 11:24. "With . . . shoes on your feet," meant a journey is ahead. (Exodus 12:11) The expression in Deuteronomy 11 evidently refers to possession, something one actually had and could tread on with his feet at pleasure. So when this relative handed over his shoe to Boaz, it symbolized that he thus surrendered to Boaz all rights and claims to possession. Had he done his part, he would have set his shoe on Naomi's inheritance and thus claimed it as redeemed. Ruth was the heiress of Mahlon, and must go with the possession. So Boaz redeemed the land, being a blood relative, and married Ruth. In Deuteronomy 25:5-10 we have this law and custom described in detail.

This story and procedure of redemption illustrates well the work that Jesus performed in redeeming Adam's race. As there was no other redeemer, Jehovah furnished one in the person of his only beloved Son. (Isaiah 63:5) But Jesus was to be blood-related to Adam, as well as to become a human being. He was "the seed of the woman," who would redeem mankind and "bruise the serpent's head." So, as Luke tells us, the life spark of our Lord Jesus was transferred by divine power into the womb of Mary, and in due time Jesus was born a perfect human baby. He did not inherit the death sentence, because God was his father, not Joseph. (Luke 1:35) When he was of full age, thirty years old (Luke 3:21-23), he offered himself as a ransom for all, and carried out the contract to the end on the cross. With this ransom price he buys back, redeems, Adam and all his children, as well as Adam's inheritance, the earth.

Also, he marries a bride, one who was a daughter of Adam. This contract is witnessed by the elders, the ancient fathers and prophets, in the place of judgment before the throne of God. Also, he planted his shoe upon the inheritance; for, as the Redeemer, he walked up and down over the possession for three and one-half

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"Think on These Things"

The Water of Life

"Whosoever drinketh of the water that I shall give him shall never thirst."
—John 4:14

THIS river of water of life does not flow at the present time; it cannot flow out to the nations until all the little flock as wellsprings shall be brought together in the kingdom. And thus it is pictured in Revelation that after the throne, the kingdom, is established, from under it shall flow the river of water of life, clear as crystal. Truth will then flow as a mighty river refreshing and blessing the whole earth, and causing the trees of promise to bring forth "leaves for the healing of the nations." And then shall be fulfilled a promise of the Scriptures which is misapplied by many to the present time: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17) The bride cannot say, Come, in this sense of the word, until she becomes the bride, when the marriage of the Lamb is come, and the new age has fully opened. Neither can she invite the whole world to come to the river of truth until she herself has been glorified, and until that river of life flows. While looking forward to that glorious day, when grace shall be free to

every creature, we nevertheless rejoice in the election of the present time, in which the Gospel call is intended not for everyone, but for only those who have ears to hear, "even as many as the Lord our God shall call."—Acts 2:39

No Other Salvation

"I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
—John 14:6

Our Lord was the "way" in that only through his sacrifice, the ransom, imputing his merit to sinners, could they be made acceptable to the Father or be received back again into fellowship with him. He was the "truth" in the sense that only through his words, his instructions, his guidance, could there be any hope of coming into harmony with the spirit of God, the spirit of truth. He was the "life" in that all the race was dead, under divine sentence—had forfeited the rights of life—and none could come again into life conditions except through him—through the life which he gave for ours. Thus he is our ransom, or way; our teacher or instructor in righteousness, in the truth, and our life-giver: "Neither is their salvation in any other." "No man cometh unto the Father but by me"—no man need hope for any place in any of the mansions of the Father's house by

any other way, by any other truth, by any other life.—Acts 4:12; John 14:6

And so also Christ will be the way, the truth, and the life to the world of mankind in the millennial age. And as the Lord, by his sacrifice and offering, opened for the Gospel church, his bride, an abode in the heavenly division of God's mansion, or house, so by the same sacrifice he redeemed and will restore and give to mankind (to as many as obey him—Acts 3:23) a home in the earthly divisions of the Father's house, which will then again become a paradise of God.

*"Do Ye Even
So to Them"*

"All things whatsoever ye would that men should do to you, do ye even so to them." —Matt. 7:12

THIS Golden Rule was the one by which our dear Redeemer's every action was measured, the one according to which he lived, and under which he laid down his life on our behalf, and it is essential to and incumbent upon all those who would be his disciples, his followers. All who hope to become his joint-heirs in the kingdom are required to walk in his footsteps as he set us an example (I Pet. 2:21), or, as another apostle declares, God has foreordained to have an elect church to be joint-heirs in the kingdom with Christ, but he has equally foreordained that none shall ultimately be acceptable as members of that glorified church except such as shall, in the present life, become copies

of God's dear Son, our Lord Jesus; and to copy him means to copy the Golden Rule, which was exemplified in him and in his course. It follows, therefore, that whoever expects to share the kingdom must give diligence to the formation of character, and that this Golden Rule is necessary in such formation of character.

The Harmonious Truth

"In whom ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation."

—Ephesians 1:13

ANYONE whose soul has been satisfied with the truth should perceive at once the deformity of error. As a musician's ear, trained to the beautiful harmonies of sound, quickly detects a discordant note, or as an artist's eye, trained to all the fine distinctions of form and color and order, quickly marks the defective work of an amateur, so the mind and heart, educated in the beautiful harmonies and the perfect and artistic order and system of the divine plan, quickly detect the discord of error, and they need no other satisfaction and can find no higher delight; and the soul armed with this "whole armor of God" needs no other preparation to be able to withstand the subtle attacks of error. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil"; rest in the Lord, and be satisfied; and feed at the Lord's table only, if you would have that spiritual health and vigor which is proof against all the pestilences of this evil day.

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years. Our Lord and his bride being spirit beings in the resurrection will not need the inheritance, so it will be returned to the children of Adam.

Psalms 60:8 and 108:9 states, "Over Edom will I cast out my shoe," which means that the Lord will claim Edom as part of the redeemed possession and inheritance, as shown in verses 7 and 8 to be true also of other tribes.

Ruth pictures the Gentiles who come into the family of God by a full consecration of their all, leaving behind their earthly hopes and lands and families, and as new creatures, are taken into the family of God. They become the bride of the Prince, and are redeemed by the blood of the Lamb of God, Jesus, who gave his life a ransom for all. And, like Ruth, they will become the mother of kings.

Ruth gave up her home, and God gave her a far richer one; she gave up a husband, and God gave her a prince in Israel; she gave up children, and God made her the mother of kings, for she was the ancestor of David and Solomon and of Jesus, the "King of kings." She gave up her own people, and God gave her a place among the covenant people; she gave up the hope of land and country, and God gave her the inheritance of Naomi, and a share with her prince in his rich estate. So God deals with his church, and gives her a "far more exceeding and eternal weight of glory."—II Corinthians 4:17

—CONTRIBUTED

WEEKLY PRAYER MEETING TEXTS

JULY 3—"I have set the Lord always before me: because he is at my right hand, I shall not be moved."—Psalm 16:8 (Z. '99-6; Z. '15-36. Hymn 213)

JULY 10—"All bare Him witness, and wondered at the gracious words which proceeded out of His mouth."—Luke 4:22 (Z. '99-53; Z. '12-30. Hymn 132)

JULY 17—"Thou wilt keep him in perfect peace, whose mind is stayed on

Thee."—Isaiah 26:3 (Z. '99-95; Z. '14-102; Z. '16-102. Hymn 95)

JULY 24—"The effectual fervent prayer of a righteous man availeth much."—James 5:16 (Z. '00-268; Z. '10-131; Z. '13-267. Hymn 226)

JULY 31—"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire."—I Corinthians 3:13 (Z. '99-171; Z. '14-60. Hymn 66)

The Peace of God

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—PHILIPPIANS 4:7

PEACE is defined to be a state of quiet, or tranquillity, freedom from disturbance or agitation—calmness, repose. Such a state of mind our text affirms of God. His is a mind tranquil, calm, undisturbed, never agitated, nor even wearied or perplexed by any of the cares of his vast dominion. Yet this perfect peace of God, the Scriptures show, is due neither to the fact that there are no disorders in his vast domain, nor yet to any stoical indifference to pain or pleasure, but rather to that perfect poise of his glorious attributes which makes him master of his situation as Sovereign of the whole universe.

Have we admired the coolness and calm self-possession of a great general, such as Grant or Napoleon, in the midst of the confusion and smoke of battle? or of a great statesman, such as Gladstone or Bismarck, in the midst of national perplexities and perils? or of skilled physicians or others in critical times and places? These are only faint illustrations of the peace of self-possession and self-confidence which rules in the mind of God. He is never confused, bewildered, perplexed, anxious or careworn, nor in the least fearful that his plans will miscarry or his purposes fail, because all power and wisdom inhere in him.

The scope of his mighty intellect reaches to the utmost bounds of possibility, comprehends all causes and discerns with precision all effects; consequently he knows the end from the beginning, and that, not only from philosophical principles, but also by intuition. As the creator of all things and the originator of all law, he is thoroughly acquainted with all the intricate subtleties of physical, moral, and intellectual law, so that no problem could arise the results of which are not manifest to his mind. "God is light, and in him is no darkness at all."—I John 1:5

God, the creator of all things, is also the competent sustainer of all things. In silent grandeur, from age to age, the whole physical universe fulfils his will, without a suspicion of disorder or mishap;

and the same power is pledged for its sustenance throughout the eternal future.

Thus from his own vast, inherent resources of power and wisdom springs the peace of God. But not from this source alone is the divine peace; for peace is the certain concomitant of inherent goodness. God is the impersonation of every virtue and every grace; and consequently he has the blessed satisfaction and peace of conscious moral perfection as well as inherent wisdom and power.

