



*OUR COVENANT OF SACRIFICE*  
*HOW TO PRAY FOR PEACE*  
*THE TIE THAT BINDS*

# SPEAKERS' APPOINTMENTS

**BROTHER S. J. ARNOLD**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11

**BROTHER W. T. BAKER**  
Buffalo, N. Y. .... Aug. 4  
Boston, Mass. .... 14  
Lynn, Mass. .... 15  
Orange, Mass. .... 16  
Paterson, N. J. .... 18

**BROTHER T. E. BARKER**  
Lynn, Mass. .... Aug. 4  
Worcester, Mass. .... 11  
North Brookfield, Mass. .... 18

**BROTHER H. K. BLINN**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11

**BROTHER C. P. BRIDGES**  
Houston, Texas, .... Aug. 1  
Galveston, Texas ..... 2  
Dallas, Texas ..... 3, 4  
Memphis, Tenn. .... 6  
Chautauqua, Ohio (Convention\*) ..... 7-11  
Akron, Ohio ..... 12  
Syracuse, N. Y. .... 13  
Brooklyn, N. Y. (Convention\*) ..... Aug. 31-Sept. 1, 2

**BROTHER FRED BRIGHT**  
Buffalo, N. Y. .... Aug. 4  
Cleveland, O. .... 5  
Chautauqua, Ohio (Convention\*) ..... 7-11  
New London, Conn. .... 18  
Allentown, Pa. .... 25

**BROTHER W. A. BUHL**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11

**BROTHER N. T. CONSTANT**  
New Haven, Conn. .... Aug. 18

**BROTHER JENS COPELAND**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11

**BROTHER S. C. DE GROOT**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11

**BROTHER H. E. DEITRICH**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11

**BROTHER DAVID DINWOODIE**  
Baltimore, Md. .... Aug. 25  
Brooklyn, N. Y. (Convention\*) ..... Aug. 31-Sept. 1, 2

**BROTHER I. FOSS**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11

**BROTHER EDWARD FAY**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11  
Philadelphia, Pa. .... 25

**BROTHER A. C. FREY**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11  
Brooklyn, N. Y. (Convention\*) ..... Aug. 31-Sept. 1, 2

**BROTHER C. F. GEORGE**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11

**BROTHER E. H. HERRSCHER**  
Oklahoma City, Okla. .... Aug. 4  
Chautauqua, Ohio (Convention\*) ..... 7-11  
Dayton, Ohio ..... 12  
Piqua, Ohio ..... 13  
Richmond, Ind. .... 14  
Indianapolis, Ind. .... 15  
Peru, Ind. .... 16  
Chicago, Ill. .... 18  
Rockford, Ill. .... 19  
Beloit, Wis. .... 20  
 Fargo, N. D. .... 26  
Dunn Center, N. D. .... 27  
Spokane, Wash. .... 29  
Seattle, Wash. (Convention\*) ..... Aug. 30-Sept. 2  
Tacoma, Wash. .... 3

**BROTHER W. J. HOLLISTER**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11  
Lincoln University Pa. (Convention\*) ..... 18  
Brooklyn, N. Y. (Convention\*) ..... Aug. 31-Sept. 1, 2

**BROTHER C. W. JANKE**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11

**BROTHER ALBERT JOHNSON**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11

**BROTHER G. KEMP**  
Brooklyn, N. Y. (Convention\*) ..... Aug. 31-Sept. 1, 2

**BROTHER G. S. KENDALL**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11  
Chicago, Ill. (Convention\*) ..... Aug. 31-Sept. 2

**BROTHER PETER KOLLIMAN**  
Pen Argyl, Pa. (Convention\*) ..... Aug. 4  
Chautauqua, Ohio (Convention\*) ..... 7-11  
Brooklyn, N. Y. (Convention\*) ..... Aug. 31-Sept. 1, 2

**BROTHER MARTIN MITCHELL**  
Baltimore, Md. .... Aug. 11  
New Haven, Conn. .... 18

**BROTHER OSCAR MAGNUSON**  
Brooklyn, N. Y. .... Aug. 4  
Paterson, N. J. .... 11  
Chicago, Ill. (Convention\*) ..... Aug. 31-Sept. 2

**BROTHER D. J. MOREHOUSE**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11

**BROTHER F. H. MUNDELL**  
Brooklyn, N. Y. .... Aug. 25

**BROTHER A. L. MUIR**  
Muncie, Ind. .... Aug. 1  
Richmond, Ind. .... 2  
Indianapolis, Ind. .... 3  
New Albany, Ind. .... 4  
Chautauqua, Ohio (Convention\*) ..... 7-11  
Mattoon, Ill. .... 15, 16  
St. Louis, Mo. .... 17, 18  
Kansas City, Kans. .... 19, 20  
St. Joseph, Mo. .... 21, 22  
Topeka, Kans. .... 23  
Neodesha, Kans. .... 24, 25  
Wichita, Kans. .... 26  
Newton, Kans. .... 27  
Chicago, Ill. (Convention\*) ..... Aug. 31-Sept. 1, 2

**BROTHER ARTHUR NEWELL**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11

**BROTHER L. H. NORBY**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11

**BROTHER B. OBEHLAND**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11  
Brooklyn, N. Y. (Convention\*) ..... Aug. 31-Sept. 1, 2

**BROTHER C. C. PEOPLES**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11  
Chicago, Ill. (Convention\*) ..... Aug. 31-Sept. 1, 2

**BROTHER W. N. POE**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11  
Chicago, Ill. (Convention\*) ..... Aug. 31-Sept. 1, 2

**BROTHER G. R. POLLOCK**  
Seattle, Wash. (Convention\*) ..... Aug. 30-Sept. 2  
Vancouver, B. C. .... Sept. 4

**BROTHER EDWIN PROCTER**  
Coshocton, Ohio .... Aug. 1  
Zanesville, Ohio .... 2  
Crooksville, Ohio .... 3  
Newark, Ohio .... 4  
Columbus, Ohio .... 5  
Dayton, Ohio .... 6  
Chautauqua, Ohio (Convention\*) ..... 7-11  
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Ypsilanti, Mich. .... 15, 16  
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South Bend, Ind. .... 24  
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Flint, Mich. .... 27, 28  
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Saginaw, Mich. (Convention\*) ..... Aug. 31-Sept. 1, 2

**BROTHER J. H. SONNTAG**  
Brooklyn, N. Y. (Convention\*) ..... Aug. 31-Sept. 1, 2

**BROTHER S. STAMULUS**  
Brooklyn, N. Y. .... Aug. 11

**BROTHER C. A. SUNDBOM**  
Wichita, Kans. .... Aug. 1  
Topeka, Kans. (Convention\*) ..... 2  
St. Joseph, Mo. .... 3, 4  
Canton, Ill. .... 5  
Mattoon, Ill. .... 6  
Chautauqua, Ohio (Convention\*) ..... 7-11

**BROTHER J. H. L. TRAUTFELTER**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11  
Brooklyn, N. Y. (Convention\*) ..... Aug. 31-Sept. 1, 2

**BROTHER G. M. WILSON**  
Pen Argyl, Pa. (Convention\*) ..... Aug. 4  
Chautauqua, Ohio (Convention\*) ..... 7-11  
Chicago, Ill. (Convention\*) ..... Aug. 31-Sept. 1, 2

**BROTHER W. N. WOODWORTH**  
Pen Argyl, Pa. (Convention\*) ..... Aug. 4  
Chautauqua, Ohio (Convention\*) ..... 7-11  
Lincoln University, Pa. (Convention\*) ..... 18  
Paterson, N. J. .... 26  
Brooklyn, N. Y. (Convention\*) ..... Aug. 31-Sept. 1, 2

**BROTHER E. G. WYLAM**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11

**BROTHER C. W. ZAHNOW**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11  
 Fargo, N. D. .... 18  
Seattle, Wash. (Convention\*) ..... Aug. 30, 31-Sept. 1, 2

**BROTHER L. F. ZINK**  
Chautauqua, Ohio (Convention\*) ..... Aug. 7-11

# The DAWN

*A Herald of Christ's Presence*

Vol. 8, No. 11

AUGUST 1940

One Dollar a Year

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### THE EVERLASTING GOSPEL

**How to Pray for Peace**—A radio message outlining some of the far reaching changes to be affected by God's answer to the prayer, "Thy Kingdom Come."

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**The Gospel of Peace**—The Christian soldier is to be a peacemaker by a proper use of the Gospel of peace, this article shows.

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## NEXT MONTH

### REPORT OF

### GENERAL CONVENTION

For a number of reasons the General Convention of Bible Students being held during August at the Chautauqua Grounds near Franklin, Ohio, bids fair to be an outstanding event among truth people. Believing that thousands not able to attend, will appreciate a comprehensive report of what takes place, we have decided to devote the entire Christian Life Department of the September issue to the presenting of such a report.

Experience has demonstrated that reading matter of this kind is often very helpful to our brethren who may not as yet have freed themselves from organizational bondage; but who, nevertheless, may be quite discouraged with their present association, or lack of association. We suggest therefore, that we make it a point to get the September issue of The Dawn into the hands of as many of our brethren still with the Watch Tower, as possible; and also those we know who are not meeting with any of the brethren. We suggest this, because we believe it will prove to be a great blessing to many of these "mourners in Zion."

Postal laws prevent our supplying these extra copies free; but they can be obtained for 10 cents each, or 12 for \$1.00, postpaid. Addresses may be sent to us for direct mailing, or you can have them sent to yourself for remailing.

# NEWS and VIEWS

## **PASTOR RUSSELL NOT FOUNDER OF SECT--"JEHOVAH'S WITNESSES"**

(Released for publication)

The Supreme Court of the United States has ruled that saluting the American Flag is not an act of worship, hence that the sect of "Jehovah's Witnesses" cannot, on religious grounds, legally claim exemption from this tribute of respect to the American Constitution.

An adverse attitude on the part of the sect members has precipitated riotous outbreaks against them in many parts of the country, causing property damage and personal injuries on a wide scale.

In the many news items of riots in which the Witnesses have been involved it has been erroneously implied that this sect was founded by the late Pastor Russell, whose sermons, at the time of his death in 1916, were syndicated by the American Press Association, and published in thousands of newspapers each week.

It is true that J. F. Rutherford, now head and ruler of the Witness sect, took over the presidency of the Watch Tower Bible and Tract Society, founded by Pastor Russell. But what the general public does not know is, that Rutherford soon began to divorce the movement from its original teachings and spirit, and to establish a complete new organization of his own.

