



THE YEAR BEFORE US
CONSIDER HIM
GOOD NEWS

Voice of Tomorrow Radio Programs

EVERY SUNDAY AT THE HOUR LISTED

Akron, Ohio, WADC, 1350 kc., 9:15 A. M.
Alexandria, La., KALB, 1240 kc., 8:15 A. M.
(Saturdays instead of Sundays)
Berkeley, Calif., KRE, 1400 kc., 9:05 A. M.
Chicago, Ill., WJJD, 1160 kc., 9:30 A. M.
Cincinnati, Ohio, WCPO, 1230 kc., 10:15 A. M.
Columbus, Ohio, WHKC, 640 kc., 9:30 A. M.
Dallas, Texas, KSKY, 660 kc., 10:05 A. M.
Dayton, Ohio, WHIO, 1290 kc., 12:30 P. M.
Detroit, Mich., WJBK, 1490 kc., 8:30 A. M.
Joplin, Mo., WMBH, 1450 kc., 9 A. M.
Kalamazoo, Mich., WKZO, 590 kc., 9 A. M.
Los Angeles, Calif., KFWB, 980 kc., 6:15 P. M.
Louisville, Ky., WGRC, 1370 kc., 8:15 A. M.
Medford, Wis., WIGM, 1500 kc., 9:45 A. M.
(Wednesdays instead of Sundays)
Memphis, Tenn., WREC, 600 kc., 8:30 A. M.
Minneapolis, Minn., WTCN, 1280 kc., 9:15 A. M.
Muskegon, Mich., WKBZ, 1500 kc., 4:30 P. M.
New York, N. Y., WMCA, 570 kc., 9:30 A. M.
Philadelphia, Pa., WIP, 610 kc., 9:30 A. M.
Phoenix, Ariz., KOY, 550 kc., 10:30 A. M.
Riverside, Calif., KPRO, 1440 kc., 3:15 P. M.
Saginaw, Mich., WSAM, 1230 kc., 9:30 A. M.

Salem, Ore., KSLM, 1390 kc., 9 A. M.
San Luis Obispo, Calif., KVEC, 1230 kc., 9:15 P. M.
(Thursdays instead of Sundays)
Seattle, Wash., KJR, 1000 kc., 8:45 A. M.
Spokane, Wash., KGA, 1510 kc., 12:15 P. M.
St. John's Newfoundland, VOCI, 5:00 P. M.
St. Louis, Mo., KXOK, 630 kc., 10:00 A. M.
The Dalles, Ore., KODL, 1230 kc., 9:30 A. M.
Toronto, Ontario, CKCL, 580 kc., 9:30 A. M.
(Daylight Saving Time)
Vancouver, B. C., Canada, CKMO, 5:45 P. M.
Vancouver, Wash., KVAN, 910 kc., 9:15 A. M.
Wichita, Kansas, KFBI, 1070 kc., 9 A. M.
Windsor, Ont., Canada, CKLW, 800 kc., 12:15 P. M.
(Daylight Saving Time)
Winnipeg, Man., Canada, CJRC, 630 kc., 10:30 A. M.

POLISH RADIO PROGRAMS

Akron, Ohio, WADC, 1350 kc., 7:45 A. M.
Chicago, Ill., WCBD, 1110 kc., 8:45 A. 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.

HOW YOU CAN HELP

ALL the brethren in The Dawn office are richly blessed by hearing from so many of the friends, and are desirous of rendering increasingly better service in replying to your letters, filling orders, etc. It will be a big help along this line if each time you write you put your full name and address either at the beginning or the close of your letter. If you are ordering literature sent to someone else, be sure to state this plainly, giving full address.

If you include orders, etc., with your personal letters to individuals in the Dawn office, it will greatly facilitate the handling of same if you use a separate sheet of paper. This is true also when orders are included with letters containing doctrinal questions. We will continue to do the very best we can to serve the friends in any event, but the service will be better in proportion to the degree in which these suggestions are followed.

Be sure also, when moving to a new address, to notify us before the next regular issue of The Dawn is mailed. This saves us time and money, and insures your getting The Dawn without interruption.

ANOTHER EDITION OF THE DIVINE PLAN OF THE AGES

THE present edition of The Divine Plan of the Ages is nearly exhausted, and a new edition is on the press. This wonderful Bible Key has been going out faster than anticipated, and there is a possibility that the present stock may be exhausted before the new edition is ready. If this happens, we trust the friends will be patient while waiting for their orders to be filled. We suggest that those ordering in bulk order only the number required for their immediate needs. We hope, D. V., that the new supply will be ready by the end of the month.

In getting out this new edition we are planning to bind a limited number in paper, rather than cloth, with the thought of furnishing a less expensive book for loaning and giving away. If these plans carry through we will make a complete announcement, of price, etc., in the February issue of The Dawn.

THE DAWN

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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

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January 1942

One Dollar a Year

THIS ISSUE

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NEXT MONTH

EVEN YOUR SANCTIFICATION

The Scriptures declare that the will of God for us is our sanctification. This makes the subject of sanctification a very important one—one upon which all followers of the Master do well to study and meditate. It is hoped that this forthcoming article will assist in these studies and meditations.

THE INCREASE OF CHRIST'S KINGDOM

Misconceptions of what constitutes Christ's Kingdom have led to erroneous views as to how it is to spread until it encompasses the whole earth. This Voice of Tomorrow discussion will attempt to clarify some of these points, and particularly the misunderstanding that exists of Jesus' statement "The Kingdom of heaven is within you."

CROSS-BEARING A PRIVILEGE

This is a Reprint article, published originally in the year 1916. Its timely and comforting thoughts will, we trust, prove to be a blessing to all our readers.

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THE EVERLASTING GOSPEL

GOOD NEWS

IN a world disrupted and bleeding from the second planet-wide catastrophe in one generation the best possible news that could reach us is the assurance that an end is to be made of all war. It is this assurance that God gives us in His Word, saying:

"Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire. Be still and know that I am God: I will be exalted among the nations, I will be exalted in the earth."—Psalms 46:8-10.

Three outstanding points are set forth in this divinely inspired prophecy. First, that a great "desolation" is made in the earth; Second, that as a result of this desolation, wars are made to cease, and the war machines destroyed; and Third, that the permanency of the era of peace which follows is based upon the fact that God's name will then be exalted in the earth, and His authority recognized. It is this last point that gives real significance to the prophecy, for it has been the lack of divine recognition and authority in human affairs that has been primarily the cause of all wars.

"Hope springs eternal in the human breast," said Alexander Pope, so in spite of all the disappointments of the past, noble-minded men and women are even now talking about and planning for a post-war era of peace and happiness. This in itself is good news, for it reveals that despite the hatred and aggression so common to our times, the human race still has the will to live, and the determination to bring about better conditions in which to live. But this determination alone, although admirable, cannot bring the "desire of all nations." (Hag. 2:7.) It is the fact that the prophetic time for God's Kingdom is here that constitutes the real basis

of hope for a post-war era of lasting peace and happiness.

Many groups, religious and governmental, are already concentrating on the subject of what is to happen after the war. Even President Roosevelt reminds us that we must be prepared to win the peace, with the implication that if this is not done, then the war will have been lost no matter how completely the Democracies succeed in forcing their enemies to bow the knee.

In order to win the peace we are told that in the post-war world there must be no more depressions; no more unemployment; a better standard of living for all, even for present enemies; freedom of speech for the whole world; freedom of religion the world over; and freedom from fear for all mankind.

A wonderful world indeed would be the one in which these blessings could exist and endure. It would mean that the utopian dreams of the centuries had come true. But only by divine intervention in human affairs can such a world actually be established. Without divine help—ahelp that will come because it is God's due time—the hope-springs of the human breast would continue to remain merely hope-springs. Without God's help, Alexander Pope's further view of the matter would continue to be right, namely, that "Man never is, but always to be blest."

Our text suggests that the present "desolations" in the earth are closely associated with the divine purpose to destroy war and war machines. The very fact that these desolations are already bringing home to humanity as never before the terrible horrors of war, and its utter uselessness, and at the same time crystallizing the determination that it must not happen again, is an indication that the divine program for establishing peace is already becoming effective.

Not that man, in his own wisdom and strength can establish lasting peace, for only "the zeal of the Lord of hosts can perform this." (Isa. 9:7.) But man must first be made to realize his need of peace, and his need of all the wonderful blessings that accompany peace. He must realize that need sufficiently to be willing to make any necessary sacrifice in order to obtain it. It is this dire need that God is impressing upon the consciences of men and women the world over today.

Prior to the first World War the people responsible for the welfare of the masses of the people in all countries did not give serious consideration to the needs of the under-privileged and the "forgotten man." There was no concerted action then, either by governments or by religious bodies, to end unemployment and poverty. There was agitation on the part of the laboring classes to better their own conditions, but as a rule this was frowned upon by those in authority. But what changes have been wrought in the world since that time! Very much to the point in this connection is the following excerpt from a recent broadcast by Religious News Service, New York:

"With most of the nations of the earth now engaged in a world-wide struggle whose end no man can know, church people and non-church people are asking this question: What is the responsibility of religion in a world at war? The answer to that question has been on the lips of religious leaders for many months past. The church they have said—and they are repeating it today—must direct its efforts toward the creation of a new world—a world without war and a world where permanent and enduring peace becomes the order of the day.

"This week one more influential religious body added its voice to the swelling chorus of church

pronouncements on the post-war world. The Central Conference of American Rabbis issued a five-point program of world reconstruction for distribution throughout the nation. The program calls for the extension of the right of self-government to all peoples—the creation of a parliament of nations—the establishment of an international police force—the achievement of social justice for every individual—and equal access to raw materials by all nations.

"The pronouncement concluded on a note of faith and hope. No defeatism, no lowered morale, no despair must fill the hearts of humanity, it declared. Instead, said the rabbinical pronouncement, the hearts of men and women must be filled with high hopes, courageous confidence and unshakeable convictions that God is the final arbiter of the destinies of man, and that His Kingdom will be established in the not too distant future."

It is well that the Jews have reminded us that the time is near when God will have His say as to the pattern of world affairs; that in the not too distant future He will establish His Kingdom. This, the prophecies assure us is true, and it is the best news that can possibly reach the war-stricken world of today. It is the happy privilege of all who know this to proclaim this good news far and wide. (Isa. 52:7.) This is the best way in the world to help the people to be "filled with high hopes, courageous confidence, and unshakeable convictions that God is the final arbiter of the destinies of man."

The Messianic Kingdom

When the Jews speak of the Kingdom of God their reference is to the Kingdom promised in the Old Testament Scriptures. These promises call for the coming to earth of a Messiah. The New Testament teaches that Jesus is that Messiah, and that His first advent marked the beginning of the fulfillment of the Old Testament prophecies pertaining to the Messianic Kingdom through which peace, happiness and everlasting life are to be given to a dying race. That's why the angel said of Jesus, "For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:11.

The word Christ in the New Testament is the same as the word Messiah in the Old Testament, hence the angelic message simply was that the one whom God had been promising, now was born—the promises were beginning to be fulfilled. Very few of the Jews accepted Jesus as the Messiah, one of the chief reasons being that He did not come in the way they expected. They had visualized their Messiah as a great Leader and King, so impressive and commanding in personality and methods that all nations would be impelled to submit to His conquering power.

When Jesus came as the humble Nazarene they stumbled over His lowly estate, and the nation rejected Him. What the Jews did not recognize was the fact that the Messiah was first of all to be the Redeemer, and that in order to be the Redeemer of Israel and the whole world, He must suffer and die. This is the reason for His lowly estate. But, while Jesus was lowly and humble, yet He was perfect—"holy, harmless, undefiled, and separate from sinners." (Heb. 7:26.) It was necessary that Jesus be a perfect human being in order for Him to offer Himself as a sacrifice for the forfeited life of Adam, and through Adam redeem those who lost life through him.

Sacrificial Work Continues

But the sacrificial part of God's Messianic project for the blessing of the world was not completed with the death of Jesus, and that is the reason Christ has not yet brought peace to the world. Many have failed to recognize this, hence have entertained false expectations concerning the purpose of Christ during this age. Our purpose in emphasizing that this has been an age for Christian sacrifice is in order that it might be seen that there has been no defeat of the divine purpose. The glorious and peaceful reign of the Messiah is yet future, and throughout this age the sacrificial work of the Messianic class has continued, with no attempt on God's part to establish His control in the affairs of the nations.

We can't blame people for losing faith in promises that never seem to be fulfilled; yet once we realize that false ideas have been entertained concerning the time for the fulfillment of God's promises of

peace and happiness for the people, and that now God's time is actually near, we have something real upon which to base a living hope for the future. Now, indeed—because we have reached the end of the age of sacrifice—we can look forward to a post-war world that will be better than the best order of things of which man has ever dreamed.

The New Testament clearly reveals that the sacrificial work of Christ was to be continued through His followers. If the Messianic Kingdom had been established at the first advent, immediately following the death and resurrection of the Redeemer, there would have been no Christian martyrs. But this was not the divine program. Instead, the followers of Jesus have been invited to walk in His steps of sacrifice, and admonished to be faithful unto death.

This explains why Christians have suffered and died as martyrs for the cause of Christ. The true followers of the Master have died in the hope of being resurrected and sharing with Him in the glory of His thousand-year Kingdom when it was established at His second advent. Losing sight of this divine order and time for the establishment of Messiah's Kingdom, some mistakenly united with the civil powers of Europe with the claim that thus the Kingdom of Christ was established.

By this misuse of Christ's name, and false application of the Kingdom promises, the entire Christian outlook has been confused in the minds of many, with the result that there has been a general waning of faith in the Bible and its wondrous Kingdom promises. This mistaken viewpoint has led to many faith-destroying absurdities, one being that one part of the alleged Kingdom of God has often been at war with another. No wonder the people have lost faith in the real Christian hope.

If Christ had actually been reigning throughout the centuries the world would have been converted, and the blessings of peace and happiness promised by God in His Word would have long since become realities in the experiences of the nations. But all is clear and understandable when we learn that the divine purpose for the followers of Jesus thus far has been merely that they suffer and die as witnesses for Him, and thus prove

their fitness to share His Kingdom glory, and be partners with Him in His real Kingdom when it is established.—Revelation 20:4.

This sacrificial work of the body members of the Messianic company was to continue during the entire age. (Col. 1:24.) Meanwhile, Jesus prophesied, "wars and rumors of wars" were to continue. At the very end of the age, the Master foretold would come the fulfilment of the prophecy of Daniel 12:1, which tells of a "time of trouble such as never was since there was a nation." (Matt. 24:21; Luke 21:22.) The prophecies further indicate that it was to be during this time of world-wide trouble, that the "kingdoms of this world" would become the "kingdoms of God and of His Christ."—Revelation 11:15.

These are but samples of the many prophecies of God's Word that are being fulfilled in the world events of our times. Indeed, the united testimony of all the divinely inspired prophecies of God's Word is that the events seen in the news parade of today are the ones that were to immediately precede the full manifestation of the Messianic Kingdom. This means that the world's long wait for the Messianic Kingdom blessings will soon be over. It means that the Christian's prayer, "Thy Kingdom come. Thy will be done, in earth even as it is in heaven," will soon be answered.

The details of the prophecies can be understood clearly only as they are fulfilled. The Bible indicates, for example that the prophetic "time of trouble" was to come upon the world in spasms, like "travail upon a woman with child." (1 Thes. 5:1-3.) The first World War was undoubtedly one of these spasms. The present world-wide struggle is another. There is the possibility of another short period of man-made peace, and then another spasm, before the nations come under the authority of their new King, Christ Jesus. We do not know, but be that as it may, the Scriptures make it plain that the present generation will actually see Christ's Kingdom functioning in the earth, and its long-foretold peace and happiness a reality.—Matt. 24:34; Luke 21:32.

Briefly stated, the prophecies clearly indicate that the final phase of the world's trouble will head up in and around Palestine, and that a supreme effort will be made by aggressor nations to destroy the

Jews returned there, and take their wealth. It will be then that Christ will intervene on behalf of God's ancient people, and save them from their enemies. The eyes of the Jews will then be opened to recognize their Messiah, and at the same time the eyes of the nations fighting against them will also be open to the fact of divine intervention,

It will be from there, and as a result of the greatest development of all time, that the news of divine intervention will spread to the rest of the world. Thus, as the nations come into line with the new order, which will be the Messianic Kingdom, the blessings will flow out to all. And Christ will have His own way of bringing the nations into line. It is said of that time, that it shall come to pass that the nation which will not come up to Jerusalem, that is, recognize the authority of the Messianic Kingdom there established, upon that nation there shall be no rain.—Zechariah 14:17.

What the Jews expected their Messiah to do, and what the Christians have tried to do in the name of Christ, is actually to be done, now that the time has come for the establishment of the Messianic Kingdom. The great fundamental truth upon which this hope is based is the fact, as so aptly expressed by the recent National Rabbinical Conference, that God is the final arbiter of the nations, and that the time has come for His intervention in human affairs. Yes, there is a God in heaven who is interested in His human creatures, and He proposes to save them from the otherwise fatal results of their own sin and selfishness. This is good news!

