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THE SIN OF FORGETFULNESS
TRAINING FOR THE KINGDOM*

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The DAWN

A Herald of Christ's Presence

Dedicated to the Promotion of Christian Knowledge in the Spirit of Tolerance and Good Will

Vol. 11, No. 9

SEPTEMBER 1942

One Dollar a Year

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DWELLING IN GOD'S HOUSE

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GOD'S LIGHTNINGS

A dialog in which some of the prophecies revealing the manner in which God intervenes in world affairs to set up the divine Kingdom are discussed.

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THE DAWN

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THE EVERLASTING GOSPEL

Divine Intervention Near

THE Scriptures teach that the final solution of the world's problems will come as a result of divine intervention in the affairs of men. Most of the measurably civilized nations of the earth claim to believe that God is sufficiently interested in their affairs to guide them through and out of their troubles. This is the official viewpoint of America, and for that reason our sessions of Congress are opened with prayer, this being a tacit acknowledgment of our belief that a divine influence directs the deliberations of our lawmakers. Our President, on suitable occasions, calls upon the people of the nation to give thanks to God for His guidance and blessing in the past, and to seek His help for the future. On some of our coins there is inscribed the words, "In God We Trust," which further attests that officially we as a nation believe that God is interested in our welfare and is caring for us.

But while this is the official viewpoint of America and some other nations, yet when it comes right down to an individual belief in, and a heart reliance upon God, based upon the conviction that He will do for us what we cannot do for ourselves, that is something different. Not many today are able to exercise such a faith, hence cannot believe the promises of God's Word that Messiah's Kingdom is soon to be fully established in the earth, bringing peace and happiness to all mankind. Jesus intimated that there would be a dirth of faith in the earth at this time and raised the question, "When the Lord cometh shall He find faith in the earth?"

We feel that the world should not be held too much to blame for its lack of genuine faith, for after all it has been a long time since there has been any outward manifestation of God's interest in the people. There has been no divine intervention on behalf of humanity during the lifetime of this genera-

tion, nor throughout many generations of the past.

Those who believe the Bible know that in the past God has intervened in world affairs, and they have confidence in His promises to do so again. To these, therefore, the world's hopes for the future are as bright as the promises of God. These promises are exceedingly bright; yea, they assure us that the Sun of Righteousness will "arise with healing in His wings," bringing life and joy to all. Those who do not have such a faith, can not rejoice in such a bright hope.—Mal. 4:2.

The Flood

At the time of the flood, in the days of Noah, God intervened in the affairs of men and the result was the ending of a world—"The world that then was, being overflowed with water perished." (2 Pet. 3:6.) Jesus, in His prophecy of conditions that would prevail in the earth at this time, referred to the days of Noah, and used conditions back there to illustrate what was to take place now. In keeping with this, the Bible makes it plain that divine intervention at this time also results in the ending of a world—"this present evil world."—Gal. 1:4; 2 Pet. 3:7.

The destruction of the world that was before the flood did not destroy the earth, however; nor will the overthrow of Satan's world, at this time destroy the earth, for on it God will establish His world, or order of things, described by the Apostle Peter as the "new heavens and the new earth, wherein dwelleth righteousness." (2 Pet. 3:13.) This means that if we truly want God to do something for the people today, and pray for Him to intervene in world affairs, we should be prepared to be reconciled to what He has foretold as His program for the distressed nations; namely, the replacement of their governmental arrangements by the Kingdom of Christ.

The Exodus

There was another outstanding manifestation of divine intervention at the time of the Exodus. At that time it was on behalf of God's own people, the nation of Israel, when He delivered them from the cruel and oppressive hand of Pharaoh, king of Egypt. That was a mighty deliverance, wrought by miracle-working power and on behalf of a people who were unable to extricate themselves from a slavery that had been selfishly imposed upon them.

The God who delivered Israel from Egyptian bondage has promised to deliver them again, not from Egypt, but from the "land of the north"—Europe—"and from all the lands whither He had driven them." (Jer. 16:14, 15.) This prophetic and final deliverance of Israel is now due to take place, and as a result of it all nations will have their eyes open to behold the glory of the Lord. (Ezek. 38:22, 23.) When this occurs, many who now lack faith in divine intervention, will realize that there truly is a God in heaven who is interested in the affairs of His human creation.

Christ is Born

The professed Christian world claims to believe in the miraculous birth of Jesus, as the world's Redeemer, Savior and Messiah. Christmas is perhaps the most universal of all sacred days, but Christmas would mean little or nothing except for the fact that it symbolizes God's interest in men in that the miraculous birth of Jesus, His Son, was an expression of His good will toward a sin-cursed and dying race.

True faith in the significance of the birth of Jesus precludes the possibility of now concluding that the Creator has lost interest in the people living on this planet. Surely He is just as interested now as He was then, and fully able, even if it requires miracles, to now intervene in world affairs and to establish order in the place of present chaos. This is what He has

promised to do, and this, therefore should now be the blessed hope of all true believers.

Thirty years after His birth Jesus entered upon His ministry—a ministry which was characterized by miracles. Not only did He affirm that He had come to fulfil the Messianic promises of the Old Testament, but He backed up His claim by handing out samples of what Messiah's Kingdom would do for the people when finally established worldwide. He healed the sick and raised the dead, and this God has promised to do on behalf of all mankind when He answers the Christian's prayer, "Thy Kingdom come, Thy will be done in earth even as it is in heaven."

Christ's Resurrection

It was in the divine arrangement that Jesus should die as man's Redeemer, hence His enemies were permitted to crucify Him. Following this God's power was wondrously manifested in raising Him from death. This fact of Jesus' resurrection is one of the fundamentals of Christian belief. If we accept this fundamental it should not be hard to believe that God is still able to use His power to complete His program of blessings for the people. Not to believe this would be inconsistent.

Forty days after the resurrection of Jesus came the miracle of Pentecost, when the Holy Spirit, or power of God, was poured out upon the waiting disciples, enabling them to carry on with the program of miracles introduced by the Master. But Paul warned that miracles would cease in the church, and they did. (1 Cor. 13: 8.) Nearly two thousand years have passed since, and the world has seen no evidence of miracle-working power, hence it is no wonder that so few are now able to believe in divine intervention.

Miracles have continued throughout the age, but these have been mostly miracles of grace in the hearts and lives of individual Christians. God has worked mightily in His church, preparing its members for future association with Jesus in the glory of the Messianic Kingdom; but the world has not been aware of this, and Christians have appreciated it only because, by faith, they have been able to look at and appreciate

things unseen by the natural eye.—2 Cor. 4:17, 18.

God's plan for these is that they be exalted to heavenly glory and reign with Jesus in the Messianic Kingdom through which mankind in general are to receive blessings of health, life and happiness upon the earth. (Gal. 3:8, 16, 27-29.) Many have overlooked the fact that these heavenly promises are made only to the church of this Gospel age, and do not, therefore, represent God's plan for humanity as a whole. Failing to note this the general idea has developed that conditions here upon the earth are to continue as they are, indefinitely, and that God's interest in the people is mostly to save as many of them for heaven as possible.

But this is not God's plan for humanity. Since the first advent of Jesus God's work in the earth has been that of preparing the followers of Jesus for their share in His Kingdom, hence there has been no interference in the course of the world, and no effort made to save it. God foretold this period of silence in the affairs of men, saying, "I have a long time holden My peace; I have been still, and refrained Myself; now will I cry like a travailing woman; I will destroy and devour at once."—Isa. 42:14.

As Travail upon a Woman

Not only does the Lord thus explain that for a long time He would refrain from interfering with the evil course of man, but He also reveals the manner in which His silence would be broken; namely, that He would "cry like a travailing woman." This, of course, does not mean a literal or audible cry. God explains what He means, saying in the remainder of the text, "I will destroy and devour at once." The preceding text is also enlightening. We quote, "The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall cry, yea, roar; He shall prevail against His enemies."—Isaiah 42:13.

All of these symbols denote that the first thing to expect when God breaks His silence is a time of destructive trouble upon the nations of earth. In 1 Thessalonians 5:2,3, the Apostle Paul presents a similar thought, employing the symbolism of a travailing woman as mentioned in Isaiah 42:14. He says,

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

While it is inevitable that many people lose their lives in this prophetic time of destruction, yet primarily it is a world that is to be destroyed. In the symbol of travail, we have the suggestion that the trouble would come in spasms, continuing until the full birth of the new order. Prophetically, the world which the present generation has known, was due to end in the year 1914; and now it is generally conceded that there is no hope of saving the pre-1914 world from complete destruction.

It is given to this generation to witness the passing of a world. It isn't fully destroyed as yet, but the processes of destruction are at work, and they are working exactly as the prophecies indicate they would, namely, as "travail upon a woman with child." The first World War marked the beginning, or initial spasm; now the world is in the throes of another and much more devastating spasm.

There may be another period of easement, but the pre-1914 world cannot be restored. The Scriptures assuringly promise that eventually—in the lifetime of this generation—a new world will emerge from the trouble; not fashioned by man, but by God. "In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed . . . It shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44.

Divine Method of Intervention

God's method of intervention is not spectacular, but nevertheless it is surprisingly effective. The destruction comes upon the world unexpectedly, "Like a thief in the night." God's strategy is such that the very thing which brings the dissolution of a world, is hailed by the people as a product of their own wisdom, which they imagine will bring them peace and safety. That's why the apostle foretold that "when they shall say peace and safety, then sudden destruction

shall come upon them, as travail upon a woman with child."

The divine method of intervention, as prophetically described, is that of increasing knowledge among the masses of mankind. Already some of the world's outstanding statesmen discern the relationship between increasing knowledge and present world chaos, but few as yet recognize that the increase of knowledge is by divine appointment. It is referred to in Daniel 12:3, where we read that "In the time of the end many shall run to and fro and knowledge shall be increased." This prophecy also associates the increase of knowledge with a "time of trouble such as never was since there was a nation."—Dan. 12:1.

The increase of knowledge is symbolically foretold in Psalms 97:4, where the prophet says, "His lightnings enlightened the world; the earth saw, and trembled." Note how the trembling of the social earth is here shown to result from the enlightenment from God's lightnings. Revelation 16:18 gives us a further symbolic description of this sequence of events. We quote: "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

An earthquake is used prophetically to symbolize a social revolution, and the Revelator indicates that the greatest of all social revolutions, involving a "time of trouble such as never was since there was a nation," results from "voices, thunders and lightnings."

Divine intervention for the establishment of a new world order—which is the Kingdom of Christ—occurs in connection with the second presence of Christ, although the increase of knowledge predates His coming. When Jesus was asked what would be the signs of His presence, He explained that "as the lightning cometh out of the east and shineth even unto the west, so shall the coming (Greek, **parousia**, meaning presence) of the Son of Man be."—Matt. 24:27.

The Greek word translated "lightning" in this passage, is the same as translated lightning in the text quoted above in Revelation. It has definitely the thought of enlightenment which emanates from

supernatural sources. The word is **astrape**, from the same root as **astro**, meaning the light of the stars. Inasmuch as Jesus emphasized that the light of His presence would shine from the east to the west, it means that in this respect it would be like the light of the sun—a worldwide diffusion of light, affecting all humanity.

In 2 Thessalonians 2:8 the "brightness" of Christ's coming—or presence, as it is here also in the Greek—is again mentioned, and the effect of it shown to be the destruction of the great anti-Christ system of iniquity which for centuries has posed before the world as the true Kingdom of Christ. The point to be specially noted here is the fact that an unrighteous system is shown to be destroyed by enlightenment, or knowledge.

Such are some of the prophetic references which indicate that God intervenes in world affairs at this end of the age by causing a great increase of knowledge to reach the people. What this increase of knowledge has done, and is continuing to do to a world order, is a matter of record, clearly discernible to those who are acquainted with the fundamental causes of present world distress.

The general enlightenment of the people has awakened them to a realization of the manner in which they have been exploited and oppressed by the old-world ruling classes. Hereditary royalists, and what President Roosevelt has styled, "Economic Royalists," can no longer claim divine right to enjoy the best of the world's blessings, while the masses are deprived of the ordinary comforts of life. People know too much now to permit inequalities of this kind to continue.

The increase of knowledge, in bringing to light the hidden things of darkness and superstition, has, as Vice-President Wallace recently stated, started the people on the march to freedom; and before them, as they march, the old order is crumbling. But this is not the end result intended by God in causing the increase of knowledge peculiar to these last days. While the first effect of the brightshining of Christ's presence is that of making the earth "tremble," the light will continue to increase until, under the ministration of Christ's

Kingdom it will bring health, freedom, and everlasting life to all mankind.

The full effulgence of light and knowledge resulting from the presence of Christ and the establishment of His Kingdom is described by the prophet as being like the sun—"the sun of righteousness," which shall rise "with healing in His wings." From pole to pole that sun will shine, and upon every continent and the isles of the sea, the soothing, lifegiving powers of that divine Light—and Life-Giver will be felt for good.

We are not implying that the increase of knowledge alone will bring to mankind all the promised blessings of Christ's Kingdom, for the Scriptures reveal that direct use of miracle-working power will be employed. The flashings of Jehovah's lightnings have thus far enlightened the world principally along scientific and economic lines. Modern conveniences and inventions are by-products of knowledge. Through a selfish misuse of knowledge, instruments of destruction are helping to wreck the pre-1914 world.

If the increase of knowledge went no further than to enlighten the people along economic lines, great blessings would result were it not for the selfishness of fallen man. With God's new world established, however, the enlightenment will continue until it embraces every phase of human experience, including a true understanding of the Creator as a God of Wisdom, Justice, Love and Power. Concerning this the prophet declares that the "Knowledge of the glory of God shall fill the earth as the waters cover the sea."—Isa. 11:9.

In order for the people to then obtain the blessings of the Kingdom it will be necessary for them to render obedience to the knowledge they have received. But, oh, what wondrous blessings will come to those who do obey! Divine power will fly to their aid to heal them and bless them with life everlasting. Full obedience to the knowledge which will then fill the earth will mean a turning from selfishness to love; from war to peace; from riches for some and poverty for others, to plenty for all—every man will dwell "under his vine and fig tree, and none shall molest nor make afraid, for the

mouth of the Lord hath spoken it."
—Micah 4:1-4.

All Enemies Destroyed

Divine intervention at this time means the establishment of the Kingdom of Christ, and the Apostle Paul explains that Christ will reign until all enemies are put under his feet, the last enemy to be destroyed being death. (1 Cor. 15:25, 26.) This means that more is to be done for the people than to merely put a stop to war. If in the past it has seemed that God has not been interested in the welfare of humanity simply because He has not answered all their conflicting prayers for peace, let us remember that it is because He has been developing a much more far reaching program for world peace.

The prophet declares of Christ's reign, that "of the increase of His Kingdom and peace there shall be no end" (Isa. 9:7.) This will be universal and everlasting peace—peace among the nations and within the nations; peace in every community; peace in every family; peace in every heart; and, above all, peace between God and men. Without this latter peace, indeed, there could be no genuine peace of any kind.

But with peace between God and men established by Jesus, the great Mediator, and based upon the merit of His atoning blood, all the other blessings promised by the Lord will flow to the people in a never-failing river of water of life, from underneath the throne of God and of the Lamb. In the Revelator's symbolic description of Kingdom blessings flowing to the people he tells us that on either side of the river of life will be the trees of life, and that the leaves of the trees will be for the healing of the nations.—Rev. 22:1, 2.

When the final spasm of the great "time of trouble" will have finally prepared the people for the Kingdom of Christ, how much they will need to be healed! And how they will rejoice when they realize that all the blessings they have been made to desire by the increase of knowledge are provided for them, and many, many more. In this Kingdom there will be spread for all nations a "feast of fat things," the prophet declares.

Among the "fat things" is listed the fact that God will wipe away tears from off all faces. To wipe away tears from off all faces will require the awakening of the dead, and this, too, is on the agenda for

God's new world. Knowing that He would raise the dead in His own due time, God has permitted the world to continue on its downward way into death while He has been preparing the Kingdom agencies for their future blessing. Now that preparation work is about complete. Already He has broken His silence and is pleading against the selfish kingdoms of this world and they are crumbling into dust before Him.

The sincere and honest-hearted of the world are planning as best they can to establish a new order to take the place of the one that is crumbling. How happy they will be when they learn that God has done the planning for them, and that His plans are now ready to unfold in the setting up of the long-promised Kingdom of Christ. Let us continue to pray for that Kingdom, in the realization that the answer to our prayers will mean the fulfilment of the legitimate desire of all nations. When we pray for Christ's Kingdom we are praying for divine intervention in world affairs in the only way that God will answer. For six thousand years He has been getting ready to answer this prayer. Now the Kingdom is in sight, and our King is marching on.

"What of the Night?"

"Watchman! watchman! what of the night?"
"Shadows and darkness encircle we quite;
Earth is enshrouded in midnight gloom,
Black as the pall that envelopes the tomb:
Watchers are few, and mockers are bold—
The heavens are starless—the night air is cold.
I am weary; Oh would that this night were gone.
I will watch for the day till the morning dawn."

"Watchman! watchman! what of the night?"
"In the east appeareth a glimmering light;
Faint it gleams—but 'tis rising now,
And streaming afar—'tis the morning's brow.
Shadows are passing—the Day Star is out,
The glory is flashing and leaping about.
And the golden tints that are poured o'er the earth
Foretell of the bursting morning's birth."

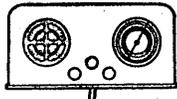
"Watchman! watchman! what of the night?"
"Day rushes onward all cloudless and bright.
And warmth, and light, and beauty are driven
To the farthest bond of the far-off heaven.
Flashing flames from the throne of God
Are bathing the world in a golden flood.
Seraph and cherub are crowding it on,
And the pure in their rapture are skyward gone."

