

# The DAWN



JUNE

1945

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# The DAWN

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## *Divine Providence*

*Fling to the winds thy fears;  
Hope and be undismayed;  
God hears thy sighs and counts thy tears;  
God shall lift up thy head.*

*Through waves, and clouds, and storms,  
He gently clears the way;  
Wait thou His time, so shall this night  
Soon end in joyous day.*

*Still heavy is thy heart?  
Still sinks thy spirit down?  
Cast off the weight, let fear depart,  
And every care be gone.*

*Leave to His sov'reign sway  
To choose and to command;  
So shalt thou gladly own His way,  
How wise, how strong His hand!*

*Far, far above thy thought  
His counsel shall appear  
When fully He the work hath wrought  
That caused thy needless fear.*

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## *The Scene Changes*

**S**ELDOM do sensational news events follow one another so rapidly as they have during recent weeks. In a remarkably short time we have seen the curtain fall on one of the last acts in the drama of a dying world order; and now it is rising on a new scene in that drama. It has not only been a change of scenes, but a number of the familiar actors have disappeared. Some whose names have been headlined as heroes and some as villains, are now but memories, except as their efforts for good or evil may continue to influence the course of events since they have died.

Franklin Delano Roosevelt, Benito Mussolini, Adolf Hitler, and Joseph Goebbels are names which no longer will dominate the daily news. As the curtain

rises on a new act we see some of the old personalities still on the stage, such as Joseph Stalin and Winston Churchill. Some new actors are also now on the stage—President Truman, for example.

The change of actors in the world drama of news is, however, only incidental. The scene itself has changed, or is changing, which is the important consideration. It is changing from a war-making act to one of attempted peace-making and reconstruction. The surrender of Fascist troops in Europe, and the United Nations Conference in San Francisco, head the list of major events which impress upon us the fact that there is now a new act on the stage and that we will need to be alert if we are to follow the theme, or plot,

and thus be able to understand the significance of many of the details which we will see from day to day.

Our chief interest in the meaning of world events is from the prophetic standpoint. How are the prophecies of the Bible being fulfilled in what is taking place? Of fundamental importance in this connection is the definiteness with which the Scriptures teach that human wisdom will never be able to establish an order of lasting peace and security. While this does not mean that we should condemn the sincere efforts of the world's statesmen to do what they can for the betterment of humanity, it does mean that we will have no illusions as to the possible success of such efforts.

Nor is this a pessimistic outlook! It is because we believe the Bible that we are convinced that peace and joy are soon to be realized by the people—that "the desire of all nations shall come." (Hag. 2:7) The Scriptures declare that the "zeal of the Lord of hosts will perform this." (Isa. 9:7) This is why we have confidence; and the more so because the events of these tragic days prove that God's time for intervening in world affairs is imminent—the prayer, "Thy Kingdom come"

will soon be answered.

#### GATHERING OF THE NATIONS

The San Francisco Conference is prophetically significant in that it evidences further the desire of the nations to unite for mutual protection. In Zephaniah 3:8 the Lord foretold that He would gather the nations and assemble the kingdoms. Nearly a half century ago the author of the book entitled, "The Battle of Armageddon," commenting on this prophecy observed that:

"The gathering of the nations in these last days, in fulfilment of the above prophecy, is very notable. Modern discovery and invention have indeed made the remotest ends of the earth neighbors to each other.

"Even the dull heathen nations are arousing themselves from the dreams of centuries. . . . And they in turn are now sending their representatives abroad that they may profit by their new acquaintances.

"Truly, the nations are 'assembled' in a manner not expected, yet in the only manner in which they could be assembled; namely, in common interest and activity; but alas! not in brotherly love, for selfishness marks every step of this progress."—Pages 270, 271

During the years since the above was written the nations have continued to associate themselves in commercial and

## THE SCENE CHANGES

military alliances, as well as in peacetime leagues. The San Francisco Conference represents another step in this direction. Modern inventions, brought about through the prophetic "increase of knowledge," have shrunk the size of the earth to such an extent that no nation can now be so isolated from the others as to be independent of or disinterested in what they do. They must work together, or perish.

Sir Anthony Eden, Foreign Secretary for the British Government, said in his opening address to the conference that it might well be the world's last chance to save itself from complete destruction. President Truman said that if the conference failed in its purpose, world chaos would be the result. No one disagreed with these conclusions. All the great leaders of the world recognize the gravity of the situation; and they also recognize how difficult are the problems which have been posed by human selfishness.

Possibly Mr. Eden was a little too pessimistic in concluding that the San Francisco Conference is the last chance the nations will have to save themselves. It is quite possible, we think, that even unsatisfactory arrangements which the confer-

ence makes, may partially steady world affairs for a while. The failure of this conference to establish permanent peace will later, however, leave the nations in a hopeless state of chaos. Of this final failure, the Scriptures leave no doubt.

But the Bible does reveal the ultimate failure of all selfish human efforts to establish peace—especially the efforts of united nations. Zephaniah 3:8 explains that these last-days' gathering of the nations is in order that the Lord may pour upon them His indignation, and that the whole symbolic earth will be destroyed by the fire of His jealousy. That this is the way it will ultimately terminate is clearly shown by the failure of all the previous efforts along the same lines.

We do not wish to imply that simply because one effort fails all others must also fail. The reason nations never have been able to abolish war is that none have been willing to forego their own selfish interests; and selfishness is still in the saddle of national and international politics. Besides, the underlying evils which have produced wars are still practiced by all nations.

One of these evils is secret diplomacy. At the close of the first World War, Woodrow Wilson advocated the abolishing

of secret diplomacy. His suggestion was, "Open covenants, openly arrived at." But this is now forgotten, so that at San Francisco the real business of the conference is carried on by small groups behind locked doors. The general conference knows but little of the real reason behind much that is done.

Righteous principles in the international approach to the problem of war have deteriorated in another way also since the close of the first World War. It was then believed that the safest road to peace was by encouraging the limitation of armament. The Soviet Union then suggested almost total disarmament for all nations. But not so now. The maintenance of large armies and navies by the conquering powers; the holding of naval bases; and using armies of occupation in the conquered countries are now decided upon as the only effective way to preserve peace. After centuries of freedom from militarism of Europe, even the United States may now have a peacetime draft of its youth in order to maintain a huge army to help keep the peace of the world.

#### A MOMENT'S MEDITATION

One of the sustaining pillars of our vanishing civilization has

been religion. It has not been ideal religion, but then, neither has our civilization been ideal. The religion of Christendom has had in it at least a smattering of Christian principles, and to the extent that these principles have influenced world affairs we have had a better world than otherwise would have been possible. Communism claims that religion has been the opiate of the people to keep them in subjection to capitalism, and no doubt superstition and fear have wielded a powerful restraining influence among the masses.

But now this pillar is becoming shaky and unreliable. A realistic evidence of this is in the fact that when our Secretary of State, Mr. Stettinius, opened the San Francisco Conference he did so, not with prayer but, by calling for a moment of silent meditation. This is a professed Christian nation. The inauguration of our Presidents is accompanied by prayers; the President often calls upon the nation to pray, especially in times of emergency; the people are urged to celebrate victory by prayer; yet at the San Francisco Conference no prayer could be offered.

The reason is obvious! The excuse given was that too many gods and too many religious

viewpoints were represented there. It was evidently decided that heathen gods wouldn't be interested in a prayer that was offered to the Christian God, or if they were interested, they couldn't do anything about it. We are inclined to think, however, that overshadowing this excuse was the fact that one of the "big four" powers represented at the conference does not believe in prayer at all. It is quite possible, we think, that the moment of meditation was substituted for prayer as a compromise to atheism more than anything else.

We mention this because it is further evidence of the darkness of this dark day through which the world is passing. In the Master's prophecy concerning this time He said that the symbolic "sun" and "moon" would be darkened, which means that we should expect a growing lack of interest in God and His plans for the blessing of the people. The god of military power is becoming more and more enthroned in the international council chambers of the world.

The San Francisco Conference has revealed some of the major issues confronting the world as the din and smoke of battle temporarily subside. The problems of Poland highlights one of them.

Russia is determined to control the kind of government that will now rule Poland, while Great Britain and the United States are trying to modify Russia's stand. This is not altogether because either of these great powers is so vitally interested in the welfare of Poland, but because the Polish problem has brought reactionary and revolutionary forces to grips. Here the battle between these two forces has been joined. In this situation we have a symbol of the world-wide struggle which will flare up in all countries as the common enemies of the war are brought to bay.

Capitalism and Catholicism are the main issues at stake in the Polish dispute, but mostly Catholicism. The Lublin Government of Poland which is sponsored by the Russians is opposed to the pre-war stranglehold the landowners and the church had on the Polish masses. The exiled Polish government in London wants this old system continued. So the battle lines are drawn, and students of prophecy will do well to watch the outcome.

The *New York Post* reports that Sir Anthony Eden explained to the House of Commons concerning the Polish dispute that "the religious issue in that area

is far older than the nationalist issue, and it is that which lies at the root of much of the feeling." Thus we see that the governments are not blind to the real nature of the problems facing the world as a whole, and Europe in particular, as they settle down to the task of peace-making and reconstruction.

If Poland were the only country involved in the revolutionary struggle which is being waged, the problem would be more easily settled. But it is not! The victories of the Russian armies have extended Communistic spheres of influence over much of Europe. And even where the armies have not raised the red flag of Communism, the prestige gained by helping so largely to defeat the common enemy has caused millions throughout the world to be receptive to the ideology of the Communists.

Besides, we should not lose sight of the fact that Fascism came into power, with the help of Catholicism, to stamp out Communism in Europe, particularly in Italy and Germany. And now, the Communists which went "underground" during the temporary triumph of the counter-revolutionary forces of Fascism, are emerging once more into the open, and with the backing of Russia, are ready to carry

on the fight to revolutionize the world. The recent report by Lowell Thomas, of a hundred thousand Italian Communists demonstrating in Rome, is but a symbol of what is occurring throughout the old Roman world. Mr. Thomas also brought back the word from Italy that the ruling House of Savoy was hanging on to its power by a very slender thread.

With this condition so universal, the Polish dispute takes on an importance which otherwise it would not assume. The Vatican seems to sense that as goes Poland so will go all Europe. Because of this the Vatican newspaper *Osservatore Romano* has been violent in its attacks upon the decisions concerning Poland which were reached at the Yalta Conference. The *New York Times* reported that this Vatican paper has been so outspoken in connection with Poland that someone renamed it *Osservatore Polacco*. It went so far as to say that Poland was better off under the "occupying authority"—meaning the Nazis—than under the Lublin government.

So the battle rages, and will continue to rage even though the German armies have surrendered. It is said that Pope Leo XIII declared that "Germany

## THE SCENE CHANGES

must become the sword of the Catholic Church." From this standpoint it would now seem that Catholicism has lost an important round in the battle for the control of Europe. Nevertheless, the Catholic Church is not willing to admit defeat. She continues to fight, and to fight hard, anywhere and everywhere there is a possible chance that an advantage can be gained.

Papacy's influence throughout South America is still strong, as is evidenced by the securing of a seat in the San Francisco Conference for Fascist Argentina. This was a victory, but not so complete as had been hoped, for the effort beyond this to have Argentina given a strategic post on one of the committees to draft the new world charter, failed.

The Christian's position in this revolutionary struggle should be merely that of an onlooker who is watching events with the object of seeing in them the increasing evidences that we are living in the "last days" of Satan's empire. We see in the struggles of the "Leftists" the long-expected uprising of the underprivileged and priest-ridden masses. At one time we may not have sensed how highly organized the masses would be; yet now we realize that they

must be organized in order to cope with the reactionary forces of a religio-political system which is not only itself efficiently organized, but which has been schooled for centuries in the arts of political intrigue and trickery.

The Christian's sympathy is naturally on the side of the common man, although there is much of injustice and unrighteousness on both sides of this world struggle. We recognize that it is the foretold "increase of knowledge" that has enlightened the people and stirred them up to clamor for their real and fancied rights. We know, however, that only Christ's Kingdom will give to the people the peace and security for which they are now striving. So while we endeavor to radiate peace and good will among all classes, we will continue to pray, "Thy Kingdom come, Thy will be done."

The enlightened Christian is not distressed over the possibility that the political religion of a false church will be destroyed, for this does not mean the defeat of Christianity. To the student of prophecy and of the divine plan, it means merely the overthrow of a counterfeit Christianity, which, in uniting with the state, and otherwise mixing in politics, claimed to be the real

Kingdom of Christ.

One of the Scriptural names applied to counterfeit Christianity is "Babylon." The original meaning of this term was "the gateway to God," and such the false church claimed, and still claims, to be. But to God, and to those who are instructed in the Word of God, Babylon means confusion—a confusion of both doctrines and practices—the worst feature of which is the manner in which this false system has confused the worship of God with the worship of men and the idols of men.

The 50th and 51st chapters of Jeremiah; and the 15th to the 19th chapters of Revelation tell of the plagues which were to come upon "Babylon" in the end of the age, and of her final destruction. Jeremiah 50:23, 24, reads, "How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found and also caught, because thou hast striven against the Lord."

The laying of a snare implies the use of bait, or that which allures the sought-for victim into the snare, or trap. What could be more alluring to "Babylon"

than the prospect of again exercising her former political power over Europe and the world? Possibly she thought to attain this riding on the crest of the Fascist wave. If so, it has certainly proved to be a snare, because it means that now she is in danger of being placed in the same category as the hated Fascism which nearly the whole world wants to see destroyed. Catholic countries sending condolences to the German people on the occasion of Hitler's death hasn't helped to increase the esteem of the masses for Papacy.

The prophetic meaning, then, of what we now see occurring the world over is a further fulfilment of what the Scriptures say concerning the gathering of the nations in the last days. The increasing tempo in the great class struggles incidental to the collapse of a world order, is also in fulfilment of prophecy. We know that the final outcome will be the complete and utter failure of all humanly constituted authority in the earth, and that then will come the establishment of Christ's Kingdom. But before that there will be a resurgence of first one class and then another. At present a flood-tide of Communism is threatening the world; but that

## THE SCENE CHANGES

can change. Political religion and reactionary capitalism may again emerge temporarily as dominating influences in large sections of the earth.