God and Human Suffering

So often these days we hear the question raised, "Where is God in all that's happening in the world?" Others ask, "If there is a God, why doesn't He do something about human suffering?" These questions are proper enough, but we should seek the answer with a large degree of humility, a humility which will enable us to recognize the answer that is given to us in the Scriptures. The Scriptures reveal that God **IS** now doing something about human suffering. God has ever been mindful of His human creatures. Nineteen centuries ago He visited them by sending His beloved Son to be the Redeemer.

The Second advent of Christ is another manifestation of God's interest in humanity.

Christ's second advent is for the establishment of His Kingdom through which the blessings of life purchased through His redemptive work, are to be given to the people. (Acts 3:19-21.) Before His Kingdom can be fully established and function for the blessing of the people, Satan's empire must be destroyed. That empire is now being destroyed. It is to this that our text refers as the "desolations" which the Lord makes in the earth. Viewed thus, it becomes apparent that God has already intervened on behalf of humanity, that intervention being manifested in the overthrow of the misrule of sin and selfishness which has resulted in sorrow and death throughout all the ages.

The method God has chosen to bring about the destruction of the kingdoms of this world is that they are permitted to destroy each other. This entails much suffering and loss of life, but when viewed from the divine standpoint it can readily be seen that the end justifies the means. Even from the standpoint of human wisdom, the sacrifice of human life is often considered worthwhile. The democracies today consider it worthwhile to sacrifice millions of lives in order that those who died for democracy in the past will not have died in vain.

Two great purposes of God are being accomplished by the "desolations" accompanying the overthrow of Satan's empire; one being that Satan's kingdom itself is thereby destroyed, and the other is that the people's own hearts are being awakened to the terrible results of unbridled selfishness, and their determination crystallized to desire and to work for a new and better order.

Humanity's Failure

One of the very important lessons yet to be better learned from the experiences through which the world is now passing, is that man in his own wisdom and strength, will not be able to establish an order of lasting peace and happiness. The whole world must yet learn the viewpoint expressed by the Jewish Rabbis, namely that God is the arbiter of the nations, and that His law must be accepted as the absolute in human affairs

before there can be peace. "Be still, and know that I am God," is the divine command for which God is now preparing the world to hear, and when they recognize it in the manifestation of His Kingdom authority centering in Palestine, they will be ready to obey.

In view of the wonderful lessons already being learned as a result of the foretold "time of trouble" believe that this further lesson will also be learned. And who will say that the value of this lesson will not be worth all it costs? If we agree that a democracy which provides partial security, partial peace, and partial happiness, is worth dying for, even apart from the hope that those who die will be raised to life again; surely the suffering of the present time which is preparing for a divine Kingdom of everlasting peace and happiness will prove to be of incalculable value in human experience.

And besides, the divine purpose is to raise all the dead in order that they may have an opportunity to enjoy the blessings of that new Kingdom. This means that all who are losing their lives during this transition period will be restored to life, and themselves, individually, benefit from their experiences. Furthermore, those who are being maimed and crippled will be restored to perfect health when the Messianic Kingdom begins to function for the blessing of the people. Surely this is good news!

Yes, the present generation is destined, by experience, to learn the greatest lesson of all time, namely, that it is impossible for a world to live in peace and happiness apart from the recognition of God, and obedience to divine law. Learning this great truth, the people will seek the help and guidance of their God. And God, the perfect timer of every feature of His plan, will then be ready with the Messianic Kingdom arrangements to establish a divine order of security, peace, and happiness for all.

The followers of Jesus during this age, will then be with Him in the spiritual or heavenly phase of His Kingdom; having been inspired to faithfulness in laying down their lives by the promises of the "heavenly calling." (Heb. 3:1.) But the blessings of mankind under the new Kingdom arrangements will not be spiritual, but

earthly. Paradise will then be restored upon the earth, and the life-giving blessings of Eden, long withheld from the people, will be made available. The church, then the "Bride" of Christ, will have the privilege of helping to fulfil the wondrous statement of Revelation 22:17, which reads, "The Spirit and the Bride say Come. . . . And whosoever will, let him take of the water of life freely."

Of that symbolic river of life it is said that on either side thereof are the trees of life, and that the "leaves of the trees" are for the "healing of the nations." (Rev. 22:2.) How much the nations need healing now! How much more they will need healing by the time they fully learn the lessons now being taught! Then they will be willing to humbly acknowledge their own failures, and to say, "Come, and let us go up to the mountain [Kingdom] of the Lord, . . . and He will teach us of His ways."—Micah 4:1-4.

The Kingdom Hastens

We repeat, that God has already intervened in world affairs. This is the Scriptural explanation of what has occurred beginning with 1914. He has intervened to make an end of all unrighteousness, wherever it is found. The time is here for the Messianic Kingdom to be manifested in the world, and Christ does not propose to form an alliance with any of the kingdoms of this world. Every knee must ultimately bow to Him. He will reign until all enemies are put under His feet, even death itself. The apostle tells us this in 1 Corinthians 15:25, 26.

The church-state systems of Europe claimed to be Christ's Kingdom. This claim did not have divine sanction, so these systems are not permitted to survive. The totalitarian nations now seeking to dominate the world are based upon unrighteousness, selfishness and oppression, hence cannot qualify for continued existence. They must certainly be destroyed before the onward march of the King of kings and Lord of lords.

The democratic order of things has been absolutely the best that fallen man has been able to produce, but now both governmental and church leaders are making a study of ways and means of setting up a better democracy after the

war. This is a tacit recognition that past democracy has not been all that could have been desired. The blessings of the post-war order now being visualized by far-seeing statesmen are, in most cases, the very ones that God has promised to give to the people through the Messianic Kingdom.

It is encouraging to realize that men and women are already being awakened to their need of these blessings, and to the desire to see them made available to all mankind. Upon the authority of God's Word it is the Christian's privilege today to tell the people that their desire for the blessings of life, liberty and happiness are at long last to materialize; not because man suddenly triumphs over his selfishness, but because the Messianic Kingdom is soon to be established. Of the increase of that government and peace there will be no end, the prophet assures us.—Isa. 9:7.

Freedom from Fear

Christ's Kingdom will bring the much desired freedom from fear, too, and in a more comprehensive way than our President has ever dared to hope for. It will be freedom from fear so comprehensive that it will include freedom even from the fear of sickness, accident, and death. Christ's Kingdom will destroy all the work of sin and Satan, including death. It was to lay the foundation for this that Jesus died at His first advent. It has been as a further preparation to assist in this work that the footstep followers of the Master have suffered and died with Him during the age now closing. One of the many promises of God covering this point is that of Isaiah 25:6-9.

There will be freedom for true religion then also, but not freedom to promulgate atheism and false religion. It should be remembered that Satan, who has been the ruler of this present evil world (2 Cor. 4:4), has caused many false religions to be promulgated in the earth. But, when God's new world is established Satan will be bound, and no longer will the deceptive influences of false religion be allowed to deceive the people.—Revelation 20:1-3.

Back in the Dark Ages some claimed that they alone had the true religion, and undertook to restrain and punish those who did

not agree with them. This led to the horrors of the "Holy" (?) inquisition." But when Christ's Kingdom is actually operating in the earth, and through it mankind is fully enlightened, they will then know the true God, and will want to worship and serve Him. The people will then learn to know the God of love and mercy of which the Bible speaks, and when they know Him they will delight to serve Him.

World-Wide Blessings

One of the original Messianic promises of blessings for the people was the one the Lord made to Abraham in which He declared His purpose to bless all the families of the earth. (Gen. 12:1-3.) In the New Testament this is translated all "nations." (Gal. 3: 8, 16, 27, 29.) This means that in God's new order economic security, prosperity, peace, happiness, health, and life will be universal.

These blessings will not be limited to America, nor to the present democracies. A recent picture in the New York newspaper, PM, revealed the poverty and hardships of the Japanese peasants and wage earners. As much as all are opposed to the treachery of the present Japanese government, we will all rejoice to see the poor and under-privileged of Japan, and of Russia, and Germany, and England, as well as those of America, and all other countries, receive the bounties of divine goodness as they will then be dispensed to the whole world through the Messianic Kingdom arrangements.

Indeed, most of those now planning for post-war peace are insist-

ing that then the raw materials of the earth must be made equally available for all. Christ will see that this is done. All ideas of racial superiority will then vanish, and the people will be taught to realize that great truth set forth by the Apostle Paul in his sermon on Mars' Hill, that "God hath made of one blood all nations to dwell upon the face of the whole earth." —Acts 17:26.

One of the outstanding promises of the Messianic Kingdom and its blessings is that of the 72nd Psalm. Among the blessings there outlined as being on the agenda for God's new order, are: righteous judgment of the people—even for the poor; peace among the nations based upon their acceptance of the righteous laws of Christ; care for the needy; destruction of oppression; recognition and reverence for the true God; prosperity for the righteous; a universal dominion—a world order; a deliverance from deceit and violence; and health and everlasting life.

Surely this is good news—good news, moreover that has been confirmed by a thousand promises of God, and ratified by the blood of Christ. It's good news which soon will be translated into reality by divine power. The realization of this should be a great comfort in these dark days of the world's present trouble. We are asked to have faith in God. Why not make it a real faith, and actually believe that He will do what He has said He would do?

All of His promises thus far have been fulfilled. He promised the first advent of Christ, and the work of redemption, and those promises

were fulfilled. Through His prophets God outlined the trials of His people throughout the age now ending, and these prophecies have been accurately fulfilled. He foretold the present world-wide distress of nations, and that men's hearts would now be failing them for fear. (Luke 21:26.) Shall we not then believe His further promises and prophecies as to the pattern of things yet to come?

God hasn't told us just how long the trouble will last, but He has made it clear that we are now in the end of the present age, and that the present generation will witness the actual blessings of the Messianic Kingdom as they ere long will begin to flow out from Jerusalem. —Luke 21:32; Matt. 24:34.

Again we say, this is good news. Let us keep this hope before us, and may it serve to brighten the dark days yet ahead. If we visualize the fullness of what it means, it will brighten our days no matter how dark they may be, and irrespective of what is the immediate cause of the darkness. The bright ray of hope engendered by this good news dispels even the sorrow caused by death, because it assures us that our loved ones are to return from death. Let us then keep this good news in our hearts for our own encouragement, and upon our lips for the encouragement of others. Let us:

"Tell the whole world these
blessed tidings;
Speak of the time of rest that
nears;
Tell the oppressed of every
nation
Jubilee lasts a thousand years."

GOOD NEWS

The article, "Good News," ending on this page, is available in booklet form, at 1 cent each in any quantity.

The increasing distress of the world opens up additional opportunities to comfort those who mourn. This new booklet, as well as those previously published, should prove helpful in presenting the message. Order according to your needs.

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GOD'S PLAN

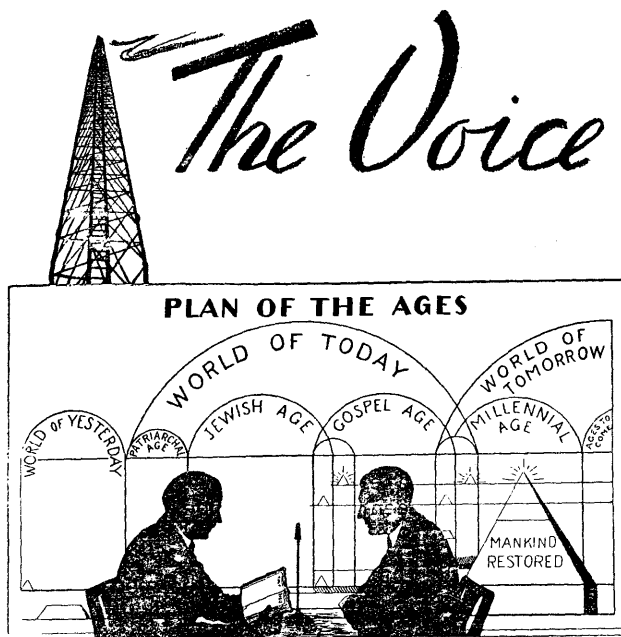
This booklet, published as an article in the December issue of The Dawn, is a brief outline of the divine plan, and is illustrated by progressive views of the Chart of the Ages. The price is 5 cents each in any quantity.

This booklet should be very valuable as an introduction to the book, The Divine Plan of the Ages.

Other 5 cent Booklets

"God and Reason"
"Hope Beyond the Grave"
"Christ Has Returned"

All these booklets are in convenient, vest-pocket size.



The Voice of Tomorrow

The Kingdoms of This World

Ernest wonders why Jesus didn't accept the opportunity of becoming a world ruler when it was offered to Him by Satan. He also enquires who Satan is, and who created him. He learns as always, that the Scriptures supply the answers to his questions.

ERNEST: Frank, have you ever stopped to consider that there was a time when all the nations of earth could have been turned over to Christ?

FRANK: I know that at one time the devil offered to give the kingdoms of this world to Christ, if that's what you have in mind—

ERNEST: Yes, that's it; but, as you know, Jesus didn't accept them.

FRANK: You could hardly blame Him, under the circumstances, could you?

ERNEST: Probably not. I've been reading up on the incident lately, and I find that it occurred shortly after Jesus was baptized. It seemed that He had fasted in the wilderness for forty days, and when He was returning from the wilderness, Satan appeared unto Him and presented three different temptations, one of them being the proposition that if Jesus would agree to worship Satan he would give Him all the kingdoms of the world. You know, Frank, that must have been a very strong temptation. There haven't been many people in the world who would turn down a proposition of that kind.

FRANK: That's right. Human wisdom usually suggests that it's a good thing to seize immediate advantages even though it is at the price of unholy alliances, hoping that in the end the result will be good. God had promised to give Jesus the kingdoms of this world, but the Master knew that He was not to bow down before Satan in order to obtain them.

ERNEST: Just the same though, Frank, this incident of Jesus' temptation, raises some very interesting questions—

FRANK: For instance—

ERNEST: Well, in the first place, was the devil at that time, the real ruler of the world, so much so that it would enable him to make an offer of this kind to the Master? Had the devil gotten the best of God? Who is the devil, anyway?

FRANK: Ernest, that's several questions all at once—

ERNEST: Yes, I realize that, but I'd like to have them all answered, though. Perhaps it would be better to consider my last question first; so I'll ask it again. Just who is the devil? Did God create him?

FRANK: Ernest, the Bible gives us all the information we need on these questions, a considerable part of which is found in the 14th chapter of Isaiah, and the 28th chapter of Ezekiel. In Isaiah's prophecy we learn that Satan's original name was "Lucifer," which means, "son of the morning." Isaiah also informs us that Lucifer became very ambitious, that he aspired to be like the most high God. The prophet shows, furthermore, that in Lucifer's effort to realize his ambition, he made the nations tremble—indicating a large degree of control over them.

ERNEST: And it was Lucifer's ambition that led to his downfall, is that it?

FRANK: Yes!

ERNEST: Well, that's understandable. You said, I believe, that there is also some information concerning the devil in the book of Ezekiel.

FRANK:

Yes. In the 28th chapter of Ezekiel we are given a very vivid description of the personal beauty and glory of Lucifer. In this chapter, also, he is said to have been in Eden, the garden of God.

ERNEST:

The one that tempted Adam and Eve—is that it?

FRANK:

Evidently, yes—

ERNEST:

But, Frank, the one who did that job wasn't so beautiful. He is represented, rather, as a serpent.

FRANK:

The serpent, through which Satan operated in the Garden of Eden, was not the real personality of the devil. The serpent was merely used by this powerful, but fallen spirit being, as a convenient tool through which to practice his trickery upon our first parents.

ERNEST:

You just spoke of Satan as being a powerful but fallen spirit being. Do you mean that at one time he was numbered among the holy angels?

FRANK:

Yes. The 28th chapter of Ezekiel indicates that he was perfect until the day that iniquity was found in him.

ERNEST:

Does that mean that he was created by God?

FRANK:

Yes, but not as Satan, but as one of the very bright and powerful ones of the angelic hosts. The prophet speaks of his position in Eden as that of a covering cherub. Just what this implies we cannot tell in detail. The Bible indicates, however, that God still uses the holy angels as guardians over His people. Evidently Lucifer exercised some such relationship to our first parents. But he did not prove faithful to his trust. He became ambitious, charged God with being a liar, and induced our first parents to disobey the divine law.

ERNEST:

Wasn't God able to put a stop to that sort of thing before the fallen Lucifer gained control of the human family? It seems to me that the Creator could have nipped that whole rebellion in the bud by destroying Lucifer. Why didn't he do it?

FRANK:

The answer is that God's wisdom saw that it would be best not to do so. By permitting Satan to continue, the whole human race has had an experience with the terrible results of sin; and in God's long-range plan, this will work out for their everlasting blessing.

ERNEST:

I'll ask you more about that part of it at another time. I'm glad to learn that the Bible explains the origin of Satan, and how he came to have such an influence in the world.

But how much influence has he had? Did he actually possess the kingdoms of the world at the time of Jesus' first advent, so that he was really in a position to offer them to Jesus? Jesus did not question Satan's ability to give Him the kingdoms, had He been willing to accept them on the terms suggested. On another occasion Jesus referred to Satan as the "prince of this world." In 2 Corinthians 4:4, St. Paul refers to Satan as the "god of this world." So it seems to me, Ernest, the Scriptures make it pretty plain that Satan has been the ruler of the world.