God's Emotional Nature

Yet we find this peace of God coexisting with much of disorder and trouble. As a Father he shows us that he bears a father's love to all his intelligent creatures—"the whole family [of God] in heaven and in earth"—and that for his "pleasure they are and were created." (Eph. 3: 15; Rev. 4: 11) He created them in his own likeness—with the same mental and moral attributes, so that he might have communion and fellowship with them as sons, and they with him as a Father, that thus, in mutual fellowship and communion, the Creator and the creature might find pleasure, happiness, and delight.

This likeness of God includes in all not only the same mental faculties, but also the free exercise of the same in the formation of character. A creature incapable of thus forming character would not be in God's likeness. And for the purpose of developing character, the alternative of good and evil must be placed before him. The right and the wrong principles of action must be discerned and the individual left free to his own choice in the matter, that the pleasure of God may be realized in the virtuous character resultant from the free choice of righteousness.

Since the love of God for his newly created and innocent creatures is akin to, but much stronger than, the love of an earthly parent for an innocent infant, and since that loving interest and solicitude does not grow cold as the creature advances in years, but earnestly watches for the development of the principles and fruits of righteousness, it is manifest that, like an earthly parent, God experiences the sense of either pleasure or pain, according as his free, intelligent creatures choose the right course or the wrong. Of this we are fully assured, not only by thus reasoning from the fact of his Fatherhood, but also by all of those scriptures which speak of some things as abominable, displeasing, hateful, and despicable to him and as giving him no pleasure; which say that his anger burns against them, and that his indignation and wrath wax hot, even to their de-

struction. Other scriptures speak of his pleasure, love, joy, and delight in pleasing things—in the principles of righteousness and those who obey them—the appreciation of pleasurable emotions of an opposite character, for pain and pleasure may properly be considered the ebb and flow of the same emotion.

These exhibitions of the mind of God indicate clearly an emotional nature in the divine Being, of which fact we might also judge from the realization of our own emotional nature, since man was created in God's image. No, dear friends, God is not a God of stoical indifference, insensible to the emotions of pleasure and of pain; but the perfect poise of his attributes preserves the equilibrium of peace under all circumstances, whether of pain or pleasure.

God's Peace Unbroken by External Discord

With this thought, then, let us consider the circumstances under which the marvelous peace of God has been perpetually maintained. The deep-laid plan of God in all his creative works required long *aeons* [ages] for its accomplishment. Across the vista of ages he saw in his purpose the glory of an intelligent creation in his own likeness, established in righteousness and worthy of his gift of eternal life. He therein saw the mutual pleasure of the Creator and the creature, and with a peaceful patience he resolved to wait for the glorious consummation.

As the plan developed and time rolled on, the free moral agency of his creatures, misused by some, was enabling them to develop evil characters. By this means discord was introduced into his family—"the family [of God] in heaven and in earth"—all his creatures, angels and men; and the family was divided, some holding to righteousness and some choosing to do evil. But such a contingency was one of the foreseen necessities of the far-reaching plan, the glorious outcome of which was, in the divine judgment, worth the cost of all the trouble and loss which he foresaw.

What a dreadful thing is family discord! How a prodigal son or a wayward daughter often brings the gray hairs of the human parent down with sorrow to the grave! Ah, the Heavenly Father knows something of such sorrow; for he saw Satan, one of his sons (Isa. 14:12), an angel of light, fall as lightning from heaven. (Luke 10:18) For six thousand years, at least, that son has been in open, defiant rebellion against God, and most actively and viciously engaged in inciting further rebellion and wickedness. He saw many of the angels leave their first estate (Jude 6) and become the allies of

Satan, and then he saw also the whole human race fall into sin. Did ever any human parent find such a conspiracy—so virulent and hateful—spring up in his family? Surely not!

Then God found it necessary to perform the unpleasant duties of discipline. In his justice he must disown the disloyal sons and deal with them as enemies. Though all the while his fatherly love was preparing to bless the deceived and fallen ones when the purposes of redemption should restore the repentant to his favor, love must be veiled, while only stern, relentless justice could be manifested. This has been no happifying duty, nor has the attitude of the sinner been pleasing to him.

Consider the love against which these recreants sinned. Though from God cometh every good and perfect gift, his favors have been despised, his love spurned, his righteous authority conspired against and defied, his character maligned, misrepresented, made to appear odious, hateful, unrighteous, and even despicable. Yet, through it all the peace of God continues, and for six thousand years he has endured this contradiction of sinners against himself. And still, O wondrous grace; his love abounds; and it is written that he so loved the world, even while they were yet sinners that he gave his only begotten Son to die for them; and that through him judgment (trial) is also to be extended to those angels that fell, with the exception of Satan, the leader and instigator of the whole conspiracy—the father of lies.—John 3: 16; I Cor. 6: 3; Jude 6; Heb. 2: 14; Rev. 20: 10, 14

God's Peace Compatible with Sorrow

This gift of divine love was another indication of the cost to our Heavenly Father of his great and marvelous plan. Not only did he behold the fall into sin of a large proportion of his family, but their recovery cost the sacrifice of the dearest treasure of his heart, and the subjection of this beloved One to the most abject humiliation, ignominy, suffering, and death. Again the illustration of a parent's love assists us in comprehending the cost of this manifestation of Jehovah's love. With what tender and yearning emotions of love must he have made this sacrifice of his beloved Son, in whom he was well pleased! In addition to all the graces of character manifested since the very dawn of the being of the Logos, was now added the further grace of full submission to the divine will, even when the pathway pointed out was one of humiliation and pain.

Ah, did the Father let him go on that errand of mercy without the slightest sensation of sorrowful emotion? Had he no apprecia-

tion of the pangs of a father's love when the arrows of death pierced the heart of his beloved Son? When our dear Lord said, "My soul is exceeding sorrowful, even unto death," and again, "Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt," did it touch no sympathetic chord in the heart of the Eternal? Yea, verily; the unfeigned love of the Father sympathetically shared the Lord's sorrow.—Matt. 26: 38, 39

The principle taught in the divine Word that true love weeps with those who weep, and rejoices with those who rejoice, is one which is also exemplified in the divine character. The immortal Jehovah could not himself die for us, his divine nature being proof against death. And even if he could have died, there would have been no higher power to raise him out of death. Thus all creation would have been left forever without a Governor, and only disaster and ruin could have ensued. But God could and did sacrifice at great cost to his loving, fatherly nature, the dearest treasure of his heart; and thus he manifested (I John 4:9) the great love where-with he loved his deceived and fallen creatures. If this sacrifice cost him nothing, if it were impossible for his mind to realize any painful emotion even under such a circumstance, then the gift of his Son would be no manifestation of his love; for that which costs nothing, manifests nothing.

Our Lord Jesus also manifested his great sympathy for the Father in the misrepresentation of his character which he has so patiently endured for ages. It was the one effort of his life to glorify the Father and to rectify among men the false impressions of his glorious character—to show to men his goodness, benevolence, love, and grace, and to lead them to love the merciful God who so loved them, even while they were yet sinners, as to seek them out and to plan for their eternal salvation.

God's Peace Self-centered

Yes, there has been great commotion in the disrupted family of God—commotion in which the Lord declares he has had no pleasure (Ps. 5:4); but nevertheless, the peace of God has never been disturbed. In the full consciousness of his own moral perfection, his unerring wisdom, his mighty power, and with the fullest appreciation of justice and the keenest and most ardent love of the beauty of holiness, patiently and peacefully, and even joyfully in the midst of tribulation, he has endured the contradiction of sinners against himself for six thousand years.

But during the seventh millennium, according to the divine purpose, it will be the joyful privilege of our Lord Jesus fully to manifest to all creatures in heaven and in earth the Father's glorious character. Then will the Father rejoice in the grandeur of his finished work and in the everlasting peace and happiness of his family in heaven and on earth, "reunited under one Head."—Eph. 1:10 (*Diaglott*)

This blessed consummation will not be realized, however, until the incorrigible fallen sons of God, disowned and disinherited because they love unrighteousness and would not be reclaimed, shall have been cut off. This will be the last unpleasant duty of the Creator and Father of all, who positively declares that it is a sad duty, yet nevertheless one which he will have the fortitude to perform in the interests of universal righteousness and peace. Hear him: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?"—Ezek. 33:11

Thus we see that the peace of God is compatible with great commotion and with sorrow and pain of any kind; for it is not dependent upon outward circumstances, but upon the proper balancing of the mind and the conditions of a perfect heart. Such peace—the peace of God—was enjoyed also by our Lord Jesus in the midst of all the turmoil and confusion of his eventful earthly life.

(To be continued in the next issue)

"Only for Strength"

I would not ask of thee, dear Lord,	Just grant that I'll be faithful Lord,
From burdens to be free;	Though trials press me sore.
Only for strength to bear them well,	A little while and then all pain,
That they may count for thee;	And sorrow will be o'er.
For strength to say, Thy will be done,	I'll ever trust thy guiding hand
Whate'er my lot may be.	To lead and care for me,
For come what may, I know that thou	Till I can sing the victor's song,
Art watching over me.	Throughout eternity.

The Lord First

Matt. 10:34-36 reads: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." This saying of Jesus is most difficult for me to reconcile with his message of peace and good will. What did he mean?

OUR Master here set forth the cost of true discipleship. It is the opinion of some that being a Christian involves but slight responsibility, that it merely places upon one the duty of regularly attending church services and paying the dues attendant therewith. Our Master taught that true discipleship means more, much more, than this.