His revolutionary changes included the substitution of the name "Jehovah's Witnesses." His complete change of policy was established in 1938, when he persuaded his followers that the organization of which he was the head, was "God's Theocracy," and that thenceforth, neither individuals, nor groups of individuals among the Witnesses, were to have any voice whatsoever in the management of the work. All were to receive orders from headquarters; such orders, allegedly, coming from God through the organization of which he now was the head.

With this complete change of organization and name, there also was gradually set forth a whole new outline of teachings, radically different in spirit and objective from those preached by Pastor Russell, and which appealed to so many in his day.

Pastor Russell taught a religion of love, rather than of fear. He was far ahead of his times in de-

nouncing the dark-age theory of eternal torture for the wicked. He taught that people should be induced to serve God because of His love for them, and not through fear of the manner in which He might punish them after death.

Rutherford, the head of the Witnesses, doesn't teach the torture theory, but he does attempt to frighten his followers into abject obedience to his organization through fear of being everlastingly destroyed in what the Bible calls the "second death." He has misconstrued the commands of the Bible as being operative only through his "Theocratic Government," hence disobedience to the organization is said to be disobedience to God.

For the future life, Pastor Russell taught that the world in general would be raised from the dead as human beings; that then they would be afforded a full, fair opportunity to obey the laws of Christ's Kingdom. He insisted, upon the basis of Scripture, that only after such a fair trial, under those favorable conditions, would anyone forever lose God's favor. He taught, furthermore, that those who do obey the laws of Christ's Kingdom, when, in the resurrection, they are given the opportunity to do so, will be restored to perfection, and live forever upon the earth.

Pastor Russell agreed with the teachings of most churches that the Bible holds out a heavenly hope for Christians. His claim was that according to the Bible, Christians are now being prepared to reign with Christ in that future Kingdom through which earthly blessings are to be extended to all mankind.

This teaching, in brief, meant that there was hope of salvation for others beside ourselves. He did not believe in the prayer, "Lord, bless me and my wife, my son John and his wife, we four and no more." But Rutherford has changed all this. Now, it is claimed, there can be no salvation outside of his "Theocratic Government." Those who, for whatever reason, do not accept the message of the Witnesses, have the wrath of God resting upon them, and when they die, will have their souls "blackened out" forever. To take the place of these multitudes who are destroyed in Armageddon because they have rejected Rutherford's teachings, he has promised his followers the privilege of marrying in the new world and repopulating the earth. This is the Witnesses' substitute for

the Scriptural plan of a resurrection of the dead as taught by Pastor Russell.

Many years prior to 1914 Pastor Russell taught that that year would mark the outbreak of what the Prophet Daniel describes as a "time of trouble such as never was since there was a nation." (Dan. 12:1.) He outlined this trouble as developing in three phases; first, a world war; then a world revolution, and finally a dissolution of all government in a short period of anarchy; the people to be rescued from this latter by the miraculous establishment of Christ's Kingdom.

There were many then who said that such a "time of trouble" could not come; that civilization was making such rapid strides forward, that such a world-wide upheaval was unthinkable. But circumstances have proved that the Pastor was right. The war phase of the trouble is in the past; we are now entering the revolutionary phase; and millions are coming to believe that unless God does intervene, humanity is lost.

Rutherford has gone so far with his repudiation of Pastor Russell's teachings, that he now claims that those who still hold to and teach them are the enemies of God. Howbeit, the majority of sincere Christian men and women throughout the country who rejoiced in the gospel of God's love and free grace as outlined by Pastor Russell, are not connected with the Rutherford organization; and the few remaining ones still with him are rapidly leaving. These are working together in co-operative arrangements entirely separate from him, and still retain the name "Bible Students." They have established meetings in hundreds of American communities.

Some of Pastor Russell's old associates from all over the country have joined in a co-operative movement to republish his Scripture Studies, of which many millions were distributed in his lifetime. They have a plant on Fulton Street, Brooklyn, known as, The Dawn Publishers, near the old Brooklyn Tabernacle on Hicks Street, which was used for years by Pastor Russell as his headquarters.

Bible Students generally believe the Bible to teach that Christians should be respectful of and obedient to the government under which they live. They hold that this is specially true in America, where the Constitution divorces the church from the state, so that respect for the government, and for the flag which represents the government under which liberty is guaranteed, should in no sense be construed as an act of worship. They feel that Christians living in America should be specially appreciative of the freedom of worship enjoyed in America, when such liberty is now being denied to the people in so many other parts of the world.

## SEND THEM THE DAWN FOR THREE MONTHS

(Bible Students Please Read)

The 3-months Trial subscription arrangement is still operative; and we will be glad to continue receiving names and addresses for this purpose. This arrangement is specially for the benefit of Bible Students and former Bible Students. We suggest that all who desire to pass on a blessing to their brethren make an effort to obtain the names and addresses of as many as possible. This can be done through the Telephone Directory, or the City Directory; and in other ways. Do not be afraid of sending us too many names. In sending us addresses of Bible Students, please indicate, when possible, those who are still associated with Jehovah's Witnesses. We are particularly interested in receiving as many of these names as possible.

3-months subscriptions are paid for from a special fund provided for the purpose.

136 Fulton Street THE DAWN Brooklyn, N. Y.

## THE DIVINE PLAN OF THE AGES

A new, pocket-size, cloth-bound edition of The Divine Plan of the Ages, has recently come off the press, and is now available at 40 cents a single copy; in lots of 10 or more, 30 cents. (Ten percent off quantity prices when ordered through ecclesia secretaries. Special prices to colporteurs on request.)

The Republication Edition, bound in high grade black cloth, and with red edges, is priced at 75 cents each. The Republication Edition of the entire set of Scripture Studies is priced at \$5.00. Work is progressing on these Volumes; and advance orders are appreciated. The First Volumes are sent at once to all who order a set of the Republication Edition.

## Miscellaneous Publications

**Tabernacle Shadows**—A republication of the original, with questions. 25 cents each.

**Evolutionists at the Crossroads**—Excellent for high school children; and for all who think they have reason to doubt the Bible account of creation. 20 cents each; 7 copies \$1.00.

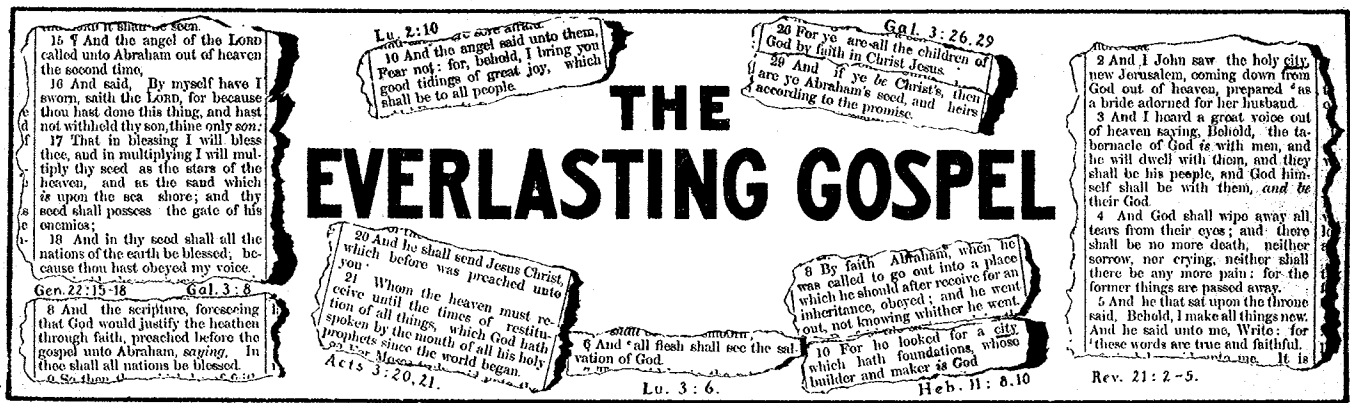
**Daily Heavenly Manna**—Original text and comments, together with ruled pages for birthday record. Excellent for gifts. Cloth bound, 50 cents each; deluxe binding, \$1.00 each.

**Hymns of Dawn, with Music**—Cloth bound, 85 cents each; lots of 15 to 50, 75 cents each; lots of 50 or more, 64 cents each.

**Hymns of Dawn without Music**—15 cents each; in lots of ten or more, 12 cents each.

**Zionism in Prophecy**—Price reduced to ten cents each in any quantity.

**Cross and Crown Pins**—Gold filled, red enamel cross: Lady's or Gentleman's, \$1.00.



## PEACE ASSURED

### Prayers to Be Answered

A radio address calling attention to divine "communiques" announcing the establishment of Christ's Kingdom, which will guarantee for all mankind an opportunity to enjoy lasting peace, security, life, and happiness.

Electrically transcribed copies of this address are available, and will be furnished free to individuals or ecclesias who may wish to make arrangements to have it broadcast over their local radio stations. Cards and newspaper mats will also be furnished to advertise the programs.

EVERY right-thinking person desires peace. It is this desire for peace, not only among nations, but within nations, that prompts so many in a time like this to pray for peace, and to urge others to do the same. For years now there has been an ever-increasing number of people who have come to the conclusion that only a miracle, performed by God in answer to prayer, can straighten out the tangled affairs of communities and nations, and establish lasting peace and happiness world-wide.

The Bible supports this conclusion, hence Christian people are justified in their hope that such a miracle will soon be performed, resulting in the happiest and most blessed era of human progress and prosperity ever experienced here upon this planet. The prophecies of God's Word give us this assurance. Written thousands of years ago they present an exact preview of major world events during the intervening centuries until now, and portray present world conditions so accurately that many of the predictions would make vividly-true headlines for present-day news events.

These same prophecies tell us that this is the time when God will

interfere in the affairs of selfish men, and in answer to His people's prayers perform a miracle which will advantageously affect the destiny of men and nations for all time to come. Because God's due time has come to act, it is proper that Christians should ask for, and expect, divine intervention in this time of world crisis.

We are confident, however, that leaders of religious thought among both Catholics and Protestants, yea, among our Jewish friends also, will agree, that if prayer is to be answered, it must be in harmony with the divine will. Surely God will not change His plans in order to satisfy our preferences and prejudices; hence we should be guided by His Word in the matter of prayer, lest we be among those described by St. James, who "ask and receive not," because they "ask amiss."