ERNEST:

Well, at least, that harmonizes with the historical records of the human race. Evil has prospered in all ages. Truth and righteousness have always been on the scaffold, while sin, selfishness and oppression have mostly always been on the throne. It has been difficult for me to understand just where and how to fit God into the various governmental arrangements whereby the masses of the people have been controlled down through the ages.

FRANK:

It isn't so much that the nations have been without a god, but the difficulty has been that their policies have been largely shaped by Satan, the false god. The fundamental principle of all Satanic influence has been selfishness; whereas, love is the motivating power back of all that is planned by the true God. That's why God's Kingdom will so effectively solve the world's problems.

ERNEST:

And that will certainly be a wonderful way to solve them, too. But getting back to the offer the devil made to Jesus, to give Him all the kingdoms of this world: wasn't that offer on the part of Satan right in line with the divine plan? Didn't Jesus come into the world to be its new King? Had not the prophecies of the Old Testament pointed out that the Messiah was to be King over all the earth?

FRANK:

That's true, and Jesus, no doubt was well acquainted with what the prophets had said about it. Probably the devil knew it also, and was trying to strike a bargain with Jesus in which he would retain his super-lordship over the world, operating through Jesus as a sort of puppet king.

ERNEST:

That was politics in high places, wasn't it?

FRANK:

Yes, but the trick didn't work. God had promised the kingdoms of this world to Jesus, and He didn't propose to accept them on the devil's terms—

ERNEST:

He wasn't an appeaser, in other words. But Frank, had God actually made a definite promise to Jesus concerning the kingdoms of this world?

FRANK:

Yes. That promise is recorded in the second Psalm. There the Heavenly Father addresses His Son through the prophet, and says, "Ask of Me, and I shall give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession."—Psa. 2:8.

ERNEST:

But, Frank, there is no record in the New Testament that Jesus ever did ask His Father for the kingdoms of this world, is there?

FRANK:

No, there isn't. On the contrary, Jesus prayed merely for His footstep followers. In the 17th chapter of John He is quoted as saying, "I pray not for the world, but for them which Thou hast given Me." Jesus knew that there were times and seasons in the divine plan. The Apostle tells us, for example, that in "due time" God sent forth His Son, born of a woman. The purpose of this was that Jesus might die as man's Redeemer. But it was not the due time at His first advent to ask God for the privilege of taking over the kingdoms of this world. That was something which was to follow His second advent.

ERNEST:

Does the Bible say anything about that?

FRANK:

Yes. In the 11th chapter of Revelation we are told that the time comes when the kingdoms of this world become the Kingdom of our God and of His Christ.

ERNEST:

According to that then, Jesus finally does get the kingdoms—

FRANK:

Yes, but He doesn't get them from the devil, nor upon the devil's terms. He gets them from the Father, and because He has proved His worthiness and ability to rule the world in righteousness.

ERNEST:

Frank, this may sound like an odd question, but tell me, what will Christ do with the kingdoms of this world when He does take them over? Will He try to convert all the rulers, and get them to enforce the ideology of His Sermon on the mount?

FRANK:

Well, the ideology of love is the one that will operate, but Christ won't wait for the conversion of earth's rulers before He puts His Kingdom laws into effect. Ernest, the best answer to your question is found in the prophecy of the second Psalm. I believe it would be well if you would read the last five verses of that Psalm. The passage begins with the promise I have already quoted concerning the nations being given to Jesus, and then it goes on to say what He will do with them after they are turned over to Him. Here's my Bible, open at the right place, if you would like to use it.

ERNEST:

Thanks a lot. I'll begin reading at the 8th verse, which says, "Ask of Me, and I shall

give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them . . . in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

FRANK:

I believe you can see from that, Ernest, that so far as the kingdoms of this world, themselves, are concerned, they are to be broken to pieces by the Lord. He doesn't take them over to reform them, but to destroy them.

ERNEST:

Yes, but Frank, the prophecy does indicate that the kings are given a chance to court the favor of the new ruler.

FRANK:

Quite true. In ancient times this was seldom the case. When a nation was taken over forcibly by a new ruler, the old rulers were usually put to death, just for safety's sake. But with Christ's Kingdom it will be different; all the former kingdoms of this world will be taken over and destroyed by earth's new Ruler, the King of kings, but all the former rulers who are willing to wholeheartedly obey the laws of the new King will be permitted to live. Indeed, if they continue to obey, they will live forever.

ERNEST:

That will be true of all mankind, will it not?

FRANK:

Yes. The former kings and rulers of the earth will be dealt with upon the same basis as the people in general. No favoritism will be shown, and no prejudice displayed. In Acts 3:23, we read of that time, and it says, "It shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." That will be true of princes and peasants alike.

ERNEST:

And the reverse will also be true, will it not, that those who do obey, will not need to die, but will continue to live forever?

FRANK:

Yes, that is God's provision for the World of Tomorrow. And thus again, will the devil be proved a liar. He told our first parents if they disobeyed they would not die; but man indeed has been dying ever since; but then Christ will tell the people that if they obey, they will not die, and those who do obey will actually live forever.

ERNEST:

Well, Frank, I am glad Jesus didn't accept the kingdoms of the world on the devil's terms. I'm glad, too, that He soon will have them on God's terms, for that will mean that "the desire of all nations shall come."—Haggai 2:7.

The Christian Life

The Year Before Us

ANOTHER YEAR has passed and 1942 is here. The world's outlook for the year is dark and uncertain. During 1941 the "distress of nations" instead of diminishing, increased, and near the close of the year the infolding flames of destructive trouble suddenly spread to the remaining nations of earth which hitherto had not been officially belligerent. (Ezek. 1:4; Jer. 25:32.) What will this suddenly enlarged sphere of trouble mean before the end of the year? No one knows. And while this lack of knowledge causes the world to look forward with fear, the Lord's consecrated people, knowing what the final outcome will be, are able to face impending events with confidence and peace of heart.

Never before have the words of the Master, "When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand," had a greater significance. (Luke 21:28, 31.) The things foretold by the prophets are transpiring before our eyes, and their effect upon us, instead of being that of discouragement and bewilderment, should be to encourage and cheer. Not that we are happy because the world is suffering. We are happy rather that all the world's suffering will soon give place to peace and everlasting joy. Jesus said that we should lift up our heads because our "deliverance draweth nigh."

Knowing the plan of God, we know that when the church is delivered and glorified, the blessings of the world will follow. Thus our rejoicing is not only on behalf of ourselves, but for all mankind as well. For this reason all the increasing evidence that the manifestation of Christ's Kingdom is near is cause for Christian joy. So at the beginning of this, another year, as we "see these things" with increasing clarity, our hope should indeed be bright. May our "rejoicing in hope" be so real, so whole-hearted, that it will radiate comfort and cheer to all with whom we come in contact.

To be reminded of the blessed fact that our deliverance draweth near should also impress upon our minds and hearts the necessity of being ready for that deliverance. This means that we should more than ever be on the alert to properly use every means of grace which the Lord has provided to enable us to be ready. More than ever before we should "redeem the time" for the days are evil, and the time is short. Because of



the increasing strain upon life due to world conditions that are becoming more and more ominous and distressing, the Christian is sure to find that during 1942 it will be more difficult than ever to concentrate on the things which have real spiritual value.

Thus all the consecrated will need courage and determination, not that which is begotten of self-assurance or worldly wisdom; but rather, a courage and determination which find their roots in the sure promises of God— promises which tell us that He is "our refuge and strength, a very present help in trouble." (Psa. 46:1-3.) No matter to what extent the trouble may increase, our God will still be a very present help, an ally possessing infinite wisdom and strength by which He is able to protect us and care for our every need.

However, as consecrated followers of the Master we must remember that our needs are primarily spiritual, not material. God will care for our material needs in a manner that will serve our spiritual needs the best. This might not always mean earthly comfort and health. The Lord's wisdom may see that our spiritual interests will be best served by permitting us to feel the pinch of material needs along one line or another. He may permit physical suffering, or material poverty, in order that we, like Jesus, may be touched more fully with a feeling of the world's infirmities, and thus better prepared to assist in administering the Messianic blessings of the incoming age.

God hasn't promised to deliver us from trouble, but He has promised to be a present help in trouble. God permitted the three Hebrews to be put into the fiery furnace, but one "like unto the Son of man" went in there with them and prevented their destruction. Probably all of us will be permitted to go through fiery furnace experiences of one kind or another during 1942, but we will be able to go through them unscathed, spiritually, if we put our trust fully in the Lord. Yes, He will be with us, and will not permit the "fiery trials" to injure or destroy us spiritually.

ACCORDING TO THY FAITH

Faith is required in order to lay hold upon the exceeding great and precious promises of God. The degree of faith we are able to exercise will be the measure of our peace of heart and joy in the Lord. If our faith in the divine plan and in God's care for us is not as strong as it should be, then we will, to some extent, be harrassed by fears the same as is the world. If our faith is strong then the very conditions which cause the hearts of the worldly to be filled with fear will prompt us to "look up and lift up our heads," and, as faithful watchers, discern with ever increasing clarity the onward march of the King of kings and Lord of lords.

Faith is scarce in the world today. The Master inquired, "When the Son of man cometh, shall He find faith in the earth?" (Luke 18:8.) We are now in the time of the Master's second presence, and as we look around and note how little genuine faith there is, even among professed Christians, we realize how accurately Jesus foresaw and foretold the conditions of our day. Real faith in God and in His Word has been on the wane for many years, and the outbreak of hostilities among practically all the nations of earth has accelerated this drift towards unbelief.

The reason nominal church people lose their faith because of world developments is because they have had a misunderstanding of God's plan. They thought the world was supposed to get better and better, and that Christianity, as they knew it, was supposed to triumph throughout all the earth. They can't reconcile that view with what they see taking place, so their faith is weakened. But those who know God's plan are affected in a reverse manner. These know that what is taking place has been foretold in the prophecies. They know that the glorious triumph of Christianity lies beyond this time of trouble. They know that this age was not the time appointed for converting the whole world, but merely the time for selecting and preparing the true church to live and reign with Christ in the Messianic Kingdom now so near.

Yes, upon the basis of knowledge the Lord's consecrated people today are able to view the scenes of darkness around them, not as representing the defeat of Christianity, but as a token that through the Messianic Kingdom soon to be established the whole world will shortly be at peace, and enjoying everlasting life and happiness. Shall we not then, rejoice in this knowledge of the truth? Shall we not do all in our power to show our appreciation to God for the fact that He has taken us into His confidence and revealed to us some of the secrets of His plan? If we do not properly appreciate this knowledge, we will, sooner or later, lose it.

Our faith, the faith that gives us peace and joy amidst confusion and trouble, is based upon our knowledge. This means then that when we, like the disciples of old, ask the Lord to increase our faith, we will be diligent in the study of His Word in order that our knowledge of His will and plan may be increased. We do not, as yet, understand all the details of the prophecies, and just how the various phases of the time of trouble are to develop. If we mistakenly assume that we do, and then the details do not work out as we expect, this places a strain upon our faith. But if we continue to faithfully watch the prophecies, and the manner in which they are being fulfilled, then we will be able to discern in the general trends the fulfillment of the prophecies, and our faith will be made increasingly strong.

For this reason we may look ahead into the new year resolved that we will be more humble and careful students of the Word than heretofore. Yes, we should strive to be faithful watchmen, not slumbering and indifferent. We should specially strive to be *humble* watchmen, realizing that we cannot be truly wise above that which is written and revealed. We may think we know a lot of things, and yet, from time to time, are brought face to face with circumstances and events which, if we are prepared to learn the lesson, will teach us that we don't know as much as we may have thought.

Indeed, we can know nothing at all about God's plan except as He reveals it to us through His Word. He has revealed the great fundamentals of His plan to us; and how we should rejoice in that knowledge. How precious is the knowledge of the Master's presence, and that even now the kingdoms of this world are being set aside in preparation for the full establishment of His Kingdom. Let us treasure this knowledge, and contend earnestly for this precious faith. Let us, however, be watchful lest this God-given knowledge of the divine plan give us an exalted opinion of our own wisdom and ability to interpret the prophecies and to tell, in advance, the details of what is to occur. Let us not try to be prophets, but rather students of prophecy.

"YE HAVE NEED OF PATIENCE"

But even though we have courage and faith, based upon a knowledge of God's plan, we will need patience as we encounter the divinely permitted experiences of 1942. We will need patience both from the standpoint of cheerful endurance of trials, and also from the standpoint of waiting upon the Lord. We are in the world, and even though not a part of it, we will share the sufferings and hardships that are common to all. This will call for cheerful endurance in order that we may not be embittered and begin to doubt the

Lord's loving providences directing our affairs.

The nerve strain that is upon everyone increases the tension under which we all live, and this calls for a large measure of cheerful endurance. This nerve tension is apparent even in our association with the brethren; so here, too, we will need patience—a patience based upon a sympathetic understanding of each other's problems and trials.

"One day is with the Lord as a thousand years," and "a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." (2 Pet. 3:8; Psa. 90:4.) But it isn't that way with us. We are prone to measure the development of God's plan from the standpoint of our own short span of natural life, hence may find it hard to wait on the Lord's time for the fulfilment of His promises. When we see the storm clouds gather and the storm already breaking in fury over the earth, we cry out, "How long, O Lord, how long" must these conditions continue? We wish it could be all over in a short time, and the Kingdom fully established for the blessing of the people, hence we need patience to wait on the Lord's time.

The year 1942 will be a blessed one to all of the consecrated in proportion as they are able to view all matters from the divine standpoint. While we long to see the end of war and the end of suffering and death, yet our faith should enable us to realize that the Lord is just as interested in the human race as we are, and that His wisdom knows best as to just how fast the divine plan should progress. Like the skilled surgeon who wounds deeply in order to heal, so the Lord, in His great love and superior wisdom, knows exactly what is best for all nations in order that their everlasting blessings may be assured.

And when we speak of God's love, we speak of something that should more and more, fill our hearts during 1942. Indeed, even courage and faith to remove mountains, plus patience to endure the severest of trials, would amount to nothing so far as our spiritual standing is concerned, if we have not love. God's love should be our pattern, and that is a love that bestows blessings upon all, *even enemies*. To be filled and controlled by such a love, while surrounded by hate and selfishness, will not be easy. To make progress in love under such circumstances will require the keeping of truth's vision clear, and our faith in that vision strong. It will require courage and patience in meeting the rebuffs, and possibly outright opposition and persecution, of the world.

But God will help us. He does help us every day. He helps us through the blessed assurances of His Word. He helps us through fellowship with His people. He helps us in His providential overruling of all our affairs in order that we may have

just those experiences we need most for the development in us of His image. Let us strive more faithfully to use the divine means of grace that thereby we may be more fully filled and controlled by that God-like love which will keep us sweet and sympathetic in our attitude toward all, even towards our enemies.

THE OUTLOOK FOR SERVICE

Our zeal for the service of the Lord should be increased rather than diminished because of the world's troubles. Brother Russell foretold that when this day of trouble came it would afford glorious opportunities for making known the glad tidings of the Kingdom; and so it has—at least here in America. It is hard to realize how anyone today who knows the truth, could possibly refrain from making every possible effort to tell others about it. If ever the people needed a message of comfort, they certainly need it now. What a happy privilege we have of comforting those who mourn!

What will be our privileges along this line during 1942? We are inclined to think that here in America they will continue, and possibly increase, at least for a while. We have no assurance of this, however. We can do with our might what our hands find to do, as long as our hands can find anything to do, and leave the results with the Lord. At present the message is going out widely over the radio, as well as by the printed page, and there are no indications as yet that there will be a curtailment of activity. We plan to continue as long as the door of opportunity is open, and as yet it remains wide open.

The continuing of the work as it is now going on depends, of course, upon the continued cooperation of the brethren. What a blessed privilege we all have of thus working together in the common cause of truth and its spread. We are happy to work together in the spread of this message because we know that it is the truth, and because it's so wonderful we want to tell the whole world about it. "I love to tell the story, it did so much for me," says the poet, "and that is just the reason, I tell it now to thee."

Sometimes we may, in a measure, overlook what the truth really has done for us! Think of the condition of mind we would be in today if we didn't know the truth! Think of the great privilege that may be ours of helping some one else to see the truth who is now lost in the fog of worldly confusion. Wouldn't that privilege be worth all the sacrifice we could possibly make? And even if we make the sacrifice and see no immediate result of our efforts, such efforts increase our own appreciation of the truth. There is no time when the truth seems so wonderful to us as when we

are telling it to others, especially to those who have never before heard it.

The truth is so glorious that, as the poet has again said, "Those who know it best, seem hungering and thirsting to hear it, like the rest." How blessed it is that in this time of world confusion and distress we have a theme of conversation that lifts us up above the trouble, and keeps us rejoicing in the blessings that are ahead. In St. Peter's prophecy of the symbolic heavens and earth passing away, and of the "new heavens and new earth" which God has promised, he reminds us of what manner of persons we ought to be in "all holy conversation and godliness."

All conversation that pertains to the divine plan for the world and for us, is holy conversation. Not only our words, but our thoughts and actions also, are properly included in what the apostle refers to as "conversation." This means that our whole course in life should be governed by our knowledge that the present order of things is soon to give place to the glorious new order—God's world of tomorrow.