The consecrated child of God is begotten of the Holy Spirit of truth, and therefore should seek less and less of earthly things and more and more for heavenly truth. Following this course must often bring a conflict between the Christian and the other members of the household who have an entirely different sense of values. Those who have been called out of the darkness of sin and who have been given the truth of God's Word will be tested to see if they love the

Lord supremely. Only those who do, will be accepted and approved as overcomers.

In verse 37 the Master continues his argument by saying, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." This, of course, does not mean that a follower of our Lord should not love the other members of his family. Quite the reverse is true. But it does mean that his love for his Lord and the service of his Master must be paramount in his life, and that it must excel all earthly loves; for only thus can one prove to be deserving of the peace of heart which is the heritage of the saints. Concluding his argument in verse 38, the Master says: "And he that taketh not his cross, and followeth after me, is not worthy of me." Let us be worthy of being of the "household of God," for regardless of the cost there is nothing of greater worth.

After the "little flock" of this Gospel age—those who have demonstrated their willingness to pay the high cost of discipleship—have finished their course and have been made partakers of the first resurrection, they will reign with Christ for a thousand years. During this time the prophecy proclaimed at Jesus' birth will be fulfilled—"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14

The Wicked Destroyed

Psalm 11:6 Reads: "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." How do you explain the "fire and brimstone" of this text? It puzzles me.

IN VERSE 4 of this Psalm we find the following statement: "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." From this text we learn that the Psalm is foretelling the conditions which will exist during the millennial age, when the "temple class" composed of Christ as the Head, and the church, his body—as joint-heirs—sit upon the Lord's throne to judge the "children of men" as to whether they are worthy of everlasting life. The result of this millennial reign will be the blessing of the righteous, and the destruction of the wicked.

In the Bible "fire and brimstone" are used to picture destruction. In the case of the city of Sodom, because of its wickedness the Lord rained down "fire and brimstone" and the city was completely destroyed. (Gen. 19:24) In Revelation, the "lake of fire burning with brimstone" (Rev. 19:20) is explained in the 20th chapter, 14th verse and 21:8, as being a picture of complete destruction in the second death. Revelation 20:14 reads: "And death and hell were cast into the lake of fire. This is the second death." That this text has reference to the complete destruction of adamic death, there

can be no doubt; for the purpose of Christ's reign is to destroy all enemies—"The last enemy that shall be destroyed is death."—I Cor. 15:26

The same picture of complete destruction applies in the interpretation of the text of our question. Those who are wicked and incorrigible during the thousand-year reign of Christ will not have the privilege of enjoying the everlasting blessings of the kingdom. They will be cut off from life as being unworthy, being destroyed in the "second death," pictured in our text as "fire and brimstone."

The verse following states that those who are obedient to the divine law of the new age will enjoy the favor of God. It reads as follows: "For the righteous Lord loveth righteousness; his countenance doth behold the upright." Thus in these verses we have presented to us the truth that "eternal life" or "eternal death" is based upon whether or not one is obedient to the principles of righteousness.

Children in the Resurrection

My infant son has died and your radio messages have given me comfort in the assurance that I shall see him again in the resurrection time. My question is, When raised from death, will my son still be a baby in need of his mother's care?

THE Bible is the only authority that can give an answer to your question. Human philosophies upon this subject are varied and very confusing. Certainly in the days of the kingdom, children will be

YOUR QUESTIONS

present, for the Prophet Isaiah mentions them in the eleventh chapter of his great prophecy, saying, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; **and a little child shall lead them.** And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the **suckling child** shall play on the hole of the asp, and the **weaned child** shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:6-9

The Prophet Jeremiah also gives comfort to mothers who have lost their children in death, by holding out to them a hope in the resurrection of the dead, when their children shall be returned to their own home, saying, as recorded in Jeremiah 31:15-17: "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

From the foregoing scriptures, and from others also, we believe that those resurrected from the

sleep of death will pick up the thread of life from where they left off, whether young or old. In the case of children, they will grow to maturity, and it appears reasonable to expect that whenever possible their care will be entrusted to their own parents during their formative years if their parents have prepared themselves for that task by walking in the way of the Lord.

In the case of the elderly we read: "His flesh shall be fresher than a child's: he shall return to the days of his youth." (Job 33:25) Thus all, old and young, may enjoy the full blessings of the kingdom for which we continue to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." —Matt. 6:10

The Resurrection Hope

In Matthew 22:31, 32 we read: "**But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.**" In the face of this clear statement by the Lord, how can you teach that these patriarchs are still dead?

JESUS was here talking with a group of Sadducees. The Sadducees were a sect of the Jews who believed that death was the final end of the individual, that there is no hope for a resurrection from the dead. They had presented to Jesus a hypothetical situation in an attempt to prove that the resurrection is an unreasonable doctrine.

They had not asked him, "Are the dead alive?" or "Is the soul conscious after death?" But they did ask, using the future tense, "In the resurrection whose wife shall she be?" Our Lord answered their question by quoting from the Old Testament Scriptures the words which God spoke to Moses at the burning bush of Mount Horeb.—Exodus 3:1-6

In denying the resurrection of the dead, the Sadducees were relying on the absense of an explicit statement of this doctrine in the Mosaic Law, which they held was the only authority. Our Lord's answer proved the truth of the resurrection by quoting the highest of all authorities. His argument to them was that since Abraham, Isaac, and Jacob were at that time dead—a fact in which they all agreed—for God to speak of them as he did to Moses, was proof indeed that they were not eternally extinct, but would again live through the power of the resurrection at the time when "all that are in the graves shall hear his voice, and shall come forth."—John 5:28, 29

To use the text of our question in order to prove that Abraham, Isaac, and Jacob were in heaven at the time our Lord spoke these words is to err in understanding. Certainly such a conclusion would deny the words of our Master, when he said, "No man hath ascended up to heaven." (John 3:13) Rather, we believe that the Master was here teaching, not that the dead are alive—for then they would have no need for a resurrection from the dead—but that

there shall be a resurrection from the dead, both of the just and the unjust, in which Abraham, Isaac, and Jacob will have a place.—Acts 24:15

Our Lord in verse 31 of our question citation says, "But as touching the resurrection of the dead," etc. He did not say, "As touching the resurrection of those who are more alive than ever," for this would have been absurd. It is the dead who need a resurrection. Adam died because of disobedience to the law of God, and all of the human race have been condemned in him.

The hope of the resurrection is not based upon the platonic philosophy of the immortality of the soul, but upon the definite assurance that Jesus Christ "by the grace of God tasted death for every man" (Heb. 2:9), and that through him the resurrection of the dead will come.

An Erroneous View

Do you believe that the earth is to be populated by the children of your followers, after Armageddon? And that those who do not accept your message now will never be resurrected from the dead?

NO! WE can find no scriptural authority for either of these opinions; so therefore we must classify them as erroneous. Isaiah 8:20 reads: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We are desirous of reflecting the light of God's Word, rather than the publishing of man-made theories.

Expressions of Appreciation

THE broadcasts of the truth over Radio Luxembourg continue to bring hundreds of requests for literature each month. Among these there are many expressions of deep interest and appreciation. These are a great source of encouragement. We have also received numerous letters from the brethren expressing appreciation for Brother Fay's recent visit. There is much evidence that the Lord richly blessed his ministry in Great Britain, and this makes us happy. We trust that the following letters will enable many to share this joy with us:

From Eire

"It is now my great privilege and joy to report that we have had a most wonderful time with dear Brother Fay, and each one of us feels that his ministry has been a time of individual blessing and encouragement. As we remember with grateful hearts the thoughtfulness of those who made our dear brother's visit to our class possible, one must remark that our kind Heavenly Father certainly overruled in the matter, as never was our need so great for the message of assurance and edification which our brother delivered. It is so refreshing and inspiring to meet with those holding fast the faith which was once delivered unto the saints. The added zest and zeal awakened most surely set our dear Lord's seal to the mission accomplished. We will remember with thankful hearts his loving exhortations, and endeavour, with the

Lord's strength, to put into daily practice all the details garnered so precious for us, taking as our only true pattern, our beloved Lord Jesus Christ."

From Northern Ireland

"I do want to tell you how very blessed we have been during the ministry of dear Brother Fay. And although he is now far from us, the spiritual uplift we received and the stimulus from the Word which he ministered still remain, and it seems to me these are to be a great source of help and encouragement in testing days which lie ahead. The Lord surely knows the need of his little flock, and will arrange for this to be met every time."

From England

"We are very thankful indeed that you were able to arrange for Brother Fay to visit our district. Through his ministry we have been spiritually uplifted, and very richly blessed; and these mountaintop experiences are continuing with us; as we gladly and gratefully recall and relate to others something of the blessed truths we received from our Heavenly Father through our brother's ministrations. There have been marked evidences that our brother's visit was at the right time, and that the messages he brought us were also very timely. Our prayer is that our Father in heaven will continue to bless him abundantly, and all his efforts in the Master's service."

A Methodist Writes

"Dear 'Frank and Ernest': I have been very interested in your broadcasts and especially admire your approach to the subject of our Lord's second coming. I am a Methodist, and being eager to pass on your message to our church community, I should like very much to put forward your opinions when I address the people of our church. Would you therefore please send your booklet, 'Our Lord's Return' to me, that I may pass on its contents. May God

bless you in your task of spreading his holy Word abroad. K. J., England."

From Wales

"You will be glad to hear that those who have come along to our meetings since Brother Fay's address still attend. We had a very interesting time with the chart, and with questions this evening. It is a great joy to 'feed My lambs.' This appears to be the Lord's way of signifying his approval on our endeavours, and the ministry of Brother Fay in these parts."