If we believe in prayer then we must believe in the "Lord's prayer"—that remarkable prayer which Jesus, the founder of Christianity, and the personification of our hopes, taught His disciples, and today is still being repeated by millions. In that prayer is the one request for peace that God will now honor. It states, "Thy King-

dom come. Thy will be done in earth, as it is in heaven."

### Christ's Own Prayer

This is Christ's own prayer, in which He asks us to pray for His Kingdom, in the expectation that when it is established it shall impose the divine will upon the nations of earth. When Jesus was here the first time Satan gave Him a view of all the Kingdoms of this world, and offered them to Him, but the Master refused to take them on the devil's terms. But Jesus knew that the time would come when He would take over the control of earth.

In the Book of Revelation we are told about this transfer of earth's sovereignty, and that it would result in the nations becoming angry, indicating that they would not willingly turn over their authority to the rightful King of earth, but would have their power wrested from them. (Rev. 11:18.) It is this act of divine power that constitutes the miracle for which we are to look in answer to our prayer, "Thy Kingdom come. Thy will be done in earth, as it is in heaven."

Yes, the answer to the prayer, "Thy Kingdom come," will be an "act of God." Divine power, operating through the returned Christ, will accomplish it. Our mistake in the past has been in supposing that Christ's Kingdom could be established through human agencies. Many sincere efforts have been made to establish Christ's Kingdom for Him; and today we are witnessing the tragic failure of them all.

The establishment of Christ's Kingdom will not depend upon human efforts, however sincere many of these may be. Surely, we all appreciate the many blessings

of freedom and opportunity that are ours here in America; and it is regrettable that the sincere efforts which have been, and are being made to provide a more abundant life, are so often sabotaged by human selfishness. But human selfishness is one of the problems with which Christ's Kingdom will deal effectively, and nothing that man can do will interfere with the divine program for human uplift and lasting peace and prosperity.

But once we get the Scriptural thought that in praying for Christ's Kingdom we are praying for that which will completely supplant the rule of selfishness in the earth, let us not be surprised at the colossal upheavals of society and nations that must, at first, result from the answer to our prayers. The overthrow of one government, and the taking of its place by another, always results in temporary hardship and trouble. How much more so will this be the case in connection with the transfer of all earth's kingdoms to Jesus, who is to be "King of kings and Lord of lords." Today we are witnessing the first stages of this transition, hence the "distress of nations." The Bible indicates that we may expect this transfer of rulership to be completed within the lifetime of the present generation.—Matt. 24:34; Luke 21: 25, 26.

### All Problems Solved

But in anticipating the full answer to our prayer, we should look beyond the transition period of the present, to the time when the divine Kingdom is in complete operation. Then war will, indeed, cease. We can't imagine, for example, that the angels of heaven need to wear gas masks; and remember, God's will is to be done in earth even as it is now done in heaven.

But war is not the only evil to be destroyed in that new Kingdom. Take, for example, the economic problems of today. Millions unemployed, even in war time, when other millions are in munition factories and in the armies. Then there are the moral and social evils. Financial, social and religious conditions will all need to be recast in harmony with the divine will.—Micah 4:4; Isaiah 28:17.

But even with all of these problems solved by the Kingdom of Christ, it still would be a suffering

world, due to the fact that disease and death would continue to stalk up and down in the earth, successfully preying upon every family throughout all the nations, resulting in pain, death-bed scenes and funerals practically every minute of every day.

Surely no such scenes of suffering and death are experienced in heaven—there are no funeral processions among the angels—so it must needs be that when God's will is done here, it will be exactly as the Creator has promised in His Word, saying of that blessed time, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

While many, no doubt, have tried to visualize an ideal condition here upon the earth such as we have briefly outlined, and have, perhaps, vaguely sensed that it may at some time be partially realized in answer to the Christian's prayer, "Thy Kingdom come," yet the tendency has been to put this glorious time so far in the future that it has no practical bearing upon the world's present problems.

This deferring of God's answer to the Christian's prayer is due in part, no doubt, to the failure to realize that His Kingdom is to be an actual government that will take control of the affairs of mankind. The thought in many minds is, that Christ's Kingdom is merely a righteous influence which we, as individuals, permit to take control of our lives, and that it is only when this influence has succeeded in entering into the lives of all individuals throughout all nations that His Kingdom shall have fully come.

### An Actual Government

Christ's Kingdom is indeed to be a righteous influence in the hearts and lives of all individuals, but we should not lose sight of the fact that, according to the Bible, this holy influence of God is to be implemented by a well organized governmental arrangement over which Jesus Christ Himself will be the Head and King. (Psalm 47: 7; Zechariah 14:9.) In other words, the Creator is not depending merely upon the zeal of His good-intentioned worshipers here upon the earth to spread this holy influence with the thought that they

will be able finally to make it an effective one, world-wide.—Isaiah 9:7; 1 Cor. 15:25, 26; Psalms 110: 1, 2, 5, 6.

That it is the divine intention that Christ shall one day be the actual and all-powerful ruler of the whole earth, is abundantly attested by many of the promises and prophecies of the Bible. If we believe in God and in the Bible sufficiently to cause us to pray for that Kingdom which the inspired Word describes, surely we should give careful consideration to these heavenly communiques, which not only furnish us much information concerning the organization of God's Kingdom, but also present a preview of the glorious work of rehabilitation which it will accomplish. Note the divine prophecy recorded in the Second Psalm:

"Why do the heathen [nations] rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed. . . . He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My King upon My holy hill of Zion. I will declare the decree; the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I will give Thee the heathen [nations] for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

We can see from this that when God answers the Christian's prayer, "Thy Kingdom come," and Christ actually establishes His Kingdom, that it will mean drastic and far-reaching changes in the national and economic affairs of the whole earth. The prophet here definitely declares, not only that the nations will be given to Christ as an inheritance, and that the uttermost parts of the earth will be His possession, but that, in the establish-



ment of the divine will in the earth, He is to break the nations with a rod of iron, and shall dash them to pieces like a potter's vessel. There can be no doubt that the fulfilment of such a prophecy calls for a very definite exercise of divine authority and power in the affairs of men. Note also the following prophecy concerning Christ, the King in the divine Kingdom:

"And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord; and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins and faithfulness the girdle of His reins. . . . They shall not hurt nor destroy in all My holy mountain [Kingdom]: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:2-5, 9.

### **An Absolute Rulership**

Here we have described a dictatorial rulership which will brook no interference with the laws of righteousness and justice which Christ will establish among all nations and peoples. Yes, just such a rulership we pray for in the words, "Thy Kingdom come. Thy will be done in earth, as it is in heaven." Still another prophecy very much to the point in establishing the fact that Christ's Kingdom for which we pray is to be an actual governmental arrangement which will impose its authority upon all mankind, is that of Isaiah, Chapter 2, verses 2 to 4. We quote:

"And it shall come to pass in the last days, that the mountain [Kingdom] of the Lord's house shall be established in the top of the mountains, . . . and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain [Kingdom] of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will

walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

In this preview of the divine Kingdom, we have particularly emphasized the fact that its establishment in the earth will cause the nations to beat their swords into plowshares and their spears into pruninghooks. In other words, it will actually establish an enduring peace—not a peace imposed by the force of arms, but a peace which will be voluntary because based on international good will—good will which will be demonstrated by all peoples through the actual destruction of their machines of war.

Such a happy result of the establishment of Christ's Kingdom will be assured by the fact that through it, the prophet shows, a program of education in the knowledge and laws of God will be inaugurated to teach the people the advantages of love and good will as against selfishness and hatred which now dictate the policies of so many in all nations.

### **The Lord's Ruling House**

This prophecy also speaks of "the Kingdom of the Lord's house." The term, "Lord's house" is used to describe the government that will take the place of the various ruling houses that have held control over the nations throughout the centuries of the past. These ruling houses, as we know, are really ruling families. Even in modern times, for example, we have had the house of the Hapsburgs, the house of the Hohenzollerns, the house of the Bourbons, etc. But when we pray, "Thy Kingdom come," we are not praying for the re-enthronement of any of these ruling families of Europe, but are asking God to establish a Kingdom which will be in the hands of **His** ruling family.

The Scriptures leave no doubt as to who will constitute God's ruling family in the Kingdom which He will establish in answer to the Christian's prayer. First and fore-

most in God's house will be His only begotten Son, Jesus Christ Himself. It is concerning Him that the prophet writes, "Kiss the Son, lest He be angry, and ye perish in the way." This indicates how necessary it will be, when the divine Kingdom is imposed upon the affairs of men, for each individual to gladly accept that new rulership and make terms of peace with the new King.

Jesus will not be the only Son in this new ruling house of God. The Bible shows us that the footstep followers of the Master, those who have willingly suffered and died in His service, also are resurrected and made a part of that "ruling house" of God's sons. One of the Scriptural illustrations we have quoted (Psa. 2:6, 7), depicting Christ established in kingly authority over the earth, presents Him as standing upon Mount Zion, and when John the Revelator was given a picture of this Kingdom, he saw in it the church of this age standing **with** Christ on Mount Zion, having "His Father's name written in their foreheads."—Rev. 14:1.

Thus in this, and in many other Scriptures, we have the assurance that God has been creating a house of sons over which Jesus is the Head, and that it is this "house" of the Lord that is to reign upon the earth for a thousand years in answer to the prayer, "Thy Kingdom come. Thy will be done in earth, as it is in heaven."—Rev. 5:10; Heb. 3:6.

By a careful study of the Scriptures pertaining to the development of God's ruling house, we discover the reason why Christ's Kingdom was not established at His first advent. That reason is, that God had set aside the period between the first and second advents of Christ in which to select from the world of mankind, and prepare for Kingdom glory, those who would, together with Christ, constitute the house of Sons through which the divine Kingdom authority is to be exercised. This means, at the same time, that the establishment of Christ's Kingdom was not due to take place until after the second coming of Christ. We hold that that due time is now here, and that the first steps are already being taken by Christ to establish His Kingdom.



### Times of Restoration

In Acts 3:19-21, the Apostle Peter describes the work of Christ on earth following His second advent, and declares that ultimately it will be a time of restoration of all things. He then asserts that these wondrous blessings to be dispensed by earth's new King have been foretold by the mouth of all God's holy prophets since the world began. Thus, when we pray as Jesus taught us to pray, it means that our prayers are not only in harmony with the words of Jesus, but in harmony, also, with the testimony of all of His holy prophets since the world began. Can there be any doubt therefore, that such a prayer will be answered?