"Watchman! watchman! what of the night?"
"Bursts on my vision a ravishing sight:
The Lord is in sight with His shining ones,
And the splendors of twice ten thousand suns.
He has come! Lo, the night-watch of sorrow is o'er,
And the mantle of midnight shall shroud me no more.
Pilgrim and stranger, haste to thy home;
For the morning, the beautiful morning has come!"

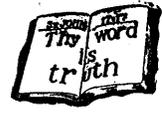
D. T. Taylor, from Reprints, p. 3378.



BROADCAST



SCHEDULE



Frank and Ernest GOOD NEWS FROM THE BIBLE

Sunday, September 6

GOD HAS A PLAN

MANY plans are now being formulated for the post-war world, all of which, no doubt, have merit. All of these, however, are mere human plans, and for six thousand years human plans have failed. The Bible reveals that God has a plan. Frank and Ernest will discuss God's plan in the program for September sixth. "God's Plan" booklet will be offered.

Sunday, September 13

GOD'S PROMISES

THE pre-1914 world continues to crumble into ruin, partly because of the broken promises of its statesmen. God has promised a new world, and upon those promises we can depend. God has confirmed His promises with His oath, and they have been ratified by the blood of Christ. The program for September thirteenth will deal with some of God's promises. "God's Plan" booklet to be offered.

Sunday, September 20

JOHN THE BAPTIST NOT IN HEAVEN

JESUS said that there had never been a greater man than John the Baptist (John 11:11), but according to the Bible he is not in heaven, nor did he have a hope of going to heaven. What is his position in the divine plan? Frank and Ernest find the answer in the program for September twentieth. "God's Plan" booklet announced.

Sunday, September 27

A PEOPLE FOR HIS NAME

WHAT has been God's work in the earth since Christ's first advent? The Bible's answer to this question does much to clarify the divine plan and assures us of Christianity's ultimate triumph in the blessing of all nations with life and happiness. In the program for the twenty-seventh Frank and Ernest will endeavor to find the answer. "God's Plan" booklet to be announced.

(SUNDAYS UNLESS OTHERWISE NOTED)

EASTERN TIME

Akron, Ohio, WADC, 1350 kc.,	9:15 A. M.
Albany, N. Y., WABY, 1400 kc.,	9:30 A. M.
Baltimore, Md., WFBR, 1300 kc.,	9:15 A. M.
Bangor, Maine, WABI, 910 kc.,	9:30 A. M.
Binghamton, N. Y., WBNF, 1490 kc.,	10:15 A. M.
Boston, Mass., WORL, 950 kc.,	10:30 A. M.
Cincinnati, Ohio, WCPO, 1230 kc.,	10:15 A. M.
Columbus, Ohio, WHKC, 640 kc.,	9:30 A. M.
Dayton, Ohio, WHIO, 1290 kc.,	12:30 P. M.
Grand Rapids, Mich., WLAV, 1340 kc.,	9:30 A. M.
High Point, N. C., WMFR, 1230 kc.,	9:45 A. M.
Jacksonville, Florida, WJHP, 1230 kc.,	10:00 A. M.
Lewiston, Maine, WCOU, 1240 kc.,	10:00 A. M.
Muskegon, Mich., WKBZ, 1500 kc.,	4:30 P. M.
New York, N. Y., WMOA, 570 kc.,	9:30 A. M.
Orlando, Florida, WLOF, 1230 kc.,	8:45 A. M.
Philadelphia, Pa., WIP, 610 kc.,	9:30 A. M.
Pittsburgh, Pa., WWSW, 1490 kc.,	9:45 A. M.
Pittsburgh, Pa., W-47-P (Freq. Mod.),	9:45 A. M.
Presque Isle, Maine, WAGM, 1450 kc.,	4:30 P. M.
Saginaw, Mich., WSAM, 1230 kc.,	6:05 P. M.
Savannah, Ga., WSAV, 1340 kc.,	10:30 A. M.
Springfield, Mass., WSPR, 1270 kc.,	10:00 A. M.
Toronto, Ontario, Can., CKCL, 580 kc.,	9:30 A. M.
Washington, D. C., WOL, 1260 kc.,	9:30 A. M.
Windsor, Ontario, Can., CKLW, 800 kc.,	1:00 P. M.

CENTRAL TIME

Alexandria, La., KALB, 1240 kc., (Saturdays instead of Sundays)	8:30 P. M.
Chicago, Illinois, WJJD, 1160 kc.,	9:30 A. M.
Clinton, Iowa, KROS, 1340 kc.,	10:15 A. M.
Dallas, Texas, KSKY, 660 kc.,	9:30 A. M.
Indianapolis, Indiana, WIBC, 1070 kc.,	9:30 A. M.
Joplin, Missouri, WMBH, 1450 kc.,	9:00 A. M.
Knoxville, Tenn., WROL, 620 kc.,	10:15 A. M.
Louisville, Ky., WGRC, 1370 kc.,	8:45 A. M.
Medford, Wisconsin, WIGM, 1500 kc., (Wednesdays instead of Sundays)	9:45 A. M.
Memphis, Tenn., WREC, 600 kc.,	8:30 A. M.

Minneapolis, Minn., WTCN, 1280 kc.,	9:15 A. M.
San Antonio, Tex., KMAC, 1240 kc.,	8:45 A. M.
St. Louis, Missouri, KXOK, 630 kc.,	10:00 A. M.
Winnipeg, Manitoba, Can., CJRC, 630 kc.,	10:30 A. M.
Yorkton, Sask., Canada, CJGX, 1460 kc.,	8:45 P. M.

MOUNTAIN TIME

Edmonton, Alberta, Can., CFRN, 1260 kc.,	9:00 A. M.
Kalispell, Montana, KGEZ, 1460 kc.,	4:45 P. M.
Nampa, Idaho, KFXD, 1230 kc.,	4:00 P. M.
Phoenix, Ariz., KOY, 550 kc.,	9:15 A. M.
Saskatoon, Sask., Canada, CFQC, 600 kc.,	10:45 A. M.

PACIFIC TIME

Berkeley, Calif., KRE, 1400 kc.,	9:05 A. M.
Los Angeles, Calif., KMPC, 710 kc.,	2:15 P. M.
Riverside, Calif., KPRO, 1440 kc.,	9:15 A. M.
Seattle, Wash., KJR, 1000 kc.,	8:45 A. M.
Spokane, Wash., KGA, 1510 kc.,	2:15 P. M.
The Dalles, Oregon, KODL, 1230 kc.,	9:15 A. M.
Vancouver, B. C., Canada, CKWX, 980 kc.,	9:40 A. M.
Vancouver, Wash., KVAN, 910 kc.,	9:15 A. M.
Wenatchee, Wash., KPQ, 560 kc.,	10:30 A. M.

ATLANTIC TIME

Sydney, Nova Scotia, Can., CJCB, 1270 kc.,	9:45 A. M.
Sydney, N. S., CJCX (Short Wave),	9:45 A. M.
St. Johns, Newfoundland, VOCM,	5:00 P. M.

POLISH RADIO PROGRAMS

Chicago, Illinois, WCBD, 1110 kc.,	8:45 A. M.
Chicago, Ill., WGES, 5000 kc. (Short Wave),	8:45 A. M.
Chicago, Ill., WGES, 5000 kc., (S. W.), Wednesdays	6:45 P. M.
Detroit, Mich., WJBK, 1490 kc.,	8:45 A. M.
Jersey City, N. J., WHOM, 1480 kc.,	12:30 P. M.
Niagara Falls, N. Y., WHLD, 1290 kc.,	8:45 A. M.
Springfield, Mass., WSPR, 1270 kc.,	8:30 A. M.

LITHUANIAN RADIO PROGRAM

Detroit, Mich., WJBK, 1490 kc.,	8:30 A. M.
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Note: Saskatoon, Sask., station is new on the list.

The Christian Life

He Expects It of You

"For I give you good doctrine, forsake ye not My law." "My son, give Me thine heart, and let thine eyes observe My ways."—Proverbs 4:2; 23:26.

JEHOVAH, who possesses infinite power to create and control the universe, does not use that power to coerce His intelligent creatures into obeying Him. Instead, He sets before them the opportunity of doing His will and lets them decide what to do about it. It was thus with our first parents in the Garden of Eden. It was the same with typical Israel, to whom it was said, "*Choose ye this day whom ye will serve,*" and it is in keeping with this principle that our Heavenly Father is dealing with the followers of the Master now.—Joshua 24:15.

But while our devotion to God is on an entirely voluntary basis—we don't have to do it—yet, the Scriptures make it plain that in view of the marvelous things the Lord has done for us, He looks for and expects our love and devotion in return. As our texts indicate, He gives us the truth—"good doctrine"—with all that it includes and implies; and then He asks us to give Him our "hearts." When we give the Lord our hearts we give Him our all—even life itself. This is what the Heavenly Father expects of us, and nothing short of full heart devotion will merit His "well done" at the end of the way.

God does not expect a blind, unintelligent devotion to Him. He seeks a worship and devotion which is based upon the truth—a worship that is "in spirit and in truth." That is why He first enlightens those whom He invites to give their hearts to Him. This enlightenment, while it continually increases as we study to show ourselves more and more approved unto God, is, nevertheless, adequate even before consecration to constitute a vision of God's love, and to inspire us with a desire to know Him better and to serve Him faithfully. David declares, "God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar." Here, in the symbolic language of the typical sacrifices, our devotion to God is shown to follow, and to be the result of our being shown the "light."—Psalms 118:27.



ISAIAH SEES THE LORD

The Prophet Isaiah tells of having seen the Lord, and that He was "high and lifted up." (Isa. 6:5.) The prophet was greatly inspired by this vision. In it he heard the Lord enquiring, "Whom shall I send, and who will go for us?" This is the question that our Heavenly Father puts to each one of us, when, through the truth, He permits us to see the beauties of His character—"high and lifted up." This is the purpose of revealed truth. It is God's method of inspiring us with the desire and determination to lay down our lives in devotion to Him. He doesn't coerce us into serving Him, but if we are truly inspired by the "vision," our reaction will be like that of Isaiah who replied, "Here am I; send me."

If, through the truth, we see God in His beauty and holiness the effect upon us will be the same as it was upon Isaiah; that is, it will cause us to realize our own sinfulness and unworthiness. Isaiah said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." God knew that Isaiah was a man of unclean lips, but He wanted Isaiah to realize it also. And He also wanted the prophet to know that it was only because of the provision for cleansing by means of the coal from the altar, that he could render acceptable service to the God whom he saw so "high and lifted up."

Is it not also thus with us? One of the first effects of the truth should be to make us realize our own sinfulness, that we are members of a fallen and dying race, hence cannot render acceptable service to God no matter how much we may be inspired to do so. Unless we learn this lesson from the truth, God cannot use us in His service. But learning it, we also discover—even as Isaiah did—that God has made provision for our cleansing. With us that cleansing comes through the blood of Christ. The fundamental facts relating to it constitute a part of the "good doctrine" which the Lord has given us.

What a marvelous provision! How humble it should make us, and thankful, too, that the God of the universe has not only inspired us with the desire to serve Him, but has made provision whereby, despite our imperfections, we can serve Him acceptably. No wonder the apostle admonishes, "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." (2 Cor. 6:1.) Yes, beloved, the fact that it is only by God's grace that we are permitted to devote our lives to Him, is one of the most important things revealed to us by the truth. And this, in no small degree, should contribute to the inspiration to faithfulness that comes to us through the knowledge of God which the truth reveals.

DIVINE AUTHORITY

While the truth inspires us with a desire to serve the Lord, there may be a question as to whether we have proper authority to aspire to such an honorable and exalted position. Surely we cannot take this honor unto ourselves. Not even Jesus assumed such honor. (Heb. 5:4.) Here also, however, the truth's vision reveals a further manifestation of divine grace. Not only does the Lord provide us with the robe of Christ's righteousness enabling us to render acceptable service, but He also gives us of His Spirit to equip us for that service. One of the functions of the Holy Spirit in our lives is that of anointing, or authorizing us for service.

Of Jesus and His body members it is prophetically stated, "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."—Isa. 61:1-3.

This anointing of the Spirit came first upon Jesus, and each one of His followers receives it in turn from Him, as he is inducted into His body. The Apostle John says, "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." (1 John 2:27.) From this we learn not only that we come under the anointing which came upon Jesus, but also that in authorizing us to be coworkers with Christ, God also gives us the necessary knowledge in order that we may

be workers "that need not to be ashamed."—2 Tim. 2:15.

This twofold thought of the "anointing," or authorization for service is well illustrated by the present-day custom of issuing diplomas of competency to physicians and others when they have successfully completed a course at college. Such diplomas are certificates of authorization to serve in that particular field to which they apply. Back of these certificates, however, is the fact that certain knowledge has been acquired upon the basis of which the authority has been given. So it is with the anointing of the Spirit. Back of that anointing is the fact that by God's grace we have acquired certain necessary knowledge in order that we may serve acceptably and efficiently.

Here then, is a further provision of God's grace. He has given us a diploma by which we are authorized to represent Him, and to be coworkers with His Son. It is difficult to grasp the magnitude of divine grace that is manifested in such a provision as this. Anyone would properly prize very highly a diploma of efficiency he might receive from one or more of the world's outstanding centers of learning such as Harvard, or Yale, or Oxford. But think of how much more wonderful it is to possess a diploma authorizing us to represent the God of the universe. Such is the provision of the Spirit's anointing. Thereby we have been made "stewards of the mysteries of God," and "it is required in stewards, that a man be found faithful."—1 Cor. 4:1, 2.

SPIRIT BEGETTING

The vision of truth which we have received reveals that the principal part of our work for God will be after we have finished our sacrificial course this side of the veil. From this standpoint, our present service is somewhat in the nature of an apprenticeship by which we are being prepared to share in the future work of the Kingdom. Faithfulness now involves the sacrifice of our flesh and its interests—a complete sacrifice, in fact, even unto death. It means also the giving up of our hope for restitution. In lieu of this God begets us with His Spirit to a new hope of life.

The begetting of the Holy Spirit is the beginning of a new life, and is a further manifestation of divine grace by which we are provided with all things necessary in order to render acceptable service to our Heavenly Father. Like the other functions of the Holy Spirit, the begetting power reaches us largely through the Word of truth. Not only has the Father made provision for this beginning of a new life in us, but in His Word is all the necessary spiritual food by which the New Creature is nourished and enabled to grow in grace and knowledge and strength until it is final-

ly ready for the birth into the glory of the Father's presence.

Here again God's grace goes far beyond our comprehension! To begin with, we were members of a dying race—the fallen and condemned children of Adam. But we are cleansed through the blood of Jesus and begotten to a new nature; and, if faithful, will one day be taken into the immediate family of God on the divine plane. All of this, not because we have anything of value to offer to the Lord, but because of His provision for us—a provision ample to enable us to attain such heights of glory. Can anyone who grasps this import of the vision of truth consider it commonplace, or treat his opportunity with indifference?

SEALING OF THE SPIRIT

God's gift of the Holy Spirit also "seals" us. In Ephesians 1: 13 the apostle speaks of being "sealed with that Holy Spirit of promise." This is a lucid statement of what the sealing of the Spirit implies. It is a further function of God's power, reaching us through the Word of truth. It was God's Holy Spirit that inspired all the writers of the Bible, and in these writings are hundreds of divine promises by which we are sealed, or guaranteed success and victory. These promises cover every possible need of the Christian and leave no room whatever for doubt but that, if we do our part, God will see us through to glory. But we must do our part—God expects that of us.

God's promises assure us that when we sin "we have an advocate with the Father"; when we are weak, His strength will make us strong; when our enemies attack us, He is greater than all our enemies; when we lack wisdom, He will supply us liberally; when we need spiritual food, He will give us bread; when we need correction, He will chastise us for that purpose; if we are tired and discouraged, He will be to us as a refreshing rock in a weary land; when we need protection, He will be to us a fortress; if we are prone to worry, He assures us that the very hairs of our head are numbered; if we are concerned about our material needs, He bids us to take no thought for the morrow, for He knows our needs, and will supply them in harmony with what His wisdom sees best. Yes, beloved, God has sealed us with all these wondrous assurances; yea, He guarantees, that "all things" will work together for our good, if we love Him and are the called according to His purpose.—Romans 8: 28.

Viewing, therefore, all that God has done for us in giving us the "good doctrines" of the truth we realize that there is something He can properly expect of us, which is that we give Him our hearts. We might hesitate—and properly so—to offer ourselves to Him if He had not made every provision whereby such an offering could be used to

His glory. But having made every necessary provision of justification, anointing, begetting, and sealing of the Spirit, we are placed in a position whereby we have "somewhat to offer," and He expects us to make the offering. God doesn't coerce us into offering this sacrifice, but having made every provision whereby we are able to do it, it is His reasonable expectation of us.

"MY SON, GIVE ME THINE HEART"

The Lord's invitation to give Him our hearts is, in reality, an invitation to give Him our all. The "heart," symbolically speaking, is the seat of affection, so if we set our affections upon God and the doing of His will, it means that everything we hold dear will be devoted to Him. It means that we will live and die for Him; that we will sacrifice for Him and serve Him. Our flesh may endeavor to sidestep the issue of sacrifice, but if our affections are wholly set upon things above, if we have truly given our hearts to the Lord, we will gladly and faithfully carry out the terms of our consecration, knowing that such is but our reasonable service.