This means that throughout 1942 we will more earnestly than ever "seek first the Kingdom of God and His righteousness," touching ever more lightly the transitory things of this world. (Matt. 6:33.) It may become increasingly difficult to keep ourselves detached from the world and its spirit. The trend of the times is towards regimentation of thought and action, and while we recognize why the world thinks this necessary, yet the Christian must continue to be guided by the Word of God—God's will must come first in all things.

So, as followers of the Master, we enter 1942 with courage, with faith, resolved to be patient through the trying days which are ahead. We are resolved, also, that love shall continue to rule in our hearts, and that we will zealously do all we can to comfort and cheer those with whom we come in contact, principally by bearing witness to them of the glorious Messianic Kingdom now so near. And while we continue to tell others of the blessings to come, we will keep our own affections set on things above, and continue to strive for a place with Jesus in the spiritual phase of that new Kingdom. What a hope! What a prospect!

Consider Him

"Consider Him who endured such contradiction of sinners, lest ye be wearied and faint in your minds."—Hebrews 12:3.

THERE IS a natural tendency amongst people to tire of a thing when the novelty wears off. Even the hearing of the truth, strange as it may seem, causes weariness to some after a time. It is the same way with the soldier. It is easy for him to enlist and march forward when the drums are beating and the bands are playing, and enthusiasm runs high; but when the damp, cold weather comes, when ice forms in the trenches and there is no martial music, he is liable to grow weary; and army life does not seem to be nearly so attractive as it appeared at the first. This is true in our spiritual warfare—in fighting the good fight of faith. There are times when all around seem joyous, when the Christian soldiers are marching, and all are stimulated and encouraged; whereas there are times when the clouds hang low and dark, chilliness surrounds us, ardor is abated, and we are liable to get discouraged. It is partly for this reason that the Lord has directed us to "consider Him," that thereby we might be stimulated and encouraged to press on and to inspire others. He knew just what we would need.

The Apostle Paul exhorts us not to forget the assembling of ourselves together, and so much the more as we see the day approaching. Why so? Because "the day" will have its peculiar trials, its difficulties, its attractions in various directions; and the story of the Cross will likely seem old—not as new as some things; and consequently we shall need to bear each other up. Because there is danger of becoming lukewarm spiritually, it is generally recommended that the Lord's people meet together; for to do so is stimulating. In proportion as we seek to stir up others in the way by putting them in remembrance, we are thereby reviving our own minds. We can, therefore, see a wisdom in all of God's arrangements with respect to the truth.

"LEST YE BE WEARIED AND FAINT IN YOUR MINDS"

I believe that in every congregation there is danger of growing weary in well-doing. Well-doing costs something. It means sacrificing. If you are serving the Lord's cause, you are denying yourself in some way. Unless we have some special love for the Lord and for the truth, we might say, "This is a very tedious work, I am pressed in many other directions, and there are those who are inviting me to see them." So many things come to you, and to us all, that we might consequently be retarded and slacken our efforts.

The world, the flesh and the adversary are pressing hard to draw us, not exactly from the prize, but from the narrow way that leads to the prize. They would slacken our zeal and beat our courage down; they would make us faint and cause us to say, "Oh, I am so tired; I cannot do any more!" Doubtless we all have had such experiences. If we get faint in body, we can rest ourselves; but if we get faint in mind, it is more difficult to become refreshed.

WHAT SHALL WE CONSIDER ABOUT HIM?

What, then, shall we do, in case we get weary and faint in our minds? The Apostle tells us: "Consider Him!" Whom? We all know that he is referring to our Lord Jesus, the one great "Him" in all the whole world. What shall we consider about Him? His birth? Yes, that is profitable; but it is not what the Apostle here suggests. His glory and honor? Not that exactly; but rather, how much he endured without getting faint and weary, without giving up the work which He undertook to do. He undertook to do a certain work, and so have we! In some respects we have undertaken to do the same work that Jesus did. Let us consider Him, lest we get weary and faint in following on in His footsteps!

Of course, the world is not exhorted in this text, but merely those who have come into the Lord's family, and have taken up their cross to follow Him—those who have consecrated themselves to Him, those who have made a covenant with the Lord by sacrifice, declaring that they will give all to Him in His service—that they will follow Him at any cost. These are the ones who are exhorted to consider Him.

But what about Him shall they consider? What He endured without fainting, in carrying out the Father's will. What He endured in the way of contradiction of sinners against Himself. This is the very kind of difficulty which we have in our endeavor to carry out the Father's will. If there were no devil, no sinners, and no trials, this would be a very pleasant world to go through. It is because we have to swim up-stream, against the current, when almost everything is going in the opposite direction, that we have such a difficult work. Watch the swimmer! He must battle up-stream against the down-flowing current; a moment's relaxation and the current carries him downward. With us there is a natural tendency in ourselves, as well as in the currents of thought and activity about us in the world, to pull us back in the opposite direction from which we are trying to go.

OUR LORD'S LOYALTY AND OBEDIENCE

Let us consider His example, His words; or else we may become faint. There are many reasons

why we might become so. One of them is that we might consider that the opposition against us is too great. Jesus had the opposition of all those of national influence in His day. He was continually misrepresented, until finally the slanders culminated in His being called a profane person, one who had spoken blasphemies against God, who had said that He was like God, and was as great as God. This was a part of the charge against Him. Although the accusation was not true, nevertheless He endured it, even though He had power to stop it. If he could cast out demons and open the eyes of the blind, then surely He could have done something to change things in His own case. Why, then, did He not do it? Because He was doing the Father's will; and it was the Father's will that He should bear witness to the truth and demonstrate His loyalty in connection with it.

Is it not the same with us? But why does the Father care about our loyalty? Because He is seeking a certain class for a certain purpose. In Jesus' case, He was seeking one to be the Head of the church. In our case, He is selecting those who will be members of the body. He has a great plan that contemplates the overthrow of sin and the blessing of all the families of the earth; and He is now looking for a class who is in sympathy with all His plans and arrangements. He is seeking for those who would rather suffer death than violate His Word, or shrink from doing His will.

This is our glorious position, and we are considering One who never made a mistake in carrying out the Father's will. Yet He suffered as though He had made a great many serious mistakes. He suffered as a disloyal person, although He had always been loyal. The Jews declared that He had no patriotism at all, yet He was loyal to His own nation in every respect. As Jesus said, "They hated Me without a cause."

HIS TEMPTATIONS SUBTLE

Turn these things over in your mind! Consider Him! This kind of suffering is necessary; for the Father would not be wise in exalting to such a high position any one who was not thoroughly loyal. He could not give even His own Son the divine nature without a thorough testing. Our Lord, as a new creature, was tempted in all points like as we are, yet without sin. He was not tempted as a fallen man or as a father; He was not tempted with liquor, etc. The temptations coming to the new creature are different from those which come to the sinner.

Jesus was tempted to grow weary and faint in His mind. This was one of the ways through which special temptations from Satan were placed before Him. Satan told our Lord that He would

get rid of these difficulties if He would co-operate with him and would avoid those things which would necessarily and surely come to Him if He should continue in the way marked out by Jehovah. Our Lord's answer was, "Get thee behind Me, Satan!" Another temptation was to show the great power which He had received as a spirit-begotten Son, to use this power either to gratify His own natural appetite or to make a display before the people. So it is with those of us who may wish to do things in a showy way instead of in the humble way marked out for us. We may expect to have the same temptations that our Lord had. Therefore we should be on guard that we may prove loyal to the Father.

**CHRIST CALLED TO SACRIFICE—"THE BODY"
ALSO TO SACRIFICE**

"If we suffer with Him, we shall also reign with Him." The reason why the Father is so careful in making the selection of the church class, is that they are to reign. He could not take hypocrites or any disloyal ones or even careless ones to be rulers and teachers of the people in the coming Kingdom. He would not select those who had not first learned humility before He could use them to teach humility to others. God desires such a company of priests and judges to be associated with His Son for a thousand years in ruling and blessing the world as will prove faithful under all circumstances—those in whom He can place absolute confidence, who have been tested and found faithful. This is the reason that He tests and proves during this Gospel age every one whom He will receive for that future work.

The call of the Gospel age is, therefore, one to sacrifice. God does not hide this fact from us. He does not call us to simply stand up and say that we wish to be followers of Jesus. No! Our Lord says, "If any man will be My disciple, let him deny himself, and take up his cross and follow Me." There is no deception about the matter. If we have been deceived, it is our own fault. The Old Testament says the same thing: "Gather my saints together unto Me; those who have made a covenant with Me by sacrifice." There is nothing hidden. Whoever would follow Jesus must prove his faithfulness by his willingness to sacrifice.

In the past, false doctrines confused us; but now "we see Jesus"—we see what He accomplished, and how He endured without growing weary or giving up. It makes our course plain when we consider Him. We sometimes say that we have not been careful enough in this or that matter, and have consequently made some mistakes. We can often find some fault in ourselves, thus demonstrating that we are partly to blame for our sufferings. But in our Lord's case it was

different. He received the slanders, the misrepresentation, and everything else that came against Him, without having any fault in Him at all. "He was holy, harmless, undefiled and separate from sinners," still He endured. We, though following in His footsteps, have not as much to endure as had the Master.

THE OUTCOME OF OUR FAITHFUL ENDURANCE

We are also to consider the outcome. While the Father let Jesus die on the cross as a malefactor, yet He did not let our Lord go permanently, but kept His promise to raise Him from the dead. We have the promise that, as the Father raised Jesus from the dead, so also will He raise those up who are found worthy by being faithful unto death. In raising up Jesus the Father has given us a testimony to His faithfulness. In the case of Jesus, no one had set Him an example. It was all by faith with Him; none had gone before. With us it is different. Besides, we have not so much to lose as had our Lord. However, if we trust God, He is faithful to keep us and to do what He has promised—to raise us up with our Head. Consider what great things God has done for His Son. Consider also that He has promised us a share in our Lord's glory if we be found faithful. It is amazing—almost beyond conception! Unless God had made it plain, I fear that I would not be able to receive it. If He had said it but once, I might have doubted it; but since He has stated it over and over again in so many ways as to remove all grounds for doubt, I must believe it. How wonderful it seems!

Consider Him! Consider that God has highly exalted Him! Consider what a great privilege has been afforded us of walking in His footsteps, especially as our lives are so imperfect, so unsatisfactory even to ourselves, and as life is all that we have to give. What a thought that God will count our little sacrifice as a part of that which Jesus gave! We are to be heirs of God, and joint-heirs with Jesus Christ, "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed at the last time." Then to think that we are in the last time now! We are right at the close of the age. The new dispensation is opening all around us, and the great majority of the people are so bewildered that they do not know what to make of the wonderful things of our day. "None of the wicked shall understand; but the wise shall understand." (Daniel 12:10.) The Lord's true people are the only ones who have a correct understanding of these things.

How carefully the people of God, therefore, should weigh their thoughts and deeds! "Seeing that these (present) things are to be dissolved,

what manner of persons ought we to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God! . . . According to His promise we look for a new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found of Him in peace, without spot and blameless" in His sight. "Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever. Amen."—2 Peter 3:13-18.

CLOSING EXHORTATION

In view of what we see ahead of us as sharers with Jesus of His glory, honor and immortality, we should be leading holy lives. We should be living in the future rather than in the past. Do not think too much of the past. Let us not live in the past and dwell upon our mistakes and shortcomings, and thus be cast down; but let us believe that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) And

we should have such an appreciation of these mercies and blessings of forgiveness as to show it forth in our conduct. Let us give heed more and more to the suggestion of our text, and consider Him whom the Father has so greatly exalted—so highly exalted. Let us remember that He has called us with the same high and heavenly calling and has promised to help us all the way through! If we remember this, we shall cease to be weary and faint and shall become strong in the Lord and in the power of His might; we shall go on from grace to grace, from glory to glory; we shall be transformed by the renewing of our minds, more and more proving what is that good and acceptable and perfect will of God. Then, finally, we shall attain unto the glorious things which He has in reservation for those who love Him more than parents, or children, or self, or any other person or thing.

"Hold on thy way with hope unchilled,
By faith and not by sight;
And thou shalt own His Word fulfilled—
At eve it shall be light."

—Watch Tower Reprints, Page 6064.

What The Lord Requires

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:6-8.

THERE is no more important consideration in the Christian life than that of knowing the Heavenly Father's will, and doing it. While the details of the divine will may vary in their application to the individual followers of the Master, yet the basic principles of what God requires of His people are the same for all, and have remained the same throughout the ages. These basic principles

are set forth in our text as justice, mercy (Hebrew, "loving kindness") and humility before God. These fundamental principles of true righteousness were required of God's servants prior to Jesus' first advent; they are required of the followers of the Master now, and they will be required of those who travel over the highway of holiness in the Millennial age.

The tendency of the fallen flesh is to lose sight of these important fundamentals, and to seek ways and means of pleasing God that are less exacting and more pleasing to the flesh. This was true in the days of the prophet, when our text was first written, and it is still true today. When we set out to find an easier way to serve God, it is usually a case of seizing upon some detail of the divine will and magnifying its importance to the exclusion of other things.

Some of the results of this fallen tendency of the flesh are alluded to in our text! "Will the Lord be pleased with thousands of rams?" the prophet inquires, "or with ten thousands of rivers of oil?" Under the arrangements of the Jewish Law, tabernacle services, etc., the Lord was pleased for His people, under certain circumstances, to offer rams in sacrifice to Him, and also

to use oil in connection with their services and sacrifices. These things, indeed, had been commanded by God, and it would not have been possible to ignore them and yet be wholly pleasing to Him. But rams and oil were not the only things that entered into God's will for the Jewish nation, and even though one should bring a thousand rams, and ten thousands of rivers of oil it would not give him license to ignore the remainder of what the Lord required.

What was true of the Lord's people in old Testament times, is also more or less true of us today—we still need to guard against the tendency of coming to the Lord with "thousands of rams," or with "ten thousands of rivers of oil." The minutia of the divine will for the followers of the Master include many and various details. God wants us to "add to our 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]." (2 Pet. 1:5-7.) He wants us to "pray without ceasing." (1 Thess. 5:17.) He wants us "to lay down our lives for the brethren." (1 John 3:16.) He wants us to "preach the Word." and to "be instant in season, out of season." (2 Tim. 4:2.) God also wants us to "earnestly contend for the faith which was once delivered unto the saints." (Jude 3.) He wants us to work out our own salvation. (Phil. 2:12.) He wants us to meet together, and to elect elders and deacons in our ecclesias.

These are but a few of the details involved in doing God's will today. In the doing of them—all of them—as best we can, and with a sincere desire to please God, the result in our lives should be an enlarged appreciation of the necessity of justice as a basic principle of our characters, a greater filling with the spirit of love, and an increasing humility in our walk with God. These great fundamentals are the objectives for which we should strive, and in striving for them we should remember that all the details of God's will constitute the divine course of procedure whereby that objective may be attained.

THE GRACES OF CHRISTIAN CHARACTER

The Apostle Peter's outline of the divine will for Christians is quite comprehensive. (2 Peter 1:4-11.) He concludes by saying, "If ye do these things, ye shall never fall." It should be noted that "these things" include the points of not being barren (idle) nor unfruitful in the knowledge of Christ. It is apparent from this that Peter was not advocating any half-measure of Christian endeavor; for his outline of the divine will includes the growth of grace in our hearts, and also the outward expression of the same in activity and

fruit-bearing consistent with the knowledge of Christ.

The term "virtue," as used by the apostle when he says that we should add to our faith "virtue," has more the thought of "fortitude." Fortitude is very essential in the Christian life. It is strength of character—not our own strength, but the strength derived from the exercise of faith in the Lord. We should never cease to look to the Lord for help in every time of need; and to seek such strength and help through the channels which He has provided; namely, prayer, study of the Word and fellowship with the brethren. But we should not make a hobby out of being strong, for we could, by so doing be thrown off guard, and fail—"Let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:12.

We need to confidently trust in the Lord for grace to help in every time of need, and upon the basis of this confidence to be "strong in the Lord, and in the power of His might." (Eph. 6:10.) And then we need to add to our fortitude, knowledge. We cannot, in fact, be truly strong in the Lord apart from a certain degree of knowledge of God and of His plan. We must know God in order to trust Him, and the better we know Him, the more fully we can trust Him. If we are to grow in knowledge, we need to study, and we also need to apply the knowledge as we acquire it. Viewed from this standpoint we can see that knowledge is fundamentally important to our Christian growth; for God deals with us upon the basis of knowledge, and not of ignorance.

KNOWLEDGE ALONE INSUFFICIENT

But the acquiring of knowledge merely to become informed should not be the objective of our study. The attaining of an accurate knowledge of the truth is not in itself the true goal of Christian effort. It is through a knowledge of the truth that we know about justice and lovingkindness, as these attributes of character are displayed by God. Our walking humbly with our God is dependent upon our knowledge of the divine will. It is only as we know God's will that our humility is put to the test in obeying it.

Our text says, "He hath shewed thee, O man, what is good." How has the Lord showed us what is good, that is, what He requires of us? It is through a knowledge of His Word. It follows then, that we cannot know what the Lord requires unless we attain a knowledge of His will. For this reason we need to "study" in order that we might show ourselves approved unto God. From this standpoint we can glory in our knowledge of the plan—not because we know a lot about it, but because through it God and His will have been revealed to us. "But let him that glorieth glory in

this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."—Jer. 9: 24.