From Scotland

"Thanks for making it possible for us to have heard the Lord's word of encouragement through Brother Fay. The brethren enjoyed his all too short stay with us."

A Much Needed Impetus

"Gentlemen: I would deem it a great favour if you would send me a copy of your book, 'God and Reason.' I am pleased to say that I am a regular listener to your programmes, and believe they are supplying a much needed impetus to our religious life today. Yours sincerely, A. T., Scotland."

Great Source of Inspiration

"Dear Sirs: Would you please send a copy of 'The Truth About Hell.' I find your programmes a great source of inspiration, and feel that I would like to cover the subject deeper. Thanking you, Yours faithfully, J. D., Eire."

Thrilled

"Dears Sirs: Would you please send me the book, 'God and Reason.' I am a regular listener to your broadcasts, and can truly say I have been thrilled; it has strengthened my faith, and my heart has been strangely warmed. Yours in Christ Jesus, F. C., England."

A New Purpose in Life

"Dear 'Frank and Ernest': Once again I have listened to your broadcast, an event to which I have been looking forward all the week. Your questions and answers explain everything so clearly that I find myself discovering a new meaning to Christianity, and a new purpose in life. This is indeed a great blessing. I should be most grateful for

a copy of the book, 'The Truth About Hell.' May God bless you in this work. Yours in brotherly love, R. D., England."

Keenly Interested

"Dear Sirs: I would be very grateful if you would send me the booklet, 'God and Reason.' I take a keen interest in listening to your broadcasts. All the family do also. Your subjects are very interesting and bring to light many of the problems which quite often baffle the minds of many men. We look forward to hearing many more of your broadcasts. Yours sincerely, G. C., Northern Ireland."

Helped to See Plan of God

"Dear Sirs: I listen with interest to your programmes from Luxembourg, and would be pleased if you would send me the booklet, 'God and Reason.' Your broadcasts help one to see clearly the plan of God, and I thank you for them. Yours faithfully, T. N., Northern Ireland."

A Minister Writes

"Dear Friends: Thank you very much for the programme I have just been listening to. The topic was very appropriate and the discussion enlightening. Carry on with the good work, for we are all fellow soldiers in the Christian crusade. I would be most thankful if you would send me the booklet, 'Our Lord's Return.' May God bless you and keep you. Your friend in Christ, Rev. W. R., Wales."

Willing to Help

"Dear 'Frank and Ernest': I listen to your broadcasts every week, and look forward for them now. I would like you to send me the book, 'God and Reason,' and if you have any pamphlets or any literature I could distribute around the doors, I'd do it willingly. Yours faithfully, E. B., Scotland."

Truth Being Broadcast

"Dear Brothers: Please may I have the booklet 'God and Reason.' I find your discussions from Luxembourg most enlightening, and am convinced that truth is being broadcast. I thank you, and long may you continue these enlightened discussions. Yours truly, A. H., Scotland."

Program of the General Convention

THE committee for the General Convention now has the program outlined and has given us the opportunity of publishing it for the benefit of all our readers. As will be seen, brethren from widely scattered areas will serve, and we are confident that all who attend will be richly blessed, not only by the words of encouragement spoken from the platform, but also by their fellowship with so many others of like precious faith.

Rates for rooms and meals will be found on page 1. The convention committee requests that those who plan to attend write to the secretary for their room reservations as soon as possible. However, if the way does not open for you to attend until the last minute, go anyway, and there will be accommodations for you. As was the case last year, it will again be necessary for the brethren to take their own towels, bed linen, and blankets. For most of those who travel in their own cars this will present no problem; and for others, it is a simple matter to make a bundle of what will be needed and ship it parcel post. The postal charge for this is very small, practically nothing, in fact, when compared with the higher rates asked at places where bedding would be furnished. Bedding and towels should be shipped two weeks in advance of the time you expect to arrive. Address your bundle to yourself, in care of the Bible Students General Convention, State University, Bowling Green, Ohio.

The committee also wishes us to announce the desirability of arriving as early on the first day as possible. A good program has been arranged for Saturday afternoon and evening, and besides there will be an opportunity between these sessions to participate in the distribution of advertising matter for the convention public meetings to be held Sunday afternoon. Since it is more blessed to give than to receive, Saturday should be one of the most blessed days of the convention.

There are indications that the attendance this year may be larger than usual. And besides those actually present at Bowling Green, there will be thousands of the brethren in various parts of the

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world who will be there in spirit, through the pages of The Dawn, and who will be following the program each day, and lifting up their hearts in prayer on behalf of all present. So through this wider circle of fellowship the General Convention should again prove to be an important milestone in the Christian walk of many of the Lord's people. So if you can, plan to go to the General Convention to be held at the State University, Bowling Green, Ohio, August 9-16.

PROGRAM

Saturday, August 9

Chairman: Brother Albert Sheppelbaum

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| 2:00 | Opening Rally and Praise | |
| 2:15 | Discourse | Brother Julius Bednarz
Paterson, New Jersey |
| 3:15 | Intermission and Tract Distribution | |
| 5:00 | Supper and Fellowship | |
| ----- | | |
| 6:45 | Songs of Praise | |
| 7:00 | Discourse | Brother Arthur B. Newell
San Antonio, Texas |
| 8:00 | Reading—"Songs in the Night" | |
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Sunday, August 10

Chairman: Brother Ernest G. Wylam

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| 9:00 | Morning Devotions | |
| 9:15 | Discourse | Brother Frank E. French
Seattle, Washington |
| 10:15 | Intermission | |
| 10:45 | Convention Theme Address | Brother George M. Wilson
Pittsburgh, Pennsylvania |
| 11:45 | "Frank and Ernest" Broadcast | |
| 12:00 | Luncheon and Fellowship | |
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1:30	Discourse	Brother Daniel J. Morehouse Chicago, Illinois
2:30	Old Fashioned Community Hymn Sing	
3:00	Public Lecture	Brother Norman Woodworth Brooklyn, New York
	Subject: "Israel and Europe in a Dying World"	
4:30	Supper and Fellowship	

6:30	Testimony Meeting	Brother Stephen Roskiewicz Grand Rapids, Michigan
7:30	Discourse	Brother Christian W. Zahnow Pilgrim
8:30	Reading—"Songs in the Night"	



Monday, August 11

Chairman: Brother Leon H. Norby

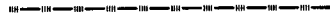
9:00	Morning Devotions	
9:15	Discourse	Brother Wilbur N. Poe Cincinnati, Ohio
10:15	Intermission	
11:00	"From Darkness to Light"	Brother Johannes Bayings Europe
11:30	Report from Britain (Recorded)	Brother Edward E. Fay Los Angeles, California
12:00	Luncheon and Fellowship	

1:45	Praise and Testimony	Brother Alfred E. Smith Washington, D. C.
2:45	Intermission	
3:45	Songs of Praise	
4:00	Discourse	Brother Orlando D. Deifer Allentown, Pennsylvania
5:00	Supper and Fellowship	



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6:45	Songs of Praise	
7:00	The Lord Jesus	
	"Our Physician"	Brother Gilbert Rice San Diego, California
	"Our Captain"	Brother Ludlow P. Loomis Brooklyn, New York
	"Our Shepherd"	Brother Eugene Burns New Brunswick, New Jersey
	"Our Advocate"	Brother Bertrand E. Rose Detroit, Michigan
	"Our High Priest"	Brother Arthur H. Krumpolt Brooklyn, New York
	"Our Bridegroom"	Brother Edmund Jezuit Chicago, Illinois
8:45	Reading—"Songs in the Night"	



Tuesday, August 12

Chairman: Brother Charles M. Chupa

9:00	Morning Devotions	
9:15	Discourse	Brother Harry E. Deitrich Flint, Michigan
10:15	Intermission	
11:00	"Vineyard Echoes" Testimony Meeting	Brother Alvin Raffel Dayton, Ohio
12:00	Luncheon and Fellowship	

1:45	Praise Service	
2:00	Discourse	Brother Chester A. Sundbom Saginaw, Michigan
3:00	Intermission	
3:45	Songs of Praise	
4:00	Discourse	Brother Don H. Copeland Toronto, Canada
5:00	Supper and Fellowship	

6:45	Songs of Praise	
7:00	"Lest We Forget"—Harvest Experiences	
8:15	Radio Report	
8:45	Reading—"Songs in the Night"	

THE DAWN

Wednesday, August 13

Chairman: Brother Felix S. Wassmann

9:00	Morning Devotions	
9:15	Praise and Testimony	Brother Lyle W. Cook Kansas City, Missouri
10:15	Intermission	
11:00	Discourse	Brother Jens Copeland Chicago, Illinois
12:00	Luncheon and Fellowship	
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1:30	Songs of Praise	
2:00	Question Meeting	
	Brother Charles W. Janke	Brother Everett E. Murray
	Tonawanda, New York	Columbus, Indiana
	Brother Andrew H. Horwood	Brother Victor E. Samuels
	Newfoundland	Philadelphia, Pennsylvania
	Moderator—Brother George M. Wilson	
3:30	Intermission	
4:00	Discourse	Brother John A. Meggison Pilgrim
5:00	Supper and Fellowship	
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6:30	Songs of Praise	
6:45	Discourse	Brother Claude R. Weida Allentown, Pennsylvania
7:45	Reading—"Songs in the Night"	
8:00	Elders' Meeting	