The reasonings of our flesh are often very subtle, and we need to be constantly on guard lest we be induced to leave the narrow way of sacrifice. It may be suggested that to give our hearts to the Lord means merely to assume a reverential attitude toward Him, and to be appreciative of what He has done for us. We may be led to believe that we can give our hearts to the Lord and keep everything else for ourselves; but that won't work. The genuineness of our heart-devotion to God is demonstrated by the degree to which our time, strength and means are actually used in His service.

It wouldn't cost us much merely to entertain a kindly feeling toward the Lord, and occasionally give expression of our love for Him. This, at best, would be a case of drawing near to Him with our lips while our hearts actually would be removed far from Him. We can't say to the Lord that we will give Him our hearts, but will do as we please with our time: for the giving of our hearts to the Lord means also the giving to Him of our time—all of our time—not merely a part of it.

It is well, therefore, that we daily keep check of how we are using our time; especially with the thought of noting how much of it we are devoting to our own interests, to satisfy the desires of the flesh. If we have truly given our hearts to the Lord, it means that all of our time belongs to Him. We are not supposed to use a single minute for ourselves. True, it might not be possible to use all of our time in the direct service of the Lord in the sense of being engaged in tract distribution or preaching the Gospel, or serving the brethren, for the Lord accepts the consecration of our time

subject to prior mortgages that may be upon it.

We are to make proper provision for those justly dependent upon us. We are to provide things decent in the sight of all men. The Lord expects us to meet these obligations, and looks upon the necessary time, strength and means devoted to such purposes as being devoted to Him. This makes it possible for each follower of the Master to be a full-time servant. What a wonderful provision this is, yet we should be careful that we don't misconstrue its meaning to give us liberty not to devote any of our time directly to the Lord. Here, again, is where we will need to be on guard against the cunning and misleading sophistries of the flesh.

God's work in the earth today is not that of making temporal provisions for either the consecrated or the unconsecrated. He wants us to make provision for those properly dependent upon us because He wants us to be true to our obligations. The Lord knows that if we are not true to our earthly obligations, we will not be true to Him. However, He wants us to keep in mind also, that every possible moment of our time is to be devoted directly to His service, and not merely indirectly in the making of provision for our own according to the flesh. We will all need to watch this point, for nothing would be more pleasing to our own flesh than to go along in life much the same as the world in general, without properly discharging the responsibility of sacrifice that is laid upon us by the Lord through the vision of truth. He expects more than this of us.

OUR STRENGTH

After six thousand years of downhill travel the human family, generally speaking, is in a pretty decrepit condition. Being members of the fallen race, we do not have a great deal of strength with which to do anything. The Lord knows this, but at the same time, in asking us for our hearts, He expects that what strength we have will also be freely devoted to His service. Surely, this is but a reasonable expectation on His part. After we have used a considerable portion of the little strength we have in making provision for those dependent upon us, there is even less that can be devoted directly to the Lord—so little, in fact, that there is often a temptation not to use it at all.

One of the greatest temptations of the flesh is to take life easy. The New Creature needs to continually combat the reasonings of the flesh along this line. "I'm too tired to go to meeting tonight," or "I'll not bother to make that back call today," or "I'll take a rest this evening instead of making proper preparation to serve the class next Sunday," etc. These are but examples of how the human mind will reason against the New Creature using strength directly in the Lord's service.

And the flesh can quote Scriptures, too. One of the favorite texts used by the flesh is the one in which the apostle speaks of the spirit of a sound mind. The apostle tells us that God has given us such a spirit. He tells us also that God has given us "the spirit of . . . power, and of love," as well as "of a sound mind." (2 Tim. 1:7.) All these are but elements, or manifestations, of the Spirit of God.

The spirit of love is the spirit of unselfishness—a spirit that finds expression in serving others. The spirit of power is the strength that God gives us to carry out our sacrifice. The spirit of a sound mind is the reasonable viewpoint of our privileges which God gives us through the truth. And what is that reasonable viewpoint of what a Christian should do and be? Paul answers, saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your *reasonable* service."—Rom. 12:1.

If we exercise the spirit of a sound mind, therefore, we will see to it that all of our strength is devoted to the Lord, a "living sacrifice" to Him. Let us not permit the flesh to use this statement as an excuse to take life easy by removing our sacrifice from the altar of full devotion of our all to God. Sometimes the brethren express themselves as being concerned over the fact that they do not have opportunities of suffering for Christ. Perhaps the Lord is waiting for us to demonstrate our desire to suffer by rendering service to Him when it would be more pleasing to the flesh to remain at home and rest. Surely, if we are not willing to serve when the flesh is tired, we are not worthy of enduring greater suffering for Him and with Him.

TALENTS

Through the Lord's wondrous provision of grace, we have certain talents we can use for Him—some have one, some have more. But whatever our talents may be, the Lord expects them to be used in His service. We are not to reason that because we cannot serve in the same manner that others serve, we have *no* way of serving the Lord. "What is that in thine hand?" is a question that the Lord is asking of all those who have given their hearts to Him.

We have already mentioned the talent of time and the talent of strength, but there are many others. Nearly all of us have at least a small talent of influence. It may be quite circumscribed, limited, perhaps, to a small circle of relatives or friends; but it is a talent we can use to the Lord's glory, if we will. True, it often happens when one sees the vision of truth, that his own people turn against him, and his name is cast out as evil. Yet among friends and relatives there is often one,

perhaps more, who will listen to the truth especially from one who is near and dear. God expects us to use this talent for Him if we can.

In the faithful use of our talent of influence we are quite liable to lose whatever reputation we may have among our friends; but this is the privilege we have of walking in the footsteps of Jesus. Of Him we read that He made Himself of no reputation. If our hearts are truly given to the Lord we will gladly make ourselves of no reputation among men, but if our hearts are partly set upon earthly things, the loss of reputation will seem like a calamity. Our viewpoint will depend upon whether we ask, "Must I serve?" or "May I sacrifice?"

The money talent also comes under the jurisdiction of the heart. We can't say to the Lord, "I'll gladly give you my heart, my time, my strength, my influence, but let me keep my money." Some find it easier to use their money talent than almost any other. It is true, nevertheless, that often the most crucial test of the sincerity of our consecration is to actually transfer our affection from the mammon of unrighteousness to that of the true God. We are admonished to exhort one another to love and to good works, and we should be glad to be reminded of all the various ways in which we can prove our heart devotion to God.

Furthermore, we remind the brethren of the subtlety of human reasonings. This is sometimes manifested in the disposition to use mistakes of others, as a cloak for not doing the right thing ourselves. For example, most of the brethren know how the thought of "service" has been misused by certain groups, and through its misuse, the Lord's people exploited to their injury spiritually. Because of this we may decide that it is now wrong to use the word service, and wrong to exhort one another to be faithful servants of the Lord. This is an erroneous viewpoint. The reason we should be faithful in the service is because the Lord expects it of us. The misuse that some have made of service does not change this divine expectation.

The same may be true of our money talent. Nominal churchianity has brought much disrepute upon the use of the money talent through the continual begging for funds to support this, that, and the other branch of their world-converting efforts. But this is no reason why we should not now properly consider our money talents, with the view of seeing how best we can use them to spread the Gospel and serve the brethren and the Lord. If we are glad to be exhorted in the proper use of our time, we should be glad also to be exhorted in the proper use of our money. If this is

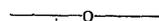
not so, perhaps it's because our affections are set a little too securely upon our money, and not sufficiently upon the Lord.

THE LITTLE THINGS

The Scriptures lay great stress upon the little things we are able to do for the Lord. Perhaps that's because none of us is in a position to do anything but what is little. Surely we don't want to be in the class who claim God's favor because of the "great and wonderful works" they perform for Him. Special attention is called to the "widow's mite," and may we not apply the principle here involved to any of the little services we can render?

The widow's mite is not mentioned because it was a mite, but because it represented the utmost that the widow could do. If our utmost along any line is equal to two mites instead of one, the Lord will expect the two mites. Whether our offering is of time, or strength, or influence, or whatsoever it may be, it will be acceptable to God, only if it represents our all. The man of the parable who learned of a valuable pearl buried in a field, sold all that he had in order to purchase that field. The purchase price was all that he had, whether it was much or little. So with us. We have learned of a pearl of great price, the "prize of the high calling of God in Christ Jesus." (Phil. 3:14.) We can obtain that pearl if we are willing to give up all that we have for it, no matter how little our all may be. And no matter how many talents we have, we can't hold any of them back for ourselves, and still have enough left to buy the field.

All that we have, is the price of joint-heirship with the Master. Inasmuch as the Heavenly Father has made every provision whereby we are able to give our all in an acceptable manner, He expects this of us. Shall we not, then strain every nerve to meet this divine expectation! "My son, give Me thine heart."



A BEAUTIFUL THOUGHT

Our Lord says, "I will guide thee with Mine eye." The eye is very expressive of every emotion of pleasure or pain, and a loving nature, whose delight is in the favor of another, will carefully note the look of approval or disapproval before a word of commendation or reproof is uttered. Thus our Lord would guide us, but only those whose delight is in the law of the Lord can be so led. Such loving ones may walk from day to day in delightful communion with God, and even while their human nature is being crucified daily, the new nature may rejoice with joy unspeakable and full of glory.—Reprints, p. 632.

The Sin of Forgetfulness

"Bless the Lord, O my soul: . . . and forget not all His benefits."—Psalms 103:2.

THE experiences of Israel in the wilderness are not recorded in the Bible to furnish spiritual Israelites of this age with an excuse to yield to the desires of the flesh. The Apostle Paul explained the real value of Israel's failures to us saying, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." (1 Cor. 10:6.) By noting Israel's mistakes and the reasons for them the Christian thereby should be guarded against falling into the same errors. Spiritual Israelites should not feel that it is inevitable that they must experience all the failures of typical Israel.

In our last article, it will be recalled, the Israelites rested under the seventy palm trees and drank from the twelve wells of water. However, not a word of praise or thanksgiving seems to have been offered to God for all His kindness and benefits toward them. Only once since they started on their pilgrimage is it recorded that they lifted up their voices in praise to God. In Exodus 15:1 we read, "Then sang Moses and the children of Israel this song unto the Lord." This might indicate that even on this occasion the children of Israel were not disposed to sing these praises until Moses himself had started the song. But even so, apparently on this occasion they sang with great enthusiasm. And how they must have been blessed by God for this display of their appreciation of His grace.

But they murmured at Pi-hahiroth, and again at Marah. (Exodus 14:10-12; 15:23, 24.) What a portrayal of the fallen tendencies of the flesh and of the corrupt human heart! In some respects it resembles a garden wherein if beautiful, fragrant flowers are to grow, much cultivation, care and attention are necessary. If we think of the weeds in a garden as representing the murmurings of the fallen human heart, how true it is that they grow profusely without any effort being made to cultivate them.

In the present lesson, the Scriptural basis of which is Exodus 16:1-35 and Numbers 33:10, 11, we find Israel coming into the Wilderness of Sin, lying between Elim and Sinai. They had traveled for just one month since departing out of the land of Egypt. (Exodus 16:1.) The account reads: "And the whole congregation of the children of Israel murmured, . . . would to God we had died by the hand of the Lord in the land of Egypt, where we sat at the flesh pots, and when we did

eat bread to the full; for ye have brought us forth into the wilderness, to kill this whole assembly with hunger."—Exodus 16:2, 3.

There is no doubt but what the Israelites were hungry, yet this did not give them an excuse to murmur. They should have realized that the great God of their deliverance was able to supply their needs and then to have gone to Him in faith, believing that when they asked Him for food they would receive it. Apparently, however, they had already forgotten the real significance of the manner in which they had been delivered from their Egyptian taskmasters. They failed to realize that the miracle-working God who opened up the Red Sea for them was now able to provide them with food if they asked Him. Forgetting thus, their only alternative was to murmur against Moses as God's representative in bringing them out of the land of Egypt. In Acts 7:39 we read about this and are told that they "in their hearts turned back again into Egypt."

In Hebrews 3:10, 11, we read that God "was grieved with that generation," because "they do always err in their heart; and they have not known My ways." No wonder God was grieved. After He had bestowed such miracle-working grace on them, their affections were still set on the flesh pots of Egypt rather than upon the things He had promised to them and which they should have realized He was abundantly able to give them. Not only did the Israelites fail to appreciate God's marvelous grace in delivering them from the oppression of Egypt, but, looking back to the flesh pots when hungry, they seemed to overlook the hardships from which they had been delivered. Their afflictions, their cries, the cruelties of their Egyptian taskmasters, were all forgotten and they could think of nothing else but that now they were hungry, while in Egypt they had food.

It was not wrong for Israel to be hungry, nor to desire food, nor did God condemn them for this. It was their failure to appreciate and to remember His past benefits and favors which grieved God. It was this sin of forgetfulness which, in the long run, proved their undoing. Had they forgotten the advantages of Egypt as well as they seemed to have forgotten its afflictions, and remembered instead God's wonderful grace to them and His ability further to preserve and lead them on to the promised land, they would have proved themselves worthy of God's further grace and of finally entering into the Canaan of promise.

Should we not learn a lesson from them? The Apostle Paul speaks of forgetting those things which are behind—not the many wonderful ways

in which God has lead us, but the advantages which may have been ours while in the world. Paul was determined to forget all of these, not merely a part of them. So it should be with us. If we continue to remember God's blessings our faith will thereby be strengthened to lay such firm hold upon His promises for the future that we can press on in the narrow way regardless of the hardships involved, knowing that His grace will be sufficient for us and that our every need will be supplied.

Surely God knew the Israelites' needs so far as food was concerned and was abundantly able to supply them. Why did He then permit them to go hungry? It was because He was thus desirous of seeing them develop complete faith and confidence in Him—a faith like Abraham's. God was desirous that they be true, faithful children of Abraham—not merely because they were his natural descendants, but because they believed in God's purpose concerning them.

God did permit trials to come upon the Israelites, and each of these furnished them an opportunity for murmuring, if they chose. But these trials could just as well have been utilized as a demonstration of their faith, a faith that could have enabled them to rejoice in spite of their hardships, and to continue to sing praises to God for the great deliverance which He had wrought for them.

What a lesson is here for us! God permitted the trials to come upon the Israelites, and they should have recognized His overruling providence in their affairs, but they did not. Their usual custom was to complain against Moses. From this we should learn not to consider the secondary causes of our trials, but to seek the Lord's leadings in them. We should endeavor to find out the lessons which God has designed for us to learn through the experiences which He permits. If we do that, we will not find ourselves complaining against each other but giving thanks to God for supplying all of our needs, even the trials which we need and through which we are prepared for glory. If we lean too heavily on the arm of flesh, frequently we may find ourselves murmuring and repining, but if we use our trials as stepping stones to higher planes of divine grace, then we will find ourselves counting them as among our blessings; and, numbering them one by one, we will be surprised to realize the wonderful manner in which God is dealing with us day by day.

If our faith were strong enough we should be able to take our eyes away from the visible and put them upon the invisible, the eternal things, and realize that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4:17.)

Such a faith will enable us to view our trials, as Peter suggests that we should, when he says, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice inasmuch as ye are partakers of Christ's sufferings." (1 Peter 4:12, 13.) Such a faith will enable us to offer the "sacrifices of thanksgiving," for the bitter trials are purposed to bring us nearer to God and to our Canaan rest.—Psalms 107:22.

". . . E'en though it be a cross
That raiseth me.
Still all my song shall be,
Nearer, my God to Thee!"

There is no indication that on the occasion of this lesson Moses interceded on behalf of the people, but quite to the contrary, any intercession seems to have been anticipated by God for it says: "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no. . . . I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God."—Exodus 16:4, 12.

What a wonderful display of the outpouring of God's unmerited grace and favor! Even before Moses could petition God for the needs of Israel He gives them the assurance that it will be supplied. So, too, God also now deals with us, the antitypical Israelites of this age. So, too, it will be in connection with God's dealings with the world of mankind in the next age. Concerning this the prophet says, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." (Isa. 65:24.) It should be remembered, however, that it is not because we murmur that God deals with us so graciously, but in spite of our murmuring and because, as His chosen people, He is supplying all our needs—sometimes even before we realize what those needs may be. And when we are thus blessed, despite our unfaithfulness, we can be fully assured that it is truly the Lord that is dealing with us and bearing with us, in His longsuffering and kindness.

In supplying the Israelites with manna it was necessary for them to gather their supply every morning, and the supply gathered that day would not carry over to the next day, the exception being the sixth day in which sufficient was gathered to carry them through the seventh day, which was their sabbath of rest. This meant that what they gathered would have to be used that very day. What a lesson there is here for us, indicating that

we cannot feed upon the antitypical bread from heaven sufficiently in one day or one week to carry us over for the remainder of our Christian lives.

We know we must feed daily upon the Lord. Daily we must appropriate to ourselves the life and righteousness of Jesus. Daily we must feed upon the good Word of God. Daily we must avail

ourselves of all the means of divine grace whereby we are furnished with the necessary strength to journey along toward our heavenly Canaan. Thus our faithfulness to the divine arrangements and appreciation of divine grace are daily put to the test; and, by exercising ourselves therein, we continue to grow strong in the Lord and in the power of His might.

Training for the Kingdom

"Consider the lilies of the field, how they grow."—Matthew 6:28.

IN THE Sermon on the Mount, the Master is teaching His disciples certain important lessons. He is not teaching the world, but those who had come to Him, especially desiring to be taught, desiring to be His disciples. He points out to them that if they would be His disciples, thenceforth their main object in life would be to seek to become members of the Kingdom of God. He Himself is to be the great King; and an elect, choice number from the world are to be associated with Him in that Kingdom. When this election is completed, that Kingdom will be established. Then the blessing of all the world will follow under that Kingdom, in harmony with the promise made to Abraham, "In thee and in thy seed shall all the families of the earth be blessed."