"AND TO KNOWLEDGE, TEMPERANCE"

Peter says that we should add to our knowledge, temperance—self-control. We cannot "do justly" unless we have a large measure of control over self, for the fallen flesh, by nature, is very selfish and very unjust. Being selfish by nature, we need to be filled and controlled by the spirit of God, the spirit of love, in order to "love mercy," or lovingkindness. The fallen flesh would rebel against the divine leadings if permitted to do so, hence it must be brought under the control of the new creature and kept in the pathway of those who "walk humbly" with their God.

Self-control, therefore, is fundamental in our effort to meet the three major divine requirements mentioned in our text. This puts the element of self-control in its proper position in the Christian life. It is not a matter of controlling self just for the sake of controlling self, or in order that we might boast that we "haven't sinned for twenty years," but rather that we might bring ourselves into line with the divine will. We keep our own desires in the background in order that God's will might take first place in our lives. We deny the flesh its way, in order that God may have His way.

"AND TO TEMPERANCE, PATIENCE"

"And to temperance, patience." Here the word patience has the thought of cheerful endurance. There are many obstacles in the way of being a faithful Christian, and to keep on surmounting these obstacles, we will need to cheerfully "endure." Without this quality of endurance we would soon become "weary in well-doing" and faint by the wayside. When we deal justly with others, we may frequently receive injustice in return. When we display love and mercy towards others, it may often be unappreciated, and, perhaps even scorned. When we insist upon walking in God's way, instead of our own, or in the way of others, we will be opposed by the world, the flesh and the devil, hence will need a large measure of cheerful endurance in order to continue on.

"AND TO PATIENCE, GODLINESS"

The term "godliness," as used by Peter when he says that we should add godliness to patience is translated from a Greek word meaning "piety." Prof. Strong suggests that the piety is specially that which is reflected in the "gospel scheme." In other words, it's not piety according to pagan or Hindu standards. Neither is it piety according to the standards of one or another branch of the

nominal church, but the piety reflected in the *gospel of Christ*.

The term piety is defined as being "Habitual veneration or reverence for a Supreme Being." The Supreme Being for whom we have this reverence is our Heavenly Father. The reason we reverence Him is because we have learned to know Him, hence piety is properly added to knowledge. We cannot have true reverence for God until first we learn to know Him. In our ignorance we might dread God, but true reverence and veneration are based upon knowledge; and the more we know about our Heavenly Father, the greater will be our piety.

To godliness, or piety, we should add "brotherly kindness," the apostle says. This means an affectionate, or fraternal interest in the brethren. As we learn to know God, it should lead to this family interest in His people. Where such an interest is lacking it would indicate, also, a lack of genuine love for God; "for," writes the Apostle John, "he that loveth not his brethren whom he hath seen, how can he love God whom he hath not seen."—1 John 4: 20.

"And to brotherly kindness charity, or love." "Charity" is here translated from the Greek word *agape* which describes the great divine principle of unselfishness. It goes beyond brotherly kindness in that it causes us to bestow blessings even upon our enemies. It is true Godlikeness in action. God sends the rain and the sunshine upon the just and upon the unjust, and we are also to be all-comprehensive in the bestowing of our blessings. Failing in this we certainly would not be meeting the requirements of our text—we would not do justly, nor love mercy, nor walk humbly with our God.

When the apostle said, "If ye do these things, ye shall never fall," he didn't mean that if we do one of them we will never fall. We should not conclude that if we have sufficient knowledge it will make up for a lack along other lines. We should not decide that if we have a super-abundance of brotherly love, we can get along without knowledge, nor can we be indifferent about the kind of knowledge we possess. To revert to the illustration used by the prophet in our text, we should not come to the Lord with a thousand rams, and no oil, nor with ten thousands of rivers of oil, and no rams. All of the Lord's requirements are important, and we should not set any one or more aside in order to specialize upon those that are more to our liking because they fit in with our viewpoints or are pleasing to our flesh.

THE VALUE OF PRAYER

Outstanding in the life of every Christian is the privilege of prayer. Many are the admonitions of

the Scriptures pertaining to the subject of prayer. So important is prayer to the Christian that he would die spiritually without it. But even prayer loses its true value when other features of God's will and purpose for us are neglected or discarded. In prayer we express our thanksgiving to God, we seek His forgiveness of sin, and we ask Him for guidance and strength in our daily efforts to do His will. The apostle admonishes us to be "instant in prayer." (Rom. 12:12.) This seems to suggest that our hearts should instantly turn to the Lord in prayer in "every time of need," as well as to constantly maintain the spirit of prayer, or the prayerful attitude, in all our enterprises.

Prayer should not be viewed as a ceremonial rite, but as one of the divine provisions of grace. In proportion as the Spirit of God is filling our lives, we will delight in the privilege of prayer. There will be so many things for which to be thankful to the Lord that we will want to go to Him often to express our thanks and praise. We should ever be mindful of our imperfections, hence realize our need of forgiveness, and this, too, will send us often to the throne of grace. And then we have so many needs. We need strength, we need wisdom, and a proper recognition of these needs will constitute another reason why we will turn to the Lord in prayer.

Prayer, therefore, should be a spontaneous pouring out of our hearts to God, a delighting to come into His presence—through Christ—that we may commune with Him. What a wonderful privilege is prayer! Like little children coming to their parents, we, as the children of God, can enter into our Heavenly Father's presence, and to Him express our joys, and sorrows. We can ask Him to forgive us and help us; and we can do this with the full assurance that He is ever ready and willing to hear us, sympathetically and understandingly.

Prayer, thus, is one of the blessed privileges of the Christian, and is one of the means of grace which enables us to press forward in the narrow way towards our glorious goal. Prayer is a means to an end, but is not an end in itself. Precious as prayer is to the followers of the Master, being as has often been said, the Christian's "vital breath," we should not dwell on the subject of prayer to the exclusion of everything else and as though faithfulness in prayer is the only objective for which we are striving. It is a privilege and a necessity to come before the Lord with a liberal portion of the "oil" of prayer, but if we lose sight of the real objective—the making of our calling and election sure—even "ten thousands of rivers" of such oil will not meet the Lord's requirements.

SERVING THE BRETHREN

We are admonished to lay down our lives for the brethren. (1 John 3:16.) What a privilege this is, and what a blessed opportunity it affords to demonstrate our love for them. We are to "do justly," always, and towards all, but to lay down our lives for others, goes beyond the demands of justice. This sacrificial service is prompted by love—the love of God. If we are faithfully laying down our lives for the brethren it means that the Lord's requirement of lovingkindness is at least to some extent being worked out in our lives. Laying down our lives for the brethren is one of the practical ways in which we express the spirit of love, which is the spirit of Christ.

But there are other avenues of service as well, therefore God's requirements of us would not be met if we devoted all our energies toward the accomplishment of but one of them. And even in the matter of laying down our lives for the brethren, there is a possibility of having too restricted a view of who constitute our brethren. We may think of our brethren as consisting merely of the few with whom we are personally acquainted, and reason that we have fulfilled our obligations to our brethren when we make sure that we have done what we could for their spiritual and material welfare.

It is often true, however, that the brethren who need our help the most are those with whom we are not personally acquainted nor directly associated. Our interest, so far as possible, should be in *all* the brethren. Some of them, like the lost sheep of the parable, may be temporarily outside of the fold; that is, out of touch with the Lord's people, and perhaps discouraged and bewildered. These need to hear again the voice of the Good Shepherd, the voice of truth. In order for them to have an opportunity to hear it, the truth needs to be proclaimed by every means at our disposal, and as widely as possible. In this way our brethren who need our help the most are reached and blessed. And we, in turn, are richly blessed in the self-sacrificing efforts we make to bless others.

And then again, in the largest, broadest aspect, we should not forget the fact that some of our brethren may not, as yet, have heard the truth; hence, to lay down our lives for them means we *will do all we can* to reach them with the message which they *so much need*. And for those we can thus reach with the truth, we will continue to do all we can by helping them to grow strong in the Lord and in the power of His might.

PREACH THE WORD

Faithfulness in all the requirements of the Lord means that we will be on the alert to use every opportunity we have to preach the Word;

that is, to make known the glad tidings of the Kingdom. Faithfulness to the Lord's instructions pertaining to this phase of the Christian life is closely associated with our faithfulness in laying down our lives for the brethren. It means that we should not be active in publishing the truth simply with the thought that by such activity alone we are meriting God's favor, or meeting His requirements.

Activity in the service of the truth should result from our own filling of the truth and its spirit; and such a heart appreciation of what it means that we will not want to refrain from telling others about it. We should not engage in the service of the truth with the thought that by faithfulness in such service we can earn our way into the Kingdom. It is by grace that we are saved, and it will be by grace that we will attain a place in the Kingdom—not by works, of whatsoever sort they may be. But God wants us to appreciate His grace. He is pleased when we appreciate it enough to be willing to lay down our lives in the telling of it to others.

In the divine economy God has graciously arranged that the overflow of appreciation from the hearts of His consecrated people can be utilized by Him for the reaching and blessing of others. Thus we can lay down our lives for the brethren. Thus we can bear witness for the truth, and with the assurance that our labors will not be in vain in the Lord. We will rejoice in the privilege of such labors, not because we necessarily see direct results in the lives of others, but because we will be glad for the opportunity of thus expressing our love for God. We will rejoice in this privilege because we will know that it is God's will for us, and, therefore, are happy in the knowledge that we are doing His will—"walking humbly" with our God."

"WORK OUT YOUR OWN SALVATION"

Individualism is essential in the Christian life. Not individualism in the sense of self-sufficiency, but in the sense that we learn individually to trust in the Lord for strength and guidance. We should not need to lean upon fellow-Christians in order to stand. We should not expect others to work out our salvation for us, for "it is God which worketh in us both to will and to do of His good pleasure." (Phil. 2:13.) This is a very important principle in the Christian life, and happy are we if we can learn properly to apply it.

It is a tendency of human weakness to lean upon others, especially upon those in whom we have learned to have confidence. Almost unconsciously we find ourselves being swayed by the judgment and actions of those whom we love and trust. It is all right to follow others to the extent

that they are following the Lord; but in doing it we need always to be on the alert to make sure that those with whom we walk are truly following in the footsteps of the Master. "Prove all things; hold fast that which is good," should be the earnest endeavor of all the fully consecrated.—1 Thess. 5:21.

But there is a proper spiritual balance in this thought also. Here as in other matters, we should be on guard against the "ten thousand of rivers of oil." We are to maintain an individual relationship with the Lord, one that is so real, so vital, that even though our dearest friend in the truth should turn aside, we would not be led astray by him nor with him. But this doesn't mean that we should try to get along without the fellowship and help of the brethren. While God has promised to give us strength in every time of need, to work in us to will and to do of His good pleasure, yet He has His own ways of doing this. One of those ways is through the brethren.

For example, God provokes us to love and good works, not by a miraculous in-filling of the Holy Spirit, but by an arrangement whereby we "provoke one another." For this reason the apostle admonishes us not to forsake "the assembling of ourselves together." Heb. 10:25.) It seems reasonable to conclude, furthermore, that from the divine standpoint the proper assembling of ourselves together involves more than merely a casual meeting with others of like precious faith. It seems reasonable to conclude that the apostle's reference is to a regularity of meetings, and in harmony with the ecclesia's arrangements outlined elsewhere in the apostolic writings.

Indeed, the Scriptures give explicit instructions covering the proper assembling of the Lord's people; which instructions include the electing of various servants of the ecclesia. This is something else the Lord wants us to do, and if we are to have the Lord's full favor we should not ignore what His inspired apostles have had to say about it. We cannot safely assume to make exceptions to these arrangements for our fellowship with the brethren, taking the attitude that in our case or in the case of others, it doesn't make any difference.

Ecclesia arrangements for the brethren generally impose a great test of humility upon all concerned. The ecclesia may not always elect those whom we might like to see elected. It may not elect us, and we may think that is a mistake. But in such cases we all have a wonderful opportunity to display patience, forbearance and humility. It is well to remember that the Lord can get along without us, and also that the Lord can bless us through the services of those whom we might not choose according to the flesh.

It is certain that we stand to lose many rich blessings from the Lord once we conclude that all the brethren in an ecclesia but us are out of step, and that we alone are right. Perhaps such an attitude on our part may be the very reason why the Lord, in His wisdom and love, permits us to be temporarily left out of the active arrangements of the ecclesia with which we are associated.

ECCLESIAS AND CHRISTIAN LIBERTY

True Christian liberty is a priceless treasure which all the consecrated should zealously guard, not only for their own spiritual welfare, but also in order that they may be the greatest help possible to others. The Lord's people, at times, find themselves in conditions of bondage from which they find it necessary to withdraw. Such withdrawals should be made with resolute determination and in love. "Come out of her, My people," is one of the Lord's commands which should not be ignored when we discover that we are in Babylonish bondage.

But here again, let us not bring "thousands of rams" to the Lord when He has asked merely for one. Let us not try to be so "free" that we will consider ourselves above proper and Scriptural ecclesia arrangements. It might seem well enough to us to say, "I want to be free to come and go as I please, and to meet where I please. I don't want to be bound down to being a member in some one ecclesia. I love all the Lord's people." But does such an attitude seem good to the Lord? Does the Lord want us to be so "free" as all that?

There is an old adage which says that a "rolling stone gathers no moss," and it undoubtedly works out in the spiritual realm. Great blessings are attached to being a part of a definite association of friends who, together, endeavor to carry on with the work of the Lord—the work of building up themselves in the most holy faith, and also the work of spreading the truth for the good of others. If we only occasionally drop in among the brethren here and there, we can, of course, receive some blessings, and perhaps, give them some also, but the fullness of divine blessings which might be ours through obedience to all that the Lord has asked, is lost.

And then there are certain responsibilities attached to being a part of a Scripturally organized ecclesia. There is a blessing in meeting these responsibilities. There is the responsibility of "stretching forth the hand" in voting for servants of the ecclesia. If we shirk this responsibility, either by holding aloof entirely from ecclesias, or otherwise, we are neglecting one of the important means of grace which the Lord has provided. We are missing a blessing ourselves, and come short

of being as great a blessing to others as is our privilege.

While we are not to lean upon others, we are to be as great a help to others as possible, and are to expect that the Lord will use others to bless us. It is our privilege to work for and to expect a large degree of unity of thought and action among the brethren. Let us not conclude that because we hold the same views as another that we are allowing him to do our thinking for us. Let us be on guard against the subtle suggestion that if we agree with Brother Russell, we are Russellites. If we have the truth we should understand the doctrines of the Scriptures alike; and to the extent that we are able to do this, we will be blessed by the Lord as He uses us to help each other. The proper use of privileges and responsibilities along this line does not represent spiritual bondage, but merely a proper respect for the arrangements the Lord has made for all His people. If we ignore them, and specialize along other lines, we miss many of the blessings the Lord has provided for us.

CONTENDING FOR THE FAITH

Another detail of the Lord's will for His people of this age is that they "earnestly contend for the faith which was once delivered unto the saints." (Jude 3.) The exercise of this privilege has a very direct bearing upon our success in doing justly, loving mercy, and walking humbly with our God. It is through the "most holy faith" that we understand something of the character of God, of His truth and His love. It is through the truth that we know what God's will is for us, hence are able to walk humbly before Him in doing that will.

If we appreciate the wonderful light of truth as we should we will gladly contend for it. We will guard it as a precious treasure in our own hearts, and do all in our power to help others do the same. If we decide that the truth does not seem as important as it formerly did, and are inclined to take the attitude that it doesn't make much difference what we believe, we might well consider it as a danger signal to warn us of the possible loss of that through which God has revealed His loving kindness to us.

Failure to contend earnestly for the faith may be caused by our specializing along some other line of what the Lord requires. Perhaps we have decided that prayer and brotherly love are the only essential elements of Christian experience, and conclude that we can pray and love the brethren no matter what we believe or what they believe. Our human reasoning may have convinced us that this is the tolerant, Godlike conception of what a Christian should do and be. Perhaps the basis of this human reasoning may be the fact that we already have lost our own faith in many of the

doctrines of the truth; and, because we consider them non-essential, all others should do likewise.

But what is the Lord's will in this? The Lord has said that we are sanctified by the truth, and that we should contend earnestly for this truth by which we are sanctified, in order that it may be kept pure, and that through it we may see His will revealed more and more clearly. Are we walking humbly with God when we conclude that it isn't necessary to contend for the faith? Evidently not. Let us not assume that in this, nor along any other lines, we can balance the scales of the Lord's requirements by ignoring His plain instructions while we specialize in a field that is pleasing to our own flesh, or meets the demands of our own human reasoning.

THE GREAT OBJECTIVES

So we might go on recalling the various details of what the Lord has outlined as being His will for us, and we would find that each of these details, in its own way, contributes to bring us nearer to the great objective of what the Lord requires in the lives of all those whom He will honor with special service in His Kingdom. That great character objective is of a threefold nature, as is shown in our text—justice, love, and humility before God.