As Christians, let us "watch and be sober." Let us not try to be wise above that which is written, but wait on the Lord, for we know that His Kingdom is near. Yes, "Our King is

marching on." Of this we become more assured with each passing day, as we note the dying struggles of the various "kings" and "kingdoms of this world." It is a wonderful time in which to be living; and as we rejoice in the nearness of Christ's Kingdom, let us pass the good news on to others—to all who have ears to hear!

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## Give Me Liberty!

MADRID, May 6—Six years after the Spanish civil war, Spaniards were notified today that Generalissimo Francisco Franco had given them a "bill of rights."

It allows the Spaniards freedom of speech, so long as they do not criticize the "fundamental principles" of the Falangist (Spanish Fascist) state.

It grants freedom of assembly, for "lawful purposes."

It accords freedom of "religious belief," but bars all religious ceremonies except Catholic.

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## The Rainbow's End

A little child standing on a street curb, so Dr. Van-Kirk tells us, saw a small rain puddle with a smear of oil making iridescent colors on it. And the child cried: "Oh, mother, there's a rainbow gone to smash!" After the first World War a rainbow did go to smash, and today the world is wondering about the rainbows of promise which now gild the sky.



# The Bible Answers



## *New Bottles for New Wine*

**Ernest:** Frank, I suppose you realize, as nearly everybody else does, that tremendous changes are taking place in what men have called civilization. From almost every quarter of the earth there comes the insistent demand for a new order of things which will assure justice to all people.

**Frank:** That's very true, Ernest. In fact, it is so true that it constitutes one of the evidences that the Kingdom of Christ is near at hand. One of the reasons God has permitted the chaotic and distressing conditions which have plagued the present generation of humans is for the purpose of preparing the people for Christ's Kingdom by making them thoroughly dissatisfied with all human efforts to establish a world order of equity and justice.

**Ernest:** Well, I can see that it wouldn't be like God to force something upon the people which they didn't want. However, your statement raises a question in my mind as to the manner in which the Kingdom of Christ is to be established. Is it your thought that Christ will reform the present institutions of earth and use

### AUSTRALIAN BROADCASTS

#### Victorian and N. S. Wales Time

Canberra	2CA	286 Metres	10:00 a.m.
Geelong	3GL	222 Metres	10:00 a.m.
Swan Hill	3SH	226 Metres	10:00 a.m.
Bendigo	3BO	309 Metres	10:00 a.m.

#### South Australian Time

Adelaide	5AD	229 Metres	9:30 a.m.
Port Pirie	5PI	228 Metres	9:30 a.m.

#### Western Australian Time

Perth	6PM	265 Metres	5:15 p.m.
Northam	6AM	306 Metres	5:15 p.m.

### *Broadcast Topics*

JUNE 3—Facts vs. Superstition

JUNE 10—The Bow of Promise

JUNE 17—World Transition

JUNE 24—God's Remedy

them as the organizational arrangements of His Kingdom?

**Frank:** Ernest, the Bible answer to that question is No! In the 2nd chapter of Mark two parables of our Lord are recorded, both of which illustrate the divine viewpoint in this matter. One of the parable shows the unwisdom of sewing new patches onto old garments; and the other emphasizes the folly of putting new wine in old bottles, or wine-skins.—R. V. and Emphatic Diaglott

**Ernest:** But how do those parables answer my question as to whether or not Christ will use the present governments and institutions of earth in the establishment of His Kingdom?

**Frank:** These were given by Jesus in answer to a question as to why His disciples did not fast as did the disciples of John the Baptist and of the Pharisees. They wanted to know, in other words, why Jesus did not fall into line with the established religious customs of His day, and thus become a part of the religious world which already existed. From their standpoint it probably seemed that the Master would accomplish much more by following such a course. But this was not Jesus' way of doing things. This, He indicated by His parables, would be like sewing a new patch onto an old garment, or filling old bottles with new wine.

**Ernest:** The old garment would be improved by the patches, though, would it not?

**Frank:** Only temporarily, if at all. Jesus explained that the old garment would not stand the strain of the new patch, and that the old bottles would be burst by the strength of the new wine.

**Ernest:** How did that pan out in connection with Jesus' work at His first advent?

**Frank:** It meant that He did not attempt a reformation of Judaism, nor of the Roman Empire. Those who accepted His message were called to separate themselves from the various institutions which then existed, and these were used to form the nucleus of a new arrangement which was called the church. Jesus' message of redemption and freedom and love was like new wine. The old institutions of men were wholly inadequate as receptacles for it, so He made new bottles, as it were, through which the truth of the Gospel could operate.

**Ernest:** And the same thing is true today? Is that what the Scriptures teach?

**Frank:** Yes! Seldom, if ever, does God reform institutions which are out of harmony with Him. Christ organized the church, be-

## NEW WINE IN NEW BOTTLES

ginning at Pentecost. It was a pure church, holding the doctrines of Christ in their simplicity and purity, and practicing those doctrines in sincerity and in truth. But the church did not remain pure. The apostles predicted that an apostasy would set in, and it did. Following their death, pagan and oriental philosophers gained a foothold in the church, and succeeded gradually in corrupting both its teachings and practices.

**Ernest:** Was the union of church and state one of those corruptions?

**Frank:** That was a later development. It was the union of church and state throughout the old Roman world which constituted the bulwark of what men called Christendom.

**Ernest:** That word Christendom means Christ's Kingdom, does it not?

**Frank:** That's right. But God never recognized it as His Kingdom. Jesus called His followers to separate themselves from the world. But the apostate church disobeyed this injunction and joined hands illicitly with the world by uniting with the state. The Founding Fathers of America recognized the evils of the church-state system of government, and saw to it that the Constitution of the United States would properly safeguard this country against such an evil.

**Ernest:** The thought just occurred to me, Frank, that when the church united with the state in order to establish Christ's Kingdom, it was like putting a new patch onto an old garment, but it didn't work so well, did it?

**Frank:** No, Ernest, it didn't. I doubt, though, if it would be proper to speak of an apostate church as a new patch—certainly not the kind of new patch which Jesus referred to in His parable. In any event, the effort that was thus made in Europe centuries ago to establish Christ's Kingdom through co-operation with earthly governments has proved to be a complete failure. Those European church-state combines have nearly all passed out of existence now, and still the world is waiting for the real Kingdom of Christ.

**Ernest:** Come to think of it, Frank, it seems that the lesson of the Master's parable concerning the folly of putting new wine into old bottles has been demonstrated on more than one occasion. I recall now that following the first World War, many prominent churchmen, even in this country, hailed the League of Nations which was then formed as the political expression of Christ's Kingdom on earth. Wasn't that, to some extent, a sort of modified idea of church-state unionism?

**Frank:** Yes, it was, but as we know, it failed. Christ's Kingdom cannot be established through any attempt to sew religious patches

## THE DAWN

onto worldly governments or combinations of governments. Christ will establish His own Kingdom, not through the co-operation of the world, but in spite of its opposition.

**Ernest:** We should not be concerned, then, if religion is largely ignored in the world's plans for a new world order.

**Frank:** That's right. Why, Ernest, if all the religions in the world—professed Christian, Jewish and heathen—were given official recognition, and made a part of a new world order, it still wouldn't be Christ's Kingdom; for Christ's Kingdom will not be divided.

**Ernest:** But suppose all the religions of earth should unite as one?

**Frank:** There is only one way that could be done effectively, and in harmony with God's will, and that is for all to give up their present creeds and gods, and accept Christ as their Savior and Ruler. The apostle states that there is no other name given under heaven, among men, whereby we must be saved, except the name of Christ. (Acts 4:12) True Christianity can permit no other viewpoint than that. A union of religions upon any other basis would be merely a coming together under a banner of hypocrisy and unbelief.

**Ernest:** That surely would be patching up things, wouldn't it?

**Frank:** That's right!

**Ernest:** But Frank, you said a moment ago that Christ will establish His Kingdom without the co-operation of worldly institutions, and in spite of the opposition of the world. Just what do you mean by that?

**Frank:** I think the Prophet Isaiah gives us the best answer to that question when he says concerning Christ that the "government shall be upon His shoulder."—Isaiah 9:6

**Ernest:** Does that mean that Christ will shoulder the responsibility of establishing His Kingdom?

**Frank:** Yes, that's the thought. And that, Ernest, is the difference between the true Christian viewpoint and the viewpoint of all false religions. Christianity is not intended to be merely a wholesome influence in an ungodly world, the success of which depends upon the zeal of its followers. There are no "ifs" in true Christianity. The discouraging philosophy that IF we can only do enough, or IF all Christians can work hard enough, or IF we can bring enough pressure to bear upon the governments of earth, we can bring in Christ's Kingdom, is born of unbelief in the reality of Christianity.

**Ernest:** Frank, I don't know that I get your meaning too clearly.

**Frank:** Well, in other words, Christianity is not merely an idealism, or a philosophy; but a plan, a project. It is God's project for re-establishing divine control over the affairs of men. The responsibility for carrying out that plan is in the hands of Christ. First, He died to redeem the world from sin and death. For more than nineteen centuries He has been selecting His true church, and preparing its members to reign with Him when His Kingdom is established. Now the time is near when, together with His church, raised from the dead and exalted with Him in heavenly glory, He will establish actual control over the people of all nations.

**Ernest:** And that is to be accomplished regardless of what any human being does about it? Is that the thought?

**Frank:** Yes!

**Ernest:** Wouldn't a viewpoint of that kind cause many Christians to become lax in their service of God?

**Frank:** Don't misunderstand me, Ernest. God's plan for the blessing of mankind through the establishment of Christ's Kingdom will be a glorious success, irrespective of what any individual does or fails to do about it. Naturally, however, those who fail to co-operate when they have the opportunity, whether now or in the future, will lose the blessings which could have been theirs.

**Ernest:** In other words, God doesn't need us, but we need God.

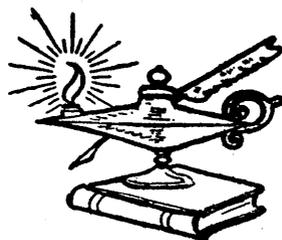
**Frank:** That's the thought exactly. When you stop to think of it, Ernest, a God who is worthy of our worship must be able to accomplish His loving designs toward His creatures. If our God is limited to what men can do for Him, or what can be accomplished by man-made institutions, we may as well worship the institutions themselves, and leave God out of the picture.

**Ernest:** Frank, the God whom I worship is bigger than anything created by man, and more powerful.

**Frank:** Of course He is! And the Christian God is loving, too. He has loving designs toward all His creatures, and those designs are soon to be translated into glorious realities in answer to the Christian's prayer, "Thy Kingdom come, Thy will be done, in earth as it is in heaven."—Matt. 6:10



# The Christian Life



## Thirsting After God

*“As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?”*

—PSALM 42:1, 2

**D**AVID'S thirsting after God was characteristic of the heartfelt desire of all God's people in proportion to the realization of their need of divine grace. The very life of a hart depends upon the refreshing waters of the brook. Likewise our lives as Christians depend upon the springs of divine grace and mercy which flow from God to us when we put ourselves in a position to receive the blessings with which He stands ready to supply us so abundantly. The hart panteth after the water brooks because water quenches thirst and sustains life; so those who have learned to know God “pant” after Him because they know they cannot live without the life-sustaining provisions of His love.

To “thirst” after God means much more than merely to *desire* Him. One might desire something which is not a vital necessity to life. A Christian does indeed desire God; yea, he longs to know Him better, and to depend upon Him more fully. But the thought of thirsting after God as the hart thirsteth for water brooks, goes beyond desire. It denotes the recognition of necessity. If thirst is not assuaged, death is the result. Thus, for a Christian to thirst after God means that he is willing to set aside all other considerations in order that his thirst might be quenched.

The marginal translation of Psalm 42:1 gives the word “brayeth” instead of panteth—“as the hart brayeth after the

## THIRSTING AFTER GOD

water brooks." This suggests the thought of crying out after water, so our panting after God is in reality a crying out for Him, realizing that if we do not find His presence and continue to draw refreshment from the life-giving streams of His grace, we will perish.

### SOUL-THIRSTING

David wrote that his "soul" panted and thirsted after God. This means that his whole being was devoted to his effort to find the living God, and to be a partaker of His blessings. This is essentially the same thought expressed by Moses, and quoted by Jesus, when He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Deut. 6:5; Matt. 22:37) To love God with all our souls is the attitude of full consecration expressed by the poet:

"Take my life and may it be,  
Lord, acceptable to Thee."

If we have a genuine soul-thirsting after God, if the one determination of our lives is to find Him and be in harmony with Him, we will allow no earthborn cloud of any kind to separate us from our God. Our hands will move at the impulse of His love; our feet will be swift on errands for Him. We will

endeavor always to use our voices to honor our God, and our lips will be moved with messages for Him and concerning Him.

If our thirsting after God is like that of David, we will withhold nothing in our efforts to please Him. We will want our moments and our days all to be devoted constantly to His praise. We will want every power of our intellect to be used in harmony with His will. Our desire shall be that His will should take the place of our own, and that God be enthroned in our hearts. As our souls pant after God, we will pour out our love to Him, renouncing self-interest, and wishing to be ever and always fully devoted to Him who is the fountain source of all that we hold dear.

And how blessed it is to realize, even as David learned, that we can always depend upon the Lord to be unto us our all and all. The Psalmist declares, "I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." (Psa. 116:1, 2) This testimony of the prophet is based upon experience. He had learned that God was willing and able to help him in his greatest times of need. Jesus expresses

a similar thought in the Beatitudes, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6) To thirst after righteousness: is to thirst after God, and how blessed it is to realize that our thirsting is not vain.

#### HOW GOD HELPS US

We know that it is impossible for our finite minds to understand the limitless capabilities of our God. As the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts. (Isa. 55:9) We know that God is more than a principle, that He is a Being, the Supreme Being, the Creator—through the Logos—of all animate and inanimate things. But it is impossible for us to visualize His personal appearance or to understand the manner in which He carries on His activities.

God, in His wisdom and great love assures us of His tender care by using language which we can understand. In response to our "braying" after His love and care, He gives assurance of His interest by telling us that His "eyes" are ever watching over us; that His "ears" are always open to our cries; that His "arms" and "hands" protect us;

and that His "wings" overshadow us. This does not mean that God has human eyes and ears and hands, nor that He possesses wings, as a bird. But the use of these expressions conveys to us a clearer conception of His care than would otherwise be possible for us to grasp.