These, then, who aspire to be members of the Kingdom class should make this the chief aim and object of life: "Seek first the Kingdom of God and His righteousness"; that is to say, the righteousness necessary to attain a place in that Kingdom. And all things necessary are promised to be supplied to such aspirants and seekers. Our Lord did not promise rich clothing, fine houses, ease or luxury; nor could we suppose that these would be specially helpful.

Certain training is necessary for membership in the Kingdom. God, the great Husbandman in one picture, the great Overseer in another, would supervise the affairs of each member; and all things would be made to work together for their good. If they needed experience in trials, difficulties and privations, He would see to it that they got those experiences. If they were proud, they would get experiences that would humble them. If they were rude, they would have experiences that would make them polite. It is necessary for them to have these experiences; for if they did not learn at all, they would never get the inheritance to which they have become heirs.

LESSONS IN EVERY EXPERIENCE OF LIFE

The Master took note of the fact that the majority of people are full of the cares of this present life—what they shall eat, what they shall drink, and wherewithal they shall be clothed. He saw that many of the poor were distressed, not knowing, perhaps, whence the next meal would come. If such were the Lord's people, they should exercise faith. If the Father permitted His children to be in these difficulties, He saw that there was some good lesson for them to learn. They were to seek to learn that lesson, and not to fret about their condition.

This did not mean that His followers were to be negligent, to care nothing about their appearance or about what they should eat. This is not the way to do; but while appreciating the beauties of nature, of dress, etc., they were to have faith in their Heavenly Father and to realize that the luxuries of life might not be the best for them. But they were to be content—knowing that all things would work out good to those who were rightly exercised.

This matter of taking anxious thought for food and clothing is not confined to the poor. Some of the middle class, as they rise to wealth, find themselves engrossed with the cares of this life, eating, drinking and dressing—saying to themselves, What shall I wear this time, or that time, etc.? Eating and drinking and dressing seem to be the engrossing thoughts of both rich and poor.

The Lord's people are to be content with such things as they have. They are to seek to provide things honest and decent. But honest and decent things are not extravagant things. The Lord's people are not to be inclined to use money in self-gratification. As they look about and see others of the Lord's children, they see that they must not take too many of these blessings for themselves, but that they should use their money with economy. They should use their money as a part of their stewardship, and know that they are to give an account of it.

We are to seek first of all the interests of the Kingdom. If the interests of the Kingdom need

money, we would feel guilty if we should use the Lord's consecrated money in self-gratification. Presumably this is the reason that the Lord has left the interests of the Kingdom in a condition of semi-poverty—in order that His people may forward the interests of that Kingdom. Our God is very rich. All the gold and silver are His, and the cattle on a thousand hills; and if it was for the interests of the Kingdom class, He would forward them money in abundance. Things are left as they are, then, that we may practice economy, may have an opportunity of denying ourselves present blessings for the interests of the Kingdom.

LESSONS LEARNED FROM THE LILIES

In this connection, our text comes in, illustrating the thought by the lily of the field. Indigenous to the soil, it has those things provided which are necessary for its development. The Lord did not choose a hot-house plant, dependent upon the horticulturist, but He chose a flower from the field. That flower grows under those conditions because the great Protector has arranged for its interest.

This does not mean for the plant to be idle; for if it were idle, it would die. The bulb is continually sending up nourishment to its stalks. It is not idle by any means. But does the plant do this by worrying? No. It merely uses the opportunities that come to it. It merely exercises its functions by the laws of its nature.

God makes provision for the lily in its native soil; and as it grows in its beauty, "even Solomon in all his glory was not arrayed like one of these." So is it to be with God's children. When the Father begets us as His children and we are placed under present conditions, we may be sure that He who so placed us made the necessary arrangements for us; that He is not unwise; that He has

not put us in conditions that are unfavorable for us. They are all of divine arrangement.

If we move ourselves out of these conditions, we may be responsible in some degree, but as long as we exercise no will of our own to take ourselves out of His providential care, we may be sure that all things will be overruled to work for good to us. If we then seek to adorn ourselves with all the graces of the Holy Spirit, and if we use the opportunities that are in our immediate grasp, we shall be using the means for our own development.

The lily has a right to use everything within its power for its own nourishment. So it is our right and duty to use the means within our power for beautifying our characters and for our spiritual nourishment, knowing that He who began the good work in us is able to complete it unto the day of Jesus Christ.

DEVOUT CONTEMPLATION OF THE DIVINE CHARACTER HELPFUL

Our Lord calls attention to how such simple things in nature should be studied, be considered. The lessons to be learned in connection with all the affairs of life will be helpful to such as approach the study from the right standpoint of faith in the Creator, and a realization that He is necessarily the embodiment and representative of the very highest and very nobles qualities of which the human mind could conceive—perfect in justice, perfect in wisdom, perfect in power, perfect in love.

The heart that thus considers, makes progress, grows in grace, in knowledge, in love. The heart that fails to consider the little things is hindered from a proper consideration of God and from a proper appreciation of His plan, and thus from a proper appreciation of His character.

—REPRINTS, PAGE 5219

The Hope of Glory

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Colossians 1:27.

THE Messianic promises which God made to the natural house of Israel constituted a basis for a hope of glory for that nation. Under the leadership of the Messiah Israel was to be a kingdom of priests and a holy nation. The victorious fruition of this hope depended upon their faithfulness to God and to His law. As a nation, the Jews proved unfaithful, hence the opportu-

nity of participating in the glory of the Messianic Kingdom arrangements was extended to the Gentiles. It is to this that the apostle refers in our text; and he shows that now believing Gentiles may entertain a hope of glory if they are in Christ, and Christ is in them.

This hope of Messianic glory is referred to by the Apostle Peter, saying, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the suf-

ferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Peter 1:10-13.

In this passage, the apostle shows clearly that followers of the Master entertain the hope of glory set forth in the Messianic promises of the Old Testament. He shows, furthermore, that in order to obtain this glory it is necessary to "gird up the loins" of our minds, "be sober, and hope to the end for the grace that is to be brought . . . at the revelation of Jesus Christ." In chapter 4, verse 13, of this same epistle, Peter bids us to rejoice, inasmuch as we are "partakers of Christ's sufferings"; because this means that "when His glory shall be revealed" we shall "be glad also with exceeding joy." The Apostle Paul confirms this thought, saying, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Romans 8:18.

Jesus knew that the Messianic glory promises applied also to His body members and He willingly and gladly passed them on to His followers. In John 17:22 He is quoted as saying, "And the glory which Thou gavest Me I have given them; that they may be one, even as We are one." At the time Jesus uttered these words the "glory" had been given to Him merely by promise. In this same sense He had given it by promise to His disciples. Jesus had told His disciples that they were to sit on thrones, judging the twelve tribes of Israel. In various other ways he had indicated that His disciples were to share in His Kingdom glory.

This procedure on the part of Jesus was fully in line with that which was written in the "book," and which He had agreed to fulfil. One of the glory promises made to Him is recorded in Isaiah 53:12, and reads, "Therefore will I divide Him a portion with the great." The "Great" One referred to here is undoubtedly Jehovah, the Heavenly Father, and following His resurrection Jesus was given a portion with Him. Jesus bears witness to this fact Himself, saying, "even as I also overcame, and am set down with My Father in His throne." (Rev. 3:21.) But Jesus knew that this reward was not for Him alone, for the prophet adds, "and He shall divide the spoil (reward) with the strong." The followers of Jesus are here referred to as "strong," be-

cause, like Him, they are all overcomers—not in their own strength, but in the strength of the Lord. Jesus says to them, "To Him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." (Rev. 3:21.) Here Jesus is saying, in effect, that He is glad to share His reward of glory with the "strong," the overcomers, that He will grant that they sit with Him in His throne.

THE GLORY OF GOD

It is impossible for us to fully grasp the great height of "glory" involved in the Messianic promises. Paul hints at it in Romans 5:2, where he says that we "rejoice in the hope of the glory of God." "The glory of God"—what can that mean? Even the Apostle John didn't know, for he said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." (1 John 3:2.) In this statement John agrees with both Peter and Paul that it will be when "He shall appear" that the reality of the promised glory shall be revealed to and participated in by the church. Now, while it is still a hope, we can only approximate what it will be.

We know, however, that the promised glory will, for one thing, be a glory of the divine nature—the glory of God. Concerning this we read, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." (2 Peter 1:4.) In 1 Corinthians 15:38-53 the apostle has a great deal to say about the "glory" of nature. Here he says that there is a terrestrial body and also a celestial body, and that the glory of one is different from the glory of the other. The celestial is the heavenly glory, and the apostle shows that that the church is to be changed into this glory at the sounding of the last "trump." This is the seventh symbolic trumpet of the Scriptures, which begins to sound early in the dawn of the Millennium, following the return of Christ. The general lesson here is the same as that of the Scriptures already noted, namely, that the glorification of the church comes at the end of the age, following the return of the Master, when He is "revealed . . . in flaming fire" taking vengeance on the corrupt and selfish world order of things under the rulership of sinful men.

OFFICIAL GLORY

In addition to the glory of the divine nature which is promised to the church, she is also promised a share in the official glory of the Messianic Kingdom. By official glory we mean the

glory that is described in the various official titles which the Scriptures apply to the glorified Jesus. For example, Jesus is described as earth's new King; in fact, He is to be the "King of kings." He is to be the world's High Priest—after the order of Melchisedec, who was a priest upon his throne. Jesus is also to be the Judge of the world, and will be the great Mediator between God and men. We see then, that Jesus possesses kingly glory, priestly glory, judgeship glory, as well as a glory of mediatorship. The church is promised a share in all these phases of Christ's official glory.

What a glorious hope! To us who cherish such a hope it should be a power in our lives to transform us more and more into the image of Christ. No wonder the apostle says, "Every man that hath this hope in him purifieth himself, even as He is pure." (1 John 3:3.) The thought of purification and transformation as a preparation for glory is beautifully set forth in 2 Corinthians 3:18, which reads, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Here we are shown that there is a gradual transformation, or changing, from "glory to glory." It doesn't mean that we actually partake of any degree of glory while still in the flesh; the thought is, rather, that we are prepared for glory through advancing degrees of transformation. The transformation is accomplished by our beholding as in a glass—that is, reflected through the mirror of God's Word, the "glory of the Lord." If we are rightly exercised by the vision of His glory, then a work of purification and transformation goes on in our hearts and lives, which prepares us for the fruition of our hope of glory.

In this general lesson of 2nd Corinthians 3, Paul tells us that our hope of glory was symbolized by the glory that appeared on the countenance of Moses as he came down from the mountain to administer the Law of the old Law Covenant. We have not yet entered into this antitypical glory, for as yet it is only a "hope," as the apostle says in verse 12. As Paul thus puts the church in antitype with relationship to the New Covenant, where Moses was in type with relationship to the Law Covenant, namely, prior to its inauguration; it is clearly evident that the New Covenant cannot be inaugurated until the church's hope of glory has been translated into reality.

IN THE PRESENCE OF GOD

When Moses appeared to the people he put a veil over his face to hide the glory that shone upon it, but when he was in the presence of God receiving the Law, it was with unveiled face. So it is with the church. The expression "open face," in verse 18, is better translated "unveiled face." So we, with "unveiled face," are now beholding the glory of the Lord and as we behold, we are being transformed and purified in readiness for actually partaking of that glory. We do not see the Lord face to face, but we see Him through His Word and by our obedience to that word, the transforming work is carried on.

In Hebrews 2:10 the apostle again speaks of our hope of glory, and here reveals that even Jesus, before being glorified, went through a course of training and preparation for it—a training that was accomplished through suffering. We read, "For it became Him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings." (Heb. 2:10.) This doesn't mean that the Master was ever imperfect, but it does mean that He was trained to properly fill the various positions of official glory that had been promised to Him.

So the church is likewise trained upon the basis of her obedience to the Word of God and by means of the suffering that is occasioned by that obedience. This is in keeping with God's arrangements for the entire Christ. The prophets had all testified concerning the sufferings of the Christ which were to precede the glory. This means that if we are to entertain a "hope of glory" we must be prepared to share in the foretold suffering. Paul rejoiced in the privilege of filling up that which was behind of the afflictions of Christ and we should rejoice in this privilege also.

God's methods of training us for glory are very practical. Kingly glory is the glory of rulership. A king is one who rules over those whose wills are made subject to his. We have the thought in our Lord's prayer, "Thy Kingdom come, Thy *will be done.*" It will be the church's happy privilege to be kings with Christ in the work of subduing the whole human race to the will of God; but to be qualified for that high official glory we must now subject our own wills to the will of God. This is what the apostle means when he says, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."—1 Peter 5:6.

Our humble submission to the will of God must be put to a severe test, the test of suffer-

ing. Jesus learned to be obedient, even through sufferings, and we must be similarly tried. In Romans 12:12, we are exhorted to be "patient in tribulation." Yes, beloved, we must learn to bear under, or submit to the trials which the Father sees best for us, and through it all, continue to yield humble obedience to Him. Thus, when we have ourselves learned to do His will, even under the most trying circumstances, the Lord, through His grace, will consider us qualified to be entrusted with kingly glory, by sharing with Jesus in establishing His will throughout the whole earth during the Millennium.

JUDGESHIP GLORY

We are also prepared for judgeship glory by means of practical experience while still in the flesh. Paul points this out clearly in 1 Corinthians 6:1-4. Here he says that inasmuch as we are entertaining a hope of one day judging the world, should we not learn to judge matters pertaining to our present associations with each other? Here, indeed, is a very heart-searching thought. It means that we should now be learning the great principles of God's law and of how those principles properly apply to various problems of life, and of the manner in which they should be used to correct difficulties that may arise among us. If we cannot learn these principles now, how can we expect to be qualified for judgeship glory later?

One of the most important factors in connection with our training for judgeship is to have and keep our hearts cleansed from prejudice and hatred. No judge can render impartial judgment if influenced by petty personal prejudices and hatreds. As God's glory is reflected to us from His Word we see how He even loves His enemies, and has made a provision for their recovery from the fall and for their restitution to His image during the Messianic Kingdom period. How necessary it is that we also learn to love our enemies and be willing and glad to bestow blessings upon them. Only by having such an attitude can we be qualified to be co-judges with Christ in the age to come and thus to enter into this phase of His glory.

PRIESTLY GLORY

If faithful unto death we will also share the priestly glory of the Messiah. Revelation 5:10 says, "And has made us unto our God kings and priests: and we shall reign on the earth." The Apostle Peter writes, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." (1 Pet. 2:9.) The

thought in this text evidently is that we are being prepared to be members of a royal priesthood, for there is no "royal" position for the Christian while still in the flesh.

There is a twofold purpose connected with the office of a priest. (1) A priest is one who offers sacrifice, and (2) he afterwards bestows blessings upon those for whom the sacrifice is offered. The church shares in both these phases of the priestly work. In 1 Peter 2:5 the apostle explains that we are a priesthood "to offer up sacrifices," and Revelation 5:10 makes it clear that later we will have the privilege of being reigning priests. The purpose of the Kingdom reign of a thousand years is to bestow God's promised blessings upon all the families of the earth.

It is clear, then, that the condition upon which we may share in the priestly glory of the Kingdom is that of faithfulness as sacrificing priests now. The example of sacrifice is reflected to us from the Word. Therein we learn that even the Heavenly Father Himself "gave" in order that the world might be blessed; that is, He gave His only begotten and dearly beloved Son. Jesus was also faithful in sacrifice and by His sacrifice the world's ransom price was provided. The church is invited to follow this example of sacrifice, and following Jesus into sacrificial death we are said to be "baptized for the dead."—1 Corinthians 15:29.

But, beloved, this must needs become more than merely a theory which we learn as we would learn a creed. The principle of sacrifice must become a guide in our life, so that the our principal habit will be that of sacrifice. If we are to be royal priests with Jesus by and by, it is necessary to be sacrificing priests now; not living unto ourselves, nor for ourselves, but unto Him who loved us and died for us. This sacrifice must also be expressed by our laying down our lives for the brethren; yea, even for the world as we have the opportunity—doing good unto all men at great cost to ourselves. Thus, and thus only, can we be prepared for priestly glory.

GLORY OF MEDIATORSHIP

A mediator is one who acts to reconcile two or more parties who are estranged from each other. Jesus is the great Mediatorship between God and men. In order to effect a reconciliation He laid down His life as a ransom, in order that He might pay the penalty of death resting against the condemned world. The church does not share in providing the ransom, but the church does share in bringing the merit of the ransom to the world; and thus we will share in the future work of the Mediatorship.

There is no other name except that of Christ's, whereby the condemned race may return to God; but this name is not efficacious unless it is made known to the people and accepted. "How can they believe on Him of whom they have not heard?" asks the apostle. So for the whole period of the Gospel age the Lord has been getting the body members of the Christ ready to be the "epistle of Christ" during the next age, and it will be through them that the blessings, or merit of the ransom, will thus reach the people. Thus the church will share in the work of reconciliation.

But there is a preparation for this future work of the ministry, and that preparation is, as along other lines, the serving of an apprenticeship. God wants us to demonstrate how truly interested we are in blessing the world of mankind in the next age, by showing to what extent we are willing to lay down our lives in blessing the people now. It is for this reason that even now we are "ambassadors for Christ," and as such are ministers of "reconciliation." (2 Cor. 5:18, 20.) A minister of reconciliation is a mediator, and the glory of this mediatorship will be ours in the Kingdom if we are faithful in the use of the "word of reconciliation" while still this side the veil.

This implies the necessity of a continued faithfulness in preaching the truth far and wide. It isn't expected that the world will be reconciled now thereby, but this doesn't mean that we should in any way relax our efforts to preach the truth. Paul said at the beginning of the age that God had commanded "all men every where to repent." (Acts 17:30.) This command hasn't been given in an audible voice from the sky, but rather, has gone forth from the faithful church while serving her apprenticeship in preparation for the future glory of the Messianic Mediatorship.