Need we be surprised, on the other hand, that prayers, no matter how sincere, which are not in harmony with this divine program for the establishment of peace and happiness upon the earth, have not been and will not be, answered?

When the Apostle Peter describes the Kingdom blessings by the expression, "Times of Restitution," he reminds us of another Scriptural fact, namely, that man experienced a fall from divine favor through sin; because only that which is fallen needs to be restored. The account of man's fall into sin and death is given us in the Book of Genesis. There we are told of man's creation, and of God's wondrous provision for him in the Garden of Eden. We are told also of the divine requirement that man obey the law of his Creator. God reveals that our first parents disobeyed the divine law, and because of this disobedience the sentence of death was imposed upon them, and they were driven out from their perfect home into the unfinished earth to die. Briefly, this means that man lost divine favor, lost his perfect home, and also lost life itself.

### Death Follows Rebellion

Yes, man rebelled against the divine will, and it is in the wake of this rebellion and as a result thereof, that the human race has been a suffering, warring, and dying race ever since. A part of the sentence was that man should thenceforth eat his bread by the sweat of his face, and that the thorns and thistles of the imperfect earth would continuously serve as handicaps to his economic security throughout all the weary days and

years of his losing struggle for life. How tragically true this has been is attested on all the pages of human history, and is still made manifest in the failures and disappointments of the present time.

When mankind lost God's favor because of rebellion against His will, he lost everything worth while. The prophet declares of God, "In His favor is life," and then adds, "weeping may endure for a night, but joy cometh in the morning." (Psa. 30:5.) From the day of Adam until now, the world has been passing through this dark night of weeping. It has indeed, been a tragic blackout of peace and happiness. But how we can rejoice in the assurance that "joy cometh in the morning."

This means that the night-time of human suffering and death is not to last forever. It means that the divine will and favor is again to be established in the earth, and that as a result thereof all of the blessings of health, happiness and lasting life that were lost because of man's rebellion, are to be restored in the "times of restitution" foretold by all God's holy prophets.

### Jesus, Man's Redeemer

But in order for this to be made possible from the divine standpoint, it was necessary that Jesus first of all come to earth and die as man's Redeemer. By His death on Calvary's cross, He, as the Just One, died for the unjust. His death as a perfect man was a corresponding price for the forfeited life of father Adam. (1 Tim. 2:3-6; 1 Cor. 15:21, 22.) As all mankind lost life through Adam, they are also to have the opportunity of regaining life through Christ. Thus seen, the restoration of the divine will in the earth shall automatically result in setting aside the curse of sin and death. It is for this, also, that we petition the Lord when we pray, "Thy Kingdom come. Thy will be done in earth, as it is in heaven."

The dispensing of such far-reaching and wondrous blessings to mankind does, indeed, call for the exercise of miracle-working power. Yea, it will require the miracle of a resurrection from the dead. Not alone will these blessings be available for the generation living at the time the Kingdom is established; but because all who are in their graves shall hear the voice of the Son of Man and

come forth, these same blessings will be equally available for all who have gone down into death, from Adam down to the present time. (John 5:28, 29.) Thus, when we pray, "Thy Kingdom come, Thy will be done," we are also praying for the resurrection of the dead—not only a resurrection of our own dear ones, but for all who have died.—1 Cor. 15:22; Rom. 2:6, 16.

God's answer to His people's prayer will also mean the establishment in earth of one form of worship, in which all mankind, instructed in the knowledge of the true God, will serve Him with one consent. (Zephaniah 3:9.) He promises that the knowledge of His glory shall fill the whole earth as the waters cover the sea. (Isaiah 11:9; Habakkuk 2:14.) When the people realize the true source of the blessings for which they have longed, and struggled and prayed, they will say, declares the prophet, "Lo, this is our God; we have waited for Him, . . . we will be glad and rejoice in His salvation."—Isaiah 25:9.

When all nations acknowledge the true God and bow to His will, it means that they will be under the control of His law of love. (Isa. 26:9.) In this way, love will take the place of selfishness as a motive power for human thought and activity, hence genuine peace and good will at long last will be a reality, when in answer to our prayer Christ reigns "from sea to sea, and from the river unto the ends of the earth."—Psa. 72:8.

### The Holy City

The Apostle John was given a vision in which He saw the answer to the Christian's prayer depicted as the "Holy City," coming down from God out of heaven—that is, coming to earth. This city symbolizes God's Kingdom, even as London symbolizes the British Empire, and Washington the Government of the United States. In this prophecy we have emphasized that Christ's Kingdom is not of human origin—it comes from God, and in answer to the Christian's prayer. John describes some of the blessings of that Kingdom in the following words:

"And God shall wipe away all tears from their eyes; and there shall be no more death, . . . neither shall there be any more pain: for the former things are passed away. And He that sat up-

on the throne said, . . . Write: for these words are true and faithful."—Rev. 21:2-5.

Thank God for this blessed assurance of a real time of peace and happiness soon to be realized by a war-weary and dying humanity. And we can be satisfied that Christ's Kingdom will soon be established, because the testimony of the Scriptures pertaining to the present time is proving true, and this gives us assurance that the blessings to follow the present trouble will also be certain to materialize. Yes, there is every reason to believe that God is about to answer the Christian's prayer by establishing the divine Kingdom.

As we have already suggested, Biblical prophecies indicate that the first steps are even now being taken to answer that prayer; and

this is the very reason we now see the kingdoms of the old world falling. In the 2nd chapter of Daniel's prophecy the old-world Gentile powers, beginning with Babylon, are represented by a great image, like unto a man. In this prophecy, Christ's Kingdom is depicted as a stone which is cut out of the mountain without hands; and which, in this end of the age, smites the Gentile image on its feet, causing it to fall, and to be ground to powder. Then the stone takes the place of the image, becoming a great Kingdom that fills the whole earth. Today we are witnessing the fall of that which was represented by the Gentile image.

And, do you know that the Bible points out the year 1914 as the time when the overthrow of Gentile Kingdoms would begin? Do you know that this overthrow was

prophesied as being accomplished by spasms of destructive trouble, likened to "travail upon a woman with child"?—1 Thes. 5:1-3.

Do you know that the Bible foretold that this great time of trouble in which Gentile Kingdoms were to fall would be accompanied by unusual efforts for peace, and cries of peace, even as we have all witnessed, for example, in the claim that "peace has been saved for our times," and otherwise?

These, and many other interesting prophecies of the Bible are convincingly discussed in the 128-page booklet, "God and Reason," which will be sent to you free, upon request. There is no obligation attached to this offer. Its Biblical preview of the future will help you to bear the hardships of the present.

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THE DAWN

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# The Christian Life

## Our Covenant of Sacrifice

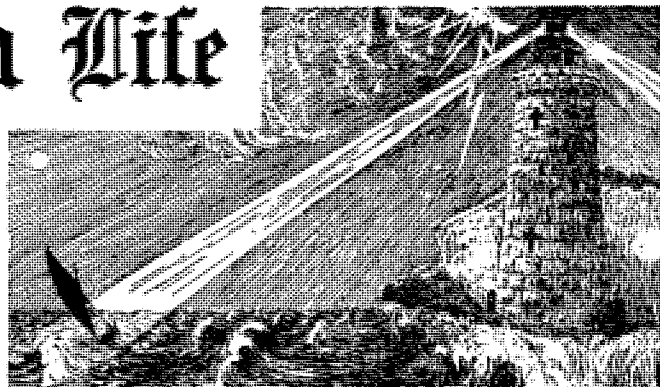
**"Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." "Precious in the sight of the Lord is the death of His saints."**

—Psa. 50:5; 116:15.

THESE texts, considered together, bring to our minds two important days in the Christian experience. The first is one that is in the past for each consecrated follower of the Master. It is the day when we saw the Truth, and in it found God's character and plan revealed so clearly that we were inspired with the desire to do His will. We discerned that His ways for us were infinitely higher than our own, and that to follow them meant a great turning point in our lives; so we came with our little all to the mightiest of all Beings and offered it in sacrifice. It was accepted, we believed, and returned to us to be used as stewards, faithfully, until the sacrifice was wholly consumed upon the altar consecrated for us through the blood of Christ.

The second day is yet to come for those of us who are still this side the veil. The Apostle Paul spoke of his near approach to that day when he said, "For I am already being poured out, and the time of my dissolution has come near, I have maintained the good contest, I have finished the race, I have guarded the faith." (*Diaglott* rendering, 2 Tim. 4:6, 7.) Having started upon this narrow way of sacrifice and having seen from the Word of God some of its implications, we recognize that in between the beginning and the ending of our sacrificial experience, a great variety of experiences are to be ours.

Some of these experiences will be of the mountain-top variety, causing us to rejoice exceedingly because of the rich blessings they afford us. We know, too, that there are to be other times, in which we will be in the valley of testing, as it were, where our faith and faithfulness to Him will be on trial. Some of our mountain-top experiences for example, may be enjoyed while attending conventions of the saints. In these hallowed resting places we have our minds renewed in respect to the glorious plan and character of our God. His divine promises, so rich in meaning, and having a bearing upon every phase of our Christian experience, are reiterated from the platform, and discussed in our private conversations with the brethren; and oh, what joys result! Under such circumstances our hearts go out to



the Lord in prayer, and our meditations upon Him and His wondrous works are precious indeed, and should prepare us for the trying days that, sooner or later the Lord, in His wisdom, will permit to come to us.

Many of the consecrated have noticed that God often deals with them upon this basis. That is to say, first He showers them with blessings of joy and peace and fellowship with Him and with His people, and thereby builds them up in preparation for the testings that come later, and which are calculated to crystallize their advances in Christ-like development. God permits all of these experiences as a part of that which is necessary for us in the carrying out of the terms of our original covenant of sacrifice with Him. Though our hearts may often be weary and heavy laden, yet we should still maintain our original desire to surrender everything to Him in order that He may be our all in all, and that, eventually, we may enter into the fulness of joy which will be the blessed portion of all that make their calling and election sure to be with Christ in His Kingdom.

### ARE WE STILL FULLY CONSECRATED?

From this standpoint, therefore, we should realize that it was not enough that one day in the past we made a covenant with the Lord by sacrifice. The question is, how about that covenant today? After having experienced more and more of what it involves, and having been blessed with those rich bounties of grace and truth which the Heavenly Father bestows upon those who reverence Him, can we say that we are as fully consecrated now as at the beginning? If not, then there is, obviously, something seriously wrong in our hearts and minds.