We know the function of the human eye. In David's life as a shepherd he knew the importance of keeping his eyes open, and constantly scanning the grazing grounds of his sheep in order that he might see approaching perils that would endanger the lives of his flock. For a shepherd to fall asleep when he should be on watch would indicate a lack of interest in his sheep. How meaningful, therefore, is God's assurance that He never slumbers, that His eyes are constantly on the alert, watching out for our best interests as new creatures in Christ Jesus. Ah yes, the Psalmist declares, "He that keepeth thee will not slumber." (Psa. 121:3) Again, David says of the divine Shepherd, "Mine eyes shall be upon the faithful of the land, that they may dwell with Me."—Psalm 101:6

#### DIVINE GUIDANCE

Psalm 32:8 reads: "I will instruct thee and teach thee in the way which thou shalt go: I

## THIRSTING AFTER GOD

will guide thee with Mine eye." God, in His farseeing wisdom, is able to know all the circumstances of our lives, and from this vantage point instructs and teaches us in the way which we should go. He teaches us through His Word, and by means of His providences. Happy are we if at all times it is our delight thus to be guided by Him. But if we fail partially to walk in the way which He indicates, and it becomes necessary for Him to frown upon us with His providences, we can rejoice, knowing that behind them He hides a smiling face.

2 Chronicles 16:9 reads: "For the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of those whose hearts are perfect toward Him." It is because God's eyes scan all the circumstances and conditions which enter into the struggles of His people to do His will, that He is able to use His strength on their behalf where it is most needed. How blessed to realize that this is true!

From the standpoint of our limited vision, we might easily become fainthearted and discouraged thinking that possibly our Heavenly Father is no longer protecting and blessing us. But because His eyes see everything, He knows exactly what

we need, and Has promised that nothing can happen to us without His notice and permission.

### GOD HEARS US

"For I said in mine haste, I am cut off from before Thine eyes," writes David, "nevertheless Thou heardest the voice of my supplication when I cried unto Thee." (Psa. 31:22) The background of this language is peculiarly that of the shepherd caring for his sheep. David, in one of his wayward moments, sees himself as a sheep which has strayed from the flock, and is unable to find his way back to the safety of the shepherd's care. He is beyond the range of the shepherd's eye, "cut off" from His sight, possibly by rocks or hills. His only recourse is to cry unto the shepherd, and thus to let his whereabouts be known in order that the shepherd may come to his rescue.

From the Psalmist's use of the two symbolisms of sight and hearing, we get the thought that when God "sees" us, it means that we are a little closer to Him than when we realize a measure of separation from His love and need to cry unto Him in order that He may "hear" us, and in response bring us closer into the inner circle of His care. And how blessed the assurance that when we do cry unto Him, His

“ears” are open to our call! Yes, God hears as well as sees; and this combined thought gives us a more comprehensive understanding of our Heavenly Father’s care than would be possible to obtain from the “eye” symbolism alone.

David outlines the attitude of those who are seeking after God if haply they might feel after Him and find Him, saying “I waited patiently for the Lord; and He inclined unto me and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praises unto our God.”—Psalm 40:1-3; Acts 17: 27

How glad we are that when we were in the horrible pit of Adamic death, and in the miry clay of sin, longing to know God and to be in harmony with Him, He heard our cry! Yes, He inclined His ear toward us, heard our supplications, raised us from the pit, and set our feet upon the rock, Christ Jesus. Not only so, but He established our goings. Instead of continuing to go through life aimlessly and haphazardly, God pointed out to us through His Word the great privilege of walking in the narrow way. He set before us a

definite goal, the prize of the high calling; and outlined for us the course of the narrow way, inviting us to follow in the footsteps of Jesus.

“And He hath put a new song in my mouth,” David continues, “even praise unto our God.” No longer do we mourn over our lot, because we are not only firmly established upon the solid rock, Christ Jesus, but we have been given the song of Moses and the Lamb—a new song of hope and joy, even the song of present truth. And how sweet the privilege of singing this song to the praise of our God. This, indeed, is the very purpose of our God in putting a new song upon our lips—that we might show forth the praises of Him who has called us out of darkness into His marvelous light. Surely we can say as did the Psalmist, I will praise Thee: for Thou hast heard me, and art become my salvation.”—Psalm 118:21

#### GOD’S HAND OVER US

How necessary is the human hand! It is because we are so well acquainted with what our hands mean to us that God speaks of His protecting care as though He were upholding and strengthening us by His “hand.” How vividly is the realization of His tender and loving care thus

impressed upon our minds and hearts! We all need God's help. Without Him we can do nothing. We are like the child who is not yet able to walk, or the aged who are too feeble to stand alone. Just as one who is full grown and strong gives his hand to assist the feeble, so God bears us up by His "hand."

David, whose entire being panted after God as the hart panteth after the water brooks, had learned to know God, having experienced His sustaining grace. Thus David could write, "Now know I that the Lord saveth His anointed; He will hear him from His holy heaven with the saving strength of His right hand."—Psalm 20:6

In the text just quoted, David speaks prophetically of the Lord's "anointed," which means that the blessed assurance of the saving grace to which he refers applies especially to The Christ of the Gospel age. Jesus, the Head of The Christ company, said of His Father, "I knew that Thou hearest Me always." (John 11:42) Jesus said to His disciples that they too would be heard, and their requests granted, if they petitioned the Father in His name. (John 16:24) How true it is, then, that God hears us from "His holy heaven," and in response to our prayers for help, strengthens us

with "His right hand." What a blessed assurance!

Through the Prophet Isaiah the Lord says, "I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people." (Isa. 51:16) Planting the "heavens" and laying the foundations of the "earth" have reference to the establishment of the new heavens and the new earth—the Kingdom of God. This is a work which God alone is able to accomplish. He uses His people, but they would utterly fail to perform their part except that He covers, or protects them, by the shadow of His hand.

In the wonderful prophecy of Christ's Kingdom recorded in Isaiah 9:6, 7, we have the assurance that "the zeal of the Lord of hosts will perform this." How true! The preparation of those who will take part in the Kingdom work, and also the setting up of the Kingdom in power and great glory, is accomplished by the zeal and power of God. This is why we can have full assurance of faith, because, as the prophet states, "The Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear."—Isaiah 59:1

## THE EVERLASTING ARMS

Moses, in giving his parting blessing to the children of Israel, said, "The eternal God is thy refuge, and underneath are the "everlasting arms." (Deut. 33:27) The Psalmist also thought of God's support from the viewpoint of being sustained by the arm of His strength, and in prayer to Him said, "Thou hast a mighty arm: strong is Thy hand, and high is Thy right hand."—Psalm 89:13

How comforting is this illustration of God's supporting strength in our weakness! It is only as we realize our need of His strength that we appreciate what it means to be supported by the everlasting arms. The Apostle Paul, handicapped by what he describes as a "thorn in the flesh," cried out to the Lord to have his affliction removed. God heard his prayer, but did not answer in the way the apostle expected. Instead of removing that which made the apostle feel that he was weak in his service of God, the Heavenly Father replied, "My grace is sufficient for thee; for My strength is made perfect in weakness." Thus did God reach down, as it were, and by these reassuring words of comfort, lift Paul up and sustain him with His everlasting arms.

The instrumentalities by which God's power and glory are manifested, are limitless. His saving power toward mankind in general will be manifested through His beloved Son, Christ Jesus, who, in Isaiah 52:10, is designated "His holy arm." Describing the manifestation of God's favor toward the nations during the thousand-year Kingdom period, the prophet writes: "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

## UNDER HIS WINGS

God does not have wings like a bird, but we know how a mother bird protects her young under her wings; so He knows we will understand what He means when He speaks of protecting us under the shadow of His wings. And how comforting is this thought! How blessed to realize that our relationship to our Heavenly Father is so intimate that we can flee to Him at any time, and that He will spread His "wings" in order that we may find refuge under them, and be comforted by the warmth of His love.

David, in another inspired prayer, says: "Keep me as the apple of the eye, hide me under the shadow of Thy wings."

## THIRSTING AFTER GOD

(Psa. 17:8) What a blessed relationship to God is visualized here by David! There is no part of the human body more tender and yet more precious than the apple of the eye. God has provided the nearly instantaneously quick action of the eyelids to protect the eyes. It is difficult to imagine a more striking symbol of alertness and solicitude on God's part than what the Psalmist thus suggests in his inspired prayer. David, believing that God did care for Him as for the apple of His eye, had confidence that He would hear him when he prayed, "Hide me under the shadow of Thy wings."

And what was the basis of David's confidence that God would hear his prayer? What is the basis of our confidence that our Heavenly Father heareth us always? We find the answer in Psalm 36:7, where the prophet writes, "How excellent is Thy lovingkindness, O God! Therefore the children of men put their trust under the shadow of Thy wings." Yes, those whose hearts have panted after God, and to whom, in response to their panting, He has revealed Himself, know that His lovingkindness is better than life. They know that because He loves, He cares, and that no good thing will He withhold from those who walk uprightly.

They know that God is for them, and that they can trust under the shadow of His wings with full confidence that no evil shall befall them.

In the 8th verse of the same Psalm, David testifies that those who do put their trust in the shadow of God's wings "shall be abundantly satisfied with the fatness" of His house. The Psalmist also affirms concerning God and the riches of His grace toward those who put their trust in Him, "Thou shalt make them drink of the river of Thy pleasures." How satisfying indeed is the river of God's pleasures! It is for the waters of this river that our souls cry out when we pant after God.

In our text, David inquires, "When shall I come and appear before God?" As Christians, it is our privilege to dwell in the presence of God by faith, even while still in the flesh. It is His abiding presence that sustains and refreshes His people. Through prayer, the study of His Word, and the fellowship of His people, we realize a blessed sense of His nearness to us, and we rejoice in Him, and in the power of His might.

But our thirsting after God will not be fully rewarded until we have finished our course this side the veil, and have entered into His actual presence. "In

Thy presence," writes the Psalmist, "is fulness of joy; at Thy right hand there are pleasures for evermore." (Psa. 16:11) While we now rejoice exceedingly in the river of pleasures which we enjoy by faith, we look forward longingly to that

fulness of joy which will be the heritage of all those who prove faithful unto death. May it be, then, that our very beings, through faithful and self-sacrificing devotion to the will of God; continue to pant after Him by faithfully doing His will.



### *"She Hath Done What She Could"*

IT IS not our privilege to come into personal contact with our dear Redeemer, but it is our privilege to anoint the Lord's brethren with the sweet perfume of love, sympathy, joy and peace, and the more costly this may be as respects our self-denials, the more precious it will be in the estimation of our Elder Brother, who declared that in proportion as we do or do not unto His brethren, we do or do not unto Him. Our alabaster boxes are our hearts, which should be full of the richest and choicest perfumes of good wishes, kindness and love toward all, but especially toward The Christ—toward the Head, our Lord Jesus, and toward all the members of His body, the church; and especially on our part, toward the feet members who are now with us, and on whom we now have the privilege of pouring out the sweet odors of love and devotion in the name of the Lord, because we are His.

—Selected

## "Hold Fast That Which Thou Hast"

*"But the end of all things is at hand: be ye therefore sober, and watch unto prayer."*—1 PETER 4:7

IT IS a thing which to many may seem strange, yet it is true, that the instructions and exhortations of the Bible are not for the world in general, but for a very select class chosen out of the world by the power of God. This may be said with equal truth of the Old as well as of the New Testament; for, while the Jewish nation, to whom the law and the prophets were first given, were at one time in line to be God's specially selected and peculiar people, they lost that standing when they rejected Messiah.

Jesus, in mourning over the unbelief of natural Israel, said: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold your house is left unto you desolate." (Luke 13:34, 35) From that time onward, the value to the Israelites of those admonitions of their prophets and teachers which applied to the place of chief favor in the plan of God, ceased—they were

no longer the specially chosen people of God.

True, the entire Gospel of Jesus Christ, as outlined in the song of the angelic choir at His nativity, was one of good news to all mankind. In Galatians 3:8 Paul tells us that this Gospel was preached beforehand unto Abraham, and the message to him was that all the families of the earth were to be blessed. But while the Scriptures present the wide scope of God's plan to bless all nations, its instructions and admonitions are to those whom He is selecting from the world and preparing to be the channels of His promised blessings. The Scriptures tell us that when the time comes for the world to be enlightened, the "law shall go forth of Zion, and the Word of the Lord from Jerusalem."—Micah 4:2

From the days of Abraham unto John, God had dealt with only one selected nation. He gave to that nation a law, by the keeping of which, He said, they could have life—"keep My statutes . . . which if a man do, he shall live in them." (Lev. 18:5) God also said to them,

“If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me . . . an holy nation.” Of their own free will the nation accepted this agreement. The record reads: “And Moses . . . called for the elders of the people, and laid before their faces all these words. . . . And all the people answered together, and said, All that the Lord hath spoken we will do.”—Exodus 19:5-8

There was nothing arbitrary on the part of Jehovah in the selection of Israel to be a peculiar people unto Himself. They were under no compulsion to accept God’s offer. Had they refused it, they would have been no worse off than any of the other nations surrounding them. “All that the Lord hath spoken we will do,” they had said, and thereafter God surrounded them with safeguards to give them every opportunity of making good their promise, yet the record of the history of Israel under the Law Covenant is a record of almost unending failure.

Much of the Old Testament is given over to a most revealing exposition of the struggle—for it was a struggle—of these chosen people to keep a law which none but perfect men could have kept. Every year, on the solemn feast of the Day of

Atonement, sacrifices were offered which had the effect of cleansing Israel from sin, so that God could continue to deal with them. The Jew did not see, and has not seen to this day, that the impossibility of his ever achieving life through the Law Covenant was epitomized in these atoning sacrifices; for they were to cleanse him ahead of time—for the ensuing year—so that he could have a standing before God. This recognition of the coming need for atonement repeated year by year should have demonstrated to Israel that through a law which embodied such a provision, life could not be attained.