Faithfulness in connection with all phases of our preparation for glory calls for sacrifice and suffering—the sacrifice of the flesh and of fleshly interests, and suffering the reproaches of the world. Thus we share in the sacrificial work of Christ as it was foretold by the prophets; and are inspired to faithfulness in so doing by the many promises of the "glory that should follow." This is possible because of our being in the body of The Christ and because of Christ's spirit of sacrifice ruling us. What a hope of glory thus is ours! No wonder the apostle speaks of it as the "riches of the glory of the mystery." Truly, as Peter says, it is only by divine grace that we can claim such a hope for our own.—1 Pet. 1:13.

SUNDAY SCHOOL LESSONS

(Picked up from page 28)

Parents who have failed to discern the truth and recognize its responsibilities until their children have outgrown parental instruction, must not chide themselves unmercifully if their children do not respect them and their religious convictions. Rather, they should remember that the Lord is thoroughly acquainted with the situation, and will hold them accountable only for what they do or fail to do after they know Him and have an opportunity for understanding the instructions of His Word respecting their own lives and the training of their children in the nurture and admonition of the Lord.

The fact that Lydia's household believed, implies that she was the mother of adult children. And these were so thoroughly under her influence that they worshiped with her the true God, neglecting the idolatry prevalent in Philippi. We may infer that she was a widow since her husband is not mentioned. Hence it was her right without conference with anyone, to invite the apostle and his com-

panions to share the hospitality of her home. She seemed properly to have realized that, instead of honoring them, she was honoring herself and her home by having such guests—the ministers of God, the brethren of Christ—under her roof.

Note her language when inviting, "She besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us." The latter statement implies that the apostle was not too ready to force himself upon anybody, that he did not urge that any service should be rendered to him and his companions. Rather the apostle made no reference to temporalities. Indeed, after the suggestion of Lydia had been made it was apparently not too quickly accepted, with the indication that the disciples of Jesus had no desire to intrude upon others. This is implied in the statement that they were constrained, gradually drawn or led to accept the invitation. How beautiful it is to see God's children wisely exercised in such matters! How much is their influence upon one another for good!

The second section of our lesson, which includes our Golden Text, is a portion of St. Paul's discussion of the Christian life, its blessings and privileges, in the fifth chapter of Romans. The justification which he there speaks of we receive through faith in Christ, and it becomes the basis of our new hope in Him, of becoming His disciples, and, if faithful, ultimately joint-heirs with Him in the Kingdom. This development of our faith and hope the apostle expresses in the words, "By whom also [additional to justification] we have access by faith into this grace [the privilege of adoption into God's family] wherein we stand, and rejoice in hope of the glory of God"—the hope of sharing God's glory and Kingdom with our Lord and Head.

QUESTIONS:

What does it mean to have peace with God, as suggested in the Golden Text?

To what extent are consecrated parents responsible for the religious beliefs of their children?

What is there in the lesson to indicate that Paul did not solicit temporal support for the ministry?

DIVINE PLAN BEREAN LESSONS

SACRIFICE PRECEDES BLESSINGS

(Lesson 74)

Text Book: The Divine Plan of the Ages, page 155.
Key Sentence: "Abraham's son, in whom the promised blessings centered, had first to be a sacrifice before he could bless, and Abraham received him from the dead in a figure."

Main Text: Accounting that God was able to raise him [Isaac] up, even from the dead; from whence also he received him in a figure."—Hebrews 11:19.

What lesson can we learn from the fact that Abraham's son, in whom the promised blessing centered, had first to be a sacrifice before he could bless? Hebrews 11:17-19, "By faith Abraham, when he was tried, offered up Isaac; and he that received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." As it was necessary for Isaac to be typically sacrificed and typically raised from the dead before he could bless, so it was necessary for Jesus Christ as the antitypical Isaac to be sacrificed and raised from the dead before He could be "the seed" who could bless all the families of the earth.

In this connection, it is very interesting to note that the promise made to Abraham when first stated, merely said, "in thee shall all the families of the earth be blessed." (Gen. 12:3.) It did not say "in thy seed" until Isaac was offered as a sacrifice. See Genesis 22:18.

In Galatians 4:28 we read, "Now we, brethren, as Isaac was, are the children of promise." What does this imply? That we do not become joint-heirs with Jesus in blessing all the families of the earth unless we share with Him as joint-sacrificers. "If we be dead with Christ, we believe that we shall also live with Him."—Rom. 6:8.

If Isaac is a type of Christ, whom did Abraham represent? He represented God who gave His only begotten Son that whosoever believeth in Him might have everlasting life. See John 3:16. As in the type both Abraham and Isaac are referred to as blessers, so God is the Author of the plan of redemption and blesses by providing a seed which can and will carry out His plans.

Was it not very unkind and unjust for God to ask Abraham to sacrifice his son? In Abraham's case it was not. This was because of his confidence in God and his knowledge of certain promises God had made to him. From God's previous dealings with him, Abraham had learned to fully trust God. He knew that God was not changeable. God had said, "In Isaac shall thy seed be called." (Gen 21:12.) Abraham reasoned that if all the families of the earth were to be blessed and many were then dead and unblessed, it implied a resurrection. If Isaac was to be his seed, that meant that God would make him

alive again if Abraham would sacrifice him. He therefore looked upon this sacrifice as a test of obedience and faith.

But, says some one, was it not very cruel for Abraham to force his son to be the sacrifice? We do not think that Isaac was forced. He was a young man who could have easily over-powered his father. He voluntarily fell in line with his father's wishes just as Jesus did. See Hebrews 10:17—"Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God." See also Hebrews 12:2.

In what sense did Abraham receive Isaac back from the dead "in a figure"? To Abraham it was just as real as if he had actually sacrificed him. He did not know that his hand would be stayed and a ram provided as a substitute sacrifice.

The statement is made on page 155, last paragraph, in our text book that the death of Jesus involved the possibility of an unborn race in His loins. What does this mean? It means that Jesus could have married and brought forth a race of perfect human children. When He died, this possibility was done away with. Some one may here object to this statement and say that this would be impossible as there was no perfect woman He could have had for a wife. We answer that this would not have been necessary. The father is the life-giver and the mother the life-sustainer. She merely provides the organism.

If the father is perfect, the child will be perfect even if the mother is not. This is exactly what took place in the case of Jesus. Besides, God could have taken a rib from Jesus and made a perfect woman for Him even as He did for Adam in the creation of Eve.

The text book states that "He who thus **bought** all has full authority to restore all who come unto God by Him" in due time. What due time is here referred to? As shown in the type in Leviticus 16, the blood of Jesus was applied for the church only, at Pentecost, and, at the end of this age when the sacrifice of the "Lord's goat" class is completed, the merit of Jesus will be applied for all mankind. See Tabernacle Shadows, Pages 63 to 67.

GOD'S CHARACTER A PLEDGE OF RESTITUTION

(Lesson 75)

Text Book: The Divine Plan of the Ages, pages 156 and 157.

Key Sentence: "The same unswerving justice that once condemned man to death now stands pledged for the release of all who, confessing their sins, apply for life through Christ."

Main Text: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—John 1:9.

In Romans 5:18 we read, "As by the offence of one judgment came upon all men to condemnation;

even so by the righteousness of one the free gift came upon all men unto justification of life." What is meant by this text? It shows that because of Adam's sin, all share in his condemnation to death and that because of the substitute sacrifice of Jesus, all will be given the opportunity to again be made righteous. Do all have to accept this gift? No, each one has a free will and can either accept or reject this opportunity. See Deuteronomy 30:19—"I have set before you life and death, . . . therefore choose life, that both thou and thy seed may live." How is this shown in the text that is under discussion? It tells us that "by the obedience of one many shall be made righteous" instead of saying "were made righteous."—Rom. 5:19.

How is the church "made righteous"? Through justification, we are **reckoned** righteous. When the members of the true church pass beyond the veil they become **actually** righteous. We now have the robe of Christ's imputed righteousness. (Isa. 61:10.) Beyond the veil, we will have white robes representing our actual righteousness. Revelation 19:8—"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints."

Are there many who will not be made righteous in the Millennial age? There will be many but they will be only a small percentage of earth's multitudes. They will be the "goats on the left hand" of the Son of Man in the parable of the Sheep and Goats. (Matt. 25:33.) They are also referred to in Revelation 20:7-9—Gog and Magog.

Why is God bound by justice to forgive us our sins? This question is based on 1 John 1:9—"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." God accepted the sacrifice of Jesus as a ransom or corresponding price for Adam and his race, therefore, the church in this age and the world in the Millennial age are entitled to the benefits of that ransom price. The firmness of God's justice can no more condemn the redeemed than it could previously excuse the guilty.

Why is it necessary to confess our sins before they are forgiven? Our Heavenly Father knows that the forgiveness would not do us any good unless accompanied by the "three H's, **Honesty** of heart, so that we will admit our sins. **Hunger** for righteousness so that we will become truly penitent. **Humility** of mind, so that we will ask for forgiveness.

In Romans 8:33, we are told that "It is God that justifieth." Some one will here speak up and ask, how can this be so, when it was Jesus and not God who died as our Redeemer? We answer that it is God, who as the great Judge, imputes the merit of Jesus to us and thus justifies us. We should also remember that God is the Author of the divine plan. He gave His only begotten Son to be our Savior.

In paragraph 2 on page 157 of our text book, there are summed up four lines of arguments used in these lessons so far, to prove that the doctrine of restitution is true. What are they? First, "the completeness of the Ransom." All were fully redeemed from the Adamic condemnation, hence it follows that God will do the logical thing which is to give all an opportunity to gain restitution. Second, God's character of justice and honor. By God's own arrangement, He

has accepted the ransom price, therefore, in justice, He will release all from the Adamic condemnation. Third, the many promises of restitution. We can depend on these promises being fulfilled. Fourth, the typical sacrifices. They all point to the "Lamb of God, which taketh away the sin of the world."—John 1:29.

Why did not restitution start nearly 2000 years ago when Jesus died? Because God has set aside the Gospel age for the selection and development of the church.

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FAITH, REPENTANCE AND REFORMATION

(Lesson 76)

Text Book: The Divine Plan of the Ages, page 158.

Key Sentence: "Some have been blinded in part, and some completely, by the god of this world, and they must be recovered from blindness as well as from death, that they, **each for himself**, may have a **full** chance to prove, by obedience or disobedience, their worthiness or unworthiness of life everlasting."

Main Text: Jeremiah 31:33 and 34, "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more . . . every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord."

In these studies, we have learned that God's provision for mankind includes the steps of (1) ransom for all, (2) high calling for the church and (3) restitution for the world. What steps must be taken to benefit by this arrangement? The steps of faith, repentance and reformation. Romans 5:1, "Therefore being justified by faith, we have peace with God." Note also 2 Peter 1:5-11, "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]. For if these things be in you, and abound, . . . ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." While this Scripture applies directly to the church in the Gospel age, the principle will also be true for the world in the Millennium.

Have all now a sufficiency of light to take these steps? We answer, no; and point to the words of Jesus where He distinctly states that to all but a few, these things are hidden so that they cannot take this course. Matthew 11:25, 26, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemeth good in Thy sight." See also Mark 4:11 and 12, "**Unto you** it is given to know the mystery of the Kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they

should be converted, and their sins should be forgiven them.”

Some one here may enquire with surprise, “Why is it that God and Jesus would not want the world to be converted and have their sins forgiven?” We answer, because God has reserved the Millennial age as the time for the world to be converted. He has made His Word difficult to understand so that in this Gospel age it may act as a sieve to keep out those who are not in the right heart condition to search His Word, to learn and to do God’s will and, additionally, it is intended to reach only those who are willing to endure persecution for His sake.

Quote a Scripture which shows that every one in the Millennial age will receive sufficient light to take the steps of faith, repentance, and reformation. Jeremiah 31:33 and 34, “After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more . . . every man his brother, saying, Know the Lord: for they shall know Me from the least of them unto the greatest of them, saith the Lord,”

In our text book in the last half of paragraph one, page 158, the Adamic death is contrasted with the second death. Name the comparisons:

1. **Cause.** All go into Adamic death because of heredity. Romans 5:12, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that [margin, “in whom”] all have sinned.” Those who go into the second death do so as a result of individual sin. They persistently do that which in the beginning at least they recognized as being wrong. Hebrews 10:26, “If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.”

2. **Awakening.** There will be an awakening from the Adamic death. Daniel 12:2, “Many of them that sleep in the dust of the earth shall awake.” From the second death, however, there will be no such awakening. Jude 13, “To whom is reserved the blackness of darkness for ever.”

3. **Redemption.** Jesus died to redeem us from the Adamic death. 1 Corinthians 15:3, “Christ died for our sins according to the Scriptures.” But from the second death, there will be no redemption. For that sin there will be no forgiveness. See Matthew 12:32.

We have seen that the redemption is to be “as far-reaching in its blessed results and opportunities” as the curse has been “in its blight and ruin.” What fundamental truth do we have to admit before we can appreciate this argument? That extinction of being—not for a period of time but forever—is the penalty of sin.

ABSURDITIES OF ETERNAL TORMENT

(Lesson 77)

Text Book: The Divine Plan of the Ages, pages 159 and 160.

Key Sentence: “Some are so wedded to the idea of eternal torture, and so prize it as a sweet morsel, that they hold it to be regardless of the Scriptures, and deliberately deny that Jesus paid the world’s ransom

price, though this truth is taught on every leaf of the Bible.”

Main Text: “The Lord hath laid on Him the iniquity of us all.”—Isa. 53:6.

According to the general teaching of Christendom, the penalty for sin is the greatest possible torment and agony which is to last forever and forever. Is it reasonable to suppose that a punishment so great should be given to Adam for the transgression he committed in the Garden of Eden? No, such a penalty would be out of proportion to the crime. God’s character of fair play and love would be opposed to such a course.

Again we ask, if the penalty for sin is eternal torment how could Jesus be the ransom or “corresponding price” without suffering torment eternally? The fact that He did not is clear evidence that the teaching of eternal torment is wrong.

But, says some one, if the penalty for sin is everlasting death, why is it that Jesus was dead for only three days? Was all that Jesus gave up His body and not His life? We answer that He gave up His **human** life forever. See John 6:51, “My flesh, which I will give for the life of the world.” By “My flesh” Jesus meant His life as a man. He was not raised from the dead as a **human** being but as a spirit being.

But some one may enquire, “Was God bound by justice to raise Jesus from the dead to at least as high a spirit nature as He had before He became a man?” The one asking this question calls our attention to John 17:5, where Jesus prayed, “and now, O Father, glorify Thou Me with Thine Own Self with the glory which I had with Thee before the world was.” We reply that Jesus did not receive the spirit nature **in exchange** for the human nature. His life as a man was given up for ever as a sacrifice. He thus obtained human life rights. It is these human life rights that will be given to the obedient mankind in the next age in the form of “restitution” to human perfection. If He had received the spirit nature in exchange for the human nature, He would not have had these life rights to give to mankind. The divine nature was given to Jesus by God as a gift—an act of grace and love.

The two texts, Isaiah 53:6, “The Lord hath laid on Him the iniquity of us all,” and 1 Corinthians 15:3, “Christ died for our sins,” show that Jesus met the penalty for Adam’s disobedience and that the penalty He met, with the sacrifice of His perfect human life, was not eternal torment. What do many who are wedded to the doctrine of eternal torture do when they see that these texts are inconsistent with their theory? They deliberately repudiate the teaching of the ransom. As one such person, who was a minister, put it, “I have no use for these ‘blood’ Scripture texts. It is the life and example of Jesus Christ that saves us and not His death.” When the minister made this statement, he had in his hand a motto text card which quoted 1 John 1:7, “The blood of Jesus Christ His Son cleanseth us from all sin.”

Our text book now takes up an objection to restitution which carries considerable weight with many people. This is because they have failed to take time to investigate the facts. With a wave of their hands, they brush aside this Scriptural doctrine of restitution with the statement there would not be room

enough on earth for all the billions who have lived and died. They go further and say that to think that this earth would supply enough food to feed all these people is still more preposterous. How can we meet this argument? First, by remembering that God would not make promises that He would not fulfill. For instance, Jeremiah 31:15-18, "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not . . . they shall come again from the land of the enemy . . . thy children shall come again to their own border."

Second, by taking pencil and paper and figuring out how many have lived on this earth.

How does our text book arrive at an estimate of 252 billions?

60 Centuries from Adam until now
3 Generations to a Century

180 Generations

14 Hundred Millions per generation (based on world population estimate in 1886)

2520 Hundred Millions equal 252 Billions

Why is this estimate far too liberal? Because it takes for granted that there were at least 14 hundred millions population every year from the creation of Adam until the latter part of the 19th century A. D., whereas there were only **two persons** at the beginning and only **eight** after the flood. It also allows 50 generations for the 1656 years before the flood whereas Genesis 5 shows that there were only 11 generations.

RESTITUTION IS PRACTICABLE (Lesson 78)

Text Book: The Divine Plan of the Ages, pages 161 and 162.

Key Sentence: "When we call to mind the prophecy of Isaiah (35:1-6), that the earth shall yield her increase; that the desert shall rejoice and blossom as the rose; . . . we see God indicates He has foreseen all the necessities of His plan, and will make ample provision for the needs of His creatures in what will seem a natural way."

Main Text: "I will call for the corn, and will increase it."—Ezekiel 36:29.