To "do justly," simply means to obey the Golden Rule—to do unto others as we would that others should do unto us. This, in itself, is a very high standard; one that is hard to attain. Let us try to keep it in mind in our daily associations with the brethren and with the world. It will put us on guard against saying and doing those things which will injure others. It will be a check to hinder us from those little transgressions against others of which we are so often guilty.

But justice is only the beginning. Beyond this we are to "love mercy." As already mentioned, the word here translated "mercy" really means "lovingkindness." It is the lovingkindness of God. It is that great principle of unselfishness which is back of all God's works. We are to "love" this principle. That is, according to the Hebrew word here used, we are to affectionately love kindness, or lovingkindness. We are to be so whole-heartedly in harmony with unselfishness that it can be said that we are "in love" with it.

If this be true, then it means that the love of God will be the consuming passion of our lives—that self, and all its interests will be set aside, and our lives will be dominated by divine love, a love that gives and gives and gives, that others may be blessed. Knowing that God so loved the world that He gave the dearest treasure of His heart that the people might be blessed, and knowing that He wants us to be filled with the

same kind of love, we will permit nothing to stand in the way of our giving all, no matter how costly the giving may prove to be.

But even then we will have failed to obtain the full objective of God's will for us unless we "walk humbly" with our God. God wants us to sacrifice our whole being in His service, and in ways not to work injustices upon others. But in addition to that, He wants us to make the sacrifice in harmony with all the instructions He has laid down for us in His Word. He wants us, in laying down our lives in His service, to observe all the "bes" and the "be nots"; and all the "dos" and the "do nots." He wants us to bring our rams and our oil—not "thousands of rams," and "ten thousands of rivers of oil," but just the amount He asks for, and just the kind He asks for; yes and all the kinds He asks for.

Failing in this we fail to walk humbly with Him, hence fail to meet His requirements. These requirements are heart-searching and exacting. Indeed, they would be quite beyond our reach should we fail to use all the means of grace which He has provided to help us attain to them. But let us remember that He is our helper; and let us remember the various means which He has provided to help us, and use those means for our own blessing, and to His glory. He has shown us what is good, even as He revealed His will to His people of old, and it remains only for us to prayerfully, and zealously strive day by day to be faithful in doing it.

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THE DAWN

136 Fulton Street, Brooklyn, N. Y.

DIVINE PLAN BEREAN LESSONS

HOPE FOR THE UNSAVED DEAD

(Lesson 45)

Text Book: The Divine Plan of the Ages, Page 99, paragraph 1, to Page 101, paragraph 1.

Key Sentence: Because Jesus died for all, "we should expect blessings in the Millennial age upon all those in their graves as well as upon those not in them; and of this we will find abundant proof, as we look further into the Lord's testimony on the subject."

Main Text: "By grace are ye saved through faith."
—Ephesians 2:8.

Is there any hope for those who are in their graves when the Lord Jesus is present and sets up His Kingdom? Because there is hope for them they are referred to in the Scriptures as "prisoners of hope." (Zech. 9:12.) The Resurrected One, Jesus, now holds the keys of hell and death and, in due time, will release all the prisoners.—Rev. 1:18.

Is it reasonable to suppose that all will get the benefits of the opportunities and blessings which Jesus purchased with His blood? Yes, because the Bible assures us that He "tasted death for every man."—Hebrews 2:9.

Of the estimated 143 billions who have lived on this earth, what would be the broadest estimate of the number that could be considered to have been saints? One billion. In Acts 4:12, we are told that "there is none other name under heaven given among men, whereby we must be saved." Since these 142 billions have never accepted Jesus as their Savior and consecrated their all to Him, it is quite evident that these 142 billions are not among the Lord's saints.

What has become of them? Has God made some provision for them? This is a question which every thinking Christian desires to have answered from God's Word.

What is the answer of **Atheism** to this question? Those who believe in **Atheism** think that death ends all. They believe that those who are dead are just as the Bible says, "The dead know not anything." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Eccl. 9:5; Ps. 146:4.) But while the Bible refers to this condition in a figure as sleep and shows that Jesus has the "keys of death and hell" and will call forth the prisoners; those who are atheists say that no one has the keys, and therefore those who are in their graves are eternally dead without any possibility of a future life.

How does Calvinism answer the question of the hope for those who do not become Christians during this Gospel age? They claim that while a few—the church class—are predestinated by God to go to heaven and thus be saved, God has arbitrarily elected that all the rest shall go to a place which they call hell, there to be tortured by fireproof devils for all

eternity. But as we proceed, we will see how God's plans are higher than man's plans.

What is the answer of **Arminianism** to the question that we are discussing? They say that God is too large hearted and broad minded to condemn people to eternal torment when they never had a full, favorable opportunity to accept Jesus Christ as their Savior and King, and so they will be excused from eternal torment because of their ignorance. They think that those who will live up to the light of their consciences will be included in the church which is the body of Jesus Christ.

Which view do most professed Christians assent to? We answer, the last one. Is there any Scriptural basis for this thought that ignorance is a ground of salvation? No, the Scriptures show that faith and obedience and not ignorance are the conditions upon which salvation can be obtained. Take for instance, Ephesians 2:8: "By grace are ye saved through faith." Surely if salvation comes only through the exercise of faith, it cannot come through ignorance.

What lesson can we learn from Acts 4:11, 12: "This [Jesus] is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." It shows that Jesus Christ is recognized by God as a substitute. The merit of His obedience and His sacrifice is available to faith. The sinner, humble, penitent and conscious of unworthiness accepts Christ as his redeemer. In an unwavering tone of quiet insistence, this Scripture shows that only in this way can we be justified by the great supreme Judge.

NO SALVATION THROUGH IGNORANCE

(Lesson 46)

Text Book: The Divine Plan of the Ages, Page 101, paragraph 1 to Page 102, last paragraph.

Key Sentence: "The written law condemned the Jews, and the Gentiles had light enough of conscience to condemn them; and thus every mouth is stopped from claiming the right of life, and all the world stands guilty before God."

Main Text: "The Gentiles, which have not the law, . . . are a law unto themselves."—Rom. 2:14.

How does Rom. 10:13, 14, prove that it is by faith and not by ignorance that mankind will gain salvation? "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?" It shows that in order to be saved they must first hear and, second, they must act on that faith by calling on the name of the Lord.

A text that is often quoted to prove that ignorance will save men is found in Rom. 2:14, 15: "The Gentiles, which have not the law, . . . are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Just what is the gist of the apostle's logic? He was arguing with Jews who claimed that because God made a Law Covenant with their nation only, therefore they were acceptable to God and other people were not. The apostle seeks to refute all such self-assurance by showing that they could have no hope of everlasting life unless they could keep that Law Covenant perfectly. This they did not claim to be able to do. Then he supposes that they would claim that while none could keep it perfectly, they kept it more fully than did the heathen.

The apostle in the two verses under discussion, meets this argument by saying that the heathen could also claim that they were doing the best they could. The heathen sometimes try to excuse themselves and others (thus acknowledging wrong-doing) and sometimes accuse themselves and others (again acknowledging wrong-doing). This the apostle points out proves that while the Jew had considerable light of conscience and the written law, the heathen, though not having the latter, had the former. The heathen with his light of conscience only, could not dispute that he was unworthy of everlasting life under the divine arrangement. The Jew, with his additional light from the written law, having all the more enlightenment should all the more realize his condemnation.

Are these statements in harmony with Rom. 3:19, 20? "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become [or realize that they are] guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Yes, they are. The apostle thus shows that all are sinners (Jews and Gentiles) and that all need salvation, which can only be procured through Jesus—"through faith in His blood"—faith in His atonement sacrifice.

Coming back to Rom. 2:14, 15, we see that Paul is not teaching that the heathen have passports to heaven because of their ignorance. What a peculiar place some people must fancy heaven to be anyway, full of infants, idiots and heathen, with an occasional "saint" from civilized lands. Thank God, for the light upon His Word which frees us from such absurdities.

How would the combined testimony of James 2:10 and Romans 3:10 also prove that not ignorance but faith and obedience are the road to salvation? The statement by James, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" proves that one would have to keep that law perfectly, or else be guilty of its condemnation, which is death. The Apostle Paul tells us in Romans 3:10 "there is none righteous, no, not one." No one could keep that law perfectly. Hence, all were condemned by it.

Why is it that many Christians insist, notwithstanding these Biblical statements, that God will not

condemn the ignorant? Because their hearts are bigger than their heads. They think that those who are lost will go to eternal torment and they reason that this would not be just. Not seeing that God has a better way than through ignorance, they grasp this view like a drowning man grasping at a straw.

Is it consistent to believe that God will justify the heathen by ignorance and at the same time to send missionaries to convert them? No, because if they were saved by ignorance what need would there be to try to save them through faith? Besides, only a few believe when they hear. The many, who do not believe, will go to eternal torment according to their theory—and yet, if no missionaries had been sent, they would have been saved by ignorance.

If the Calvinistic theory that each one's eternal destiny is fixed by God before his birth were true, would it be reasonable to send missionaries to them? No, because if God had planned to send these heathen to eternal torment, the sending of the missionaries would not change His purpose in this respect.

THE KEY TO GOD'S PLAN— "TO BE TESTIFIED IN DUE TIME" (LESSON 47)

Text Book: The Divine Plan of the Ages, Page 102, last paragraph, to Page 105, paragraph 2.

Key Sentence: "The **only way**, by which any and all of the condemned race may come to God, is . . . by faith in the precious blood of Christ, which taketh away the sin of the world."

Main Text: "The Lord knoweth how . . . to reserve the unjust unto the day of judgment to be punished." —2 Peter 2:9.

Why is the doctrine of fatalism God-dishonoring? According to fatalism, God causes everything. Those who adhere to this belief think that God foreordained or compelled Adam's sin and every other sin, as well as every good deed since. This would not only remove all credit for well-doing from man's efforts, but also all responsibility from evil doers. God would, in that case, have the credit of any good there is, and the responsibility of all the evil (moral evil, wickedness, as well as physical evil, suffering) and man would be merely a figure, a puppet, a machine.

With such a view how absurd, deceptive and sinful it would be for God, in sentencing Adam, to say, Inasmuch as **thou hast done**, etc. Where is the justice of punishing man at all for that which he could not avoid doing?

What is the only door of hope held open to the condemned race of Adam? We answer that it is faith in the efficacy of the shed blood of the Lord Jesus Christ. In 1 Peter 1:18 and 19, we see that if we possessed all the money in the world it would not be sufficient to redeem us from the condemnation of the Adamic death sentence. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot."

In John 1:29 we read, "Behold the Lamb of God, which taketh away the sin of the world." There is no

other way by which these sins could be taken away. Will this message in due time reach all the people? Yes. We read in Luke 2:10, "And the angel said unto them, Fear not: for, behold, I bring you good tidings [the word Gospel means good tidings] of great joy, which shall be to all people."

Let us now consider what has become of the estimated 142 billions who are not saints. Jesus tells us in Matt. 16:27, "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works."

Reasoning from this text, would it be logical to think that the Apostle Paul and the other saints who lived and died in his day, went immediately to their heavenly reward when they died? No, because Jesus clearly states in this text that He will reward every man, not at the time of death, but at His second advent when He comes "in the glory of His Father with His angels." What does this text imply with reference to the unsaved dead? It implies that the unjust would not receive their punishment until the Lord's **second advent**.

Does the Apostle Peter agree with this thought? Yes, he says in 2 Peter 2:9, "The Lord knoweth how . . . to reserve the unjust unto the day of judgment to be punished."

"But," says some one, "if faith in Christ is the only way of salvation, is it not a pity that God did not give every one an opportunity to gain the necessary knowledge so that faith could be exercised in Christ's atoning sacrifice?" We answer that God has made abundant provision along this line. But we must not think that the past and present are the only times affording opportunity to gain this knowledge. As a result of God's plan of restitution in the coming age, many who were unable to gain everlasting life in this age, will then be brought to a full understanding of the truth, thus enabling them to comply with the conditions mentioned in John 3:16, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."

Will John 1:9 receive its fulfilment in this Gospel age only? "That was the true Light which lighteth every man that cometh into the world." It has only been partially fulfilled at the present time, but in the Millennium all of earth's billions will receive this full knowledge of God's plan.

In Hebrews 2:9 we are informed that Jesus Christ by the grace of God tasted death for every man. Does it seem reasonable to think that God would permit ignorance to prevent this sacrifice from becoming efficacious to all? No, indeed!

How many are included in the word "all" in the statement found in 1 Timothy 2:5, 6: "There is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time"? There is no reason for not including **every one** of the human race; for every one was included in that redemption. What is the key that unlocks these Scriptures and shows that God is love? The latter part of the text quoted foregoing, "to be testified in due time." What is God's due time for this message to come to the world? The Millennium, after they have been brought forth from the tomb. Then that knowledge will bring responsibility.

THE SECOND ADAM

(Lesson 48)

Text Book: The Divine Plan of the Ages, Page 105, paragraph 2, to Page 107, top of page.

Key Sentence: "As death came by the first Adam, so life comes by Christ, the second Adam."

Main Text: "The first man Adam was made a living soul; the last Adam was made a quickening spirit."—1 Corinthians 15:45.

Does not Ecclesiastes 11:3 prove that death ends all probation? It says "Where the tree falleth, there shall it be." No, the only lesson we can get from this text is that while man is dead, he is unconscious, out of existence and not experiencing any change. There is nothing in this text to indicate that after he is awakened from the death condition, he will not have an opportunity for salvation.

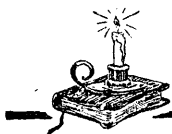
Give some texts to indicate that God has prepared to awaken the dead in order to give them an opportunity to gain knowledge, faith and salvation.

First we call attention to 1 Timothy 2:4, which states that God will have all men to come unto the knowledge of the truth. Then we ask ourselves, How can this be since so many billions have died without ever having had an opportunity to gain this knowledge? Can they get this knowledge while they are in the grave? No, the Bible answers in Ecclesiastes 9:10, "There is no work, nor device, nor knowledge, nor wisdom in the grave." The next question that presents itself to our minds is how can these people get out of the grave to come to this knowledge? We have the answer in 1 Corinthians 15:22, "As in Adam all die, even so in Christ shall all be made alive [gain life in fullest measure]." Paul goes on to show that the first to be made alive will be the Gospel age church consisting of all true footstep followers of Jesus Christ. "Afterward [during the time of His Kingdom, in the Millennium] they that are Christ's [all who will then give their hearts to the Lord]."

Does the Prophet Job say anything along this line? Yes, in Job 14:12, 13: "So man lieth down, and riseth not." He loses all power to arouse himself—nor can he be resuscitated from the sleep of death by anyone, until God's due time—the resurrection morning, the Millennial day—when the present symbolic "heavens" shall have passed away, and the "new heavens" or new spiritual ruling power—Christ's Kingdom—shall have come into control of the world. "O that thou wouldest hide me in the grave, that thou wouldest keep me secret [hidden], until thy wrath be past, that thou wouldest appoint me a set time, and remember me!"

Who is referred to in the Bible as the second Adam? Our Lord Jesus Christ. "The first man Adam was made a living soul; the last Adam was made a quickening spirit." (1 Cor. 15:45.) Contrast the first Adam with the second Adam. Adam by his disobedience **sold** the whole human race into sin and death; Christ by His obedience **bought** the whole human race for righteousness and life. The result of Adam's disobedience was humiliation, sorrow and death. The result of Christ's obedience was exaltation, joy and the crown of life.

(Please turn to page 30)



International Sunday School Lessons



THE SYNOPTIC GOSPELS

January 4—Matt. 1:1, 17; Mark 1:1, 14, 15; Luke 1:1-4; Acts 1:1-5.

GOLDEN TEXT: "Christ Jesus came into the world to save sinners."
1 Timothy 1:15.

THE Sunday School lessons for the ensuing six months are to be devoted to the life and teachings of Jesus. The Scripture lessons will be taken from the first three, known as the Synoptic gospels—Matthew, Mark and Luke—so called because their writings are more in the nature of a synopsis or review of the life of Jesus. The Apostle John in his gospel, gives special attention to a number of things that are not so thoroughly discussed by the Synoptists. The first three gospels give much attention to Jesus' ministry in Galilee, while John gives the principal attention to Jesus' ministry in Judea.

No doubt more has been written on the life of Jesus than that of any other person. And this is both natural and appropriate. The transcendent importance of the visit of Jesus from the heavenly courts, taking upon Himself the form of man, and revealing the Heavenly Father, both by His teachings and conduct in contact with mankind—cannot be over estimated.

It is a marvelous favor to mankind in general, and especially to the followers of Jesus, that the Logos, the one who had the most intimate acquaintance with the Heavenly Father and for the longest period of time, was sent to earth to take upon Himself the nature of man, and thus to manifest the character and principles of the great Creator, and to illustrate just how we must walk if we are to be associated with Him in His glorious Mediatorial Kingdom.

The Bible, God's revelation to man, is made up of various kinds of writings. These include the historical, the typical, the prophetic, the gospel records of the life and teachings of Jesus, the epistles of the apostles, and the Revelation of Jesus Christ which He received from the Father and transmitted

to John for the benefit of His church down through the age.