It is often profitable for the new creature to put himself through a rigid self-examination. Paul suggests this in 1 Corinthians 11:31, 32, which, according to the *Diaglott* translation, reads, "If, however, we examined ourselves, we should not be judged; but being judged by the Lord, we are corrected, so that we may not be condemned with the world." It is evident from

this that rigid self-examination is not only proper and beneficial, but if practised by us there may not be the need on the Lord's part to correct us as often as otherwise would be the case.

If we find ourselves corrected or chastened of the Lord, it may indicate that we have failed to fully examine ourselves in the light of God's Word, and to take the proper steps to correct the deficiencies which we may have found. If it does become necessary for the Lord to correct us on account of our failure to properly examine ourselves and make self-corrections, He permits such experiences as are calculated to help us put aside our own will and to more resolutely carry out His will in our daily lives. If we find ourselves receiving chastenings from the Lord, it should be a reminder to us that we still have something wherein we have not fully surrendered our wills to Him. We should accept these as reminders and not complain about them.

Indeed, we would have far fewer chastenings from the Lord if, when they do come, we recognized them in the proper light, rather than either feeling sorry for ourselves, or else blaming another for the experiences which the Lord has permitted to come to us for our good. It is easy to say that we want to do the will of the Lord, but, at times, this may mean that we are willing to do *His* will in *our* way. But if our hearts are sincere, the Lord will give us the necessary experiences to help us in the full yielding up of our own preferences that His will may have free course in our consecrated lives.

In the examination of ourselves, it is necessary that we check our thoughts and activities not only against a *few* of the favorite texts which express God's will for us, but against *all* the instructions found in the Bible pertaining to the will of God for His consecrated people. We will quote, for example, one passage from the Word of God and let us note the many ways in which it touches upon the outworking of the Divine will in the consecrated life. The passage is that of 2 Corinthians 5:15-21, and reads:

"And that He died for all, that they which live should *not* henceforth *live unto themselves*, but *unto Him* which died for them, and rose again. Wherefore henceforth *know we no man after the flesh*: yea, though we have known Christ after the flesh, yet now henceforth know we Him [so] no more. Therefore if any man be in Christ, he is a new creature: *old things are passed away*; behold, all things are *become new*. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the *ministry of reconciliation*; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath

*committed unto us the word of reconciliation*. Now then we are *ambassadors for Christ*, as though God did beseech you by us; we pray you in Christ's stead, *be ye reconciled to God*. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

#### AMBASSADORS FOR CHRIST

One of the outstanding statements in this passage is that, "we are ambassadors for Christ." Probably we never will be able to fully realize the responsibility of those who take the name of the Lord, and who undertake to be His ambassadors. It is a sacred responsibility which can be fulfilled only with the Lord's help. Seeking to be ambassadors for the Lord, we should be extremely careful in every thought, word and deed. We reflect either credit or discredit to Him in all that we say and do. This is true not only of those who may speak from the platform, but of all the consecrated.

As ambassadors of the Lord, we are commissioned to speak the truth in His name—the truth of His Word. This should be spoken in a straightforward manner, in love, out of a pure heart. It should not be spoken with exaggeration nor with sarcasm. Nor should the ultra-dramatic be employed in an effort to make the truth more impressive. The truth itself, spoken in simplicity, sincerity and tolerance, will accomplish all that the Lord desires should be accomplished by it, and all worldly methods that are used contrary to the will of the Lord, are bound to detract from the message rather than to add to it.

We should remember the text in Isaiah which declares, "Come let us reason together," and with this admonition in mind, see to it that our presentation of the truth is from the standpoint of reason, and in the spirit of the Lord. Some methods of presenting the truth may temporarily attract more hearers, but they do not attract those whom God is calling out of the world to be followers of Christ. Thus we see that in our desire to do the Lord's will in the matter of our ambassadorship it will be necessary to keep in mind the purpose of God's calling in this age, and to conduct our share in the ministry of the truth accordingly, even though this may tend to hamper what we might otherwise consider to be the more effective method of individual expression.

#### THE LORD'S WILL

##### SHOULD BE DONE IN THE LORD'S WAY

There is always a tendency to want to do the Lord's will in our own way. This has been more or less true of all the Lord's people, and is one of the weaknesses of the flesh against which it is necessary to continuously struggle. Moses, for example, sometimes wanted to do the Lord's will

in his own way. God commanded him to go to Pharaoh, and Moses raised objections based on his own ideas, even though he wanted to serve God faithfully. While Moses found it necessary to struggle against these tendencies toward willfulness in his service to the Lord, nevertheless because of his loyal heart condition, it is recorded of him that he was "faithful over his house."

This should be encouraging to us, indicating that, like Moses, it should be possible for us to be faithful, even though we do not always succeed in getting the best of our stubbornness. We should, however, be on the alert always to combat these motions of sin in our flesh, never yielding willingly to any suggestions that may be contrary to the will of God as it is expressed in Christ Jesus our Lord.

In the New Testament we have another instructive example of one who, at times, seemed to want to do the Lord's will in his own way; namely, Peter. God gave Peter a wonderful vision emphasizing the fact that the Gentiles coming into the Gospel arrangement through Christ, were to be considered clean; hence, that they would be acceptable to the Lord, even as the Jews. Yet we find that Peter didn't benefit from this divinely given instruction as he should have done, with the result that it became necessary for Paul to rebuke him for dissembling. This was a rebuke which, while it came to Peter through the Apostle Paul, yet was actually from the Lord—a rebuke which would not have been necessary had Peter been more apt in his learning of the lessons which God had given him.

#### THEN AND NOW

When first we made a consecration to the Lord, how anxious we were to please Him in all things. Is that same zeal in our hearts today, so that all we need is, as it were, a glance from the Lord in order that we may be quick to fall in line with whatever His will may be concerning us? Many things come up in the daily experiences of the Christian to distract him from that which should be the chief thing in his life. For this reason it is necessary ever to look to the Lord and to be encouraged by His promises. Failing in this we are quite liable to become "weary in well doing." Sometimes when we become discouraged in our Christian efforts, self-will, which we drove out the front door, may come around to the back door and again take possession.

What does my consecration mean to me today? This is a question that each one must settle for himself, because it has to do with our individual relationship with God. In deciding this question, let us remember that our consecration was to do the Lord's will, and that His will for us is ex-

pressed in His Word. Remembering this, we will not cast away or consider unimportant, anything in His Word which has a bearing upon the manner in which we serve Him. There are certain fundamental instructions of God's Word for the consecrated which apply to the entire church of Christ, while other teachings of the Word have to do with dispensational matters. Along this line the divine will for all the consecrated today obviously would be somewhat different from what it was in the beginning of the age. It would be improper, therefore, for us to conclude that what may have been the Lord's will for His people a thousand years ago, would necessarily be the full expression of His will for us who are living in the closing days of the Gospel Age.

We might think of the experiences of Noah and Abraham, for example, as Scriptural illustrations of the application of dispensational truth. Noah was faithful in doing the will of the Lord because, being informed of the coming flood, and instructed to build an ark, he faithfully went about the business of performing that which the Lord had given him to do. While some items of the divine will for Noah were, no doubt, later the same for Abraham, yet we can readily see that had Abraham sought only to do some of the things that Noah did, manifestly he would not have been pleasing to the Lord.

Noah lived a righteous life and so did Abraham, but there were services for both these patriarchs to perform, and had they discounted the importance of the divine commission to them, they could not have been considered the friends of God. Noah was commissioned to build the ark and to be a preacher of righteousness; Abraham was bidden to leave his own people and his father's house and to become a dweller in tents. Later, he was asked to offer up his son Isaac as a sacrifice. These instructions, as applied to each of the patriarchs in question, constituted dispensational truth for them; to which, had they not given heed, would have demonstrated them unworthy of becoming a part of the Ancient Worthy class.

#### RESPONSIBILITIES OF PRESENT TRUTH

God holds us responsible for whatever measure of truth He has revealed to us, for it is through the truth that He makes known to us His will. It is not sufficient that we be faithful to the general instructions of the Lord which have applied to all the consecrated. In addition to this, we must study His will for His people as it applies to the time in which we are living. It is for this purpose that God gave us the knowledge of present truth, and if we are to be truly faithful to Him it is important that we live up to the knowledge we have received.

If our consecration is as real to us today as when first we made it, the evidence thereof will be that we will consider important that which God considers important. It means that we will not be seeking a way to side-step the responsibilities imposed upon us by the revelation of His will. It means that we will be zealous in facing and meeting the responsibilities of our consecration, realizing that as we look to Him for grace to help in time of need, He will give us strength to carry through faithfully to the end.

We should ever realize that the responsibilities imposed upon us by the divine will are a matter between ourselves and the Lord. Let us not suppose that by taking a course which will please the brethren with whom we are associated, that this will necessarily be pleasing to the Lord. It is true, of course, that to the extent that each one in a group of brethren is determined to obey the Lord's will, they will find themselves more and more in harmony with each other, and rejoicing in the same glorious truth and the same blessed privilege of serving the truth. But irrespective of the depth of consecration and clarity of vision manifested by others, it is our responsibility as individuals to do that which we have learned to be His will for us. And we are to do this even though everyone else in the world may think we are wrong.

In seeking to be faithful to the Lord ourselves, we are not to compare our efforts with those of others, supposing that if, on the whole, we are doing as well as they; that this means we are fulfilling the terms of our consecration. The Lord, who reads the hearts of all His people, knows what each individual is able to render in the way of service and devotion to Him. We cannot read the hearts of others, and therefore are not to compare our own standing before the Lord with what may outwardly appear to be their standing. The Master commended Mary because she had done what she could. He did not commend her because she had done what Martha could do. She had been faithful herself, and because of this, received the Master's commendation. It was Martha's responsibility also to be faithful, and it is our responsibility as individuals to do what we can and do it zealously in the carrying out of the Divine will for us.

#### PAST MISTAKES SHOULD NOT DISCOURAGE

While we should remember some of our past experiences with a view of drawing lessons therefrom which will help us to be more faithful in the future, yet we should not permit Satan to discourage us simply upon the grounds that we have made mistakes. Mistakes should humble us, and cause us to be more diligent in searching out and doing the divine will, but they should never be

permitted to discourage us. One important lesson we should learn from our failures, is the necessity of leaning more fully upon the Lord, and to depend increasingly upon His strength, rather than to go forward in our own. A mistake which has helped to impress upon us the need of divine help, may be considered a real blessing.