Thursday, August 14

Chairman: Brother Frank Niemczak

9:00	Morning Devotions	
9:15	Discourse	Brother George O. Jeuck Orlando, Florida
10:15	Intermission	
11:00	Our Brethren Overseas	
12:00	Luncheon and Fellowship	



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1:45	Songs of Praise	
2:00	Discourse	Brother Adolf Obenland Miami, Florida
3:00	Intermission	
3:45	Songs of Praise	
4:00	Discourse	Brother J. Y. MacAulay Pilgrim
5:00	Supper and Fellowship	

6:45	Songs of Praise	
7:00	Convention Business Meeting	
8:30	Reading—"Songs in the Night"	

Friday, August 15

Chairman: Brother Martin C. Mitchell

9:00	Morning Devotions	
9:15	Baptismal Discourse	Brother Ernest K. Penrose Columbus, Ohio
10:15	Intermission	
10:30	Immersion Service	
12:00	Luncheon and Fellowship	

1:45	Praise and Testimony	Brother Charles Zubowsky LaSalle, Illinois
2:45	Intermission	
3:45	Songs of Praise	
4:00	Discourse	Brother Raymond J. Krupa Brooklyn, New York
5:00	Supper and Fellowship	

6:45	Discourse	Brother Pantel Hatgis Brooklyn, New York
7:45	Vesper Service	Brother Leo Post Chicago, Illinois
8:45	Reading—"Songs in the Night"	

Saturday, August 16

Chairman: Brother Alfred Burns

9:30	Morning Devotions	
9:45	Discourse	Brother Michael Stamulas Brooklyn, New York
10:45	Love Feast and Adjournment to 1953	
11:30	Luncheon	

CHILDREN'S BIBLE CLASSES: Two sessions a day for juvenile group (ages five to seven): mornings at 11 o'clock, and immediately after supper. For intermediate group (eight years and older): three sessions daily—two as above, and the third immediately after luncheon.

A Convention in Italy

THE brethren in Italy are rejoicing in the prospects of increased co-operation with the brethren of America in the further spread of the truth in their country. A letter has just reached us from Brother Baldi, of Naples, in which he says:

"Dear Brethren: Grace, peace, and love in Jesus Christ, our present King! It is for us a great joy to write this letter to you, for it is a definite seal of the full unity we have finally found with you in the truth of our Master's presence. The visit of our brothers Meylan and Bayings has in this respect been a great blessing to us. A full co-operation in the work will be the consequence of this unity, and it will be our privilege to serve faithfully in this work, following in the footsteps of our Lord. We warmly appreciate your right hand of fellowship in this work.

"The truth of our Lord's presence is now to us a great cause of joy, leading to a greater interest in God's Word and a deeper consecration to him and to his service, particularly on behalf of his people in this land. We are happy that Brother Woodworth is coming to Italy, together with Brother Bayings, for thus we will have the privilege of discussing the needs of the work here, face to face. We have arranged for a general convention on July 12 and 13, when Brother Woodworth will be here.

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"There is a great need for truth literature here in Italy, both for the people and for the brethren. Through Brother Bayings you will receive a translation of the decisions adopted by the brethren here to co-operate with you in the ministry. He will also let you know more of the details of our work. May God's rich blessings be upon you. Yours in the narrow, but choicest way."

It is surely a joy to realize that there is now an opportunity to proclaim the truth in Italy, for not until the close of the last war was it possible for any harvest work to be done in this seat of Catholicism. The constitution of the republican form of government now functioning there guarantees religious liberty, and thus is afforded a golden opportunity to proclaim the message. Let us pray that the Lord may bless Brother Woodworth's visit with the brethren in Italy, and that it may result in a more general sounding of the jubilee trumpet of truth in that benighted land.

The Network Broadcasts

THROUGH the spirit of self-sacrifice on the part of the brethren, inspired by their knowledge of the Lord and the glorious truth of the divine plan, the radio witness continues. It is a week-to-week work of faith. Since we are to take no anxious thought for the morrow with respect to our physical needs, we can also leave the interests of the Lord's work in his hands. The brief statement which appeared in the May Dawn indicating that radio donations were falling a little short of contract needs was much appreciated by the friends. We have received many earnest requests not to let the programs drop. The months of July and August will be the most difficult, but we are leaving the matter with the Lord to express his will through the response of his people. We will continue broadcasting if at all possible.

The value of continuing the radio witness was manifested by the large response to the two programs early in June which dealt with the hell subject. The fact that this topic brings almost the largest response of any which is discussed by "Frank and Ernest" indicates how prominently it is in the minds of the people. It is true, of course, that thousands no longer are able to believe the doctrine of eternal torture for the wicked, but many of these still

suppose that it is taught in the Bible. When they learn that it is not taught in the Bible they greatly rejoice, and testify how glad they are that this fear has been removed from their hearts. What a privilege it is to have a share in thus magnifying the love of our God, who has provided for the salvation of all, and especially of those who believe!

Every week that the programs are broadcast new interest develops. Additional "oldtimers" are also found, "as the following letter received recently from Mississippi indicates:

"Dear Brethren: For many years I have been looking for some of the truth people such as I knew twenty-five years or more ago. . . . I have never given up reading and studying. Recently I heard 'Frank and Ernest' from a New Orleans radio station, and wrote to you. Last night I received 'Chosen People' and a copy of The Dawn for May. I have read both very carefully and have not found anything in error, and I am sure that I know error when I see it. If I find that you are really the 'truth people' I am ready to 'throw in with you' and help in every way I can. J. A. H.

Another Encouraging Letter

"Dear Brethren: Greetings in Jesus' name! Here is more evidence that the sacrificing of the friends does pay dividends. We have a new brother in our class, one whose father had the truth. It was after his father's death that he realized for the first time that he too loved the truth and longed for fellowship with the brethren. He is a door to door salesman, and last September came to our meeting because at each house he called at one day, there was an announcement of a public talk. He rejoiced

in the truth with us, as he heard that beautiful plan. He found out that evening where we meet, and has been attending regularly ever since.

"Also, we have a man and wife who expect to symbolize their consecrations at the Los Angeles convention, the Lord willing. Their first contact with the truth was from 'Frank and Ernest.' Now they wonder how they ever lived and enjoyed life without the truth.

"When we are traveling, and have an opportunity to locate the daily or weekly paper in the little towns where there are no friends, we inquire of the church editor if we might send a small notice each week of the subject 'Frank and Ernest' will use, and the station where they may be reached. We have never been turned down yet. A post card holds all we want to say, and is so easy to send. Yours in the blessed hope, K. M. N., Calif."

The San Francisco Convention

"Dear Brethren: Over the Memorial Day holiday a group of Bible Students separated themselves from the busy scenes of the world and gathered in San Francisco to be refreshed in spiritual things. In response to prayer the

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Lord poured out a blessing of encouragement for those who walk this narrow way. The speakers emphasized that it requires courage and faith and hope to walk in the narrow way. But only as we walk in the way of the Lord are we able to see clearly the fulfilment of prophecy and realize that the 'end of all things is at hand.'

"Another thought brought to the attention of the friends was that in these last days we should 'be sober, and watch unto prayer,' holding fast to the truth and willing to contend earnestly for the faith that has been delivered to the saints of the harvest time.

"The symposium on Bible Study brought to our attention that we must have strong convictions, but that these convictions should be only of those things which we have proven to be true through study of the Word of God. In these latter days, a helping hand to Bible students has been supplied through the 'Studies in the Scriptures.' It is the desire of every Christian to be approved of the Lord, and this is the object of Bible study, for the apostle exhorted in II Timothy 2:15: 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.'

"The public lecture on Memorial Day, upon the appropriate topic 'Will The Dead Return?' was very well attended. Many were 'Frank and Ernest' listeners, and some who came to the public meet-

ing attended the other two days of convention, rejoicing in the talks which they heard. It was a season of spiritual joy, and we believe many hearts were refreshed."

Believes Every Word

"Dear Friends: I have just finished reading 'God's Plan,' and I am sincerely grateful to you for sending it to me. I believe every word therein written, and I thank God for having heard you over the Mutual Network, and thus being induced to send for this little book. May God continue his richest blessing upon you. Most sincerely yours, P. E. W., North Carolina."

Very Happy

"Dear Friends: Last December I received the six volumes of 'Studies in the Scriptures,' and also a copy of 'Behold Your King,' which I have read more than once. Brethren, I can't explain how happy you have made me. There were so many things that I just could not understand. Now, by the grace of God, I am learning. Mrs. E. C., Ill."

Rejoicing in the Truth

"Dear 'Frank and Ernest': I cannot put into words the joy I receive from your radio programs. I have been a listener for ten years, and have taken The Dawn Magazine for the same period of time. These have been the happiest years of my life, and it is all because I have learned the truth about God and his wonderful plan for all of us. Your sister in Christian love, H. F. K., Wis."



"Frank and Ernest"

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Anniston	WSPC	1390	11:45	a.m.
Birmingham	WILD	1490	1:00	p.m.
Decatur	WMSL	1400	12:15	p.m.
Eufaula	WULA	1240	11:45	a.m.
Fort Payne	WFPA	1400	12:15	p.m.
Gadsden	WJBY	1240	7:00	p.m.
Huntsville	WBHP	1230	11:45	a.m.
Montgomery	WJJJ	1170	12:15	p.m.
Selma	WHBB	1490	12:15	p.m.
Sylacauga	WFEB	1340	11:45	a.m.
Talladega	WHTB	1230	12:15	p.m.
Troy	WTBF	1490	12:15	p.m.

ARIZONA

Bisbee	KSUN	1230	11:15	a.m.
Phoenix	KOY	550	10:15	p.m.
Tucson	KTUC	1400	11:15	a.m.
Yuma	KYMA	1400	6:30	p.m.