But more than this, God listened attentively to their complaints and demands, and with infinite patience acceded to their continual requests for change. When the twelve tribes became so large in number as to be difficult to supervise, He appointed them judges, so that their lives could be more closely guarded and they could be kept more nearly in touch with the divine requirements.

When they tired of this, and asked that a king should be set over them as was the custom in the surrounding heathen nations, He permitted it, and kings were anointed; but still Israel failed continually to keep the

promise. Prophets were sent to them, who warned them and led them back again from their various excursions into idolatry to peace with their God. Punishments and captivities were permitted to come upon them in punishment for flagrant violations of the requirements of the law, but all to no avail.

Centuries rolled by and finally their iniquity came to the full. One last effort was made to turn them from their evil practices to walk in the way of life. God sent His own Son, Jesus of Nazareth, as the promised Messiah. "He came unto His own, and His own received Him not." (John 1:11) He came among them, born under the law, and subject to all its demands, and for three and one-half years preached to them the great Gospel of life through faith and freedom from the bondage of the law. He came to show them "a new and living way," and brought "life and immortality to light through the Gospel," and Him they crucified!—Heb. 10:20; 2 Tim. 1:10

Truly it was a sad day for Israel when He offered Himself to them as King and Deliverer, to be hailed joyfully by the multitude, and within a short time thereafter to be execrated and, through perjured and suborned witnesses, betrayed into the

hands of pagan justice, and nailed to the cross.

What was His alleged crime? The Jews charged Him with blasphemy. Actually, however, hatred of Him was because He had spoken against the sacred traditions of the Jewish religious leaders whose privileges He threatened, and whose hypocrisies He exposed and condemned. "O Jerusalem, Jerusalem, thou that killest the prophets . . . your house is [indeed] left unto you desolate." (Matt. 23:37, 38) Not all the tears and sighs and lamentations cast against the unyielding stones of the Wailing Wall by all the generations of Jews since the final dispersion until now can avail one jot to restore to them the great opportunity which they lost. God still loves them, and will bless them, but they must await their turn in the outworking of God's plan before life will be given to them.

But what of Christ's message, the good news of the Kingdom, rejected by the nation of Israel? Was this marvelous message ineffectual? No, that good news was of far wider scope than were the circumscribed dealings of God aforesaid, when only one nation had been selected for His great object lesson that through the imperfect keeping of the law life could not be attained by

members of the fallen race. That law, says the Apostle Paul, was "a schoolmaster," a pedagogue, to lead Israel to Christ as the great Lifegiver. (Gal. 3:24) It did its work.

Then Jesus—born a Jew, born under the law, subject to temptations—as other men, made a special target of assault by Satan—resisted all sin, and kept the law perfectly, "blotting out the handwriting of ordinances that was against us [the Jews], which was contrary to us, and took it out of the way, nailing it to His cross." (Col. 2:14) With Jesus' death the law was finished, its work done. A new day was dawning for earth's captive millions, a new avenue of release from sin and death was opening: "I am the way, the truth, and the life: no man cometh unto the Father, except by Me."—John 14:6

Jesus, having fulfilled the law given to Israel that hung like a millstone around their necks, told certain of them of a new law which He was instituting in its place—"A new commandment I give unto you, That ye love one another, as I have loved you." (John 13:34) But was this new commandment given to all Israel? Let us look at the evidence.

Jesus, during His years of ministry, spoke often to the peo-

ple. Multitudes followed Him whenever He appeared in public. They crowded around Him to listen to His wonderful words, and when He had finished speaking, they departed from Him. Jesus spoke to them always in parables—stories, or allegories conveying important truths. His illustrations of Gospel truths were drawn from homely similes having to do with the everyday life or events of the people of His time. "A sower went forth to sow," "what woman having ten pieces of silver, if she lose one piece . . . seek diligently till she find it," were two of the stories told. In them were rich stores of information about the new life which was the core of all His teachings.—Matt. 13:3; Luke 15:8

When Jesus told the story of the sower and the seed, He closed with words He so often used, "who hath ears to hear, let him hear." His disciples came to Him and asked, "Why speakest Thou unto them in parables?" And He answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:10, 11) And then He went on to tell other stories; the story of the wheat and the tares; the story of the grain of mustard seed; and the story of the leaven. And at the

end, as usual, the crowd went home. They had had a big day listening to this new Prophet and went home content. All but a few.

"And His disciples came unto Him, saying, Declare unto us the parable of the tares." (Matt. 13:36) Then Jesus explained to them that the good seed were the children of the kingdom; the sower was the Son of man; the field was the world; the tares, the children of the wicked one, sown by the devil; the harvest was the end of the age; the reapers, the messengers.

The important thing in this whole simple scene—a scene that has, in similar form since, been enacted times without number—is that, although the sowing, through the Gospel message, has continued to be done, and the seed has been sown broadcast throughout the world, only a few have gone further than the bare hearing of the Word.

Few indeed have stepped aside from the crowd and asked for more enlightenment, or sought to see anything other than just a story in the kingdom message. Few have taken time to "study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of truth," as Paul admonished Timothy.

After three and one-half years of ministry, but a small number, comparatively speaking, out of all the multitudes that heard Him speak, believed that He was the Son of God. A few others were on the threshold of belief and they spread abroad in the land the fame of this teacher in Israel. But of all who heard, only "about 120" disciples at first assembled in the upper room in Jerusalem to await the promised pentecostal blessing.—Acts 1:12-15

These were the nucleus of the church of God, the selected new holy nation, and on the day of Pentecost, about 3,000 were added to the church. (Acts 2:41) However, even this was but a small number to separate themselves from the multitude and become footstep followers of their Lord and Master. It was to these that Jesus gave instruction in prayer: "When ye pray, say, Our Father which art in Heaven." (Luke 11:2) Not all may call God, Father, only the "peculiar people," the consecrated, separated ones. It was of these that the apostle spoke when he explained that the Old Testament Scriptures were peculiarly theirs, and regarding the experiences of Israel of old time, said, "All these things happened unto them for ensamples" (margin, types) to us, "on whom

the ends of the ages [the ends of the Jewish and Gospel ages] have come." (1 Cor. 10:11; C. V. and Diaglott) It was to these that Christ referred when He said, "It is your Father's good pleasure to give you the Kingdom."—Luke 12:32

The seed of the good news of the Kingdom had been planted through the labors of the Lord and His apostles, and down through the centuries some honest hearts have received it and brought forth fruit. Jesus said, "The harvest is the end of the age." Out of the harvesting at the end of the Jewish age, and for a few years thereafter, the messenger reaped a few as children of the Kingdom. Today, during these cataclysmic events that mark the fulfilment of Jesus' prophecy as recorded in Matthew 24 and 25, given and intended not for the multitude but only for the faithful few, these alone are able to recognize the signs of His second presence and of the end of the Gospel age.

The last of the work of harvesting the children of the Kingdom is rapidly reaching its culmination. Have we learned the lessons brought home to us by the failures of God's people in the past?

The wicked one is still actively endeavoring to sow error and discord among those who have heard and responded to the call to come out of Babylon. (Rev. 18:4) The temptation to find an easier way than the way of sacrifice is still offered to those who are seeking after God. These conditions call to mind the apostle's warning, "The end of all things is at hand: be ye therefore sober, and watch unto prayer." Natural Israel lost the privileges of the "high calling" because of unfaithfulness. We too can lose, if we fail to give heed to the instructions given specially to us.

"O for a closer walk with God,  
To glorify His name,  
To let my light shine on the road  
That leads men to the Lamb!"

—Contributed



*Have you thought of the possibility of sending The Dawn to one or more of your friends? It is appropriate for any gift occasion.*

# TEST YOUR KNOWLEDGE

## HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Old Testament character is known as the father of the Hebrew people?

2—For how many years did the Israelites under the leadership of Moses wander in the desert before they reached the Promised Land?

3—The church of God is being chosen during the Gospel age, and they are admonished to “let their light shine.” Does the church’s mission end with the close of the Gospel age?

4—Do the Scriptures hold forth any hope of Millennial blessings for those who are now in their graves?

5—In Deuteronomy 18:15 we read, “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken.” To whom does this prophecy apply?

6—What is the difference between “immortality” and “everlasting life”?

7—Complete this text: “Blessed are the poor in spirit: . . .”

8—What does it mean to be “poor in spirit”?

9—Which is correct, (a) Each of the creative days of Genesis was

twenty-four hours in length, and the earth was created in a period equal in time to one week, or (b) The creative days of Genesis were long periods of time, and the entire creative week covered many thousands of years in length?

10—Are divisions or “denominations” of the church approved by God?

11—When Jesus was on the cross one of the malefactors said to Him, “Lord, remember me when Thou comest into Thy kingdom.

Jesus said unto him, Verily I say unto thee today, thou shalt be with Me in paradise.” (Luke 23: 42, 43) What does paradise mean?

12—John 1:1 has been used to prove that the doctrine of the trinity is supported by Scripture. What does this text mean?

13—What book in the Bible records the following prophecy? “Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.”



(Answers on page 34)

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WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

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# JUNE READING

## Studies in The Scriptures - -

### *The Battle of Armageddon*

**1** What were the six unfavorable results of the Chicago Parliament of Religion?—Pages 239-250

**2** What is one of the outstanding causes of the church's failure to enlighten the world with the doctrines of Christianity?—Pages 250-259

**3** Will Christ co-operate with any of the civil or religious institutions of the earth in the establishment of His Kingdom?—Pages 259-268

**4** Who is it that commands and assembles the nations and kingdoms of the world in fulfilment of Zephaniah 3:8?—Pages 269-283

**5** What prophecy of the New Testament describes the intermittent financial depressions of the last days, as well as other spasms of the time of trouble?—Pages 283-291

**6** Do the Scriptural condemnations of the rich imply that those who possess great wealth are necessarily more selfish than the poor?—Pages 292-302

**7** What must be combined with knowledge and liberty in order for these principles to promote peace and righteousness?—Pages 302-308

**8** Why is it not possible for the general increase of knowledge and education to solve the world's problems apart from the establishment of Christ's Kingdom?—Pages 308-317

**9** Has the increase of knowledge in these last days resulted in a more widespread faith in God, and confidence in His overruling providences?—Pages 317-327

**10** What bearing does labor-saving machinery have upon the law of supply and demand and its relationship to the great time of trouble?—Pages 327-340

**11** What is the only remedy for the inequalities and injustices of the law of supply and demand as forced upon the people by selfishness?—Pages 340-349

**12** In what way can a Christian profit most from the example of selfishness as it is seen to operate within the circles of both capital and labor?—Pages 349-359

**13** What is the counterpart in the earth today of the giants who lived before the flood?—Pages 359-370

**14** In the Kingdom, what motive will replace the present selfish incentive of the capitalistic system of competition in human affairs?—Pages 370-384

**15** What great change has come over both Catholics and Protestants as a result of the increased knowledge of the last days?—Pages 385-392

# G CALENDAR

## - *The Books for Every Month*

**16** In what sense did the demonetization of silver result in the defrauding of farmers of their legitimate "reward"?—Pages 392-402

**17** What relationship does the demonetization of silver bear toward the prophecy of James 5:1-9?—Pages 402-411

**18** What new element affecting world society today is overlooked by those who claim that present conditions are merely a matter of history repeating itself?—Pages 412-421

**19** What is the fundamental need of all classes in world society in order for them to work together harmoniously and for the common good?—Pages 421-429

**20** Does the outworking of God's plan have any bearing upon the world-wide social changes now occurring?—Pages 429-437

**21** What is usually the effect of education upon those whose hearts have not been regenerated by the love of God?—Pages 437-450

**22** Upon what basis will the laws of Christ's Kingdom bring about a readjustment of human relationships?—Pages 450-461

**23** In what way do the murderous characteristics of Cain symbolize the selfish course of human society?—Pages 461-468

**24** Does the forming of a Christian community at Jerusalem by the early church mean that the Bible teaches communism as a remedy for social ills of mankind?—Pages 469-481

**25** If socialism could be adopted on a world-wide basis, would it prove more than a temporary remedy for the inequalities resulting from human selfishness?—Pages 481-490

**26** What is the theory of single tax, and wherein does it differ from the ideology of socialism?—Pages 490-498

**27** Would it be possible under the present capitalistic system to establish a scale of wages which would be considered just by both rich and poor?—Pages 498-505

**28** Although the single tax theory may be just, would it be an effective panacea for the ills which now afflict this groaning creation?—Pages 505-515

**29** Will the coming reign of the Prince of Peace be by the consent of the majority, or will He assume a dictatorship over the people?—Pages 515-526

**30** What are some of the symbolismisms used in the Scriptures to illustrate the various phases of the day of God's vengeance?—Pages 527-534

"His merciful kindness is great toward us, and the truth of the Lord endureth forever."—Psalm 117:2

# ANSWERS To Test Your Knowledge Questions (See Page 31)

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1—Abraham.—Genesis 12:1-3; Matthew 3:9; John 8:23; Romans 4:1

2—Forty years.—Numbers 14:33

3—No. Romans 8:19 declares, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." When the Gospel age finally ends the church will be complete. They will reign with Christ and assist in establishing His earthly Kingdom.

4—Yes. John 5:25: "Verily, verily, I say unto you, The hour is coming when the dead shall hear the voice of the Son of God: and they that hear [obey] shall live."

5—Acts 3:20-22 applies this prophecy to Christ, and assures us that "times of refreshing will come to men when they "hearken" unto the Lord during His righteous reign on earth.

6—Immortality is the highest life possible. It was always possessed by the Father. It was given to His Son when He was raised from the dead, and will be given to the church in the first resurrection. (1 Timothy 6:16; John 5:26; Romans 2:6, 7; 2 Peter 1:4) Everlasting life is not inherent, but dependent upon divine favor and sustenance and will be possessed by all other faithful creatures.—John 3:16; Rom. 6:23; Rev. 22:17

7—"for theirs is the kingdom of heaven."—Matthew 5:3

8—Humble minded; to appreciate our own littleness, imperfec-

tion, and dependence upon God.

9—(b) is correct. The sun controls the twenty-four hour day, but the sun was not seen until the fourth creative day. (Genesis 1:14-19) For a complete explanation, please see the book entitled, "The New Creation," chapter 1, published by The Dawn.