The types and prophecies all point to Jesus. When we observe a shadow on the ground and follow it up, we come to the subject pictured or illustrated by the shadow, then our knowledge of the substance can be greatly increased by a careful study of the object in addition to the shadow. Just so it is in the studies of the life of Jesus and His teachings. It can safely be said that nothing will pay greater dividends to the careful Bible student than a studious and detailed consideration of the life of Jesus in the gospels. "No man hath seen God which was in the bosom of the at any time: the only begotten son, which is in the bosom of the Father, He hath declared Him."—John 1:18.

Our lesson for today contains a short excerpts from the Gospels of Matthew, Mark and Luke, and it may be of interest to consider these three characters very briefly. Matthew was one of the apostles, formerly a publican, or representative of the Roman government. Matthew, also known as Levi, was of this despised class and looked down upon by the Jews. He evidently was of a noble character and so impressed with Jesus and His teachings that when the Master invited him to become one of His special followers, he rose up and followed Him.—Mark 2:14.

Mark was not an apostle, but was evidently an early convert and an associate of St. Paul in his ministry. He is supposed to have been closely associated with St. Peter, and for this reason his gospel records the recollections of Peter based upon his personal contacts with the Lord.

Luke, "the beloved physician," was a convert and an associate of St. Paul. His devoted attendance upon St. Paul is brought to our attention in the epistles and in the Acts, and it is supposed by scholars that his gospel, and also the Acts of the apostles, reflect the thought and influence of the great apostle of the Gentiles with whom he was so closely associated.

As careful students have noted, there are slight differences in some details recorded by the several evangelists. So far from arousing any question in our minds as to their authenticity, these minor differences have exactly the other effect for, if they had been prepared by human ingenuity to mislead, no doubt they would have been in perfect accord, to the very last degree. No two persons passing through the same experience are impressed exactly alike, and each one, as he endeavors to record the incidents, would speak of some which had been overlooked by the others. The same is true in two people repeating the conversation of another. Each, equally honest and sincere, would doubtless express the same thoughts differently and one would have missed something which the other reported.

How thankful we should be that God has preserved for us the writings of these honest, humble followers of the Lord Jesus, the one who spake as no other man has spoken, the one who was the express image of the Father, the one who perfectly declared or revealed the Father. His words, His ways, and His reaction to hundreds of experiences similar to those that His followers have during their efforts to serve Him and follow in His steps, are there recorded for us. By study and meditation of them there are accomplished both our instruction and our sanctification through the truth, which He perfectly revealed and illustrated.

Questions:

What are the various kinds of writings contained in the Bible?

What is the meaning of the word "shadow" as used in the Bible?

What is the proper explanation of the slight differences to be noted in the gospel accounts of Jesus' life and ministry?

THE INFANCY AND BOYHOOD OF JESUS

January 11—Luke 2:25-35, 39, 40.

GOLDEN TEXT: "Jesus increased in wisdom and stature, and in favor with God and man."—Luke 2:52.

SIMEON was evidently a noble character, a just and devout man, waiting in faith for the consolation

of Israel—the kind of character to whom God reveals His truth. “Light is sown for the righteous, and joy for the upright in heart.” The Holy Spirit spoke through Him, and being thus inspired, he prophesied concerning the infant Jesus.

Simeon declared this child to be a light to lighten the Gentiles, and the glory of Israel. John the Baptist also pointed to Him as the true Light which lighteth every man which cometh into the world. (John 1:9.) And Paul adds: “This is good and acceptable in the sight of God our Savior, who will have all men to be saved [from their blindness and deafness], and to come unto the knowledge of the truth.”—1 Timothy 2:4.

As the vast majority of mankind have never been thus enlightened, and thousands more have been only partially so, it follows logically that the full enlightenment of the world awaits the Millennial reign of Christ, when through His mighty power all that are in their graves will come forth. Then that glorious Sun of Righteousness will arise with healing in His wings. He will enlighten the whole world, and believing Israel will then glory in Him.

Simeon’s further prophecy recorded in verse 34, is partially fulfilled. The world has witnessed the fall of Israel from divine favor and their sad condition as outcasts for nearly two thousand years because of their rejection of Christ. And now the time of their rising again is at hand, and they will be raised up nationally to all the favor from which they fell nationally. Much progress has been made in the regathering of Israelites to their native land, preparatory to the turning away of their blindness and their coming into divine favor and blessings. When this blindness is taken away, they will look upon Him whom they have pierced, mourn for Him, the prophet says—in sorrow and repentance for the hardness of heart which caused them to reject Him at His first presence.

The statement, “and for a sign which will be spoken against,” has been fulfilled all down through the age in the reproach which is always attached to those who have accepted the invitation and taken up their cross to follow in the footsteps of

their Master. The statement in verse 35 doubtless has reference to Christ’s tragic death, and the test of faith thereby instituted, both in that day, and even to the end of the age, thus (by the test) revealing the thoughts of many hearts—proving which are loyal and faithful to God as true soldiers of the cross, and which are not. It is not probable however, that Simeon, who spoke thus under divine inspiration, fully understood the import of his words.

In this connection it will be noticed that Anna, the prophetess, another devout, faithful soul, recognized and pointed out the infant Redeemer. It will be observed that she was of the tribe of Asher—another evidence of what we have frequently called attention to in connection with the Anglo-Israel question, that the entire house of Israel (12 tribes) was represented at Jerusalem in our Lord’s day, and not the tribes of Judah and Benjamin only.

Our golden text, “And Jesus increased in wisdom and stature and in favor with God and man,” suggests the rapid development of perfect humanity. The perfect child grew and waxed strong physically and intellectually, filled with wisdom; and the grace of God was upon Him. His humble birth gave Him none of the advantages of education or social culture, yet even at the age of twelve years, all that heard Him in conversation, the matured and learned doctors of the law in the Temple, were astonished at His understanding and answers. As a perfect human being, His mind was active and strong, His reasoning powers were acute, His perceptive mind awake to every educating influence with which He came in contact, His moral perceptions always discarding everything evil, and His memory treasuring up all that was worthy of a place in His mind. Thus He grew and waxed strong and was filled with wisdom.

QUESTIONS:

What is meant by the prophecy that Jesus was a light to lighten the Gentiles, and the glory of Israel?

Of what tribe was the Prophetess Anna, and of what significance is this with respect to the Anglo-Israel question?

What is meant by the statement that Jesus increased in wisdom, stature, and favor of the Lord?

JOHN THE BAPTIST AND JESUS

January 18—Luke 3:1-6, 15-17,
21, 22

GOLDEN TEXT: “Thou art My beloved Son; in Thee I am well pleased.”—
Luke 3:22.

OF John the Baptist it is written that he was filled with the Holy Spirit from birth. But we must not misunderstand this to mean that he was begotten of the Holy Spirit, in the sense that Christians are begotten, for he lived before the time of Spirit begetting—in the Jewish age, not in the Gospel or Christian age. Thus our Lord said of him that, although there had not arisen a greater prophet than John, nevertheless, the least in the Kingdom of God is greater than he—the least one in the house of sons is on a higher plane than the greatest one in the house of servants.—Matt. 11:11; Heb. 3:5, 6.

The apostle again explains that “the Holy Spirit was not yet given, because Jesus was not yet glorified.” (John 7:39.) In harmony with this we must understand that John was filled with the Holy Spirit, holy power or influence from God from the first, after the same manner that the other prophets throughout the Jewish age had been under that Holy Spirit.

Of John’s life from infancy to manhood we know nothing except the bare record, “The child grew and waxed strong in spirit, and was in the desert until the day of his showing unto Israel.” (Luke 1:80.) The term “desert” probably refers not to a sandy desert, but more probably to the wild, uncultivated regions, perhaps in the “hill country” where his parents resided at the time of his birth. Possibly a part of the Lord’s providence in respect to John’s training for his work was in the ordering of the affairs of his parents, so that they were forced by circumstances to reside in such a wilderness home, where they had comparatively little intercourse with others, and where John, perhaps as a forester, would have experiences which the Lord saw were best fitted for the work intended.

We are not to fall into the common error of supposing from the record that John preached to the people that repentance and baptism

would work for them a remission of their sins. But this view would contradict the testimony of all the Scriptures, which is to the effect that without the shedding of blood there is no remission of sins. To the contrary, we are to understand this verse to mean that John preached a baptism signifying repentance unto, or preparation for, a remission of sins.

If repentance and immersion in water would bring the forgiveness of sins, "a Savior and a great one," whom God had promised to Israel for so long, would have been wholly unnecessary. But when we view John's work and preaching as merely a preliminary one, to make ready a repentant people, desiring to have their sins forgiven, desiring full at-one-ment with God, and expecting a Savior to accomplish all this—then all is harmony.

And this thought, that the remission of sins was a work future from John's day, a work to be accomplished by Christ, is fully borne out by the succeeding context, a quotation from Isaiah the prophet, which has not even yet been fulfilled, but includes the entire work of the Millennial age. That age will be one for remission of sins and blotting out of sins, and the full reconciliation of as many as will accept God's grace in Christ under the New Covenant. (Compare Acts 3:19-21.) In that time, under those favorable conditions, and not before, will the statement be fulfilled, "All flesh shall see the salvation of God."

Verses 15 and 16 indicate that the Bible students of that day believed that the time for the coming of their Messiah was near at hand, and thought perhaps John the Baptist was He. In answering their query, he states that he is not the Christ, but that the Messiah would be far greater than he. In his reply he foretold the work and effect of the Jewish harvest, saying of Messiah: "Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner: but the chaff He will burn with fire unquenchable."

Here the baptism of the Holy Spirit coming upon the "Israelites indeed" at Pentecost, is referred to, and the fire of trouble which came upon all others, during the 37 years following their rejection of Jesus. In that trouble Israel as a nation was destroyed, but not as

individuals. The Revelator tells of the harvesting of this age with the sharp sickle of truth, because the time to reap has come, and shows the double work, part of which relates to the vine of the earth, as distinguished from the true vine of the Father's planting, Christ Jesus and His members, or branches. —Revelation 14; John 15:1-6.

The harvest of this age is said to be of wheat and tares (Matt. 15:24-30, 36-39); that of the Jewish age was called one of wheat and chaff. And as the chaff predominated largely there, the analogy in parallelism so marked in every other feature implies that the tares will be much more abundant than the wheat in this harvest. The Jewish harvest began with our Lord's ministry and ended with nominal Israel's rejection and overthrow and the destruction of their city. And the harvest of this age began with the presence of our Lord, and ends with the overthrow of Gentile power, during the establishment of His Kingdom.

QUESTIONS:

In what sense will John the Baptist be less than the least of those in the Kingdom of heaven, as stated by Jesus in Matthew 11:11?

Did John the Baptist's message of repentance and baptism imply that anyone could have their sins blotted out without the necessity of the shed blood of Christ?

What did John the Baptist mean by the baptism of the Holy Spirit and the baptism of fire?

THE TEMPTATION OF JESUS

January 25—Matthew 4:1-11.

GOLDEN TEXT: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."—Heb. 4:15.

THE apostles record the temptation of Jesus along the lines of selfishness, after His anointing with the Holy Spirit. Doubtless as a child and as a young man He had temptations along this line, such as are common to others, and doubtless His perfection of being made this as nothing, so all-pervading must love have been in the very constitution of a perfect being such as He was.

The thought may come as a surprise that a temptation could be as great, yes, much greater, after the anointing of the Spirit. This, however, was the case. Moreover, it is well to remember that our golden

text, "tempted in all points like as we are, yet without sin," does not refer to the ordinary temptations experienced by our Lord in common with others before His anointing. It was our Lord's trials, temptations and victories as a new creature that constituted Him the Captain of our salvation and our pattern—"Tempted in all points like as we [new creatures] are."

We should never voluntarily go into temptation. Reverence, humility and caution should deter us. We should have such a realization of our own imperfections that we would seek to avoid temptation and pass by on the other side of it. Nevertheless, when temptations do come to us, we should be of good courage, remembering that greater is He who is for us than all they that be against us, that He has promised never to leave nor forsake us, and that His strength shall be perfected in our weakness if we will by faith accept of His aid.

Only the tried ones could ever be declared overcomers. If we be without trials, without temptations, without difficulties, we may be sure that we will never be overcomers, and never receive the crown of glory and joint-heirship with our Lord as the Head, the Leader of the overcomers. We are not forgetting the request of the model prayer, "Lead us not into temptation, but deliver us from the evil one." But for the foregoing reasons we prefer the rendering of this verse given in the Emphatic Diaglott, "Abandon us not in temptation, but deliver us from the evil one." As our Lord declared, "It must needs be that offences [trials] come."

Our Lord was led by His own Spirit, His own mind, to go into the wilderness and thus indirectly into trials and difficulties there experienced. So it is with the Lord's followers. It is through their holy minds, or dispositions, the result of their full consecration to the Lord, and their reception of the begetting of His Spirit, that they too, are led into temptations, trials, difficulties, similar to those which our Lord experienced.

The account in our lesson speaks of our Lord's temptations as occurring at the close of His forty days in the wilderness, but Mark and Luke, in referring to the same forty days, imply that our Lord was tested for the entire period. Both

thoughts are evidently correct: He was tempted during the forty days, tested, tried as respects His own mind, His own disposition, to do the Father's will, while the temptation narrated in our lesson which occurred at the close of the forty days, was a special conflict with Satan—diabolus.

And we might remark here that this name diabolus is always in the Greek used in the singular number, evidently referring to Satan, or the prince of demons. The matter is confused before the mind of the English reader by the fact that our Common Version Bible uses the word devils, in plural, whereas the Greek in such cases is a totally different word, signifying demons.

The first suggestion of the Adversary was that the Lord turn the stones into bread. After His forty days' fast He was very hungry, doubtless, and the tempter's suggestion to Him was as that of a friend. How insidious was this temptation! It had in it many elements of truth, and gave the appearance of being kindly and well-meant. There was just one flaw which our Lord's keen mind discerned, and His loyal heart at once repudiated the advice.

He reasoned: This Holy Spirit, whose power I have received in My body, was not intended to be used for self-gratification; it was My begetting of the Spirit as a new creature, to the intent that as a great High Priest I might lay down My life, and sacrifice Myself as a human being. Jesus' reply therefore was: Bread is not the only thing by which man shall live; every word of God is a Word of Life. I have been feeding upon this heavenly food, I am strong in My spirit, in My determination to do My Father's will. I will not use improper means for My refreshment of body. The Father will be able to make up to Me whatever disadvantages accrue through My faithfulness to Him. His will be done in Me.

The second temptation suggested by the Adversary was of an easy way to attract the attention of the multitude and convince them that He was possessed of supernatural power. The suggestion was that He plunge from the roof of the Temple and God, His Father, would surely protect Him from harm in so doing. Jesus' reply was that,

"Thou shalt not tempt the Lord thy God."

Doubtless His study of the divine plan during the preceding forty days, and the conclusions He there reached, quickly settled our Lord's decision that He could not take such a course, that it would not be consistent with the divine plan which He saw outlined in the Law and the prophets, and that in thus leaping from the Temple parapet He would in a measure be tempting God by going contrary to the established laws of gravitation.

All of these temptations were of the devil, but from different standpoints. The third one was Satan's own temptation in a special sense or degree, in that it was along the subtle lines which he himself had seemed to follow in all his works as an adversary of righteousness. He is the great deceiver, whom in the Millennial age our Lord Jesus shall bind that he deceive the people no more.—Rev. 20:3.

In this temptation Satan intimates a sympathy with our Lord's work, as though he would suggest that he deplored the wretched condition of the world, to which he had been a witness for 4,000 years, and that he was now ready to join with Jesus in the work of lifting the people out of their fallen state. His proposal was to turn over the entire matter to Jesus, to exert all the influence in his power which he desired amongst men, to lift them up, to bless them, to do them every good, if Jesus would but recognize Satan in connection with this dominion of earth. Our Lord's answer came promptly. We might paraphrase it thus:

"Oh, Lucifer, it is true that you have great power, that you could co-operate, that you could also on the contrary oppose the work in which I am engaged, and to which I have just consecrated My life. You rightly judge that my flesh shrinks from such a terrible conflict as I realize is before me, and that if the work is to be accomplished in an easy, peaceable manner, it would be My joy to have it so, but I remind you that My life is not consecrated to the work, but to the Father, My God, and from this standpoint you are not only God's opponent, adversary, but also My adversary, in that you are endeavoring to alienate My affections and loyalty from Him. Get thee behind Me, I will not recognize

thee, I must follow the right course, well expressed in the Scriptures which say, 'Thou shalt reverence the Lord thy God and Him only shalt thou serve.' There can be no compromise. You are on one side in the matter, and God is on the other. You may oppose Me in My work in every way within your power to the extent that the Almighty will permit you. No more can you do, and if in the Lord's providence it shall bring me trials, disappointments, pain, suffering, death, I have already pledged Myself to God to the full extent of all this."

The temptation was ended. Our Lord's firm and uncompromising loyalty to the Father was fully vindicated; He was prepared now for the ministry of three and a half years, and knew to expect the opposition of the Adversary in every sense of the word—even unto death, even the death of the cross.

QUESTIONS:

How could it be that Jesus was tempted more severely after consecration and baptism than before?

Explain how Jesus was tempted in all points like His brethren.

What were the three temptations presented to Jesus by Satan, and how did the Master meet them?