In our previous study, we worked out an exaggerated estimate of 252 billions as the number of human beings who have lived on this earth. What was considered by Brother Russell as a more accurate estimate? Twenty billions. See **Pastor Russell's** Sermon Book, bottom of page 36. See also Criticism of Millennial Hopes Examined in the back of Volume 1, wherein on pages 8 and 14 the reasonable estimate of 28 billions is given. In the Watch Tower Reprints, page 3626, is a letter commenting on John 12:24, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." "Our Lord's going down into death brought forth much fruit—the first fruits—the church, the 144,000." This letter suggests that if the church, as so many grains of wheat (by virtue of our Heavenly Father's blessed arrangement in Christ) going down

into death, also bring forth the same amount of fruit in proportion the result would be 144,000 times 144,000, or 20¾ billions. Brother Russell in reply to this letter says, "I am glad to have your suggestion respecting the proportion of the fruit of the Lord's death as represented in the church of the first-born (144,000) and the afterfruit of these, 20,736,000,000. I had not noted this correspondency, and hence it had nothing whatever to do with my calculations of the world's dead."

How many square feet are there in the State of Texas? More than 6,607 billions. How many square feet would this allow each person for a grave if each one in our exaggerated estimate of 252 billions were buried in a separate grave of the same size for each one? About 26 square feet, although 10 square feet would be ample room.

Will God make this earth more productive in the Millennium so that all awakened from death can be fed and clothed? Yes. In Isaiah 35:1-6, we have a prophecy which will have both a literal and figurative fulfilment, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly . . . for in the wilderness shall waters break out, and streams in the desert." "Then shall the earth yield her increase." (Psa. 67:6.) "This land that was desolate is become like the Garden of Eden." (Ezek. 36:35.) "I will call for the corn, and will increase it."—Ezek. 36:29.

Some one will now speak up and ask, "How will God increase the corn?" We answer that corn in old English meant grain. It has been suggested that there is an electrical ring about this earth which will break during the Millennium. If this should be true, and when this happens all fermentation will cease just as it did not exist before the flood. This would mean that fruits, vegetables and grains would produce far more per acre. It would also mean that the quality and size would be greatly improved.

The doctrine of Restitution implies that mankind was at one time very intelligent and that to be restored to that condition would be a blessing. Many object to this teaching. Why? Because they say it is contradicted by the fact that in this twentieth century we have an intelligence far superior to primeval man.

Do those who advance this objection accept the Scriptural teaching that man was created perfect and fell from that condition because of disobedience? No, they laugh at it and say if man fell at all he fell upward. If they deny the fall, do they also deny the doctrines of the ransom and the restitution of mankind? Yes, they do. They profess to believe in the Word of God, then proceed to twist and turn it by their philosophy. They substitute the theory of evolution for the Divine Plan of the Ages. A counterfeit dollar may look like a real dollar but it does not ring true. So evolution may, from an incomplete knowledge of the facts, look reasonable, but it does not ring true. Note the false ring when we compare it with the following texts: "By one man sin entered into the world, and death by sin; and so death passed upon all men." (Rom. 5:12.) "Times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3:21.) "The man Christ Jesus, who gave Himself a ransom for all."—1 Timothy 2:5, 6.



International Sunday School Lessons



THE ALCOHOL PROBLEM

September 6—Genesis 13:13; 19:23-25; Deuteronomy 32:31-33; Amos 6:1-7.

GOLDEN TEXT: The way of the ungodly shall perish.—Psalms 1:6.

AS PHYSICAL food and drink stimulate and sustain the functioning and activity of our human body, so the Scriptures point out that accepted teachings, doctrines, directly affect our characters, our hearts, our conduct and the use or misuse of our opportunities in life. The group of texts composing our lesson calls attention to the degenerating effect of evil thoughts and practices and the judgments of God which will, sooner or later, inevitably follow upon those who engage in them. In the first two sections we are reminded of the depraved and licentious conduct of the Sodomites, and the destruction of Sodom and Gomorrah under the judgment of God, which has become—even down to our day—an illustration of His righteous indignation against wickedness and degeneracy.

The quotation from the thirty-second chapter of Deuteronomy is a portion of the song of Moses "The Rock of Israel"—delivered on the very day in which the summons came to end his course. As a prophet, Moses foresaw the departure of Israel from the Law of God and their fall into the evils and the idolatry of the nations which the Lord would drive out before them in the land of Canaan. He speaks of the judgment that would come upon them, and then says that this would be impossible except their Rock, the Lord, had withdrawn His protecting care and delivered them, for correction, to their enemies. In his description of these enemies he points out that their success was not because of their righteousness, but rather that "their vine is of the vine of Sodom, [or, 'worse than' the vine of Sodom—Margin] and the fields of Gomorrah: their grapes are the grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps."

This illustration of a false vine and its product—its essence or wine—confusing and binding the one who partakes as to his best interests and his proper course in the service of God, and stimulating and inciting such an one to evil, is frequently used in the Bible, and represents teachings and practices contrary to the will of God and harmonious with the great adversary of God, the devil.

The last section of our lesson tells of a time in the history of Israel when this departure from the law of God and His precepts, foretold by Moses, had come to pass. At that time some members of the nation of Israel had become wealthy and many of the nation's most brilliant people had settled down to ease and luxury—to self-gratification.

The Lord through the Prophet Amos upbraided them, warning them that He was not pleased with such a course. He tells them that woes are to be expected as a result. It was the mission of Amos to call attention to the fact that aggressive selfishness had accumulated greatly, that the wealthy were living in luxury, and that these conditions fostered pride and moral laxity amongst them; while the poor were being filled with avarice, losing respect for God and religion, for truth and mercy, and the desire for further knowledge of God. Society was then on the edge of a great volcano and God declared that an eruption was near at hand.

This lesson is not inappropriate to our time. Notwithstanding the progress that has been made in many lines, and notwithstanding the philanthropic sentiments of many, inside and outside of the Christian church, nevertheless there is danger. The inordinately rich are in great danger of injuring themselves. Some of them cannot devise ways and means by which to consume even their incomes. Luxuries of every kind have been tested in the hope of finding rest, happiness, joy, peace. And not finding these, mankind still pursues them, seeking new avenues to happiness. Wealth has brought increased opportunities for sin in its various forms.

The influence, too, upon the poor has been notable. They also, seeking pleasure, imagine erroneously that the rich and indolent are finding it, while they, themselves, are seeking in vain. Thus the poor, surrounded by the wonderful blessings of our day, are often miserable, because they are discontented. They want happiness, joy, pleasure, and believe they could obtain these through wealth. The result is the development of anger and malice and jealousy of the rich. The way is thus paved for most evil and atrocious conditions, and many are fearful, being persuaded that our present favorable social conditions are maintained by only a slender thread which may sometime in the near future be broken as a result of economic pressure and inequities, as it has been in many other parts of the world.

We are reminded of the Apostle Paul's words to Timothy: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (1 Tim. 6:17.) These words could be well applied to our day. Those trusting in the uncertainty of riches either acquired or still sought, need to arouse themselves. They need to learn the lesson that the pleasure they seek lies not in the indulgence of self, but rather in self-sacrifice—in the service of others. Indeed, this is the great lesson for all to learn—both rich and poor. While millions are seeking happiness, remarkably few have found it.

In this great time of trouble in which we are living, all mankind, both rich and poor, are to learn the vanity of these earthly things alone to bring happiness and peace—"that a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.) Father Adam rebelled against the divine will and by breaking his covenant, precipitated upon himself the reign of sin and death. But shortly God will roll away the curse and bring blessings and opportunities to every member of our race—through the seed of Abraham now being developed, through whom all the families of

the earth will be instructed, judged and blessed.

QUESTIONS:

What are the effects of true and false doctrines in the Christian life?

What is illustrated in our lesson by a false vine and its products?

Is it wise for a Christian to put his trust in material riches?

JOSEPH SOLD INTO SLAVERY

September 13—Genesis 37:23-36

GOLDEN TEXT: Charity envieth not. 1 Corinthians 13:4.

THE story of Joseph and his brethren, beautiful in its simplicity as a narrative, is deeply interesting and instructive, from various viewpoints. One lesson would be the unwisdom of a parent showing too great preference for one child above another, and thus cultivating among the children a spirit of envy. Another lesson would be the unwisdom usually of confiding even our dreams to unsympathetic ears; as when Joseph told his dreams to his brethren. In the one dream he saw the sun, the moon and the eleven stars all doing homage to him.

Joseph was not to be blamed for having these dreams. Unlike the majority of dreams, they came not from any ordinary or physical cause, but were from the Lord. Joseph was not even to blame for artlessly telling the dreams to his brethren; and, evidently, this was the very thing the Lord intended should be done. The Lord foreknew the jealousy of Joseph's brethren, and how envy would be cultivated in their minds; and He gave the opportunity for it; for He had already mapped out Joseph's subsequent experiences, the envy of his brethren merely helping to accomplish them.

In addition to what has been suggested foregoing, the most important feature of today's Bible study is that which recognizes Joseph as a type, or prophetic picture of Christ, the Messiah. Joseph was kind to his brethren and was on an errand of mercy to them when their envy plotted his death, and later on, sold him into slavery in Egypt. His brethren hated him without a cause, merely because he was good, because his father

loved him, and because God in the dreams foreshadowed his coming exaltation.

But God's providences continued with Joseph and blessed him as a slave, and through much tribulation finally brought him to the throne of Egypt—next in influence and power to Pharaoh himself. Then it was that the famine in the land drove Joseph's brethren to Egypt to buy wheat. Thus was fulfilled his dream—that his brethren bow down, as illustrated in the eleven sheaves that bowed down before him. Later on when his father and the entire family came into Egypt to live in Goshen, they all did obeisance to Joseph, as the representative of the Egyptian Government, thus fulfilling the second dream. But all of these experiences were at the time dark, hard to understand. They all looked as though the Lord had less love for Joseph than for any others of his family, until the time came for his exaltation to the throne. Then everything changed.

The allegorical meaning of this, as applied to Jesus, is that He was also hated without a cause. We read in Psalms 69:4, "They that hate Me without a cause are more than the hairs of Mine head." Jesus quoted this statement and applied it to Himself, saying, "They hated Me without a cause." (John 15:25.) The brethren of Jesus were the Jews who crucified Him. But there was no cause of death found in Him.

We perceive that it was for envy that they delivered Him up and called for His crucifixion, because His works were good and theirs were evil; because He taught the way of the Lord more perfectly than they; because He declared to them that the time would come when they and all others would recognize Him as the Messiah—coming in the clouds of heaven with power and great glory—and would bow the knee to Him.

As with Joseph, disaster, shame and treachery prepared the way for glory and honor on the throne of Egypt; so it was with Jesus. His trying experiences proved Him loyal to God and led onward to His exaltation to the right hand of divine Majesty. St. Paul refers to this, saying of Jesus, "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right

hand of the throne of God." (Heb. 12:2.) And again, in 2 Corinthians 8:9, he says, "Though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich," even as the experiences of Joseph—all of his humiliation—prepared the way for him to be later honored by Pharaoh and prepared to succor his brethren. Again we read of Jesus, that He "learned obedience by the things which He suffered; and being made perfect [through suffering], He became the author of eternal salvation unto all them that obey Him."—Heb. 5:9.

The Scriptures assure us that in God's great plan, not only Jesus is to be exalted to the throne as the world's Messiah, but also a company of His brethren are to be sharers of the same glory, honor and immortality. And these brethren, in God's great purpose, are required to pass similar experiences to those of their Elder Brother, Jesus. Their experiences, therefore, are also illustrated in Joseph's experiences. However, they are not on an equality with their Elder Brother. He is designated their Head, the Captain of their salvation. So we read again, that "it became Him [God] . . . in bringing many sons unto glory, to make the captain of their salvation perfect through suffering."—Hebrews 2:10.

Does not this account for the trying experiences of the church during the past nineteen centuries? The Apostle John declares, "As He was, so are we, in this world"; and again, "the world knoweth us not, because it knew Him not." As Joseph's brethren were blind to the fact that their brother would be their savior from famine, as well as the savior of the Egyptians, so the world fails to realize that only through the Messiah will any have eternal life.

In considering the experiences of Jesus we perceive that His persecution came from His brethren according to the flesh—from the Jews. And since then, all the way down the Gospel age, the persecutions of the church, the brethren of Jesus, the household of faith, have come from their brethren, too. These brethren are not Jews, but Christians. As the Jewish religionists in Jesus' day persecuted their brethren, who followed the Master, so since then, nominal

Christians have been the chief persecutors of the Lord's faithful followers.

This persecution has come upon faithful souls of nearly every denomination. And, sad to say, this persecution has come from unfaithful souls of nearly every denomination. Presbyterians, Covenanters, Episcopalians, Roman Catholics, Methodists and Baptists have all endured persecutions from blinded brethren; and blinded ones among themselves have also shared in the persecuting work. In nearly every case the claim has been made that the persecuting was done for the glory of God. Thus the Lord through the prophet expresses the matter, saying, "Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed."—Isaiah 66:5.

Already the world in general, including the Jews, realize that a great mistake was made in persecuting Jesus unto death. Already to some extent, similar transgressions against the faithful followers of Jesus have been recognized. And yet the same blindness, from the same envious disposition, leads some on to persecution even in our own day.

QUESTIONS:

What is the most important lesson for the Christian in the story of Joseph and his brethren?

What are some of the ways in which the experiences of Joseph foreshadow those of Jesus?

To what extent should Christians follow the example of Joseph in forgiving their brethren?

JUDAH: AN EXAMPLE OF SELF SACRIFICE

September 20—Gen. 44:18-34.

GOLDEN TEXT: Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren.—Romans 5:1.

TODAY'S lesson shows us that Joseph's brethren were not nearly so hard-hearted as at first they appeared to be—when they purposed to kill him, and subsequently left him in the pit to die, and still later sold him into slavery. The doctrine of total depravity, which a generation or two ago was accepted and taught by many, is

again and again disproved, not only in our own characters, but in our experiences with others.

Our lesson shows that Joseph's experiences, mixed with faith by him, worked out in him a grand character, full of sympathy and wholly obedient to God. But by a different process, Joseph's ten brethren were exercised by remorse, and became more sympathetic, more kind and more considerate of their father Jacob. The experiences of life, the bitter and the sweet, the result of right doing and wrong doing, are intended, under divine supervision, to be corrective and helpful to us. Confidence in God, however, is necessary as a basis for any such blessing. We have seen Joseph's confidence, and today's lesson shows us that his brethren, although of a different character, still recognized the Almighty, had a reverence for Him, and realized that He might be expected to give just recompense for every evil deed.

Our lesson tells us that after the feast which Joseph made and at which Benjamin received five portions, the eleven brethren departed for home, well pleased with their experiences and the favor of the Egyptian ruler. Before their departure, Joseph, desiring to test his brethren as to their sympathy for their father, and for their loving interest in their youngest brother, had caused his own silver cup to be placed in the mouth of Benjamin's sack of wheat. After they had gotten fairly started on their journey homeward to Canaan, Joseph sent after them a servant from his house to say, "Why have ye been so ungracious to your benefactor? Why have you taken his silver cup? What treacherous men you are!" They protested innocence, and declared that if the cup were found in their possession, they would all willingly become slaves. The search for the cup, according to Joseph's direction, began with the eldest brother and ended with Benjamin's sack. There it was found. In great distress the entire company wended its way back to the palace.

Again Joseph assumed an austere attitude toward his brethren, that he might give them the opportunity to show their selfishness and to abandon Benjamin. Again protesting their innocence, they neverthe-

less declared themselves willing to become Joseph's slaves. But he answered, "God forbid! Only the one who has been guilty—Benjamin—shall be my slave. Return to your families and your father with food, and continue to enjoy the favors of Egypt." This proposition he knew would test them. Would they be glad to escape personal servitude, and get back to their own families and leave Benjamin a slave? Had they the same cold heartlessness that they had exhibited in his own case, when they sold him into slavery? Would they similarly disregard their poor father's interests and happiness?

And then it was that Judah, who had pledged himself to his father that Benjamin should return in safety, made an appeal to Joseph. He narrated the circumstances connected with Benjamin's coming—how the poor old father had set his heart upon Benjamin and how he had pledged himself for the lad's return. He wound up an eloquent plea with the entreaty that he might be retained as the bondsman and that his brother Benjamin might be permitted to go free: "Now, therefore, I pray thee, let thy servant abide instead of the lad, a bondsman to my lord; and let the lad go up with his brethren. But how shall I go up to my father, and the lad be not with me? Lest peradventure I see the evil that shall come on my father."

The evidence of a change of heart was satisfactory to Joseph, and is to us all. All who love righteousness, rejoice in righteousness, as those who love sin, rejoice in it. When we perceive so marked a change in those men, we rejoice not only for their sakes, but also for the general lessons which their experiences furnish. The conviction is borne in upon us that much of the sin, much of the meanness, of the cruelty of the present time, may be attributed to inherited weaknesses and immature experience. We say to ourselves, "How great a change probably would be effected by a larger, broader, deeper knowledge of ourselves and of each other!"

And do not the daily experiences of life tend to give us the broadening of sympathies and thus character development? We believe that this is true. Doubtless there are exceptions to every rule, but it is our conviction that there is a suf-

iciency of the likeness of God remaining in every member of our race to permit him at times to appreciate the good, the true, the noble and pure. It is because he is surrounded by sin and selfishness that these godlike sentiments are so rarely appealed to, or brought into exercise.

It seems reasonable to suppose that if every human being were to have a hundred years' experience under present conditions, and then be given a fresh start, nearly all of them would profit greatly and thereafter live more sane and reasonable lives. Nearly all of them would be more generous as well as more just. We admit that there are exceptions. We are free to confess that the divine arrangement which limits life under present conditions is a very wise one.