10—No. Denominations are the result of carnality in the church. There is "one Lord, one faith, one baptism, one God and Father of all."—1 Cor. 10:1-13; 3:3-11; Eph. 4:5, 6

11—Paradise means a park, a garden, and refers to the Kingdom on earth when it will be like Eden. (Ezekiel 36:35) Neither Jesus nor the thief went to paradise that day. But Jesus, on that dark, fateful day, told him that when His Kingdom would be established in the earth, he would be there.

12—The "Word" was Jesus in His pre-human existence—the first of all creation. A better translation of the text is found in the Emphatic Diaglott word for word, interlineary:—"In the beginning was the Word [Greek. Logos], and the Word was with the God, and a god was the Word. This was in a beginning with the God." Here proper distinction is made between the Father and the Son.

13—Psalm 37:1-4. This is a prophecy which foretells the destruction of evildoers and the blessings of a righteous Kingdom.

## Prove All Things

## The Master's Touch

THE hand is used in the Scriptures as a symbol of power. The touch of the hand is a small exercise of power. Let us notice a few Biblical records of the wonderful things that were accomplished by the Master's touch, and consider them to be illustrative of the manner in which we are being dealt with by the same loving and gracious Master, of whom the poet wrote:

"Thy touch hath still its ancient power,  
No word from Thee can fruitless fall."



### LEPROSY—SIN

*"When He was come down from the mountain, great multitudes followed Him. And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."*—MATTHEW 8:1-3

LEPROSY is used in the Scriptures as a symbol of sin. Just as the disease of leprosy eats away the flesh of its victims, so

sin eats away the heart, the finer sensibilities of the human being, his character.

Not all the lepers in Israel were cleansed by Jesus at the first advent (Luke 4:27); so during the Gospel age, although Jesus by the grace of God tasted death for every man, not all have benefited from this precious sacrifice, but only one here and there. (Heb. 2:9) However, the Millennial age is to bring a still fuller manifestation of divine grace to mankind, and all who will of the sin-stained lepers will be cleansed—the sin of the world will be taken away (John 1:29), and earth will be once more a holy place.



### FEVER—PRIDE

*"And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her: and she arose, and ministered unto them."*—MATTHEW 8:14, 15

THIS would well illustrate the fevers of pride, anger, temper, passion, that afflict the human family. The world was never

in a more feverish condition than it is today. Man cannot possibly get rid of these symbolic fevers by his own efforts, much less commend himself to God thereby. "By the deeds of the law there shall no flesh be justified in His sight." (Rom. 3:20) What mankind needs is the Master's touch.

Fever in the symbolic sense is a condition of unrest. The touch of Jesus will abolish this, and bring rest and peace—peace with God as we lay hold of the Lord by faith, and the peace of God in our hearts as we surrender ourselves fully to walk in His steps. (Matt. 11:28; Rom. 5:1; Phil. 4:7) May our prayers for this blessing be those expressed by the poet:

"Drop Thy still dews of quietness,  
Till all our strivings cease;  
Take from our souls the strain  
and stress,  
And let our ordered lives confess  
The beauty of Thy peace."



OUR EYES OF  
UNDERSTANDING

*"And as they departed from Jericho, a great multitude followed Him. And, behold, two blind men sitting by the way side, when they heard that Jesus*

*passed by, cried out, saying, Have mercy on us, O Lord, Thou Son of David. . . . And Jesus stood still, and called them, and said, What will ye that I shall do unto you. They say unto Him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight."*—  
MATTHEW 20:29-34

**T**HIS illustrates the opening of the eyes of our understanding by the power of the Spirit of God. Some think that our eyes may be opened by education, or through our own efforts. But repeated endeavors along these lines through the centuries have shown that this is no more possible than for one born blind to open his own eyes.

On one occasion the Master opened a man's eyes by making clay and placing it upon the sightless orbs (John 9:6); a beautiful illustration of the method the Lord frequently uses in opening the eyes of one's understanding. He uses human instrumentalities, "clay," as a means of conveying this great blessing.

Especially has this been the method followed at this end of the age in connection with the

message of present truth. A faithful and wise servant has been used. (Matt. 24:45-47) Fellow servants also have been favored to share in these "greater works" which the Master foretold would be the privilege of His faithful followers to perform. It will be their blessed privilege to open the eyes of millions who have been physically as well as mentally blind.—Isa. 35:5

After Jesus was anointed by the Holy Spirit, in addition to being sanctified by the truth (John 17:17-19), He went throughout all the cities and villages of Israel, proclaiming the Gospel of the Kingdom. This shows the two principal reasons why our mental eyes have been anointed with the eye-salve of truth: (1) that we might experience sanctification; (2) that we might witness to the message as extensively as our circumstances will allow.



### SPIRITUAL FOOD MULTIPLIED

*"And Jesus said unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And He commanded the multitude to sit down on the ground. And He took the seven loaves and the fishes, and*

*gave thanks, and brake them, and gave to His disciples, and the disciples to the multitude."*  
—MATTHEW 15:34-37

**J**UST as the seven loaves were multiplied sufficiently to feed the four thousand men, besides women and children, as a result of the Master's touch; so on a still higher plane, the same gracious power has caused the spiritual food to be multiplied that it might reach and fill the truth-hungry multitude wherever found throughout the earth.

A little more than five centuries ago divine power permitted the printing press to be invented. Since then men's minds have continued to be touched so that this wonderful contrivance has ever continued to be improved. In this way the Bible, and literature explaining the Bible, have been multiplied a million fold. In other ways men's minds have been touched, enabling them to provide rapid means of transit in order that the Gospel of the Kingdom might be carried to the ends of the earth. Finally, the Lord's consecrated servants have been quickened by the Master's touch to make use of these modern facilities, that the truth-hungry might be fed, wherever or however situated.

## "WISE AS SERPENTS"

*"And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And He touched his ear, and healed him."*—LUKE 22:50, 51

**W**E can be fairly certain that as a result of Peter's rather reckless use of the sword, the hearing of the injured man would be seriously impaired. So some have had their spiritual hearing injured by an unwise use of the sword of the Spirit on the part of over-zealous disciples. All, so injured, need the Master's touch in order for their hearing to be fully restored.



## "OPEN THOU OUR LIPS"

*"And again, departing from the coasts of Tyre and Sidon, He came unto the sea of Galilee. . . . And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him. And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue. And looking up to heaven, He sighed,*

*and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain."*—MARK 7:31-35

**T**HE poor man here brought to our attention was deaf as well as having an impediment in his speech, and the power of the Master's touch was again manifested to heal him. Frequently the Lord's people have, in a spiritual sense, an impediment in their speech. They are unable to speak the Lord's message as clearly as they would like to do. We need, therefore, to come into that condition of full consecration and submission to the Lord's will, that His touch may be experienced.

This symbolic touch does not make orators of us all, but it does make it possible for us, in one way or another, to show forth the praises of Him who hath called us out of darkness into His marvelous light. (1 Pet. 2:9) Moses, the servant of God, was slow of speech, but the Lord's providence overcame this difficulty by providing Aaron as a mouthpiece. The message through the printed page is a wonderful assistance to God's people today, who are slow of speech.

LITTLE CHILDREN BLESSED

*"And they brought unto Him also infants, that He would touch them: but when His disciples saw it, they rebuked them. But Jesus called them unto Him, and said, Suffer little children to come unto Me, and forbid them not: for of such is the Kingdom of God."*—LUKE 18:15, 16

**T**HIS beautiful illustration shows that even young children can experience divine blessing as a result of the Master's touch. In view of this, how important it is for Christian parents to bring up their children in the nurture and admonition of the Lord! How many can testify to blessings that have continued throughout the whole life as a result of experiencing the Master's touch in their very early years! No wonder the wise man says, "Remember now thy Creator in the days of thy youth."—Ecclesiastes 12:1



THE DEAD AWAKENED

*"And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city,*

*behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother."*—LUKE 7:11-15

**C**OULD we imagine a more touching spectacle than the giving back of this young man to his widowed mother—her only son, and possibly her only support? As a spiritual counterpart to this during the Gospel age, one here and there has experienced an awakening into newness of life—has passed from death unto life—the earnest of that great raising up in the first resurrection of all who wholly live unto Him.—Col. 3:1-2

In view of the gracious works accomplished during the Gospel age, resulting from the Master's touch, what marvelous things may be expected when the arm of the Lord is laid bare! Surely then all the blind eyes will be opened, and all the deaf ears un-

THE DAWN

stopped. (Isa. 35:5) All that are in their graves will hear the voice of the Son of God and come forth; for He must reign until He hath put all enemies under His feet, and the last enemy to be destroyed is death.— John 5:28, 29; 1 Cor. 15:25, 26  
In order to experience the

Master's touch we need to do our part by keeping in touch with the Lord. Like the poor woman of old with an issue of blood, let us press through the crowd, if necessary, in order to be near to Him; for if we but touch the hem of His garment we shall be made whole!

*In the still lute the music lies unheard  
In the rough marble beauty lies useen:  
To make the music and the beauty, needs  
The Master's touch, the sculptor's chisel keen.*

*Great Master, touch us with Thy skillful hand;  
Let not the music that is in us die!  
Great Sculptor, hew and polish us; nor let,  
Hidden and lost, Thy form within us lie!*

*Spare not the stroke! do with us as Thou wilt!  
Let there be nought unfinished, broken, marred;  
Complete Thy purpose, that we may become  
Thy perfect image, Thou our God and Lord!*

—Contributed



## *How Can We Keep From Singing?*

THE experience of the Christian should not be an evanescent one. Outwardly he may have the same sorrows as others, but inwardly he has "the peace of God which passeth all understanding," ruling in his heart. It is like living in a new world, wherein the clamor of the present time is indeed heard, but not so much heeded, because he hears the ringing of the music of the new dispensation.

The Christian's heart is with his Lord; his expectations are not for earthly wealth or fame, but for Kingdom glories, honors, privileges and services. Even now he rejoices in his wonderful opportunities for serving. He is an ambassador for Christ, a representative of the coming Kingdom, a finger-post, a director for those who are "feeling after God" and wishing to be in harmony with Him.—Acts 17:26, 27

As years go by, the Christian's experiences, if they are proper ones, grow richer and richer. Earthly joys and comforts may be taken away to prove his faithfulness and loyalty to God; but the fact that he is still in relationship to the Father and the Son is a source of continuous pleasure. It offsets all his losses. His faith grows stronger under trials. His inmost calm is the more serene. He looks forward trustingly, realizing his Master to be the King of kings and Lord of lords. He feels like singing, yea, often like shouting, so filled is he with the Spirit and with a sense of the divine presence.

The apostle admonishes: "Set your affection on things above, not on things on the earth." As we lift our eyes more and more to the heavenly things, the intervening clouds become less and less, and the realities of the future life deepen their impression upon us. The pathway, so narrow and rugged, gradually smooths as the child of God gets a firmer hold upon his old nature and brings it into subjection to the new mind. He learns to love the "narrow way," not merely because of the glorious outcome at its further end when he will be received into his Father's house on high, but also because of present privileges of service in this way.

The storms of life, its sorrows, its tears, do not penetrate so deeply as once they did. They are counted as light afflictions. "All things are mine since I am His!" the Christian joyfully sings. The development of the church of Christ is the great work of God for the present age. All the powers of heaven are enlisted. Soon, however, the great work of blessing the world will begin, for the Millennial age is already dawning.

## Striving Lawfully

*“No soldier in service entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier. And also if a man contend in the games, he is not crowned except he have contended lawfully.” “Know ye not that they who run in a race all run, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible crown. I, therefore, so run, not as uncertainly; so fight I, not as one that beatheth the air; but I keep my body under and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.”—2 TIMOTHY 2:4, 5; 1 CORINTHIANS 9:24-27*

**T**HESE earnest exhortations of the faithful apostle to the Gentiles were most clearly illustrated in his noble course of life. He shunned no danger, shrank from no labor or reproach or privation, and bravely and cheerfully endured hardness and suffered the loss of all things temporal that he might win Christ and be approved of Him. As we look upon such a course and consider the fortitude and the strength of character necessary so to run, we may well conclude, that, except we be similarly supplied with the help of divine grace, we shall not be able to persevere to the end.

Paul sped along in that race, not in his own strength, but in the strength which God supplied. And the promise of such aid is none the less ours than it was his. The divine grace is imparted to us through the exceeding great and precious promises of God inspiring us with new and glorious hopes beyond the wreck and ruin of the present order of things. Permitting our minds to dwell upon these we see in the now rapidly approaching dawn of the day of Christ a new heavens and a new earth; and by faith we sit together with Christ in the heavenly places of glory and honor, and together with Him are crowned with im-

mortality. By faith we see also the blessed privileges of such an exalted station, and the divinely appointed work in which we will be engaged together with Christ.

A weary, groaning creation awaits our ministry of power; and in the proportion that we partake of the loving, pitying spirit of our Master will we be able to appreciate such a privilege. If we are cold and selfish and untouched with the feeling of earth's infirmities; if the woes of our fellow men awaken in us no feelings of sympathy and no desire to help, we can have no appreciation of the prize of our high calling. But if, on the contrary, we love our fellow men as God and Christ loved them; if we pity their weakness and remember the hereditary cause, we will not lay all their sins and shortcomings to their personal charge. We will be anxious to clear their minds from the mists of ignorance and superstition and the bias of prejudices; and to help them to more rational modes of thought and action, and to better ideas of life and its relationships and responsibilities. We will seek to gather out of their pathway all the stumbling stones whereby so many are now precipitated into a course of vice; and to cast up a highway of holiness upon

which no lion of intemperance or other evil thing may be found. We will be ready to declare to them all the everlasting gospel of salvation, and to open their deaf ears to hear and their blind eyes to see the salvation of God. If such are our sympathies toward the world of sinners which God so loved, then we are able to appreciate to some extent the privileges of our high calling, when, as joint-heirs with Christ in His Kingdom and power, we shall be able to put into actual execution all our benevolent desires for the uplifting and healing of our sin-sick world.

Any who have ever experienced the joy of converting even one sinner from the error of his ways, or of establishing the feet of one of Christ's little ones, may have some idea of the joy that will attend the ministry of the saints when they are fully endowed with divine power for the great work of their Millennial reign; for they will not be hampered as now, but every effort put forth will be a success.