Mistakes also help to prevent us from lapsing into a sort of self-satisfied condition. Such a condition of spiritual lethargy is unhealthy indeed, and is certain, sooner or later, if not corrected, to lead to disaster in the Christian life. The Scriptures declare, "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.) If the Lord permits us temporarily to *stumble* in order that we may be warned against the possibility of a disastrous *fall*, let us rejoice, learn the lesson, and continue steadfastly forward in the narrow way.

Let us not think of the consecrated life as we would that of a worldly career. Let us not view it as something which may afford an opportunity to satisfy some long-cherished desire of the flesh. A brother once said that when he came into the truth and learned that it wasn't necessary to go through college in order to be a minister, he realized that at last a long-cherished desire of his earlier life could be realized. This brother, without realizing it, was interpreting the satisfaction of his own fleshly ambition as evidence of the Lord's blessing. Let us watch the desires of the flesh that they may not be permitted to influence our interpretation of the divine will for us, and thus lead us into paths that will not redound to the glory of the Lord.

#### FAITHFULNESS MEANS DYING WITH CHRIST

In meditating upon the foregoing thoughts as they apply to the endeavor of the Lord's consecrated people to carry out the terms of their consecration, it will be apparent that one of the main issues at stake is the extent to which our consecration results in the death of self-will. This death of self-will is genuine if it finally leads to the full sacrifice of all our fleshly interests as co-sufferers with the Master. We are to be planted together in the likeness of His death. This was first of all a death of His own will, and the acceptance instead of the will of the Father—that will which was written of Him in the "volume of the Book." It was a death furthermore, that finally led to His crucifixion upon the cross.

It is this sacrificial death as it applies to both mind and body that constitutes the ultimate in the fulfilling of our consecration vows. It is this to which the prophet refers when he says in our text, "Precious in the sight of the Lord is the death of His saints." Thus seen, our covenant

with the Lord by sacrifice will not be complete until that sacrifice is completed in actual death. How important it is, therefore, that we daily scrutinize our thoughts and our intentions, in order that we may be sure that having started in the way of sacrifice, we are still zealously pressing on in the same narrow way, taking each step as it is indicated to us by the footprints of the Master who has gone before. Yes, dear brethren, having made this consecration to the Lord, we are now under obligation to do the divine will as expressed in the commandments that come to us from the Father through the Son, and recorded in the blessed Word. It is through the keeping of these commandments that our love for the Heavenly Father, for His Son, and for the

brethren, is manifested. Concerning this the apostle says,

"He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, if a man love Me, he will keep My words; and My Father will love Him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me."—John 14:21-24.

—Adapted from a Convention Talk

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## The Gospel of Peace

**"And your feet shod with the preparation of the gospel of peace."—Eph. 6:15.**

THE sandals of peace are a part of the armor to be worn by "good soldiers of Jesus Christ." The other parts of that armor, as enumerated by the apostle, are the helmet of salvation, the breastplate of righteousness, the shield of faith, the girdle of truth, and the sword of the spirit. Each of these parts of the armor represents, in its own way, the truth of the Gospel in its relation to the Christian life. The sandals of peace indicate not only that the Truth is a gospel of peace, but also that our walk in the Truth, and with the Lord, should be in the paths of peace.

From one standpoint, the Christian life assumes the aspect of a soldier, yet at the same time the apostle would not have us get the thought that Christian soldiers are to manifest a contentious disposition. The soldier of the cross is in reality a peacemaker, and his success in the struggle against the world, the flesh, and the devil depends much upon his having the peace of God in his heart to assist him over all the rough places. If he does not possess the peace of God, that peace which comes through faith in the gospel of peace, he is bound to accomplish less, and with greater difficulty.

Not only should the soldier of Jesus Christ possess the peace of God which passes all human understanding, but he should seek to follow peace with all men—that is, so far as it may be possible without compromising the Truth. In Romans 12:18, the apostle says, "If it be possible, as much as lieth in you, live peaceably with all men." If we are wholly loyal to the gospel of peace, and are

faithful in discharging the responsibilities which it imposes upon us, there will be occasions when we cannot be agreeable with all men. But even where it is necessary, in order to be loyal to the Truth, that we take a stand of opposition against the desires of those who walk in darkness, we should continue to have our feet shod with the preparation of the gospel of peace. In our walk in life we are not to go hunting trouble; if we do, we are almost certain to find little else.

The fact that the apostle designates a portion of armor for the feet indicates that the Christian is one who must expect to be on his feet; that is, he is to be alert, moving about among his fellow men, seeking and using opportunities which the Holy Spirit has entrusted to him as an ambassador of Christ. In 2 Corinthians 6:3-10, the apostle outlines many of the qualifications of those who are workers together with God, and indicates that it is necessary to comply with these qualifications in order that "the ministry be not blamed."

Among these qualifications are specified the graces of patience and kindness, and of "love unfeigned." Undoubtedly it is the possession and manifestation of these and kindred qualities of heart and character which is implied in the matter of having our "feet shod with the preparation of the gospel of peace." And what blessed qualities these are! What a different world it will be when they are possessed and manifested by all—when "love welling up from each heart meets a kindred response in every other heart, and benevolence marks every act."

That will be the blessed condition that will obtain world-wide when the righteous influences of



the Kingdom have wrought their miraculous work in the lives of all mankind. But, as Christians, we are to walk even now as though we were in that daytime of divine favor, when the law of God shall have been written in the hearts of all mankind. Our lives, therefore, should even now radiate benevolence, peace and good-will. If the gospel of peace has truly shined into our hearts, and is having the proper effect upon our lives, we will, in fact, be among that class mentioned by the Master when He said, "Blessed are the peacemakers: for thy shall be called the children of God."

"INTO WHATSOEVER HOUSE YE ENTER, FIRST SAY, PEACE BE TO THIS HOUSE. AND IF THE SON OF PEACE BE THERE, YOUR PEACE SHALL REST UPON IT; IF NOT, IT SHALL TURN TO YOU AGAIN."—LUKE 10:5, 6.

"Each laborer in the present harvest should note well the Lord's instructions in this passage. Wherever the Lord's representatives go, peace should go, not strife, confusion, turmoil, quarreling. True, the truth will prove to be a sword that will arouse opposition, yet it should be the truth that causes the opposition and division, and not any rudeness or unkindness of word or action on the part of the Lord's representatives. There are plenty of things to aggravate mankind in this, our busy day, and all who have received the truth should receive also its spirit, 'speaking peace through Jesus Christ.' The peace of God which passeth all understanding should have control of each one who would represent the Lord and His message, that a hallowing influence should go with each, especially in every service and word spoken in the name of the Prince of Peace. The true character of His people is described by our Lord; they who would be properly termed the children of God should be peacemakers and not peace disturbers.

"According to the customs of our day, it might be considered extreme if we were to apply the Lord's words literally and say, 'Peace be to this house,' before entering; and so also it would be considered extreme if, not being welcomed, we were to stamp the dust from our shoes in departing from the house. However, the *spirit* of both these matters should be with us. On entering any house our thought should be to do good, to carry blessing, to exercise a favorable influence for peace, joy and blessing to those within; and if we, as the Lord's ministers, were rebuffed and disdained, not wanted, we should be careful not to intrude ourselves further, and, in that figurative sense of the word, we should wipe off the very dust.

"If a son of peace be there, your peace shall rest upon him. If at any place we find one having

the same spirit of the Lord, desirous of knowing and doing the Lord's will, we should rejoice to meet him as a brother, and communicate to him the harvest message as he might have ears to hear it, and thus a blessing would be his; otherwise, we should not remain. The Lord's people should never intrude themselves further than to make known briefly their message and work. If these be properly presented and meet with no response, the Lord would not have us violate the proprieties of courtesy by imposing ourselves or our teachings upon those who are unappreciative. Our Lord set us a good example in this matter.

"The Lord would have us know that when sent out with His message and under His direction, we fully represent Him, so that he that heareth us, heareth Him. What a wonderful honor is thus conferred upon the most humble of the Lord's mouthpieces! 'He that despiseth you, despiseth Me, and he that despiseth Me, despiseth Him that sent Me.' If, as the Lord's people, we could always have this thought with us, it would certainly be a blessing to us in two ways:

"(1) It would help us to feel the dignity of the smallest service rendered to the Lord's cause. It would banish fear of man and all feelings of weakness and degradation. Recognizing our selves as the Lord's representatives, we would be courageous to go anywhere, to do any service called for in His commission and providential leading.

"(2) This thought would bring to us such a sense of our responsibility that all the affairs of the present life would seem trivial and insignificant in comparison to the one great thing that we do—our heavenly mission and commission. We would be more dignified in manner, more earnest in our service, as well as less careful of what man might say of us. Our whole concern would be that we might please Him who hath chosen us to be soldiers in His royal legions, to be ambassadors and heralds of His kingdom and of its terms and conditions."—*Watch Tower*, April 1st, 1904.

#### WE PREACH NOT OURSELVES

In 2nd Corinthians 4:1-4, St. Paul gives us much valuable information concerning the ministry of the truth to which all the consecrated are invited. Here he makes it plain that our participation in this ministry is because God has shined into our hearts with the glorious gospel of Jesus Christ, the gospel of peace. It is because of this that the apostle reminds us that we "preach not ourselves, but Christ Jesus the Lord." This is of fundamental importance if we are to be acceptable ministers of Christ. If we use the truth merely as a means of getting a hearing, and then proceed to proclaim our own views in order to display what great Bible students we think we

are, we certainly cannot expect to have the Lord's blessing upon our ministry.

And if this gospel of peace has truly shined into our hearts, and not merely into our heads, the results thereof will be apparent by the manner in which we conduct ourselves in the ministry. As outlined foregoing by Brother Russell, the gospel of peace should make us peacemakers, not strife-breeders. We might suppose, without due consideration, that receiving the truth could have no other than this wholesome effect upon our lives. However, it has been demonstrated over and over again that it is quite possible merely to attain an intellectual grasp of the truth, and without its taking proper effect upon our hearts and lives, to use it as a club over others rather than to seek their blessing by imparting to them this blessed knowledge.

#### WE SHOULD CONTEND FOR THE FAITH

In following the apostle's advice to live peaceably with all men, we should remember the limitations which he puts upon this admonition, namely, "so far as is possible." The Apostle James tells us that the wisdom which is from above is peaceable, and indeed it is. But he nevertheless reminds us that the heavenly wisdom which is to guide us in our ministry of the truth is "first pure."