JESUS CALLS FOUR DISCIPLES

February 1—Luke 5:1-11

GOLDEN TEXT: "Come ye after Me, and I will make you to become fishers of men."—Mark 1:17.

OUR Lord had been engaged about a year in preaching, first in Judea, and latterly in Galilee, at the time this lesson opens. He was evidently already acquainted with these fishermen mentioned in our lesson, Peter, Andrew, James and John. It was probably at an earlier interview that our Lord gave Simon the surname of Peter. These fishermen had probably met with Jesus and heard His preaching on other occasions, and were His disciples in a general sense of the word! that is, followers of Him, believers on Him, advocates of His teachings.

Now, however, the time had come for the Lord's selection of the twelve apostles who should be with Him continually and see His miracles and hear His teachings, and be witnesses of all things said and done. This was in order that

they might in due time serve as His special representatives, to give all His subsequent followers accurate and truthful records of the principal events of His ministry.

After preaching to the company on the shore from His seat in the boat, Jesus proposed to Simon and Andrew that the boat be taken into deeper water and the nets cast for fish; but Peter informed the Lord that this would be useless as the day was unfavorable, or for some reason the fish were not in that quarter of the lake at the time and he and his companions had toiled all night and caught nothing. Nevertheless, to please Jesus they did as He suggested. As they began to gather in the nets, they found them to be heavily laden with fish, more than their boat could hold. Their partners in the other boat were called and they gave them a helping hand to save some of the fish. The lesson had its designed effect; Simon Peter at once fell on his knees before the Lord, recognizing that no ordinary human being could have produced such results under such circumstances.

There is something very noble about Simon Peter; his impulsiveness itself, is an attractive trait. The zeal and energy with which he was disposed to take hold of any matter considered worthy of his attention is admirable. Indeed we know that Peter, James, and John were the three whom the Lord specially loved—the three who seemed to have the zeal, energy and vim which the Lord appreciated. They were practical illustrations of the admonition,

“Whatsoever thy hands find to do, do it with thy might.”

Peter's words to the Lord, “Depart from me, Oh Lord; for I am a sinful man,” represented his acknowledgment of the great difference between himself and the Master. He caught the true situation, that he was a sinful, imperfect man, while the one before him, the Master, was perfect and in full accord with the Father, and therefore permitted to be the dispenser of the Father's mercies. Peter's real sentiment was probably the reverse of his expression. He meant, “Oh Lord, although I am a sinful man, permit me to be near Thee, that I may be blessed by contact with Thee.” This was the proper attitude of heart and the real prayer which Jesus answered in naming him one of His chosen twelve.

Our Lord's words to Peter were, “From henceforth thou shalt catch men.” These words were applicable also to Peter's associates, and doubtless were applied to them later as an invitation that they should with Peter join the Lord as His disciples or apostles. The account in Mark 1:17 mentions Andrew, the brother of Simon Peter and his partner in business also, and gives the invitation in slightly different language, namely, “Come ye after Me and I will make you to become fishers of men.” Probably the Lord made use of both expressions, but in any event, they are of similar import.

The apostles were not, as fishers of men, representing men or human institutions. They were not

trying to get disciples into some sectarian bondage. They were fishers of men for the Lord and as the Lord's representatives; as though God would beseech men through them. Their mission was to catch men with the glorious hope and prospect of the Gospel; to bring them into such relationship with the Lord that they would fully and gladly surrender their all to Him. And this is the same course that is properly before the Lord's representatives today. We are to catch men for the Lord and for His service, not for our personal profit or gain—not for sectarian upbuilding. We are not to give our own liberties to men, nor seek to take away the liberties of others at the behest of men or sects.

The message which goes forth from the true fishers of men whom the Lord commissions is nevertheless the message which means the loss of liberty and loss of life to those who are successfully caught. However, the fishing business does not fully illustrate the matter, for all who are of the Lord's catch must be willingly His. Otherwise, they will not remain caught, but be cast forth. But their loss of personal liberty and life means the gain of glory, honor and eternal life.

QUESTIONS:

In what sense are the followers of Jesus to be fishers of men?

In what sense does the catching of fish fail to properly represent the attitude of those who are reached by the Gospel?

In what manner do those who become disciples of Christ give up their liberty?

BEREAN LESSON 48

(Continued from page 25)

What did the first Adam give to the human race? An imperfect, dying life. As a result, all of Adam's children go into death. This is what the Apostle Paul tells us in 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 all have sinned.”

The statement is made in our text book that everything that mankind lost through being in the first Adam is to be restored to those who believe into the second Adam. Give a Scripture to support this assertion. In Luke 19:10, Jesus tells us, “For the Son of man is come to seek and to save that which was lost.” We also learn in Acts 3:19-21, that during the Kingdom of the second Adam there will be “times of restitution (restoration) of all things.”

Turning to John 5:25, we hear Jesus say, “The hour is coming [the words, “and now is,” are spurious, not

being found in the oldest MSS.] when the dead shall hear the voice of the Son of God: and they that hear shall live.” In the Millennium when earth's billions shall live again as a result of hearing the voice of the Son of God, what advantage will they have that they do not possess in this life? They will have had their experience with evil. Will this help the world to make a more intelligent choice in regard to consecrating their all to the Lord? Yes. Many will accept the redemption as God's gift. “Thy people shall be willing in the day of Thy power.”—Psa. 110:3.

Does 1 Timothy 4:10 support the teaching of Universalism? “We trust in the living God, who is the Savior of all men, specially of those that believe.” No, it does not. The text refers to two salvations. All share in the first one—it is a salvation from the Adamic death sentence because of Christ's ransom sacrifice. The special salvation to eternal life is only for those who believe and show their faith by a full consecration of their all to the Lord.

Talking Things Over

A GOLDEN OPPORTUNITY

THE time may be getting short in which we will be able to freely proclaim the glad tidings of the Kingdom. Conditions in the world are still continuing to become more and more distressing. We are confident that all the consecrated are eager to do all they can before "the night cometh wherein no man can work." As Brother Russell foretold, the increasing distress of the "day of vengeance" is providing a golden opportunity to comfort those who mourn—at least this is still true in the English speaking world.

And the Time of Trouble is helping to prepare the people for the message in an unusual way of late. Now that the whole world has become engulfed in the war the general consensus of opinion everywhere seems to be that nothing can be done to save the old world order; but that out of the wreck of this world will come a new order. Many agencies, religious and governmental, are already at work laying plans which they hope will bring to mankind a new order in which there will be lasting security and peace.

This talk of a new order is coming from many sources, one of the most prominent of which is the Vatican. In his Christmas message the Pope said that the "ruins of this war are only too evident." Also, that, "We need men of courage, vision and conscience to reconstruct the world." And how true are the Pope's words, when he said, "It is not the first time that people are involved in a fight for something which they think will be a new and better order and for which people have been thrown into misery which, in fact, turns out to be stupid, vain distortion."

This is just another way of saying that man's efforts always fail; and the world-wide scope and magnitude of the present "time of trouble" will now be the measure of man's greatest failure. But it will be more than human failure. It will be human extremity. Those who know God's plan know that this extremity will be God's opportunity, and that the new order of peace and happiness will be the Messianic Kingdom. This is the blessed message which we have the privilege of giving to the people today. We agree that there must be a new order, but we can go further than this, and proclaim with assurance that there *will* be a new order; not because man will finally triumph over his selfishness, but because the time

has come for Christ to take over and become the actual King of the whole earth. What a happy message! May God give us all grace to continue laying down our lives in proclaiming these glad tidings!

Because the Lord has taken us into His confidence, and given us such abundant assurance of His abiding care and protection, "We will not fear though the earth be removed, and though the mountains be carried into the midst of the sea." (Psa. 46:1, 2.) In advance of the world in general, we have been given freedom from fear, so we can go forward, confidently leaving ourselves in the Lord's hands, knowing that as long as we continue faithful to Him, making our own calling and election sure, and seeking to comfort others with the truth, He will give us the victory through our Lord Jesus Christ.

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THE MESSAGE IN CANADA

IN THE October issue of The Dawn announcement was made of the opening of a Canadian branch, the address being Box 99, Adelaide St. Station, Toronto, Ont. Broadcasting of the message commenced over CKCL, Toronto, in October, and now it is also going out from Station CKLW, Windsor, Ont., and Station CJRC, Winnipeg, Manitoba. Station CKMO, Vancouver, British Columbia, had, of course, previously been broadcasting the message, and continues to do so. We believe that the brethren on both sides of the line will rejoice to learn that the Lord is thus blessing the proclamation of His truth in Canada.

A supply of literature is in stock at the Toronto address, and to avoid difficulties of exchange, customs, etc., we suggest that Canadian readers send there for supplies. Dawn renewals and new subscriptions may also be sent to Toronto. All inquiries concerning further possibilities of broadcasting the message in Canada should be sent to the Toronto office, as all arrangements for this work are being directed from there.

Reports from the Canadian office relative to the enthusiasm with which the Canadian friends are cooperating in the work, financially and otherwise, are very encouraging. It is one of the marvels of the "time of the end," when knowledge is so wonderfully increased, that makes it possible for a few of the consecrated, through cooperation, to give a wide witness for the truth

of the Kingdom. We can all let our light shine individually, and through cooperation, can send it into thousands of homes which otherwise could not possibly be reached. The Canadian friends, like their brethren on this side of the line, appreciate their privilege of sacrifice in order that the truth which means so much to them in these dark days, may go out for the comfort of others.

It is our hope, the Lord willing, to arrange for a more general pilgrim service throughout Canada this year than has been possible heretofore. In view of this possibility, we suggest that brethren who have not been included in past pilgrim schedules, and would like to receive visits from traveling brethren—either for class or public meetings—send their requests to the Toronto office. This will aid in arranging pilgrim schedules when the time comes.

INTERESTING LETTERS

"Dear Sirs: I heard a radio broadcast yesterday that brought memories of days long ago, when I used to read Brother Russell's comments and drink therein as a thirsty pilgrim on a very rugged road. That water of truth was like a sparkling, refreshing spring after I had been drinking from muddy streams all my life. Your questions and answers sounded just like what I learned years ago by a study of these wonderful Bible keys. I have had them since 1909 and have never tired of them. In this last year, I have read all the Six Volumes again and they are still like diamonds, and they bring me the joy and comfort of the Lord in these days of trouble. Please let me hear from you at once.—E. E., Okla."

"Dear Sirs: I am greatly interested in your programs, and the one this morning settled the doubt and feeling I had pertaining to spiritualism, etc., and now that I may help someone else along these lines, I would appreciate the booklet, *Hope Beyond the Grave*. Praying God's blessing upon your worthy program, Sincerely—W. New York."

"Dear Sirs: It was by chance that I picked up one of your small papers in a hotel tonight. I did not put it down until I had read it through. Will you please send me at once *God and Reason*, *Hope Beyond the Grave*, and *The Divine Plan of the Ages*. I am enclosing forty cents for these books. I believe this is correct—if not, please advise. I am greatly interested in your message and will be waiting anxiously for these books. Thanking you in advance for your early reply, yours truly—J. E. W. Ohio."

"Dear Frank and Ernest: I listen to your soul-feeding services over the air whenever I can—never miss it if the radio is in tune. I just wish you had more time, as I want to learn more about my Savior, so please send me your booklet, as I want my knowledge to increase in God's Word so I can serve Him and help others. . . . May God's blessing rest upon you all in Jesus' name. Yours in Christ—M. Y., Ill."

"Dear Sirs: So many times I thought I would write you. I listen to your broadcast every Sunday and enjoy it so very much. We need many more just like

these in the present troubled times. My health being bad, I don't have the privilege of going to church, and I get so hungry to hear someone talk of God and His love. And it seems now, when we need God the most, people are turning away from Him, just as the good Book says. I would love to have a copy of God's Restitution Project, and *Hope Beyond the Grave*. Yours sincerely—E. E., Maryland."

"Dear Friends: I want you to know that I, and many others attending Southern Methodist University are greatly appreciative of your Sunday morning reviews of the Bible. Your recent review of the thief on the cross was exceedingly interesting as well as informative. I hope you will continue the series because the good you are accomplishing is inestimable.

"I should like to possess one of your books, *Hope Beyond the Grave*, if this is possible. Many of us here will receive much benefit from the scientific analyses of various subjects which you have incorporated in the book. Sincerely—J. M. M., Texas."

"Dear Frank and Ernest: I heard your program on the radio this morning, and rejoice with you in the Lord Jesus Christ as the promised Messiah. Your program is grand for the strengthening of Christians. I hope your reading of Isaiah reached many of these. Praise God for your testimony. May He bless your work richly. May I have one of the booklets you are offering? Yours in Him—F. P., N. Y."

KINGDOM CARDS FOR RADIO AND GENERAL USE

Kingdom Cards for house-to-house distribution are still available in any quantity desired, free. Generally speaking these cards are found to be more effective than tracts.

Kingdom Cards are available for announcing the "Voice of Tomorrow" radio programs in all districts covered by these broadcasts. We suggest that friends living within the radius of stations broadcasting the truth use this particular type of card. They present the same brief message of truth as do the regular Kingdom Cards, and announce the broadcasts as well. Order freely.

LEESER'S TRANSLATION OF THE OLD TESTAMENT

Leeser's translation of the Old Testament is a very valuable asset to any Bible Student's library. It is very helpful when making a critical study of the Law and the Prophets. *The Dawn* has been fortunate in obtaining a limited supply of these valuable helps at a special price, which enables us to pass them on to the friends at a considerable reduction.

There are two bindings available—a stiff-back, black cloth, and stiff-back, black leather. Both of these editions have gilt edges. The size is 5 x 7 inches. The reason for the low price is that they are slightly shop-worn; but for all practical purposes are as good as the best. The regular price for these books is \$2.00 for the cloth, and \$4.25 for the leather. Our special price on this limited lot—while they last—is \$1.50 for the cloth, and \$2.75 for the leather.

The Dawn 136 Fulton Street Brooklyn, N. Y.

Speakers for Class Meetings

BROTHER JI. E. ANDERSON

Paterson, N. J. Jan. 11

BROTHER F. BRIGHT

Reading, Pa. Jan. 11
Paterson, N. J. 25

BROTHER W. A. BUHL

Pottstown, Pa. A. M. Jan. 11
Norristown, Pa. 3 P. M. 11
Washington, D. C. A. M. 25
Baltimore, Md. 3 P. M. 25

BROTHER A. C. FREY

Albany, N. Y. Jan. 4

BROTHER R. KREBS

Ithaca, N. Y. Jan. 18
Philadelphia, Pa. 25

BROTHER P. KOLLIMAN

Philadelphia, Pa. Jan. 11

BROTHER J. Y. MAC AULAY

Seattle, Wash. Jan. 1-4, 14
Port Angeles, Wash. 5
Victoria, B. C., Canada. 6, 7
Duncan, B. C., Canada. 8
Vancouver, B. C., Canada. 9-11
Lynden, Wash. 12, 13
Tacoma, Wash. 15
Spokane, Wash. 16-18
Lewiston, Idaho. 19
Boise, Idaho. 20, 21
Ogden, Utah. 22, 23
Lovelock, Nevada. 24, 25

BROTHER E. R. MAC JILTON

East Liverpool, Ohio. Jan. 11

BROTHER EDWARD MAURER

Duquesne, Pa. Jan. 4

BROTHER M. STAMULAS

Paterson, N. J. Jan. 18

BROTHER G. M. WILSON

Brooklyn, N. Y. Jan. 11
Detroit, Mich. 25

BROTHER W. N. WOODWORTH

Baltimore, Md. Jan. 11
Wilmington, Del., Odd Fellows Building, 10th and
King Streets. 15, 22, 29
New London, Conn. 3 P. M. 18
New Haven, Conn. 7:30 P. M. 18
Toronto, Ont., Canada. 25

BROTHER C. W. ZAHNOW

Peru, Ind. Jan. 5, 6
Muncie, Ind. 7, 8
Richmond, Ind. 9
Indianapolis, Ind. 10, 11
Lebanon, Ind. 12
Cincinnati, Ohio. 13, 14
Piqua, Ohio. 15, 16
Dayton, Ohio. 17, 18
Columbus, Ohio. 19, 20
Newark, Ohio. 21, 22
Zanesville, Ohio. 23
Crooksville, Ohio. 24, 25
Nelsonville, Ohio. 26, 27
Byesville, Ohio. 28
Coshocton, Ohio. 29, 30

WHAT GOD IS NOW DOING

These who are wondering why God doesn't now do something about present world distress will find the booklet, "Christ Has Returned," very enlightening. It points out the prophetic relationship of Christ's Second Coming to events now transpiring, and shows that divine intervention in world affairs is even now beginning to be manifested. Send for one or more copies. They are priced at 5 cents each, in any quantity.

THE COLPORTEUR SERVICE

During the time the **Studies in the Scriptures** were in the course of being printed a number of brethren in various parts of the country indicated their desire to use them in the colporteur service. Now that the Volumes are ready we will be glad to hear from any of the friends who may wish to undertake a service of this kind. Where the radio programs have been heard over a period of several months, the brethren will doubtless find that the way has been somewhat prepared for colporteur work.

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having them later, and will be glad that you gave them a set, or suggested that they buy a set for themselves.

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THE DAWN

136 FULTON STREET

BROOKLYN, N. Y.



To As 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.