The privilege of such a blessed work, even aside from the precious thought of association with Christ and of our blessed relationship to the Father is a wonderful inspiration to every benevolent heart, which, even now, would fain take upon itself the burdens which it sees

oppressing others whom they love and pity.

But though inspired with such a hope of benevolent service for the whole world in God's appointed time, and of blessed association with Christ in it, we must remember that we have yet to "strive" for the prize of our high calling; and not only so, but we must strive "lawfully." We must run our race, not only with diligence, energy, patience and perseverance, but we must run according to the prescribed rules, as otherwise our labor will be in vain. First of all we must enter into this course by the "strait gate"—by a full consecration of our all to the Lord, after exercising faith in the precious blood of Christ as our ransom price. If we do not enter by this door, we are not counted in the race for the prize, no matter how zealously we run. This is the first rule for those who would so run as to obtain. "Enter ye at the strait gate; . . . because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Having so entered, the apostle now urges that we be filled with the Spirit of Christ, that we may not be led by the desires of the flesh away from God and from the course which He has marked out. Then the body, the human

nature, must be kept under the control of the new mind, the Spirit of Christ in us. Its ambitions and hopes and desires must be kept down; and the only way to do this is to keep filled with the spirit. "Walk in the spirit, and ye shall not fulfil the desires of the flesh."—Galatians 5:16

If we are filled with the spirit—with the same mind that was in Jesus Christ—we will act from the same motives: it will be our meat and drink to do the Father's will. We will engage in His work because we love to do it, even aside from the inspiring prize at the end of our course. Christ was so full of sympathy for humanity, and so thoroughly of one mind with the Father, that He could not do otherwise than to devote His life to the good of others. Yet in all His labors He strictly observed the divine plan. Though, like the Father, He loved the whole world, He did not go beyond Israel to bless the Gentiles with His ministry, because the appointed time for that work had not yet come.

He observed God's times and seasons and methods. He never recklessly exposed His life until from the prophets He recognized that His hour had come to be delivered into the hands of His enemies. He taught His

## STRIVING LAWFULLY

disciples not to go into the way of the Gentiles until the due time; and then He sent them forth. He did not make long prayers on the street corners to be heard of men, nor exhort the multitude with noisy harangue; as the prophet indicated, He did not lift up His voice nor cry aloud in the streets. (Isa. 42:2) He chose God's methods which are rational and wise, and which are effective in selecting out from among men the class which He desires to be heirs of the promised kingdom. Let those who would so run as to obtain the prize, mark these footprints of the Master, and be filled more and more with His spirit.

If so filled with the same mind that was in Christ Jesus, we, like Him, will desire to be as free as possible from entangling earthly affairs, and to have our time as free as possible for the Lord's service, and then to devote all energy, ability and effort to that service.

To have the mind of Christ is indeed the one requirement of lawful striving—a mind which humbly and faithfully submits itself to the will of God as expressed in His great plan of the ages, and which devotes all energy to the accomplishment of His will, because of an intelligent appreciation of the end He has in view.

—Reprint, *September 1, 1902*

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## GOD'S ANVIL STANDS

While seeing error flourish often in high as well as in low places, we are reminded of the grand truth expressed upon the old seal of the Huguenots. It represented an anvil with broken hammers scattered all around it, and bore this legend:

“Hammer away, ye hostile bands!  
Your hammers break,  
God's anvil stands.”

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## — FROM MALACHI TO JESUS —

JUNE 3—Malachi 3:1-3, 16, 17; Luke 1:68, 72, 77, 78; Galatians 4:4, 5

**GOLDEN TEXT:** "I am the way, the truth, and the life."—John 14:6

JEHOVAH'S prophecy, "Behold I will send My messenger, and He shall prepare the way before Me," (Malachi 3:1) has a primary reference to John the Baptist, who came to prepare the way of the Lord, preaching repentance and the remission of sins, and announcing the advent of the great "Messenger of the Covenant" made with Abraham, that in his seed shall all the families of the earth be blessed.—Gen. 22:18

But when the Lord suddenly came to His temple (the Jewish temple), they were unprepared to receive Him. They were unprepared to recognize the King, or to stand the tests of character then applied to prove their worthiness of the blessings promised in the Abrahamic Covenant. Jesus came to Jehovah's temple in a typical act of cleansing when He drove the money changers from the literal temple in Jerusalem.

While it is clear that the prophecy thus addressed to Israel applied to them primarily, it is also manifest, as shown by the Lord

and the apostles, that it has a much wider application; and that in a yet fuller sense it is addressed to spiritual Israel, of which fleshly Israel was a type; and applies to the second advent of the great "Messenger of the Covenant," whose work will fully accomplish all that the prophecy predicts. Then it is that coming to His temple (the church) He sits as a refiner and purifier of gold and silver—that is, of the "little flock," represented by the gold, and of the "multitude which no man could number," symbolized by the silver.—Luke 12:32; Rev. 7:9

The circumstances associated with the birth of John the Baptist doubtless served to give him a certain amount of prestige in Judea when the time came for him to begin his ministry. The account informs us that many throughout the hill country pondered these things in their hearts. The testimony of thanksgiving by John's father, which was somewhat in the nature of a prophecy, would contribute to the confidence the

people already had in this one whose birth was so obviously by divine direction.

While the birth of John was the occasion of the "song" of Zacharias, his father, there is intermingled in this song an expression of Israel's hope concerning the coming Messiah. John was to be the first of God's servants to impart the knowledge of salvation through the remission of sins. This would be possible because the "Dayspring from on high" had visited Israel.

Shortly after the angel announced to Mary that she would conceive and bear a holy child who would be the Savior of His people, she visited Elizabeth, the mother of John the Baptist. This was six months before John was born. Elizabeth was then given evidence which convinced her that the child to be born to Mary would be the Messiah. Doubtless Elizabeth discussed the entire situation with her husband, Zacharias. He, too, was given evidence of special divine dealing in the matter.

Galatians 4:4 explains that Jesus came in the "fullness of the time." Through the Prophet Daniel (9:25-27) God had indicated a fixed time for the Messiah to come, and this prophecy was fulfilled with exactness. Many devout Jews doubtless had knowledge of this prophecy, which, together with the unusual circumstances associated with the birth of both John and Jesus, contributed to the general expectancy of the Messiah at the time He began His ministry.

But despite this favorable setting amidst which John and Jesus began their ministry, the nation

as a whole turned a deaf ear to their message. John gained many individual disciples, and the majority of them probably became followers of Jesus, but he was not officially recognized by the nation through their leaders. From this standpoint his ministry failed. Through the prophet, God had declared that in the event of a failure to turn the heart of the fathers to the children and the heart of the children to their fathers, the nation would be smitten with a curse. (Mal. 4:5, 6) This alternative fulfilment of the prophecy came in A. D. 70-73, when Jerusalem was destroyed and the nation scattered.

It was because the nation as a whole did not repent under the ministry of John, that Jesus was rejected. "He came unto His own, and His own received Him not." (John 1:11) They were not prepared to receive Him because they had not heeded the message of the forerunner. A few did, and these were transferred from the house of servants to the house of sons, as indicated by Paul in Galatians 4:5. Yes, Jesus gave these accepting ones the "power," or "authority" [Diaglott], to become "sons of God."

#### QUESTIONS:

Who is the "Messenger of the Covenant" mentioned in Malachi 3:1-3, and what covenant is referred to?

What time prophecy of the Old Testament contributed to the expectation of many that the time was near for the Messiah to come?

What great blessing came to those who were prepared by John's ministry to accept Jesus as their Messiah?

## CHRIST PROCLAIMS GOOD NEWS

JUNE 10—Mark 1:14, 15; Luke 4:16-21; Mark 8:27, 29, 31

**GOLDEN TEXT:** "I am come that they might have life, and that they might have it more abundantly."—John 10:10

THE ministry of John the Baptist did not continue long after the ministry of Jesus began. John had said of Jesus, "He must increase," and of himself he said, "I must decrease." (John 3:30) This was a true prophecy, for John was soon imprisoned and later beheaded. Jesus did not "increase" in the sense of attracting multitudes to be His followers while He was in the flesh. Some, however, did believe in Him, and throughout the entire Gospel age the work of selecting His body members, the church, has gone forward. In this sense Jesus has increased during the present age, and throughout the Millennium He will continue to increase, for all things in heaven and earth are to be gathered into and under Him.—Eph. 1:10; Isa. 9:7

Jesus' ministry was a proclamation of the Kingdom message. He announced that the Kingdom of heaven was at hand. It was not then due time for the Kingdom to be established in power and great glory, but it was "at hand" in the sense that its development had begun. Jesus, the King, was present and the selection and testing of His co-rulers had commenced. The spoken word of the Master was made the more effective by the miracles which He

performed as illustrations of future Kingdom blessings.—John 2:11

The Gospel of the Kingdom, as Jesus proclaimed it, included His teachings relative to the manner in which the Kingdom class would be developed as well as the obstacles which would be put in their way by Satan. Note, for example, the lesson of the wheat and the tares, which was in reality a prophecy concerning an effort of Satan to destroy the true Kingdom class by promoting the growth of a counterfeit class illustrated by the tares.

In the synagogue at Nazareth the Master read Isaiah 61:1-3 and indicated that it was Jehovah's commission to Him. By the power and authority of God's Spirit He was to proclaim a message which would mean glad tidings to the meek, liberty to the captives, and opening the prison to those who are bound. He was also to proclaim the "acceptable year of the Lord." Jesus did not quote that part of the prophecy referring to the "day of vengeance" because it was not then the due time for it.

The Gospel of the Kingdom has always been one of cheer and comfort. It has given hope of release from the great prison-house of

death. It has also included an invitation to follow in the Master's footsteps of sacrifice, assuring believing ones that if they present their bodies "a living sacrifice," they will be acceptable through the merit of Christ. (Rom. 12:1) Thus the acceptable year of the Lord has been proclaimed.

The commission of Isaiah 61:1 applies to the body members of Christ even as it did to Jesus, the Head. At this end of the age, Christ's body members have the additional responsibility of proclaiming the "day of vengeance," because we are now living in that day. This, however, does not mean the pronouncing of vengeance, nor any attempt to execute vengeance. This is not the prerogative of any member of The Christ while still in the flesh. We proclaim the day of vengeance simply by explaining the meaning of the world's troubles, that the "time of trouble" is a judgment of the Lord to prepare the people for the blessings of Messiah's Kingdom. Thus it is a message of comfort to those who are made to mourn by the trouble.

Jesus' ministry attracted a great deal of attention. It was inevitable that it should, for not only was it true that He spake as never man had spoken before, but He backed up the spoken word by miracles. The common people heard Him gladly and the religious leaders of Israel feared that if He were allowed to continue His work unhindered the whole world would go after Him. This was more than their pride and ambition could tolerate, so they plotted

to kill the Prince of Life.

While the Master's immediate disciples seemed convinced that He was the foretold Christ, the public in general held rather vague opinions concerning His identity. They were sure that He was a man of God, and a great prophet, but whether He was John the Baptist raised from the dead, the promised Elijah, the Prophet Jeremiah, or one of the other prophets, they did not know. Opinions varied.

But there was no doubt in the mind of Peter. God had blessed him with a clear vision on this point, and when asked by Jesus, Peter was quick to respond, "Thou art the Christ, the Son of the living God." Thus did the apostle express a great fundamental truth of the Gospel. It is upon this Rock that the church is built. No one can be a member of the true church unless his life conforms to this truth, for the church constitutes the body of The Christ.

One of the conditions upon which we may be members of this Christ company is that of suffering and dying with Jesus. He told His disciples that He must suffer and die. Peter rebuked the Master for being willing to expose Himself to danger; but later he, too, learned that suffering and death in the ministry of the Gospel is the way to glory, honor, and immortality.

#### QUESTIONS:

What is the Gospel of the Kingdom?

Did Jesus proclaim the "day of vengeance"?

Why was it necessary for Jesus to suffer and to die?

## THE CHURCH BEGINS ITS WORK

JUNE 17—Acts 5:29-35, 38-40, 42

**GOLDEN TEXT:** "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

THE work of the Gospel age has been the calling and preparation of Christ's body members. This work has been accomplished through dissemination of the Word of God. In the Patriarchal age there was a direct calling of Abraham, and in turn God dealt with Abraham's son and grandson, Isaac and Jacob. Then the twelve sons of Jacob were chosen as the nucleus of a nation with whom God dealt exclusively throughout the Jewish age. God's Word—His instructions and promises—exercised a powerful influence in the lives of these directly chosen servants, but His choice of Abraham and his descendants was not based upon their hearing and acceptance of a message which had been publicly proclaimed.

It is this method of selecting His people which makes the work of God during the Gospel age differ so widely from that of preceding ages. Jesus, of course, was especially selected, and so were the apostles. Paul was chosen from his mother's womb, but these were exceptions, and in each case the choice was based upon special qualifications. The vast majority of the church have been those who have responded to the general proclamation of the Gospel. The

truth is proclaimed publicly and as widely as possible, and a few respond. These recognize in the message a call to follow in the footsteps of Jesus. They respond to that call by making a full consecration to God. Thus they put themselves in line for the blessings of the high calling of God in Christ Jesus.

At Pentecost, the apostles and other believers began to carry out the commission given to them by Jesus to herald the Gospel throughout all the world. At first their efforts were necessarily confined largely to the Jewish world. The Jews as a whole were no more favorable to the truth after they had crucified Jesus than they had been before, so those early Christian missionaries encountered a great deal of bitter opposition.

Gamaliel's philosophy in his plea for the release of Peter and the other apostles represented far better judgment on his part than was generally characteristic of the Pharisees. He reasoned that if the work of the apostles did not have God's approval and backing it would come to naught, hence the nation had nothing to fear. On the other hand, if their work was of God it would be very unwise to oppose it, for in so doing they

would be working against God. Gamaliel reasoned, therefore, that in either case, it was best not to persecute the apostles.