"It is 'peaceable.' (So far from being a quarrelsome, bickering disposition, the new mind desires peace—it will contend earnestly for the faith once delivered unto the saints, but it will not contend simply from a love of contention, a love of strife; on the contrary, the new mind is peaceably inclined, would prefer, so far as possible, to yield a non-essential point in a controversy; it loves its opponents and sympathizes with their difficulties.)

"It is 'gentle' (not rude nor coarse, not rough, in action or word or tone; and if the earthen vessel through which it speaks has these rudenesses by nature ingrained the 'new nature' regrets them, strives against them, and seeks to conquer them; and where they do injury to others is ready, willing, glad to apologize, and to remove the smart).

"It is 'easy to be entreated' (easy of approach, not haughty, not disdainful, not hard or cruel; yet it is firm on matters of principle—principles cannot be bended or modified; they belong to God. But while affirming the principles, the spirit of wisdom points out its own willingness to moderation, by acknowledging any good features in its opponents, and by pointing out the reason why no modification is possible in relation to divine laws and principles).

"It is 'full of mercy and good fruits.' (It delights in all things prompted by love and kind-

ness; it takes pleasure in doing for others; it takes pleasure, not only in showing mercy to dumb animals under its care, but it delights in mercy in dealing with brethren in respect to their faults. It is merciful also in the family—not over-exacting, but generous, kind, benevolent. It is generous also with opponents, and those who are contentious—not wishing to push a victory, even for the truth, to such a point as would be injurious, hurtful, unmerciful to the antagonist.)

"It is 'without partiality.' (It loves the good, the true, where these are found; and opposes the untrue, the impure and the unholy, whether found among friends or enemies. Its justice is of the strictest kind, tempered with mercy; it will not approve a fault in a brother, because he is a brother, but would reprove the same with gentleness and meekness, remembering the liability of all to the assaults of the world, the flesh and the devil. It will not fail to see a virtue in an enemy, nor hesitate to acknowledge it. Truth is its standard, not prejudice, not partyism, not sectarianism.)

"It is 'without hypocrisy.' (It is fairly candid; it needs not to feign love, because it is love; it needs not to put on a kindly exterior and to smother feelings of wrath and envy and strife, for it is without envy, without strife. Such works of the flesh and of the devil have, by the grace of God, been seen to be earthly, sensual, devilish, and have been repudiated, and the heart has been justified, cleansed, sanctified to God, renewed in thought, intention, will, and is now full of the treasures of the Holy Spirit.)"—*Watch Tower*, April 1st, 1899.

#### "DEATH AND LIFE ARE IN THE POWER OF THE TONGUE."—PROV. 18:21.

What life-giving powers our tongues are able to impart to others if they are moved by a heart filled and controlled by the gospel of peace. Indeed, when this gospel of peace which has shined into our own hearts shines out to others through the medium of the tongue, it becomes what the apostle describes as the "power of God unto salvation." (Rom. 1:16.) But on the other hand, if our hearts have failed to yield to these sweet influences of the gospel of peace, and our ministry of the gospel is not prompted and controlled by the spirit of love, our words may have a death-dealing effect upon those to whom we minister.

"With these thoughts before our minds, let us all more earnestly than ever guard against the old nature and its insidious attempts to gain control over our tongues. Let us, more and more, seek to appreciate in ourselves and in others this heavenly wisdom, whose operation is so forcibly represented by the apostle.

"The more important our members, the more influential, the more earnestly ought we to strive to keep them in full subjection to the Lord, as His servants. Our feet are useful members, consecrated to the Lord; we may use them in many errands of mercy, to the glory of His name and to the profit of His people. Our hands are likewise, useful, if thoroughly consecrated to the Lord's service. Our ears are also useful in His service, to hear for Him, to refuse to hear the evil, and thus to reprove evil, and to set a good example for others. Our eyes are a great blessing from the Lord, and they also are to be kept from evil, from the lust of the eye and the pride of life, and are to be instruments or servants of righteousness, in seeing the good, in appreciating the good, and in assisting the good, and in helping us to know the will of our God.

"But of all our members, the most influential is the tongue. The tongue's influence exceeds that of all our other members combined; to control it, therefore, in the Lord's service, is the most important work for the Lord's people in respect to their mortal bodies and the service of these rendered to the Lord. A few words of love, kindness, helpfulness—how often have such changed the entire course of a human life! Nay, how much they have had to do with molding the destiny of nations! And how often have evil words, unkind words, slanderous words, done gross injustice, assassinated reputations, etc.! Or, as the apostle declares, 'set on fire the course of nature'—awakening passions, strifes, enmities, and thirst for battle. No wonder he declares such tongues are 'set on fire of Gehenna'—the second death!

"The public servants of the church are to some extent specially its 'tongues,' and what an influence they wield for good or for their injury—cursing! How necessary that all the tongue-servants of the Lord's body be such, and such only, as are of His spirit! Their influence not only extends to those who are in the church, but in considerable measure they are mouthpieces heard outside.

"And the same principle applies to every individual member of the church, in his use of his member, his tongue. He may use it wisely, or unwisely, with heavenly wisdom or with earthly wisdom. He may use it for strife, in tearing down the faith and character of the brethren, in overthrowing love and confidence, or he may use it in building up these graces of the spirit. How many have proved the truth of the apostle's words, that the tongue has great possibilities, either for defiling the whole body, the church, and setting on

fire the course of nature, by stirring up the evil, poisons and propensities of the fallen nature!

"How few amongst the Lord's people have conquered the tongue to the extent of bringing it unto subjection to the will of God, that they may minister good, and only good, to all with whom they come in contact! Let us, dearly beloved, be fully resolved, that by divine grace, (promised to assist us) the present year shall witness great progress in our control of this most important member of our bodies, bringing the same into full subjection and obedience and service to the King of kings and Lord of lords—to Him who hath called us out of darkness into His marvelous light."—*Watch Tower*, April 1st, 1899.

How wholesome, yea, important, are the foregoing admonitions, and what a close relationship they bear to the manner in which we minister to others the gospel of peace which has shined into our hearts. If our hearts are filled with bitterness and animosity toward others, and this bitterness is manifested either in direct attacks upon our supposed enemies, or else influences our ministry of the truth so that it ceases to be one of kindness and mercy and refreshing to those who hear, certainly we would have good reason to believe that we had either taken off the sandals of peace, or else had never properly had our feet shod with them.

As co-workers with our Heavenly Father in the ministry of His glorious truth, we will want to be diligent about our Father's business. We will want to maintain the same spirit of devotion and enthusiasm as was always manifested in the Master Himself, even at the early age of twelve, when He made that meaningful statement, "Wist ye not that I must be about My Father's business." Yes, we will want to be about the things which the Father has given us to do. Having entered into partnership with God, our whole concern should be that of enthusiastically participating in the business of this wondrous partnership. Then let us remember that the terms of this partnership not only call for zeal in the work to be accomplished, but outline and determine for us the manner in which that work is to be done. The manner in which the service is to be accomplished and the zeal with which we undertake it are both important, both necessary, if we are to have the Father's approval. So let us remember the great privilege that we have as the ministers of the gospel, and let us remember, furthermore, that the gospel we minister is the gospel of peace to be ministered in a peaceful, kindly manner.

## The Tie that Binds

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

—*Hymns of Dawn*

THE words of this beautiful hymn strike a responsive chord in every consecrated Christian's heart, because it puts into words that which we, who have been begotten of the Holy Spirit, have realized in our hearts. We know that the song is true, because we have experienced the blessedness of its sentiments in our associations with the Lord and with the brethren. It is this blessed association in Christ, with all that it implies of sweet fellowship with the Lord and the brethren, that affords so much joy and happiness to those who have entered into its realities.

The quest for happiness is an underlying motive in the lives of all people. Every one desires to enjoy life to the full. They like to be truly happy, but the peculiar part of it is that there are very few who really attain true and lasting happiness. The world's happiness depends upon attaining a certain goal, and if that goal is not reached, happiness is not realized. But it nearly always happens that even though the goal of success is in a measure reached, the happiness that was expected to accompany such success is not fully realized.

But this is not true of the Christian, because his happiness, being based upon membership in Christ, is something that is enduring. We can drink of the same fountain of happiness year after year, and still find that it satisfies our longings as nothing else can do. Not only do we realize and rejoice in the continuance of the blessings vouchsafed to us because of our association in the family of God, but we find that the causes of our happiness are so entirely satisfactory that we have no desire for any change to be made.

It sometimes happens, of course, that the consecrated, for one reason or another, seem temporarily to lose the full sense of the joy which once they knew when first they found the Lord, and perhaps might inquire, "Oh, that I could have the joy that I had when I first came to a knowledge of the truth! Oh, if I only had the spirit that I had when I first knew the Lord!" This condition arises, not because anything has happened to the source of our joys, but because through laxity on our part along one line or another, we have failed to keep in proper touch with the arrangements which the Lord has made whereby our continued joy in Him can be maintained. This being true, the only thing needful

for one to do in order to again realize the joy that was once possessed, but lost a while, is to return to the fountain of joy which the Lord has provided and which ever remains the same.

Because of the peculiarly trying times in which we are living, there may be many of the consecrated today who have partially lost the sweetness of the tune, "Blest be the tie that binds our hearts in Christian love." They may know that they have been thrilled by it in the past, but possibly are not able to determine why it is not as sweet today as ever. Some who have lost the sweetness of the tune have not realized why they have lost it, and not having a clear realization of just what has happened in their Christian life, they may not, at the moment, be looking for the return of their joy in the right direction.

Some of them may have thought that the truth has lost some of its vitality, that it may have been growing a little old, and consequently they may have sought new paths in order to find the joy of Christian fellowship and the depth of spiritual vision which once meant so much to them. In their search to regain their joy in the Lord they may have sought new truth, by going down one by-path or another. At first the new-found truths which they supposed would mean so much more to them than the glorious gospel of the Kingdom that once so thrilled their souls, may have seemed better. They may have even wondered why some of the rest of us seem to be so satisfied with the old truths, not understanding that it was these very truths that constituted the true source of their joy, and that it still has the power to satisfy our longings as nothing else could do.