The experiences of the present life, good and bad, will have their bearing upon the world's future trial, but will not fully decide the case for any one. Because of misuse of present opportunities and knowledge, some will enter upon the future life and its judgment, with a corresponding disadvantage, resulting in stripes, whippings and chastisements for present failures.

Others, rightly exercised by the trials and difficulties of life, will be made more gentle, more sympathetic, and just, more loving by them, as were Joseph's brethren. Thus they will be better prepared for a favorable entrance upon the testings of the great judgment day of the Messianic Kingdom. And as Joseph, whom they sold into Egyptian slavery, was the judge of his brethren, so the Christ, Jesus and the church, will be the judges of the world. And we may be sure that their judgment likewise will be wise and kind and effective.—1 Cor.6:2.

QUESTIONS:

Explain the circumstances under which Judah displayed the spirit of self sacrifice.

Is it reasonable to suppose that most people profit from the experiences of life and would do better if they had another opportunity?

In what way will the misuse of the opportunities of the present life work to the disadvantage of an individual during the future day of judgment?

JOSEPH: AN EXAMPLE OF FORGIVENESS

September 27—Gen. 45:1-15; 47:11, 12

GOLDEN TEXT: Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Ephesians 4:32.

WE CAN well imagine the consternation of his brethren when Joseph made himself known to them. It had appeared to them that their trials and difficulties were multiplied, and that somehow or other Joseph had been identified with all their trials. Now, to be in his presence, to hear him speak to them, no longer through an interpreter, but directly in their own language, telling them that he was Joseph, we can imagine how they felt—stunned.

But Joseph, full of true sympathy and pity, hastened to set them at their ease. He did not even chide them for the wrong. Instead, realizing that sin had already brought them punishment, Joseph consoled them, saying, "Be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before you, to preserve life—to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God."

How beautifully Joseph heaped upon his brethren unasked forgiveness and expressions of sympathy. In this Joseph represented in type Christ and His spirit. Today in the better light shining from one page to another of the Bible, God's people are seeing that instead of Messiah's purposing the eternal torture of the Jews or any other members of the race, He purposes the contrary—that they shall obtain divine mercy and forgiveness.

This mercy will be extended to the Jews very shortly, after Messiah's Kingdom shall have been established, as St. Paul points out in Rom. 11:25-33: "They shall obtain mercy through your mercy." The same thought is expressed by the prophet, saying of Israel, "They shall look upon Him whom they pierced, and shall mourn for Him." (Zech. 12:10.) Theirs will be a mourning of true sorrow, as they shall realize the grievous wrong committed more than eighteen centuries ago. But instead of their

being punished with an eternity of torture, the Lord will be gracious to them, as He declares, "And I will pour upon them the spirit of grace and supplication." How beautiful, and how much in harmony with our typical lesson of today!

Joseph's brethren failed to understand him—so great was the difference between their characters and his. Even after they had become more sympathetic and tender-hearted, they still had a sufficient bitterness of spirit and an animosity that, if they had been in Joseph's place, they would have seen to it that somehow or other future punishment would have been meted out. They were, therefore, surprised by Joseph's words of brotherly kindness and sympathy and unable to believe that he meant it all, they concluded that he was dealing graciously with them for his father Jacob's sake.

So we find that years afterwards, when Jacob died, these ten brethren were in great trepidation lest Joseph should then wreak his vengeance upon them. They went to him again, asking for a continuance of his forgiveness. But Joseph said unto them, "Fear not; for am I in the place of God? But as for you, you thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not; I will nourish you, and your little ones. And he comforted them, and spake kindly unto them."—Genesis 50:19-21.

However he learned, it is most manifest that Joseph was taught of God. Vengeance against his brethren he had none. Whatever punishment would come to them for their sin would not be his to inflict, but God's. And that punishment they evidently did receive in the mental torture, fears and forebodings of many years. Joseph had nothing to do with regulating the divine arrangements whereby justice always metes out punishment for every wrong. It was his to be generous, loving, kind, and exemplification of the great Redeemer and His Messianic Kingdom.

It was the same in respect to his own experiences. We note with astonishment that a man with so few opportunities had such a com-

prehensive grasp of the spirit of truth, the spirit of Christ. We who have been begotten of the Holy Spirit and who have the example of the words of Jesus, the apostles and the history of all ages, may still sit at Joseph's feet, and be amazed to perceive how fully he learned of God, and may apply similar lessons to ourselves. Never a murmur, never a word of repining against the bitter lot that had been his! In every word, in everything, he testifies to God's goodness, wisdom, love and power. He seemed to realize that to have made a single change or alteration in the experiences that had come to him would have been to do injury to the plan as a whole, and he would have failed to learn some of the lessons of life which he needed.

How much all the followers of Jesus need to look unto the Lord in respect to all their trying experiences! How much we all need to have and to exercise faith in God—that He knows, that He sees, and is able and willing to make all things work together for good to us, because we love Him, because we have been called according to His purpose, because we are seeking to make that calling and that election sure by the development of a character which will make us "Meet for the inheritance of the saints in light," and for joint-heirship with our Redeemer!

Evidently Joseph was a keen observer of human nature. Many would have thought it unnecessary to caution the brethren against disputes under all the circumstances. He evidently feared the favorable conditions in which his brethren found themselves, might lead them to disputes along the way back to Canaan. And hence his warning, "Fall not out by the way," was timely.

We have known matters to go similarly with the Lord's brethren. In tribulation, their hearts were crying to the Lord, but in prosperity they were disposed to grudge one against another, and to be envious and jealous of each other's opportunities, blessings and privileges. What a great mistake! Each should remember that the Master's eye is noting his progress in Christ-likeness. Each should remember that brotherly love is one of the tests of character. The

words of the Psalmist were evidently prophetically written for the church, the Lord's brethren: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

QUESTIONS:

Should Christians follow Joseph's example of forgiveness in dealing with their brethren?

In what way did Joseph's viewpoint of his experiences make it easy for him to forgive his brethren?

Should Christians have faith to believe that all of their experiences are permitted of the Lord for their good?

A PERSONAL SAVIOR

Oct. 4—Acts 16:13-15; Rom. 5:1-11

GOLDEN TEXT: *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.*
—Romans 5:1.

THE first part of today's lesson is connected with the introduction of the Gospel into Europe. After the conference at Jerusalem, described in the 15th chapter of Acts, Paul and Barnabas remained for a time at Antioch. But seeing that there were many laborers there and that a larger field was little worked, a second missionary journey was planned. Silas, otherwise known as Sylvanus, accompanied St. Paul and their course lay through Syria and Silesia, Derby and Lystra.

After good success in the mission up to this point the apostle had in mind a journey through Asia Minor, but apparently things went unfavorably until the apostle concluded that the Lord was hindering their efforts and in perplexity began to think of other fields of labor. His moment of uncertainty was the Lord's opportunity for directing him. He dreamed that he saw a man dressed in the costume of the Macedonians beckoning to him and saying, "Come over and help us."

The apostle accepted this as divine leading and promptly began the journey which took him into Europe. We have here an evidence of God's supervision of all the interests of His church. He was not averse to permitting the message to go into Asia Minor, for it did go there later, possibly at a more opportune time. But this was the time for sending the message to Europe.

Philippi, one of the chief cities of Macedonia, in Greece, appears

to have been the first place for the preaching of the good tidings in Europe. As usual, on the Sabbath Day the apostle and companions sought for some who worshipped God, who hoped for the Kingdom which God had promised, knowing that such would be the better prepared to receive the message he had to deliver. Apparently there was no synagogue in Philippi and matters may have looked very unfavorable to Paul and his companions. However they heard of a little religious meeting held every Sabbath by the riverside, outside the city gates. It was a prayer meeting principally, and place of divine fellowship.

This was a favorable opportunity to present the Gospel message and St. Paul spoke to those who resorted thither, commending the importance of their worshipful condition of heart and the importance of praise to the Giver of all good. Then he proceeded to declare the good tidings of the sacrifice of Jesus, of His death and resurrection, and His second coming in power and great glory. No doubt he also called attention to the invitation now being given for joint-heirship with Him in the Millennial Kingdom as members of His body, the church.

However many or few were at the meeting there was one present whose heart was in the right condition to receive the message—a woman named Lydia, a dealer in purple. Not only did the truth open her heart, enlightening the eyes of her understanding, but she was prompt to obey it in full consecration; and prompt to symbolize that consecration in water baptism—"She and her household."

It is not always that religious parents have religiously inclined children. Seven instances of the kind are mentioned in the Scriptures. Personal experiences teach us also that the parent who is earnestly consecrated to the Lord and guided by His Word has generally a good influence upon those nearest to him and directly under his care. Such an influence should be hoped for, prayed for, sought for, by every parent; but it cannot be attained except by carefulness, circumspection in word and deed, implying that the very thoughts of the heart are brought into captivity to the will of God in Christ.

(Please turn to page 19)

Talking Things Over

A "MOUNTAIN-TOP" CONVENTION

THE seven-day convocation of the brethren at Chautauqua, Ohio, in the beautiful Miami Valley, August 2-9, can truly be described as a mountain-top convention. Throughout the entire period the friends were living at a high pinnacle of spiritual blessing. In one of the early discourses of the convention Brother C. W. Zahnow reminded the friends of their privilege, by faith, of living on a high plane of spiritual rejoicing and in the closing discourse of this happy gathering, Brother A. L. Muir reminded the convention of the fountain source of all spiritual joy, his subject being, "The Father Himself Loveth You."

The convention was the more blessed due to the uncertainty of whether conditions would permit its being held. At best, it was thought that the attendance would probably be small; but as it turned out, there were more present than in previous years. The friends seemed to feel that possibly this would be the last general convention of its kind for some time to come, so they made special efforts to attend. It was doubtless this thought that caused the larger attendance.

While there was no disposition on the part of the speaking brethren to indulge in speculation with respect to dates, yet the whole convention seemed electrified with the thought that "the time is short," and that now, as never before, it behooves the consecrated to strain every nerve in zealously doing the will of God as they look up and lift up their heads, knowing that their deliverance draweth nigh. The Theme Text of the convention encouraged this viewpoint. It was Leeser's translation of Psalm 46: 5, which reads, "God is in her midst; she shall not be moved; God will help her, at the dawning of morning." The Theme Song coincided with this thought also, being entitled, "There's a New Day Dawning."

God's "help" of His people in this dawning of the Millennial day was clearly recognized by the brethren and greatly appreciated. To know, in spite of world-wide darkness and distress, that the new day of Christ's Kingdom is now dawning is, in itself, a marvelous evidence of God's help and of the fact that He loves His people and has taken them into His confidence with what He is now doing in the earth. It was emphasized more than once from the convention platform, and in testimonies, that the understanding and appreciation of Present Truth is one of the outstanding evi-

dences of God's help during these closing days of the Gospel age.

The spirit of unity manifested throughout the convention was refreshing and blessed. It was a unity manifested both in doctrine and purpose. It was a unity, moreover, which found expression in the brethren's desire to assist each other and to know "no man after the flesh." Brother Shirley De Groot, as well as other speakers, reminded the brethren how important it is to care for those who may temporarily stumble by the way, or who may be "weak in the faith." The busy ant was used as an illustration of this point. It seems that no matter how busy an ant may be, it will always take time out to care for a wounded companion.

Another point emphasized from the platform was that we should not think of being in the truth merely as having a better religion than someone else. God permitted us to see the truth because He had a purpose to be accomplished through us. By His truth we have been called into His service. We are, as Brother G. M. Wilson's subject emphasized, "A People for a Purpose." And there was a true unity of thought as to what that purpose is, both now and for the future. We are ambassadors of Christ, now—the "light of the world"—and through faithfulness to present privileges we are being prepared to reign with Christ in His Kingdom now being established.

God's love for His people was also discussed by Brother P. A. Gates, who spoke from Romans 8: 31-39. Brother Robert Krebs spoke on the subject, "Remember Lot's Wife." Brother J. Y. Mac Aulay used as his subject, "The End of All Things is at Hand." "Service," was the theme of Brother W. N. Poe's discourse. Brother C. A. Sundbom admonished the friends on the topic, "Consecration."

Brother Irving C. Foss used as his subject, "Faithful Stewards." "Right Habits of Thought" was the theme of Brother Jens Copeland's talk. Brother D. J. Morehouse encouraged the brethren in their endeavor to live the "Richer, Fuller Life." Brother H. E. Deitrich, who spoke the first evening of the convention, used the subject, "Salvation." He gave a beautiful outline of the "Two salvations," pointing out our blessed privileges in connection with the "Great Salvation" of this Gospel age. It was a lucid outline of our faith, and appropriately set forth near the beginning of the convention.

Two helpful talks were given on the subject, "The Holy Spirit." Brother Ray Krupa spoke on the "Anointing of the Spirit," and Brother Fred Bright discussed the "Seal and Fruits" of the Spirit.

On Tuesday morning a whole session was devoted to a discussion of "The Divine Plan." Brother H. W. Deming discoursed on "The World That Was"; Brother Horace K. Blinn outlined major truths pertaining to the Patriarchal and Jewish ages; while Brother J. Y. MacAulay spoke on the "Millennial age."

The Immersion discourse was given by Brother E. G. Wylam. This service opened before sunrise on Saturday morning, with practically the whole convention gathered around the outdoor pool and was a beautiful feature of the convention. Ten symbolized their full consecration to do God's will, one of them having first heard of the truth over the radio. Brother L. H. Norby did the immersing, assisted by Brother Ray Krupa.

There were some faith-testing experiences at the convention, among these being the difficulties which arose in connection with advertising the public meeting. This meeting was scheduled to be held in the Taft Auditorium in Cincinnati, on Thursday evening, August 6th. Advertising matter for this meeting was printed at The Dawn printing plant in Brooklyn, and shipped by freight to Chautauqua in ample time to reach there. However, heavy freight traffic on the railroads, due to the war effort, caused a delay, and the advertising circulars did not arrive in time.

The convention voted to pay for additional newspaper advertising to take the place of the circulars which did not arrive in time. Arrangements were made for this advertising but the printers in the newspaper plants went on strike, causing a delay in the publication of the papers, making the advertising too late to be very effective. Extra radio advertising was hurriedly arranged for, which helped somewhat, so the meeting was held on scheduled time.

Naturally the friends were apprehensive as to what the attendance of the public would be and were greatly encouraged when nearly 400 came to hear the message on "Divine Intervention Near," and 161 left their names for literature. A follow-up meeting was announced for Sunday evening, August 9th, and more than a hundred returned to this meeting to hear the "Hell" subject discussed. Sixty-six left their names, requesting that the booklet "The Truth About Hell," be sent them.

One of the most inspiring sessions of the convention was the Service Testimony Meeting, during which the brethren told of their experiences in calling on the interested, especially those who

have requested literature in response to radio programs. Many encouraging experiences were related, revealing the fact that the radio is being blessed of the Lord as a means of locating and encouraging former brethren who, through the trials of past years, have become separated from those of like precious faith. The experiences of others indicated that the radio programs are also creating new interest in the truth, even to the point of full consecration to the Lord. Two brethren from The Dawn office, who first heard of the truth over the radio, were in attendance at the convention, which was an encouragement to the friends.

The "Vesper Services," held in the open air three evenings were greatly enjoyed. These services consisted largely of hymn singing, the hymns being illustrated by lantern slides. The singing of beautiful hymns, under the open canopy of heaven, was blessedly inspiring. In addition to the singing, there were also prayers and the reading of Scriptures.

All the testimony meetings were specially helpful. At one of them the friends were asked to testify along the lines of their Manna Birthday texts. The friends enjoyed this arrangement very much, and it is hoped that it will be adopted at other conventions.

There was the usual Business Meeting, which was preceded by a get-together of the Elders present at the convention. It was unanimously decided to plan for a convention at the same place during the first week of August, 1943. It was fully recognized that due to war-time conditions it might not be possible to hold such a convention a year from now, but it was thought advisable to plan for it, leaving it wholly in the Lord's hands as to whether or not the plans would reach maturity.

It was considered advisable to make slight changes with respect to the sponsorship of the convention. Heretofore these conventions have been sponsored jointly by the Chicago and Pittsburgh Ecclesias. This year the convention voted to sponsor directly the proposed convention of 1943. In other words, the friends gathered at the convention voted that they would themselves be the sponsors of next year's gathering. In keeping with this, the convention elected its own Committee to make arrangements for the 1943 program, etc. With the exception of Brother George Kendall, whose health does not permit him to be in the Chautauqua area during August, the former Committee members were retained on the new Committee, and two additional members added. Committee members for 1943 are: Brothers E. G. Wylam; D. J. Morehouse; G. M. Wilson; S. C. De Groot; and W. N. Woodworth.

THE RADIO WORK PROGRESSES

SINCE suggesting in the July Dawn the possibility of a net-work program to broadcast the truth, many of the brethren have inquired what progress is being made in this direction. Replying, we wish to say that negotiations have been undertaken with one of the national network companies, but thus far without results. Meanwhile, however, we are proceeding with the use of transcribed programs, and the Lord's blessing is being manifested more and more upon them.

There is one drawback with a coast-to-coast network program, and that is the difference in time between the east and west coasts. Generally speaking Sunday morning has proved to be the best time, and by the transcription method the most suitable time can be arranged for each locality. A careful study of coverage is being made, and if it is the Lord's will, we hope that the message will yet reach every section of the Country. We desire that only His will shall be done.