Religious superstition and prejudice die hard! Those who were holding the apostles in custody agreed with Gamaliel that it was best to let the apostles alone in their work, but even so their vindictiveness induced them to flog these innocent prisoners before releasing them. And not only so, but in giving them their release they charged them not to continue preaching in the name of Jesus. But this did not daunt the courage nor quench the zeal of the intrepid apostles. They continued to preach the Gospel, and rejoiced that they were counted worthy to suffer shame for the name of Christ. Our lesson tells us that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

The viewpoint of the apostles was, "We ought to obey God rather than men." No true follower of the Master can take any other view than this. However, there is one point often overlooked by well-meaning Christians, which is that each individual must decide for himself under what circumstances the laws of man are in conflict with the laws of God. We should not try to regulate the consciences of others.

In the case of the apostles cited in our lesson, their course was clear. First they had been imprisoned, but were miraculously

delivered by an angel, who gave them specific instructions to continue preaching the Gospel in the temple. And public sentiment was on their side—so much so that the officers who apprehended them after their miraculous release from prison did so with the least commotion possible for fear they would be stoned by the public.

At one time the Jewish religious leaders "sat in Moses' seat" as God's representatives, but now they were no longer recognized by God as speaking authoritatively for Him. The apostles knew this, hence it was clear to them that they should obey the instructions of God through the angel rather than those of the council. In continuing to preach the Gospel after being illegally forbidden, they were not only obeying God but using the favorable opportunity created by the circumstances to give a wider witness for the truth than otherwise might have been possible. May we be as faithful should we be confronted with equally trying circumstances!

#### QUESTIONS:

What is the difference between God's work during the Gospel age and His work during the Patriarchal and Jewish ages?

What is the proper course of a Christian when he finds that the commands of men are in conflict with the will of God?

Was the authority of the Jewish Sanhedrin recognized by God following the rejection of Israel at the close of the Jewish age?

—❧ THE CHURCH IN THE WORLD ❧—

JUNE 24—1 Timothy 6:11-16; 1 Peter 4:12-16

**GOLDEN TEXT:** "Seek ye first the Kingdom of God, and His righteousness."—Matthew 5:33

APPROPRIATELY it has been said that as a ship is safe in the ocean so long as the ocean is not in the ship, so the church is safe in the world if the world is not in the church. The apostles maintained vigilant watch over the interests of the early church, and under their personal leadership it remained separate from the world, growing thereby in grace and in knowledge. The spirit of the world, however, was knocking at the door of the church, seeking admittance, even before the apostles died. "The spirit of iniquity doth already work," wrote Paul. (2 Thess. 2:7) Here the reference is to the worldly spirit of ambition for power and glory which later caused the apostate church to unite with the kings of the earth and thus to establish a counterfeit Kingdom of God; forgetting that Christ is the only true King of kings and Lord of lords.

True Christians have always found it necessary to struggle in order to keep themselves separated from the world. Paul calls this the "good fight of faith." We also fight this good fight of faith in order to "lay hold on eternal life." The world offers—though it seldom gives—present riches, honor, ease and pleasure. Why wait for the "sweet by and by,"

the world argues, when these good things can be enjoyed now?

But if we are true Christians we will not be turned aside by this alluring argument of the world. By faith we will continue to look upon the things which are "not seen" by the natural eye, the things which are "eternal" in the heavens. (2 Cor. 4:18) But it requires constant effort to set our affections on things above. It is a "fight" indeed, and only through faith may we hope to gain the victory.

To the extent that we are victorious in overcoming the world and its spirit we will experience a peace and joy of heart which is deeper and more abiding than anything the world can offer. We should not consider that turning aside from the selfish pursuits of the world means giving up that which makes life worth while, but rather that it is the giving up of empty and worthless pleasures for the genuine and eternal joys of the Kingdom. It is because we have learned to appreciate true values that we "seek first the Kingdom of God."

Those who follow in the Master's footsteps are invited to share in His suffering—to suffer as He suffered. It is only as we view this in the light of the divine plan that

we are able to understand it. One might reasonably conclude that those who live nearest to God should expect to be free from suffering. Many do reason this way and point to their good health and prosperity as evidences that God's favor is upon them. But this was not the understanding of the apostles; nor was it the viewpoint of Jesus.

Jesus suffered and died because He served God faithfully. His faithful service was the laying down of His life for others. He went about doing good. He injured no one, but blessed all as He had opportunity, yet He suffered and died. But Jesus did not suffer for His own sins, but rather as a sin-offering for the world; and the reason Christians have the privilege of suffering and dying with Jesus is that they share in the world's sin-offering.

The great sin-atonement phase of the divine plan will ultimately make an end of all suffering. Then the favor of God will be manifested by joys and blessings un-mixed with suffering of any kind. God's favor is now extended to the Christian by giving him the privilege of filling up that which is behind of the "afflictions of Christ." (Col. 1:24) The sufferings of The Christ—Head and body—were not finished on Calvary.

Christians, then, should not think it strange when they are confronted with the opportunity of

suffering with Christ. Peter writes that we should "rejoice" in this privilege. But it isn't pleasant to suffer; and to continue in a course that entails suffering calls for fortitude and endurance—an endurance which will enable us to suffer patiently and faithfully even unto death.—Rev. 2:10

Yes, we are to be happy if we suffer as Christians. The mere fact that we suffer, however, is no evidence that we are enjoying God's special blessing. We should be watchful lest we suffer as busy-bodies or as evildoers. It is a privilege and an honor to suffer for righteousness' sake, but a shame to suffer for foolishness' sake.

Failure to recognize the purpose of Christian suffering was probably one of the contributing factors in the development of the false church which united with the kings of the earth. Christians are promised that they will reign with Christ if they suffer and die with Him, but the apostate church sought the glory of reigning without going through the previous discipline of suffering. Thus the church nominal succumbed to the world and became a part of it.

#### QUESTIONS:

Why is it necessary for Christians to fight the good fight of faith?

What is the object of Christian suffering?

Is the mere fact that one suffers a proof that he is following in the footsteps of Jesus?



## *Our Own Salvation*

*“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.”—PHILIPPIANS 2:12, 13*

**S**ALVATION from the condemnation of death which came upon all mankind as a result of Adamic sin is obtainable only through Christ. “By grace are ye saved, through faith,” writes Paul, “and that not of yourselves: it is the gift of God.” (Eph. 2:8) It is evident, therefore, that when the apostle admonished the brethren at Philippi to work out their own salvation, he did not refer to earning for themselves the salvation which is provided by God through the finished work of the Redeemer.

Salvation by one’s own works is not God’s plan. It is only those who cease from their own works and accept the provision of Christ’s finished work on their behalf, that enter by faith into the rest of God’s favor and enjoy the smile of His countenance. But it is often difficult to maintain this Scriptural viewpoint. As individuals, and sometimes as groups, the Lord’s people embark on a program of salvation by works. It may take the form of irrational activity in promoting the Gospel, or it may concentrate

## OUR OWN SALVATION

on works of self righteousness. God wants us to be active in proclaiming the Gospel, and He wants us also to work on ourselves; but we should remember that work along either or both of these lines will not earn salvation for us, for salvation is not obtainable by our own works. It is the gift of God!

What then does Paul mean by the admonition, "Work out your own salvation"? The setting of this passage clearly indicates his meaning. The epistle was written during Paul's first imprisonment in Rome. He did not know but that he would be executed and would not again have the opportunity of visiting the church at Philippi, hence is urging the brethren to lean upon the Lord, "Being confident," he writes, "that He which hath begun a good work in you will perform it until the day of Jesus Christ."—Philippians 1:6

**THE SURE FOUNDATION** In our text Paul compliments the brethren at Philippi by telling them that they had been obedient to God, not only during the times he was with them, but "much more" while he was absent. Already, apparently, they were firmly established upon the sure foundation of faith in God rather than in human leadership, so the apostle urged them to continue their adherence to this principle, even though they should never see him again—"work out your own salvation, . . . for it is God which worketh in you."

The meaning of this admonition is clear. It is emphasizing the necessity of an individual and personal faith in and obedience to God in contrast to the very common failing of leaning upon the arm of human leadership. Paul had done much for the brethren at Philippi. It was he who first gave them the truth. It was eminently proper that he should be highly esteemed by them and that his counsel should be sought. Besides, he was one of the inspired apostles whose word was law in the church, yet he wanted the brethren to realize that he could not work out their salvation for them; that this was their responsibility.

In chapter 1, verse 6, the apostle says that it was God who had started the good work of grace in the lives of the brethren at Philippi. God had used Paul in this connection, but the apostle wanted the brethren to realize that he was not the one who was responsible for their being in the truth—that it was God who had

given the "increase." (1 Cor. 3:6, 7) This being true, God was well able to finish the work which He had started, and it remained for the brethren at Philippi to continue working with Him. "It is God who worketh in you," writes Paul. Thus did he remind the brethren that he was not the one who was working in them; that even if he should be executed, God's work in them would continue, provided they were faithful in their co-operation with God.

**A LESSON FOR TODAY** The principle emphasized in this timely admonition is one which all of the Lord's people might well take to heart. It is an especially important viewpoint for us to keep in mind today. All of us should endeavor more and more to recognize our responsibility toward God, and individually to apply His promises and instructions in our lives. We should learn to make our own decisions, and not to wait until we see what brother so-and-so or sister so-and-so does. No one can work out our salvation for us. It is God who is working in us, not our brethren.

We usually think of human leadership in the church from the standpoint of organizations, or prominent elders, and feel that we are safe when we are not blindly following these. But it is well to be on the alert in order that no one—not even those closest to us by ties of flesh—do our thinking for us. Every day there are problems which arise in the Christian life, questions which need to be decided. Let us learn to face these in the wisdom and strength of the Lord, and not to depend upon someone else to solve them for us.

Our individual and personal standing with God is one of the important fundamentals of the Christian life, yet a wrong application of this important principle could result in spiritual disaster. It doesn't mean individualism in the sense of ignoring the blessings which are available through fellowship and co-operation with others of like precious faith. We should remember that while it is God who worketh in us, He has His own way of doing it, and that we can work with Him only by working along the lines of His arrangements.

It was God who started the good work in the lives of the brethren at Philippi. It was God who continued to work in them to will and to do of His good pleasure. But God worked through others.

God works through prophets, apostles, pastors, teachers, evangelists and the brethren generally. He used Paul to give the brethren at Philippi their first knowledge of the truth. He also used Paul subsequently to comfort, encourage and instruct them. Paul wanted them to realize that he was merely an instrument in God's hands, and that God could use other instruments and would do so when necessary. They were to depend upon God, not upon the instruments which He uses.

**ALLEGIANCE  
TO GOD**

The situation is the same today. God is still working in His people by means of the prophets and apostles. He is still working through pastors, teachers and evangelists. He is still using all of us to assist one another; but our allegiance is to God and our dependence is upon Him, not upon the agencies which He uses. In working out our own salvation we are to recognize the Scriptures as the only authoritative voice of God. The value of uninspired teachers is in proportion to their faithfulness in pointing us to the inspired Word for final answers to questions involving the truth and its application in our lives.

Apart from the inspired writers of the Bible, God has not given any of His people private instructions. By His Spirit, and when He deems necessary, God directs His people's attention to important truths already recorded by His inspired servants. He instructs us through His Word, and has ordained that His people shall assist one another in the understanding of His Word, that we should build one another up in the "most holy faith." It is a tragedy for a Christian to conclude that he does not need the help and encouragement of his brethren in Christ, for such a viewpoint denotes the presence of spiritual pride and egotism which are certain to blight the growth of the new creature.

None of us has advanced in the narrow way beyond need of the help we can receive from our brethren. And sometimes those from whom we might least expect help are the ones the Lord uses to impart His greatest blessings to us. How often in a prayer and testimony meeting does the Lord give sweet comfort to His people through the testimony of one who speaks with timid heart and faltering lips. Frequently in a study meeting one who is not recognized as a teacher in the church will express a thought in such a manner as to make a certain item of truth more clearly

understood, hence more appreciated than ever before.

All of us should try to be attentive listeners. As a rule those who learn the least yet think they know the most, are the ones who are not interested in hearing anyone talk but themselves. A superior attitude of this kind might easily lead to an even worse attitude of not listening to the Lord. And we should learn to listen thoughtfully and patiently to our brethren, making sure that we understand their viewpoint. It is thus that we learn from others.

**SPIRITUAL BALANCE** Yes, God does want us to help one another, but He also wants us to have such strong faith in Him, such a firm grasp of the truth and such a clear understanding of how it should be applied in our lives, that the final decisions we make on every question will be our own. This is true spiritual balance as between our co-operation with the brethren and our own individual standing with the Lord. It is thus we work out our own salvation.

After admonishing the church at Philippi to work out their own salvation, Paul exhorts the brethren to continue holding forth the Word of life in the midst of a crooked and perverse generation among whom they were to shine as lights. (Phil. 2:15, 16) In the 3rd chapter, verses 7-10, he reaffirms his own determination to continue following in the footsteps of Jesus, suffering and dying with Him. In chapter 4, verse 4, he reminds us of our privilege of rejoicing in the Lord. These are all factors which enter into the task of working out our own salvation—they are among the fundamentals of the Christian life.

In chapter 4, verse 5, the apostle writes, "Let your moderation be known unto all men. The Lord is at hand." To be moderate is to have the "spirit of a sound mind." Never has moderation been more necessary than now. The world is becoming increasingly immoderate, and this spirit of the world tends to influence the Lord's people unless they are on guard against it. The only moderate course for the Christian is that of following explicitly the instructions of the inspired Word.

Paul continues, "Be careful for nothing"; that is, do not be anxious about anything. This reminds us of the Master's words when sending His disciples into the ministry. To them He said, "Take no thought for the morrow"—no anxious thought, is evi-

dently the meaning. What Jesus asked His disciples to do would be considered very immoderate by the world, so we are to understand Paul to mean that to be moderate is not necessarily to take a course in life that would be approved by the world. To follow in the footsteps of Jesus, laying down our lives sacrificially as He did, in the service of God, the truth, and the brethren, is the true course of moderation in God's sight.

**THINK ON THESE THINGS** "Finally, brethren," writes the apostle, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8) What a wonderfully complete formula for holy meditation! Habitual thinking on "these things" is surely one of the essential considerations in working out our salvation in co-operation with God who is working in us to will and to do of His good pleasure. It is God who, through His word, furnishes all the holy things upon which our minds and hearts should dwell. Thus He "works" in us, as we work to cleanse our minds of unholy thoughts that His Word may dwell more richly in our hearts and lives.