ARKANSAS

Arkadelphia	KVRC	1240	1:00	p.m.
Camden	KAMD	1450	12:15	p.m.
Fort Smith	KWHN	1320	8:00	p.m.
Hope	KXAR	1490	11:45	a.m.
Hot Springs	KWFC	1340	12:15	p.m.
Jonesboro	KBTM	1230	7:15	p.m.
Little Rock	KXLR	1450	12:15	p.m.
Magnolia	KVMA	630	11:45	a.m.
Mena	KENA	1450	11:45	a.m.
Pine Bluff	KOTN	1490	7:00	p.m.
Stuttgart	KWAK	1240	11:45	a.m.

CALIFORNIA

Bakersfield	KAFY	1490	11:00	a.m.
Blythe	KYOR	1440	10:15	a.m.
Brawley	KROP	1300	9:00	a.m.
Calxico	KICO	1490	7:00	a.m.
Chico	KHSL	1290	11:00	a.m.
Fresno	KYNO	1300	11:00	a.m.
Indio	KREO	1400	9:00	a.m.
Los Angeles	KHJ	930	11:00	a.m.
Marysville	KMYC	1450	11:00	a.m.
Merced	KYOS	1480	11:00	a.m.
Palm Springs	KREO	1400	9:00	a.m.
Paso Robles	KPRL	1230	12:30	p.m.
Redding	KVCV	600	11:00	a.m.
Riverside	KPRO	1440	9:00	a.m.
Sacramento	KXOA	1470	4:45	p.m.
Salinas-Monterey	KSBW	1380	11:00	a.m.
San Bernardino	KFXM	590	12:00	noon
San Diego	KGB	1360	11:00	a.m.
San Francisco	KFRC	610	4:30	p.m.

San Luis Obispo	KVEC	920	12:30	p.m.
Santa Barbara	KDB	1490	5:15	p.m.
Stockton	KXOB	1280	11:00	a.m.
Tulare-Visalia	KCOK	1270	12:00	noon

COLORADO

Denver	KFEL	950	9:45	a.m.
Durango	KIUP	930	9:45	a.m.
Grand Junction	KFXJ	920	8:45	a.m.
La Junta	KBNZ	1400	9:45	a.m.
Pueblo	KCSJ	590	9:45	a.m.

CONNECTICUT

Bridgeport	WICC	600	12:45	p.m.
Hartford	WONS	1410	1:00	p.m.
Waterbury	WWCO	1240	12:45	p.m.

DELAWARE

Wilmington	WAMS	1380	12:30	p.m.
Wilmington	WAMS	1380	8:30	p.m.

DISTRICT OF COLUMBIA

Washington	WEAM	1390	12:45	p.m.
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FLORIDA

Daytona Beach	WROD	1340	12:45	p.m.
Ft. Pierce	WIRA	1400	12:45	p.m.
Gainesville	WRUF	850	12:45	p.m.
Jacksonville	WJHP	1320	12:45	p.m.
Key West	WKWF	1600	12:45	p.m.
Lakeland	WONN	1230	12:45	p.m.
Miami	WKAT	1360	12:45	p.m.
Ocala	WTMC	1290	12:45	p.m.
Orlando	WLOF	950	9:30	a.m.
Pensacola	WEAR	1230	12:45	p.m.
St. Petersburg	WTSP	1380	12:45	p.m.
West Palm Beach	WIRK	1290	12:45	p.m.
Winter Haven	WSIR	1490	2:15	p.m.

GEORGIA

Atlanta	WATL	1380	2:00	p.m.
Augusta	WBBQ	1340	1:45	p.m.
Brunswick	WMOG	1490	12:45	p.m.
Cartersville	WBHF	1450	12:45	a.m.
Dalton	WBLJ	1230	2:00	p.m.
Dublin	WMLT	1340	12:45	p.m.
Fitzgerald	WBHB	1240	12:45	p.m.
Gainesville	WGGA	1240	1:00	p.m.
Macon	WNEX	1400	12:45	p.m.
Milledgeville	WMVG	1450	12:45	p.m.
Newnan	WCOH	1400	12:45	p.m.
Rome	WRGA	1470	12:45	p.m.
Savannah	WCCP	1450	12:45	p.m.
Statesboro	WWNS	1490	12:45	p.m.
Tifton	WWGS	1340	12:45	p.m.
Waycross	WAYX	1230	12:45	p.m.

BROADCAST SCHEDULE

IDAHO

Boise	KFXD	580	9:45	a.m.
Coeur D'Alene	KVNI	1240	5:15	p.m.
Idaho Falls	KIFI	1400	9:45	a.m.
Lewiston	KRLC	1350	11:00	a.m.
Wallace	KWAL	620	11:00	a.m.

ILLINOIS

Cairo	WKRO	1490	11:45	a.m.
Chicago	WGN	720	12:30	p.m.
Herrin	WJPF	1340	10:45	a.m.

INDIANA

Bedford	WBIW	1340	11:45	a.m.
Fort Wayne	WKJG	1380	10:30	a.m.
Vincennes	WAOV	1450	10:45	a.m.

IOWA

Clinton	KROS	1340	7:15	p.m.
Des Moines	KIOA	940	1:30	p.m.
Dubuque	KDTH	1370	11:45	a.m.
Fort Dodge	KVFD	1400	1:15	p.m.
Marshalltown	KFJB	1230	12:00	noon
Mason City	KRIB	1490	11:45	a.m.
Ottumwa	KBIZ	1240	11:45	a.m.
Shenandoah	KFNF	920	11:45	a.m.
Sioux City	KTRI	1470	11:45	a.m.

KANSAS

Garden City	KIUL	1240	11:45	a.m.
Topeka	KTOP	1490	12:15	p.m.
Wichita	KAKE	1240	11:45	a.m.

KENTUCKY

Bowling Green	WLBj	1410	11:45	a.m.
Cumberland	WCPM		11:45	a.m.
Harlan	WHLN	1230	12:45	p.m.
Hazard	WKIC	1340	12:15	p.m.
Henderson	WSON	860	1:00	p.m.
Lexington-Versailles	WVLK	590	12:15	p.m.
Louisville	WGRC	790	12:15	p.m.
Maysville	WFTM	1240	12:45	p.m.
Pikeville	WPKE	1240	12:45	p.m.
Princeton	WPKY	1580	2:30	p.m.
Somerses	WSFC	1240	2:00	p.m.

LOUISIANA

Baton Rouge	WAFB	1460	12:15	p.m.
Lake Charles	KAOK	1400	12:45	p.m.
New Iberia	KANE	1240	11:45	a.m.
New Orleans	WNOE	1060	7:45	a.m.
Shreveport	KENT	1550	12:15	p.m.

MAINE

Augusta	WFAU	1340	12:45	p.m.
Biddeford	WIDE	1400	12:45	p.m.
Portland	WPOR	1450	11:15	a.m.

MARYLAND

Baltimore	WCBM	680	12:45	p.m.
Cambridge	WCEM	1240	12:45	p.m.
Hagerstown	WJEJ	1240	12:45	p.m.
Salisbury	WBOC	960	12:45	p.m.

MASSACHUSETTS

Boston	WNAC	1260	12:45	p.m.
Fall River	WALE	1400	1:15	p.m.
Fitchburg	WEIM	1340	12:45	p.m.
Greenfield	WHAJ	1240	12:45	p.m.
Lowell-Lawrence	WLLH	1400	12:45	p.m.
New Bedford	WNBH	1340	7:30	p.m.
West Yarmouth	WOCB	1240	12:45	p.m.

MICHIGAN

Alpena	WATZ	1450	12:45	p.m.
Battle Creek	WBCK	930	12:45	p.m.
Cadillac	WATT	1240	12:45	p.m.
Detroit	CKLW	800	9:30	a.m.
Flint	WBBC	1330	12:45	p.m.
Iron River	WIKB	1230	12:45	p.m.
Ironwood	WJMS	630	11:45	a.m.
Marquette	WDMJ	1340	12:45	p.m.
Muskegon	WKNK	1600	12:45	p.m.
Petoskey	WMBN	1340	12:45	p.m.
Port Huron	WHLs	1450	12:45	p.m.
Saginaw	WSGW	790	12:45	p.m.
Traverse City	WTCM	1400	12:45	p.m.

MINNESOTA

Austin	KAUS	1480	11:45	a.m.
Bemidji	KBUN	1450	12:30	p.m.
Brainerd	KLIZ	1400	11:45	a.m.
Duluth	WREX	1080	11:45	a.m.
Eveleth	WEVE	1340	11:45	a.m.
Fergus Falls	KGDE	1230	11:45	a.m.
Minneapolis-St. Paul	WDGY	1130	6:45	p.m.
Wadena	KWAD	920	11:45	a.m.

MISSISSIPPI

Grenada	WNAG	1400	12:30	p.m.
Jackson	WRBC	620	6:15	p.m.
Laurel	WLAU	1490	10:15	a.m.
Tupelo	WELO	1490	12:15	p.m.
Vicksburg	WQBC	1420	12:15	p.m.

MISSOURI

Hannibal	KHMO	1070	12:15	p.m.
Independence	KIMO	1510	12:15	p.m.
Jefferson City	KWOS	1240	11:45	a.m.
Joplin	WMBH	1450	10:15	a.m.
St. Louis	KXOK	630	11:45	a.m.
Sedalia	KDRO	1490	11:45	a.m.
Springfield	KICK	1340	11:45	a.m.