To those of us who have been watching the radio work expand there can be no doubt but what the Lord has been back of it. God often expresses His will through the hearts and lives of His people, and the self-sacrificing zeal of the brethren in connection with this work has been, and continues to be, an inspiration. For the encouragement of all who are sharing in the work, and in helping to support it, we wish to say again that all over America today there are brethren rejoicing in the truth who first heard of it through these programs. We are glad that again we have room to publish a few interesting letters received, as follows:

"We are delighted with the requests coming in which show many interested listeners. We sent out 148 requests since we last reported, many of these asking for as many as eight booklets. We also have loaned 47 Volumes and sold several. We do most of our follow-up work through the mail, as there are not many in the Class able to go out. Ten Volumes have gone out in the last few days. This makes us glad in the Lord for we realize that there are hungering hearts being fed. A number of the letters state that they wish the broadcast was thirty minutes instead of fifteen. Also numerous letters say that the broadcasts are grand, comforting, and enlightening. Others say they are grateful that mankind is getting the truth. One of our listeners, a Lt. Colonel in the army, has read the First and Fourth Volumes and bought three First Volumes to give away. So we are glad that the good news is going forth, and we appreciate the privilege we have in the service. May the dear Lord continue to bless, guide and keep you faithful until the end. Your brethren in His service, Vancouver, B. C., Ecclesia."

"Gentlemen: Please find twenty-five cents enclosed to pay for five of your booklets, 'Christ Has Returned.' Really, I was never so surprised; I had my mind so made up that Christ would come in the flesh in place of the Spirit. But your reasoning seems absolutely the truth. I am so glad to be set right. I fear few ministers understand it correctly, even though they are dear spiritual souls. Please hurry the booklets as I feel they are needed. I'll probably be getting them every month till I get them well scattered. The booklet teaches no 'ism,' nothing but Scriptures, and I do love honesty. Yours in Christ, A. E. J., Ore."

"Dear Friends in Christ: I have received the book, 'The Divine Plan of the Ages.' Words cannot express my gratitude to you for sending it on loan. About two weeks ago I wrote you a letter expressing my thanks for the other booklets. I have loaned some of them out; also I loaned my Dawn Magazine. One lady said she was going to send for some of the booklets. But there are so many people who cannot understand God's plan. As I talk to some of them who profess to be Christians, they say, 'Well, God is going to burn the wicked for ever and ever.' Oh, it seems that that is more their hope than it is to help others. My heart sings for joy as I tell them, 'You, too, will understand the Lord better by and by.' I want you to know that in reading your books the Lord has blessed me so often that I couldn't sit still. I would take my magazine and away I would go to tell others of God's world of tomorrow. If I could only meet some of the stronger ones in Christ and be baptized before the summer was over I would be glad. But I trust in the Lord for these things and I know He fulfils them all in due time. Again I thank you and pray for you, and I wait eagerly each Sunday for your message. A servant in the Lord, J. B., Ill."

"Gentlemen: Glad to hear your broadcast again today, which is the second time only. Am thankful for the inspiration you have of God's Word. Also thankful for the good work you are doing in order that all may hear and understand. You offered a free booklet, 'The ruth About Hell,' so I am enclosing a nickel to pay expenses for it and ask you to mail me a copy at once. Yours truly, D. M., Mo."

"Dear Frank and Ernest: I listen to your program nearly every Sunday. I surely hope you understand the Bible correctly. Your ideas certainly are different and I am afraid you are wrong. If you are wrong, what an awful thing you are doing, because I know of others whose ideas you are changing. So, for goodness sake, be sure you are right. Please send me your booklet, 'Christ's Second Coming,' or 'Christ Has Returned.' R. W. M., Ark."

"The Dawn Publishers: Yesterday I listened to your radio talk. Oh, how good and so instructive. How little we know of the Scriptures, when it comes to the real understanding of it. I am glad to learn. I enclose twenty-five cents for a three months' subscription for The Dawn Magazine. Very sincerely, M. M. W., Pa."

"Frank and Ernest: We surely enjoy your talks on the radio. To prove how we enjoy them I must tell you that our battery was gone and we decided

that we would not buy any more, but a J. W. told us about your talks coming over WROL every Sunday morning at 10:15, so we hastily decided to get another battery and are we glad when Sunday morning comes. Everything is then dropped and my husband and I and his sister draw our chairs up close so we won't miss a word. We have told others about the program and will you please send us literature, something about The Dawn, and any of your free papers. We would like to have all those you spoke of over the radio last Sunday. We have children's studies in our home every Tuesday. May God bless you and keep you on the air is our prayer. J. M., Tenn."

"Dear Sirs: Please send me your July Dawn. I have been listening to your broadcasts every Sunday since I first tuned in. We want to learn all we can. Since we began to read the Bible instead of listening to ministers we can't find any place in it where it says that we go to heaven when we die. We want your last week's literature. Your broadcasts are wonderful and we are telling the people about them. Yours very respectfully, E. P. H., Tex."

"Dear Frank and Ernest: We received the lovely little booklet, 'Christ Has Returned,' and also the issue of the Dawn Magazine. We have read and re-read and truly believe it is one of the finest things we have ever read. I can hardly wait to get it right along, so am subscribing for it. I also want 'The Divine Plan of the Ages.' I imagine that will be a grand book. Your dialogs certainly are very enlightening. My husband and I, and also our children, welcome the wonderful truths you put across. God bless you in your honest endeavor to give the real truth that makes men free. Yours in the Lord, H. M., N. Y."

"Dear Sirs: Please send me a free copy of the July Dawn and any other literature you may like to send to me. Your talks are exceptionally fine and I always listen to them, feeling I have learned more in those few minutes than I could learn in an hour's study of my own. I am First Grade teacher—have been for thirty-seven years—and I always feel so grateful for new helps and ideas. The best of success to you at all times. Very sincerely, F. H., Ill."

"Dear Sirs: Enclosed please find forty cents for which send me one copy of 'The Divine Plan of the Ages.' Will you please mail the booklet, 'Hope Beyond the Grave' to the following addresses? I have been listening to the Frank and Ernest broadcasts from Chicago every Sunday and enjoy them very much and think they have the truth as far as I know. Yours truly, A. S. C., Wis."

"Gentlemen: Please send me your booklet, 'The Truth About Hell.' I listen to the Sunday morning programs and enjoy them very much. Today's subject was very interesting. I have read the passage of Scripture pertaining to the Rich Man and Lazarus but had never thought of it in reference to the Jewish and Gentile peoples. Thanking you in advance for the booklet, Respectfully, L. S., Ky."

THE DAWN WORKERS' HOME

IN THE Lord's providence the brethren of the Dawn have been provided with comfortable living quarters at 71 Remsen Street, Brooklyn. In connection with this home it has been arranged that the first floor parlors be used for meetings, and as a place where all the brethren are welcome to gather and fellowship. When room is available, friends passing through the city will be welcome to spend a night at the home. The parlors will always be open for the use of the brethren.

At present regular meetings, under the auspices of Associated Bible Students, of Greater New York, are held on Monday, Wednesday, and Friday evenings. Other evenings may later be used for this purpose. It is hoped that on Sunday evenings specially, the brethren in the New York district will use the home at 71 Remsen Street, as a place for blessed fellowship together. We are looking forward to many happy hours of such fellowship, and we trust that all the brethren will use the Dawn parlors freely to this end.

The office and printing plant are still located at 136 Fulton Street, where all correspondence pertaining to the work should continue to be sent. The office on Fulton Street is being enlarged, and this has interfered somewhat with getting out the work. However, we expect that soon we will be back to normal, and in a position to give the friends better service than in the past. We appreciate the privilege of co-operating with the Lord's people everywhere, and ask a continued interest in your prayers.

A REPRINT EXCHANGE

The seven volumes of Watch Tower Reprints are needed by friends in various parts of the country, while some have extra sets, or know where sets can be obtained. Brother Horace K. Blinn, Cincinnati, Ohio, has kindly offered to assist the brethren in securing sets, as well as to find buyers for sets not in use. If you desire a set of the Reprints, or have a set for sale—or know of sets that are for sale—write to Brother Blinn. As most of the sets now available have been used, the price will naturally depend somewhat upon the condition they are in. In writing to Brother Blinn that you desire to purchase a set, advise him how much you wish to pay. If you have a set for sale, advise how much you want for it, and what condition it is in. This information will enable Brother Blinn to render the greatest assistance possible in helping the friends secure these valuable books. Brother H. K. Blinn's address is 2002 Clarion Avenue, Cincinnati, Ohio.

GREETING CARDS WITH BIBLE TEXTS

CHRISTMAS CARDS: A new assortment of twelve attractive cards, with appropriate texts. These are 60 cents the box, envelopes included. We will appreciate the friends ordering as early as possible to insure time for transit.

GENERAL: A particularly attractive card with the text Romans 8:35-39 in Script, without envelope. These are priced at 50 cents the dozen.

The Dawn 136 Fulton Street Brooklyn, N. Y.

SPEAKERS' APPOINTMENTS

BROTHER FRED BRIGHT
New London, Conn. Sept. 20

BROTHER DAVID DINWOODIE
Paterson, N. J. Sept. 27

BROTHER A. C. FREY
Brooklyn, N. Y. Sept. 5-7
Paterson, N. J. 20

BROTHER P. A. GATES
Brooklyn, N. Y. Sept. 5-7
Woodbury, N. J. Sept. 9
Wilmington, Del. 10
Chester, Pa. 11
Washington, D. C. 13
Richmond, Va. 14
Greensboro, N. C. 15
Knoxville, Tenn. 17

BROTHER W. J. HOLLISTER
Easton, Pa. Sept. 13
Boston, Mass. 27

BROTHER G. S. KENDALL
Brooklyn, N. Y. Sept. 5-7

BROTHER PETER KOLLIMAN
Reading, Pa. Sept. 20

BROTHER R. A. KREBS
Flint, Mich. Sept. 1, 2
Saginaw, Mich. 5-7
Muncie, Ind. 9
Richmond, Ind. 10
Indianapolis, Ind. 11
Lebanon, Ind. 12
Dayton, Ohio 13
Piqua, Ohio 14
Cincinnati, Ohio 15
Portsmouth, Ohio 16
Columbus, Ohio 17
Newark, Ohio 18
Zanesville, Ohio 19
Crooksville, Ohio 20
Nelsonville, Ohio 21
Byesville, Ohio 22
Coshocton, Ohio 23
Cleveland, Ohio 24, 25
Tonawanda, N. Y. 27
Lockport, N. Y. 28
Rochester, N. Y. 29
Syracuse, N. Y. 30
Utica, N. Y. Oct. 1

BROTHER J. Y. MACAULAY
Ithaca, N. Y. Sept. 20
Binghamton, N. Y. 22
Lehighton, Pa. 23
Bloomsburg, Pa. 24
Scranton, Pa. 25
Wilkes Barre, Pa. 27

Shamokin, Pa. 28
Schuylkill Haven, Pa. 29
Lebanon, Pa. 30
Reading, Pa. Oct. 1
Lancaster, Pa. 2

BROTHER J. R. MACJILTON
Duquesne, Pa. Sept. 6

BROTHER W. S. MARSHALL
Winterport, Me. Sept. 6
Ellsworth, Me. 13
Guilford, Me. 20
St. John, N. B., Can. 27

BROTHER M. C. MITCHELL
Paterson, N. J. Sept. 13

BROTHER G. R. POLLOCK
Brooklyn, N. Y. Sept. 5-7
Chicago, Ill. 10
Milwaukee, Wis. 13

BROTHER EDWIN PROCTER
Seattle, Wash. 4-7
Spokane, Wash. 12, 13
Calgary, Alta., Can. 15, 16
Edmonton, Alta. 18
Saskatoon, Sask. 20-22
Regina, Sask. 23, 24
Winnipeg, Man. 26, 27
Minneapolis, Minn. 29, 30

BROTHER T. G. SMITH
Wilton, Me. Sept. 13

BROTHER J. I. VAN HORNE
East Liverpool, Ohio Sept. 13

BROTHER G. M. WILSON
Minneapolis, Minn. Sept. 1
Seattle, Wash. 4-7
Vancouver, B. C., Can. 8
San Francisco, Calif. 10
Los Angeles, Calif. 13
Hawthorne, Calif. 14

BROTHER W. N. WOODWORTH
Allentown, Pa. Sept. 13
Philadelphia, Pa. (afternoon) 20
Baltimore, Md. (evening) 20
Boston, Mass. 27

BROTHER C. W. ZAHNOW
Spokane, Wash. Sept. 2, 3
Seattle, Wash. 4-13
Tacoma, Wash. 14
Portland, Ore. 15
Salem, Ore. 16
The Dalles, Ore. 18
Lewiston, Idaho 20
Boise, Idaho 22
Ogden, Utah 24
Milwaukee, Wis. 27
Green Bay, Wis. 28

CONVENTION ANNOUNCEMENTS

ALLENTOWN, PA., Sept. 13. All day in the P. O. S. of A. Hall, 38 South 5th Street. Speaker Bro. W. N. Woodworth.

BOSTON, MASS., Sept. 27. All day in Huntington Chambers, 30 Huntington Avenue. Speakers: Brothers W. J. Hollister and W. N. Woodworth.

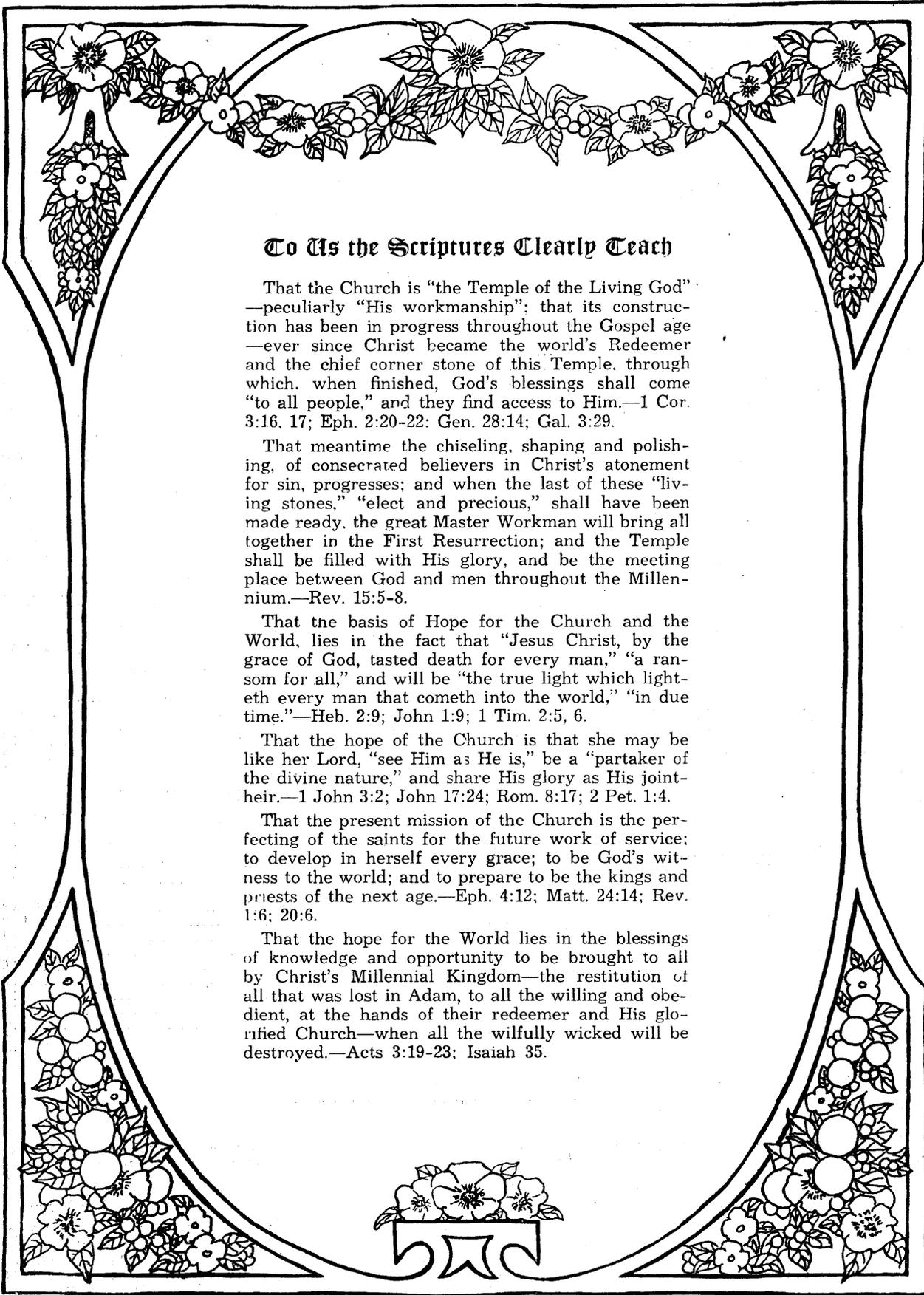
CHICAGO, ILL., September 27. 910 N. La Salle Street.

MILWAUKEE, WIS., Sept. 27. For information write the Secretary, Mrs. Violet Pazucha, 1538 S. 7th Street.

WILKES BARRE, PA., Sept. 27. All day in Odd Fellows Building, 21 South Franklin Street. Speaker: Brother J. Y. MacAulay.

ST. LOUIS, MO., Act. 10, 11. Details in October Dawn.

PITTSBURGH, PA., Oct. 16-18. All sessions in O. of I. A. Temple, 610 Arch St., N. S., except Public Meeting, which will be in Carnegie Music Hall (North Side), Federal and Ohio Streets. Baptismal Service. Secretary, Brother J. R. MacJilton, 616 Rebecca Avenue, Wilkinsburg, Pa.

The page is framed by a decorative border. At the top, a horizontal band of flowers and leaves spans across. The corners are filled with clusters of grapes and leaves. At the bottom center, there is a small decorative pedestal holding a bouquet of flowers.

To Us the Scriptures Clearly Teach

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

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

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

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

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

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