To work out our own salvation, then, means to use the provisions of God's grace in keeping with the instructions of His Word. It means the acceptance of the inspired testimony of His Word as the supreme rule of life. It means the acceptance of Christ as our Redeemer and Savior; and a full devotion of ourselves to follow in His steps of sacrifice even unto death, recognizing this to be God's will for us. To follow in His steps means faithfulness in holding forth the Word of life.

If we are faithful in the exercise of our privileges, and put our trust fully in the Lord, we will have no anxious thought for the morrow, but instead will enjoy the "peace of God" which passeth all human understanding. Enjoying the peace of God, His thoughts will be the delight of our hearts, and the joy of our lives will be to "think on these things." How blessed it is, then, to realize that "it is God which worketh in us to will and to do of His good pleasure."

## Radio News Flashes

MAIL response to the Frank and Ernest program of April 29 was one of the largest received since the radio work started nearly five years ago. This is encouraging! The average number of responses during the last few months has not been as large as formerly. This may have been due somewhat to a tenseness of the general public caused by the increased tempo of the war in Europe and the expectancy that it would soon be over. Now that the European phase of the war has come to an end there may be a larger number of people who will be inclined to investigate the Kingdom message.

The subject matter discussed by Frank and Ernest on April 29 pertained to the hope of life after death. At the conclusion of the program the booklet, "Hope Beyond the Grave," was announced. The "Hope" booklet has been announced over the air many times, so the response to this broadcast proves that each week there are large numbers of interested new listeners. Surely this is an effective method of proclaiming the glad tidings. What a blessed privilege we all have of co-operating in this general witness work!

One of the important ways in which we can all share in the radio work is by prayer. None of the brethren would think of holding a public meeting without opening it with prayer. Would it not be well

for all the brethren, as the Frank and Ernest programs come on each week in their respective territories, to make it an occasion for prayer? Should we not expect that if each broadcast is thus made a matter of special prayer, richer blessings will result therefrom? We are firmly convinced that such will be the case.

We are assured, of course, that in a general way, the brethren are praying for the Lord's blessing upon the message as it goes out over the air, but what we are suggesting is that all the brethren make each broadcast a matter of earnest prayer. How much more the messages will mean, even to ourselves, if when we turn on the radio, we lift up our hearts to God in prayer, thanking Him for the glorious truth of the divine plan and asking Him to bless the program to which we are about to listen. Probably many are already doing this. Let's all do it!

As we explained in a recent issue of *The Dawn*, it is difficult now to purchase broadcasting time on additional radio stations, due to the fact that nearly all the stations have little or no unsold time. Despite this, however, the brethren have been successful in making new contracts in a few instances. Five stations have reappeared on the list in Arizona. There are now two new stations broadcasting in California, one in

Los Angeles and one in Long Beach. A station in Albany, Oregon, has also recently been added to the list. The most recent addition is a station in Colorado Springs, Colorado.—See Broadcast Schedule on page 10 for details on these stations.

When we consider that every broadcast of the message on each radio station is heard by many more people than could be expected to attend a well-advertised public meeting, our hearts do indeed rejoice as we realize how large the total number must be who are hearing the good news of the Kingdom week after week. And how many mourning ones there are today to be comforted! It is probably this fact that resulted recently in so many requests for "Hope Beyond the Grave."

Our Broadcast Schedule has for some time omitted listing the kilocycles on which the various stations broadcast. In this issue we are using a slightly different style, and are again showing the kilocycles. We trust that this will aid the friends, and especially strangers who read *The Dawn*, more easily to locate the programs on their receiving sets. The topics for the weekly broadcasts are listed for the benefit of brethren who wish to advertise them in their local papers.

The little while still remaining in which to make our calling and election sure will doubtless offer further golden opportunities for laying down our lives in the service of God, the brethren, and the truth. Let us use those opportuni-

ties wisely, zealously, and with thanksgiving for the privilege of showing forth the praises of Him who hath called us out of darkness into His marvelous light!

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### *Used Volumes Wanted*

This is to let the brethren know that we will be thankful to receive any and all used volumes of *Studies in the Scriptures* which can be sent to us. Individual volumes—especially 3, 4, and 5—as well as complete sets, will be appreciated.

Look over your stock. If you have more than you need, send them to us. We will be glad to pay the postage, and a fair price for the books, if they are not too badly worn. We can also use as many as we can secure of any foreign language books or booklets written by Brother Russell, with the exception of Polish. We are in great need of French and Hungarian literature of this type. Address: *The Dawn*, East Rutherford, N. J.

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### *Chautauqua Convention Canceled*

The Convention Committee advise that due to governmental restrictions which are still in effect, it will be impossible to hold the convention this year. Notice is given at this time, as there is no indication of improvement in travel conditions during the next six months.

# SPEAKERS' APPOINTMENTS

**W. A. BAKER**  
Boise, Idaho ..... June 23, 24

**F. A. BRIGHT**  
Hartford, Conn. .... June 10  
Paterson, N. J. (Afternoon) ..... 17  
Rutherford, N. J. (Evening) ..... 17  
Baltimore, Md. .... 24

**S. C. DE GROOT**  
Binghamton, N. Y. .... June 10  
Parkersburg, W. Va. .... 22  
Cincinnati, Ohio ..... 24  
New Albany, Ind. .... 25  
Vincennes, Ind. .... 26  
Mattoon, Ill. .... 27  
Champaign, Ill. .... 28  
Detroit, Mich. .... June 30-July 1

**H. E. DEITRICH**  
Detroit, Mich. .... June 29-July 1

**P. KOLLIMAN**  
Pottstown, Pa. .... June 3  
York, Pa. .... 10  
Groton, Conn. (Evening) ..... 16  
Groton, Conn. (Morning) ..... 17  
New London, Conn. (Afternoon) ..... 17  
Detroit, Mich. .... June 29-July 1

**R. A. KREBS**  
Topeka, Kans. .... June 3  
Garnett, Kans. .... 4, 5  
Kansas City, Mo. .... 6, 7  
St. Joseph, Mo. .... 8, 10  
Omaha, Neb. .... 11  
Council Bluffs, Iowa ..... 12  
Barnes City, Iowa ..... 13  
Rockford, Ill. .... 15-25  
Chicago, Ill. .... 26  
Cicero, Ill. .... 27  
Elkhart, Ind. .... 28  
Detroit, Mich. .... June 30-July 1

**J. Y. MAC AULAY**  
Minneapolis, Minn. .... June 2-4  
Sanger, N. D. .... 6-8  
Spokane, Wash. .... 10-12  
Yakima, Wash. .... 13, 14  
Tacoma, Wash. .... 15-17  
Seattle, Wash. .... 18, 19  
Bellingham, Wash. .... 21  
Lynden, Wash. .... 22  
Vancouver, B. C., Can. June 24-July 10

**E. R. MAC JILTON**  
Duquesne, Pa. .... June 3  
Washington, Pa. .... 17  
Detroit, Mich. .... June 29-July 1

**W. S. MARSHALL**  
Guilford, Me. .... June 3  
Orland, Me. .... 10  
Woodstock, N. B., Can. .... 17  
Ellsworth, Me. .... 24

**M. C. MITCHELL**  
Philadelphia, Pa. .... June 10

**D. J. MOREHOUSE**  
Detroit, Mich. .... June 29-July 1

**L. POSKONKA**  
Detroit, Mich. .... June 29-July 1

**J. M. PATTERSON**  
Brooklyn, N. Y. (Afternoon) June 3  
Rutherford, N. J. (Evening) ..... 3  
New Haven, Conn. .... 4  
Groton, Conn. .... 5, 6  
Providence, R. I. .... 7  
New Bedford, Mass. .... 8  
Boston, Mass. .... 10  
Portland, Me. .... 12, 21  
Wilton, Me. .... 13, 14  
Lewiston, Me. .... 15  
Augusta, Me. .... 17  
Dexter, Me. .... 18, 19  
Guilford, Me. .... 20  
Belfast, Me. .... 22  
Lynn, Mass. .... 25  
No. Brookfield, Mass. .... 26  
Worcester, Mass. .... 27  
Springfield, Mass. .... 28  
Hartford, Conn. .... 29  
Waterbury, Conn. .. June 30, July 1

**EDWIN PROCTER**  
Dayton, Ohio .... June 1  
Cincinnati, Ohio ..... 3  
New Albany, Ind. .... 5, 6  
Evansville, Ind. .... 7, 8  
St. Louis, Mo. .... 10  
Cape Girardeau, Mo. .... 11  
Paragould, Ark. .... 13, 14  
Jonesboro, Ark. .... 15  
Blackton, Ark. .... 17  
Durant, Okla. .... 18  
Sulphur, Okla. .... 19

## THE DAWN

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Dallas, Texas .....	21		
Galveston, Texas .....	22	<b>H. L. YOUNG</b>	
Houston, Texas .....	24	Lehighton, Pa. ....	June 3
San Antonio, Texas .....	25	Scranton, Pa. ....	24
Phoenix, Ariz. ....	28		
Los Angeles, Calif. ....	July 1-4	<b>C. W. ZAHNOW</b>	
<b>C. A. SUNDBOM</b>		San Antonio, Texas .....	June 5, 6
Detroit, Mich. ....	June 29-July 1	Dallas, Texas .....	7
		Ft. Worth, Texas .....	8
<b>G. M. WILSON</b>		Weatherford, Texas .....	10
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East Liverpool, Ohio .....	10	Ogden, Utah .....	14
Piqua, Ohio .....	17	Fallon, Nev. ....	17
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		Stockton, Calif. ....	20
<b>W. N. WOODWORTH</b>		Sonora, Calif. ....	21
Reading, Pa. ....	June 3	Fresno, Calif. ....	23-24
St. Louis, Mo. ....	25	Tulare, Calif. ....	25, 26
Kansas City, Mo. ....	26	Taft, Calif. ....	27, 28
Wichita, Kans. ....	27	Los Angeles, Calif. ....	July 1-4

## A SSEMBLIES

**OAKLAND, CALIF., June 3**—One day gathering of Berkeley Ecclesia at 800 61st Street. Opens at 9:30 a. m.

**READING, PA., June 3**—All day gathering in Stauffer's Hall, N. W., Corner Sixth and Franklin Streets.

**TACOMA, WASH., June 3**—Normana Hall, 1502 So. K St. Opens at 10 A. M.

**REXFORD, N. Y., June 10**—Home of Chas. F. Plath, R. F. D. 1, Take Saratoga Bus at Schenectady, and get off at Blue Barns.

**SAGINAW, MICH., June 10**—Woman's Club, 311 N. Jefferson Street.

**SHAMOKIN, PA., June 10**—Redmen's Hall, Market Street.

**PIQUA, OHIO, June 17**—Y. W. C. A., 41E N. Wayne Street.

**BOISE, IDAHO, June 24**—For details write secretary, Dr. H. V. Wulfe, 2516 N. 28th St., Boise, Idaho.

**CHICAGO, ILL., June 24**—All day gathering. Central Masonic Temple.

**ITHACA, N. Y., June 24**—205 E. Falls Street.

**DETROIT, MICH., June 29—July 1**—Y. W. C. A., Witherell and Montcalm Avenues. Opens Friday evening. For further information write to the secretary, Mr. Walter Wojcik, 8535 Rutland Ave., Detroit, 10, Mich. An immersion service can be arranged, if candidates will notify the secretary in advance.

**VANCOUVER, B. C., CAN., June 30—July 2**—All sessions will be held at 154 E. 7th Ave. For details write, Mrs. Henry Burdett, 2591 E. 20th Ave.

**LOS ANGELES, CALIF., July 1-4**—Unitarian Community Centre, 2936 W. 8th Street. For details concerning programs, rooms, etc., write promptly to the secretary, Mr. Edward Fay, 1632 W. 84th Street, Los Angeles, 44, Calif.

Due to military needs, hotel reservations must start on some other day than Saturday. Saturday cannot be held if first day of reservation.

**ALLENTOWN, PA., July 4**—Home of Mr. and Mrs. C. Weida, Sr., R. F. D. 2.

## *Thousands of Harps and Voices*

ACCORDING to the Bible, all the heavenly hosts are intensely interested in the great drama of sin and salvation which is being enacted in our little world. This is the only rebellious province in the entire realm of creation. The angels wondered at Satan's rebellion, and that he was not at once destroyed. They wondered further when Satan tempted father Adam and they saw him become a sinner. They have wondered since at the reign of sin and death as it has progressed for over six thousand years. No intelligent being, in heart sympathy with God, could feel uninterested in respect to so gigantic a rebellion, or fail to wonder how the matter would be treated by the Almighty.

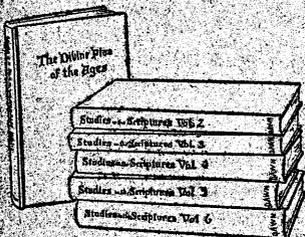
The Apostle Paul tells us that the angels sought to look into the meaning of the Old Testament prophecies (1 Peter 1:12), which foretold the coming of Messiah and His work of rescuing the world from the curse. We may be sure that they stood all astonished with wonder as they beheld the outworking of the divine plan. (1) God's proposition to the glorious Logos, that if He would become the Savior of man He should have the divine blessing and an exaltation to a position next to Jehovah. (2) The Logos divesting Himself of His glory, becoming a man. (3) The death of Jesus to redeem mankind.

Surely it seemed strange to them that the Heavenly Father should permit His loyal Son to be thus demeaned! They wondered expectantly until the resurrection morning, when they beheld that He who had humbled Himself had been exalted again by the Father's power, not only to the spirit plane "where He was before" (John 6:62), but to the highest plane—the divine nature! What a rapturous shout of exultation doubtless ascended in the heavenly courts as Jesus arose from the dead—a glorious life-giving Spirit!

A little later, by the divine decree, the angelic hosts acclaimed Him Lord of all, and bowed to Him as the Father's representative. Ever since, they have been watching the further development of God's plan in the finding of the saintly few from every nation and denomination to make a similar covenant, to walk in their Master's footsteps, to suffer with Him that they may reign with Him—as His bride and joint-heir in His glorious Kingdom.—1 Peter 2:21; 2 Timothy 2:11, 12



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**East Rutherford**

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## To Us the Scriptures Clearly Teach

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to Him.—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 in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

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