MONTANA

Butte	WOPR	550	10:45	a.m.
Great Falls	KMON	560	11:00	a.m.
Helena	KCAP	1340	9:45	a.m.
Miles City	KRjF	1340	9:45	a.m.

NEBRASKA

Fremont	KFGT	1340	12:15	p.m.
Kearney	KGFW	1340	10:45	a.m.
Lincoln	KOLN	1400	11:45	a.m.
McCook	KBRL	1450	11:45	a.m.
Omaha	KBON	1490	11:45	a.m.

THE DAWN

NEVADA

Elko KELK 1240 9:45 a.m.
Las Vegas KRAM 920 9:45 a.m.
Reno KATO 1340 11:00 a.m.

NEW HAMPSHIRE

Laconia WLNH 1340 12:45 p.m.
Manchester WMUR 610 10:45 a.m.

NEW JERSEY

Atlantic City WMID 1340 12:45 p.m.

NEW MEXICO

Albuquerque KVER 1340 9:45 a.m.
Clovis KICA 1240 9:45 a.m.
Las Vegas KFUN 1230 9:45 a.m.
Raton KRTN 1490 9:45 a.m.
Roswell KGFL 1400 9:45 a.m.

NEW YORK

Albany WROW 590 12:45 p.m.
Auburn WMBO 1340 12:45 p.m.
Buffalo WBNY 1400 8:45 a.m.
Kingston WKNY 1490 12:45 p.m.
New York WJZ 770 11:15 a.m.
Oneonta WDOS 1400 12:45 p.m.
Plattsburg WIRY 1340 12:45 p.m.
Rochester WRET 1280 10:30 a.m.
Syracuse WNDR 1260 12:45 p.m.
Utica-Rome WKAL 1450 12:45 p.m.
Watertown WATN 1240 12:45 p.m.

NORTH CAROLINA

Brevard WPNF 1240 12:45 p.m.
Burlington WBBB 920 12:45 p.m.
Charlotte WIST 930 12:45 p.m.
Durham WSSB 1490 12:45 p.m.
Fayetteville WFNC 1450 12:45 p.m.
Greensboro WGBG 980 12:45 p.m.
Kinston WELS 1010 12:45 p.m.
Mt. Airy WSYD 1240 12:45 p.m.
New Bern WHIT 1450 12:45 p.m.
Newton WNNC 1230 12:45 p.m.
Raleigh WRAL 1240 12:45 p.m.
Salisbury WSTP 1490 12:45 p.m.
Wilson WVOT 1420 12:45 p.m.

NORTH DAKOTA

Bismarck-Mandan KGCU 1270 11:45 a.m.
 Fargo-Moorhead KVOX 1340 1:00 p.m.
Grand Forks KNOX 1400 10:30 p.m.
Minot KLPM 1390 12:15 p.m.
Valley City KOVC 1490 12:15 p.m.

OHIO

Bellaire WTRF 1290 12:45 p.m.
Cincinnati KCPO 1230 7:30 p.m.
Cleveland WHK 1420 10:45 a.m.
Columbus WHKC 610 12:45 p.m.
Dayton WONE 980 12:45 p.m.
Hamilton WMOH 1450 12:45 p.m.
Ironton WIRO 1230 12:45 p.m.
Marietta WMOA 1490 12:45 p.m.
Sandusky WLEC 1450 12:45 p.m.

OKLAHOMA

Altus KWHW 1450 2:30 p.m.
Duncan KRAD 1350 12:30 p.m.
Elk City KASA 1240 6:15 p.m.
Enid KGWA 960 11:45 a.m.
Oklahoma City KOCY 1340 11:45 a.m.
Okmulgee KHBG 1240 12:15 a.m.
Ponca City WBBZ 1280 11:45 a.m.
Tulsa KAKC 970 5:30 p.m.
Woodward KSIW 1450 11:45 a.m.

OREGON

Astoria KAST 1280 11:00 a.m.
Coos Bay KOOS 1280 11:00 a.m.
Eugene KORE 1450 11:00 a.m.
Klamath Falls KFJI 1240 11:00 a.m.
Portland KPOJ 1330 11:00 a.m.
Salem KSLM 1390 11:00 a.m.
The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Altoona WRTA 1240 12:45 p.m.
Bradford WESB 1490 12:45 p.m.
Easton WEST 1400 12:45 p.m.
Hanover WHVR 1280 12:45 p.m.
Harrisburg WKBO 1230 12:45 p.m.
Huntingdon WHUN 1400 12:45 p.m.
Lancaster WGAL 1490 12:45 p.m.
New Castle WKST 1280 12:45 p.m.
Oil City WKRZ 1340 12:45 p.m.
Philadelphia WFIL 560 12:15 p.m.
Pittsburgh KQV 1410 1:30 p.m.
Pottsville WPAM 1450 12:45 p.m.
Reading WRAW 1340 12:45 p.m.
St. Mary's WKBI 1400 6:30 p.m.
Shamokin WISL 1480 2:45 p.m.
Washington WJPA 1450 12:45 p.m.
Wilkes-Barre WBAX 1240 12:45 p.m.

RHODE ISLAND

Providence WEAN 790 12:45 p.m.
Woonsocket WWON 1240 12:45 p.m.

SOUTH CAROLINA

Charleston WUSN 1450 12:45 p.m.
Columbia WNOK 1230 12:45 p.m.
Georgetown WGTN 1400 12:45 p.m.
Greenville WAKE 1490 12:45 p.m.
Newberry WKDK 1240 12:45 p.m.
Walterboro WALD 1490 12:45 p.m.

SOUTH DAKOTA

Sioux Falls KIHO 1270 11:45 a.m.

TENNESSEE

Athens WLAR 1450 12:45 p.m.
Chattanooga WAGC 1450 12:45 p.m.
Columbia WKRM 1340 1:15 p.m.
Greeneville WGRV 1340 12:45 p.m.
Johnson City WBEJ 1240 12:45 p.m.
Knoxville WKGN 1340 12:45 p.m.
Lewisburg WJMM 1490 8:15 p.m.

BROADCAST SCHEDULE

Memphis	WHBQ	560	12:15	p.m.	Seattle	KVI	570	11:00	a.m.
Nashville	WMAK	1300	11:45	a.m.	Spokane	KNEW	790	5:15	p.m.
Oak Ridge	WATQ	1490	12:45	p.m.	Walla Walla	KUJ	1420	11:00	a.m.
Union City	WENK	1240	12:45	p.m.	Wenatchee	KWNW	1340	12:00	noon
Winchester	WCDT	1340	11:45	a.m.	Yakima	KYAK	1400	12:45	p.m.
TEXAS									
Alice	KBKI	1070	12:15	p.m.	WEST VIRGINIA				
Amarillo	KAMQ	1010	12:30	p.m.	Bluefield	WKQY	1240	12:45	p.m.
Austin	KVET	1300	9:15	p.m.	Clarksburg	WHAR	1340	12:45	p.m.
Bay City	KIOX	1270	11:45	a.m.	Logan	WLCC	1230	12:45	p.m.
Borger	KHUZ	1490	11:45	a.m.	Martinsburg	WEPM	1340	12:45	p.m.
Brownwood	KBWD	1380	12:15	p.m.	Montgomery	WMON	1340	12:45	p.m.
Corpus Christi	KUNO	1400	11:45	a.m.	Welch	WBRW	1340	12:45	p.m.
Crystal City	KWTN	1240	12:00	p.m.	Williamson	WBTH	1400	12:45	p.m.
Dallas	WRR	1310	1:00	p.m.	WISCONSIN				
El Paso	KSET	1340	9:45	a.m.	Appleton	WHBY	1230	11:45	a.m.
Harlingen	KSOX	1530	11:45	a.m.	Ashland	WATW	1400	11:45	a.m.
Houston	KTHT	790			Beloit	WGEZ	1490	11:45	a.m.
	(Alternate Sundays Only)		11:00	a.m.	Fond Du Lac	KFIZ	1450	11:45	a.m.
Huntsville	KSAM	1490	12:30	p.m.	Janesville	WCLO	1230	11:45	a.m.
Lubbock	KCBD	1590	12:15	p.m.	La Crosse	WLCX	1490	11:45	a.m.
Lufkin	KTRE	1420	12:15	p.m.	Manitowoc	WOMT	1240	2:30	p.m.
Pampa	KPDN	1340	12:00	p.m.	Medford	WIGM	1490	9:30	a.m.
Pecos	KIUN	1400	12:15	p.m.	Merrill	WLIN	550	11:45	a.m.
Perrytan	KEYE	1400	11:45	a.m.	Rhineland	WOBT	1240	11:45	a.m.
Port Arthur	KPAC	1250	1:00	p.m.	Wisconsin Rapids	WFHR	1340	11:45	a.m.
San Angelo	KTXL	1340	12:00	p.m.	WYOMING				
San Antonio	KMAC	630	12:15	p.m.	Casper	KSPR	1470	10:15	a.m.
Sherman-Dennison	KRRV	910	12:00	noon	Cheyenne	KVVO	1370	9:45	a.m.
Stamford	KDWT	1400	11:45	a.m.	Lander	KOVE	1230	9:45	a.m.
Tyler	KGKB	1490	12:15	p.m.	Powell	KPOW	1260	9:45	a.m.
Waco	KWTX	1230	10:00	a.m.	Rock Springs	KVRS	1360	9:45	a.m.
UTAH									
Logan	KVNU	610	9:45	a.m.	CANADA				
Ogden	KLO	1430	9:45	a.m.	Calgary	CKXL	1140	10:05	a.m.
Price	KOAL	1230	9:45	a.m.	Halifax	CJCH	920	10:00	a.m.
Provo	KOVO	960	9:45	a.m.	Hamilton	CHML	900	9:45	a.m.
Salt Lake City	KALL	910	10:45	a.m.	Orillia	CFOR	1570	9:45	a.m.
VERMONT									
Rutland	WSYB	1380	12:45	p.m.	Peterborough	CHEX	1430	10:30	a.m.
Waterbury	WDEV	550	12:45	p.m.	Prince Albert	CKBI	900	10:30	a.m.
VIRGINIA									
Blackstone	WKLV	1490	12:45	p.m.	St. Catharines	CKTB	620	9:00	a.m.
Clifton Forge	WCFV	1230	12:45	p.m.	St. John's	VOCM	590	9:00	p.m.
Front Royal	WFTR	1450	12:45	p.m.	Saskatoon	CKOM	1340	9:30	a.m.
Galax	WBOB	1400	12:45	p.m.	Vancouver	CJOR	600	10:45	a.m.
Lynchburg	WVOD	1390	12:45	p.m.	Winnipeg	CKY	580	12:45	p.m.
Norfolk	WSAP	1490	12:45	p.m.	Woodstock	CKOK	1340	10:30	a.m.
Orange	WJMA	1340	12:45	p.m.	PANAMA				
Richmond	WLEE	1450	10:45	a.m.	Panama City	HPM21	1060	6:15	p.m.
Raanoke	WROV	1240	1:00	p.m.		HP5J	1380	6:15	p.m.
Waynesboro	WAYB	1490	12:45	p.m.		HP6J	9790	6:15	p.m.
WASHINGTON									
Bellingham	KPUG	1170	11:15	a.m.	EUROPE				
Centralia	KELA	1470	11:00	p.m.	"RADIO LUXEMBOURG"—RL II,			11:15	p.m.
Everett	KRKO	1400	12:45	p.m.	Mandays—208 metres; 1439 kc.				
Olympia	KGY	1240	11:00	a.m.	"RADIO MONTE CARLO"—9:05			a.m.	Tues-
					days (Italian language)				
AUSTRALIA									
					Geelong	3GL	222 metres	10:00	a.m.
					Perth	6KY	227 metres	4:45	p.m.
					Sydney	2KY	294 metres	8:15	a.m.

EDWARD FAY			Shadyside	11
na, Calif.	July	27	Pittsburgh, Pa.	13
IRVING C. FOSS			Washington, Pa.	14
Calif.	July	13	Monessen, Pa.	15
FRANK E. FRENCH			Connellsville, Pa.	17
olis, Minn.	July	27	East Liverpool, Ohio	18
Ill.		29	Cleveland, Ohio	20
HUGH HANHAM			Elyria, Ohio	22
les, Calif.	July	4-6	Zanesville, Ohio	23, 24
E. H. HERRSCHER			Newark, Ohio	25
les, Calif.	July	4-6	Calumbus, Ohio	27
EDMUND JEZUIT			Cincinnati	28, 29
Ill.	July	20	Dayton, Ohio	30, 31
JOHN A. MEGGISON				
			San Francisco, Calif.	July 2
			San Luis Obispo, Calif.	3
			Los Angeles, Calif.	4-6
			Riverside, Calif.	9
			San Bernardino, Calif.	10

SPEAKERS' APPOINTMENTS

Glendale, Calif.	11	Richmond, Va.	20
Los Angeles, Calif.	13	Baltimore, Maryland (Morning)	27
Long Beach, Calif.	14	Wilmington, Del. (Afternoon)	27
Bell Gardens, Calif.	15		
Alhambra, Calif.	16	CHESTER A. SUNDBOM	
Inglewood, Calif.	17	Detroit, Michigan	July 4-6
Santa Ana, Calif.	18-		
San Diego, Calif.	20-	AUGUST SWANSON	
Yuma, Arizona	21,	Los Angeles, Calif.	July 4-6
Phoenix, Arizona	22-24		
Tucson, Ariz.	25, 27	J. I. VAN HORNE	
		Washington, Pa.	July 20
ADAM MISKAWITZ		Monessen, Pa.	27
Los Angeles, Calif.	July 4-6		
Pomona, Calif.	8	FELIX S. WASSMANN	
Long Beach, Calif.	9	Lehigh, Pa.	July 6
San Diego, Calif.	11	Wallingford, Conn.	13
		CLAUDE R. WEIDA	
MARTIN C. MITCHELL		Lincoln University, Pa.	July 20
Lincoln University, Pa.	July 20		
New Haven, Conn. (Morning)	27	GEORGE M. WILSON	
Waterbury, Conn. (Afternoon)	27	Detroit, Michigan	July 4-6
		E. Liverpool, Ohio	13
ROY E. MITCHELL			
Paterson, N. J.	July 27	W. NORMAN WOODWORTH	
		Lille, France	June 17, 18
DANIEL J. MOREHOUSE		Dortmund, Germany	19
Los Angeles, Calif.	July 4-6	Munster, Germany	20
Gary, Ind.	20	Luneburg, Germany	21
		Copenhagen, Denmark	22
LEON H. NORBY		Kiel, Germany	23
Groton, Conn.	July 19	Lubeck, Germany	24
New London, Conn.	20	Hannover, Germany	25
Mahanoy City, Pa.	27	Kassel, Germany	26
		Ludwigshafen, Germany	27
HARRY PASSIOS		Berlin, Germany	28, 29
Duquesne, Pa.	July 6	Heidelberg, Germany	30
		Nurnberg, Germany	July 1
E. K. PENROSE		Munich, Germany	2
Detroit, Michigan	July 4-6	Constance, Germany	3
		Muhlhausen, Germany	4
G. RUSSELL POLLOCK		Bern, Switzerland	5
Riverside, Calif. (Morning)	July 20	Lausanne, Switzerland	6
Pomona, Calif. (Afternoon)	20	Naples, Italy	12, 13
		Athens, Greece	15
LEO B. POST		Israel	16-27
Kenosha, Wis.	July 13		
		HARRY L. YOUNG	
GILBERT RICE		Philadelphia, Pa.	July 6
Los Angeles, Calif.	July 4-6	Reading, Pa.	27
		C. W. ZAHNOW	
ALBERT SHEPPELBAUM		Cleveland, Ohio	July 1
Los Angeles, Calif.	July 4-6	Elyria, Ohio	2
		Toledo, Ohio	3
ALFRED L. SMITH		Detroit, Mich.	4-6
Lynchburg, Va.	July 12		
Lynchburg, Va. (Morning)	13		
Raanoke, Va. (Evening)	13		
Pulaski, Va.	14		

CONVENTIONS

For Mutual Fellowship, Edification, and Service

DETROIT, MICHIGAN, July 4-6—All sessions will be held in the downtown Y. W. C. A. Building, 2230 Witherell. A baptismal service is being arranged. The Detroit brethren will accommodate as many visiting brethren as possible. For room reservations and other information write the class secretary, Mr. Charles M. Chupa, 7751 Patton Street, Detroit 28.

LOS ANGELES, CALIF., July 4-6—All sessions will be held in the spacious and comfortable quarters of the Unitarian Community Centre, 2936 West 8th Avenue, near Vermont Avenue. Brethren from many parts of the country are scheduled to speak. A baptismal service is being arranged. Advance room reservations should specify time and mode of arrival, length of stay, type of beds, and any other information which will be helpful in arranging accommodations. Reservation requests and any other communications regarding the convention should be addressed to the secretary, Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood 4, California.

BUFFALO (KENMORE), N. Y., July 6—Regular monthly gathering in the Kenmore Lodge, I. O. O. F. Temple, Kenmore and Myron Avenues, beginning at 2:30 p. m.

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

SAGINAW, MICHIGAN, July 13—Woman's Club, 311 N. Jefferson Street. Opens at 10:20 a. m.

TARNOPOL, SASK., CANADA—July 18-20—Convention sessions to be held in English, Ukrainian, and Polish languages on the farm of Ignac Stocki, Tarnopol, Sask., telephone, Yellow Creek 8 Ring 2-2.

BOWIE, TEXAS, July 20—Regular third Sunday convention. For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

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

LINCOLN UNIVERSITY, PA., July 20—"Ritchie Farm," Route 896. Lincoln University is between West Grove and Oxford, Pennsylvania. A convention sign will be posted on main highway.

SALEM, OREGON, July 20—Home gathering 2239 State Street.

CHICAGO, ILLINOIS, July 27—912 N. La Salle Street.

DETROIT, MICHIGAN, July 27—Maccabees Building, Woodward Avenue at Putnam.

GUSTINE, TEXAS, August 8-10—Silaam Schoolhouse.

LABOR DAY CONVENTIONS—Brooklyn, New York; Cincinnati, Ohio; Minneapolis, Minnesota; Saginaw, Michigan; San Diego, California; and Seattle, Washington. Details later.

"Dear is this church to God,
Her walls before him stand;
Dear as the apple of his eye,
And graven on his hand."

"Were half the time that's vainly spent,
To heaven in supplication sent:
Our cheerful songs would oftener be,
Hear what the Lord has done for me."

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FRENCH: God's Plan, 10 cents; God and Reason, 10 cents; "Behold Your King," 50 cents; Daily Heavenly Manna, 50 cents; God's Remedy, 10 cents.

GREEK: God and Reason, 10 cents; Hymns of Dawn, without music, 25 cents.

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Question Books for Volumes 1-3, 10 cents each; Volumes 4-6, 15 cents each.

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To Us the Scriptures Clearly Teach

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

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

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

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

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

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