### GOD AND TRUTH UNCHANGING

Our Heavenly Father, we know, is "the same, yesterday, today, and forever," and we love Him for it. Our Lord Jesus, being the "express image of the Father's person," is also unchangeable, and we rejoice in that, too. In neither the Father nor the Son is there any "variableness, nor shadow of turning." Fundamentally, therefore, association with them, and with those called to be co-workers in the divine plan, can be maintained only by our being "rooted and grounded" in the unchangeable program in which we have been invited to be partners. The tie that binds must, indeed, continue to be a "binding" tie.

Perfection of knowledge cannot be attained while we are still in the flesh, and for this reason, therefore, we should expect to make progress; yet the Lord has made it very plain that He wants us to be settled in the truth; and not to be "carried about with every wind of doctrine."

(Eph. 4:14.) Certainly it would not please the Lord to see us inclined to flirt with every new idea that may be presented to us. The great fundamental truths concerning God and His plan are unchangeable. We learned these truths by divine grace, and proved them to be true. And it is these truths that constituted the basis of our joy in the Lord; and the basis also of our fellowship with Him and with the brethren. Without these truths we would have had no real knowledge of the blest "tie that binds our hearts in Christian love."

Certainly then, we have a responsibility in connection with the truth! If we feel a responsibility in safeguarding relatively unimportant earthly possessions, how much more alert should we be watching over our spiritual possessions—those possessions which are the source of our joy in the Lord. Nor should our interest in maintaining spiritual joys be a selfish one. Because we are members of the body of Christ, we should ever realize a deep sense of responsibility in safeguarding this community of interest. There is a "blest tie that binds" us to all the consecrated in Christ Jesus; and if that tie is to continue to bind us, we must do our part in helping to keep it strong, and in helping to repair it for any who may temporarily have permitted it to become damaged.

#### THE PATH OF THE JUST

We cannot increase nor maintain our joy in the Lord, nor help others to do so, by departing from the "path of the just," which in this age is the "narrow way." This path of the just, the prophet tells us, is as a "shining light, which shineth more and more unto the perfect day." (Prov. 4:18.) Satan, the prince of darkness, would have us believe that this shining light is a changing light. By this ruse he attempts to lure the Lord's people out of the pathway entirely, by flashing all sorts of varied colored lights in their eyes, in an effort to distract their attention from the pathway that is so clearly outlined by the light of the true Gospel.

The Apostle John says that it is only as we "walk in the light as He is in the light," that we have "fellowship one with another." (1 John 1:7.) We might properly think of the "path of the just" as the road that leads us to God, and to victory with Christ in the Kingdom. God's own light of truth illuminates this road, and as we wend our way along it we get nearer to Him and to the light that emanates from Him, hence the pathway grows brighter. It doesn't mean that we are guided by a certain light for a time, and then suddenly, that light becomes darkness, and a new light takes its place.

But the true light from God should and does grow brighter; not because the Lord changes it, but because we grow in appreciation of it. It is this that the Scriptures speak of as growth in "grace" and "knowledge." As the pathway leads to God, true progress therein implies that our increased appreciation of the light is in reality an increased appreciation of Him and of His will for us. Increased knowledge which does not give us an increasingly brighter vision of God, does not represent true progress in the narrow way.

Progress in the light—which is the knowledge of God—might be likened to one's approach to a mountain. At first the bare outline of the mountain is discerned, but as we get nearer, its outline becomes sharper, and some of the details of shrubbery, etc., become apparent. But it is still a mountain—a mountain that has remained the same, irrespective of how clearly we may have been able to comprehend its details.

So we rejoice that the details of the truth become clearer, and that daily we are thereby becoming better acquainted with God, and with His will for us. Our rejoicing in this increasing light will continue as we "walk in the light, as He is in the Light." This means that we will continue to "have fellowship one with another." (1 John 1:7.) But this does not mean that we should expect the truth to change. It does not mean that its principles will change, nor that the basis of our fellowship will change. If we tire of the truth, and the responsibilities it imposes upon us, we may try to make changes; but God will not recognize those changes; hence, in such an event, we will suffer loss. No longer will we be able to sing, "Blest be the tie that binds our hearts in Christian love."

#### THE QUEST FOR TRUTH

Most people who are alert, are ever in search for truth. Frequently the motive for such a quest is merely to have one's questions answered and thus to have curiosity satisfied. The Christian's search for truth should be inspired by a more important motive than mere curiosity. Our concern should be to know God and to know His will for us. But when we found the truth, we found the answers to our questions, and as long as we hold to the truth, we will continue to know the answers, and, through those answers, will ever be able to envision the justice, wisdom, love and power of God, and will rejoice in His will for us.

Before God gave us the truth we did not know the answers to many questions that were bothering us. The creeds of Christendom did not satisfy, because they not only were contradictory, but they outlined the character of a God which was revolting to us—a God who did not inspire us to love and serve Him. If, before we found the

truth, we did desire to love and serve God, it was in spite of the contradictory theories that misrepresented Him. It was because our hearts were better than our heads, and thus in our hearts we worshipped an unknown God.

But what joy was ours when God gave us the truth, and through it we began to know the unknown God! For the first time the glorious attributes of His character stood out before us in bold relief, and our whole beings cried out to Him in grateful adoration and whole-hearted devotion. We realized, too, that nothing short of full devotion to the One who had now revealed Himself to us could justify us in expecting to continue in the light. So the truth brought responsibility, a responsibility that could be discharged only through the sacrifice of all that we had and were, in the service of our glorious God. We were glad to accept that responsibility, and rejoiced in every opportunity we had of "showing forth the praises of Him who called us out of darkness into His marvelous light."

How sad it would be now, if for any reason we should treat lightly that knowledge of God which means so much to us. This knowledge should satisfy us now, even as it did in the beginning; and even more so, because we should daily be acquiring more and more of it, both in our heads and in our hearts. Yes, the truth should continue to "satisfy our longings as nothing else can do." If it doesn't, then we may well wonder whether or not there isn't something the matter with our longings. Perhaps the matter may be that we are not still willing to pay the price necessary to continue holding the truth. Perhaps we may be looking for an easier way than the way of self-sacrifice.

#### TRUTH LEADS TO SANCTIFICATION

St. Paul says of Christ that He is "made unto us wisdom, and righteousness, and sanctification, and redemption [deliverance]." (1 Cor. 1:30.) This is the divine purpose of giving us a knowledge of Himself and of Christ. It means that we are to follow in the Master's footsteps, and become like Him. This leads to righteousness, and to sanctification. Sanctification is the full setting of ourselves apart, by God's help, to the doing of His will. Our joy in the truth when first we found it, should become deeper and more constant as we yield ourselves ever more fully to its sanctifying power in our lives. We rejoiced in the privilege of consecration, and our joy in the Lord can be maintained only to the degree that we now carry out its terms.

This is true of every consecrated child of God, and because it is true, we all should share the same joys, being bound in this one community of interest—an interest in doing the Father's will

which is inspired by the knowledge of His own dear self which He has so graciously revealed to us. How blessed indeed, therefore, is "the tie that binds our hearts in Christian love; the fellowship of kindred minds is like to that above."

This fellowship with the Lord, and with His people, which is based upon a knowledge of the truth is a priceless heritage. A man in the world could possess millions of dollars, and enjoy all the physical comforts his money could buy, yet if he had no friends, his life would be barren indeed. Most of us are poor in this world's goods; but if, through the truth, we have been introduced into this wonderful circle of fellowship in which we have the Heavenly Father, Christ Jesus, and His brethren, as our friends, we are possessors of untold riches. Shall we not value this treasure, and safeguard our interests therein by prayerful and studied faithfulness to all of its hallowed conditions?

Our share in this blessed fraternity is made possible through the blood of Christ. As sinners, members of the condemned race, we could have no share therein at all. But the blood of Christ covers our imperfections, and because of this we have the assurance that our unwilling imperfections will not bar us from fellowship in the divine family.

Love is the inspiration of our fellowship! The Heavenly Father Himself set the example of love by sending His only begotten Son to die for both the church and the world. Jesus emulated the example of the Father by willingly laying down His life, and commanded us that we should love one another as He loved us. If we love one another as Jesus loved us, it means that we will gladly lay down our lives for the brethren.

Thus seen, the "tie that binds" is more than merely a tie of words, or an interchange of thoughts, however blessed these may be when in harmony with the Lord's will. If we maintain this "tie" unto the end, it will be upon the basis of our willingness to lay down our lives for those who are also within this charmed circle of the Lord's grace. And if our zeal for the "house of God" is what it should be, we will not wait until some pressing need of a brother is forced upon us, but will be on the alert, watching for opportunities to help the brethren, and self-sacrificing in the use of these opportunities when we find them.

And there are so many ways to help! We can pray for each other! We can speak an encouraging word to those with whom we come in immediate contact. We can co-operate with others who come in contact with larger numbers of the brethren through the printed page, and otherwise. There are some of the brethren today who need our special help—help that can be given to them

only through the truth. If the "tie that binds" means what it should to us, we will do all we can to strengthen it; and, in the cases of any who may have temporarily broken it, will do all we can to help them make repairs, by encouraging them to return to the truth given to us by the Lord Jesus as "meat in due season" to the household of faith.

And we know that "present truth," the truth that brought us into this blessed circle of fellowship, is from the Lord, through the messenger which He sent for the purpose. How much, then, it should mean to us! How faithfully we should be seeking to discharge the responsibilities it has imposed upon us! How it should influence our every thought, word, and deed, every day of our lives!

Do we realize how utterly empty our lives now would be without the Lord and without the truth and its associations and privileges? Do we appreciate the fact that the greatest joys of our lives have been because of our contact with the truth? Do we realize that the sweetest friendship and fellowship we have ever enjoyed is our friendship and fellowship with our Heavenly Father, with Jesus, and with the brethren, all of which have been made possible through the truth? Should we not, then, be more than ever on the alert that nothing be permitted to stint these joys—that no "earth-born clouds" be permitted to hide the Father's face, or to hinder the freedom of our fellowship with the Son and with our brethren?

*Adapted from a Convention Talk*

## "Good Hopes" Report

(Months of January, February, March, 1940)

### GENERAL FUND

F6-2103—F6-2202.....\$ 97.17	6-2160.....	5.00
6-2105.....5.00	6-2161.....	10.00
6-2107.....5.00	6-2162.....	10.00
6-2112.....10.00	6-2163.....	10.00
6-2113.....15.00	6-2165.....	45.75
6-2114.....25.00	6-2169.....	19.48
6-2119.....5.00	6-2170.....	50.00
6-2125.....10.00	6-2171.....	5.00
6-2129.....5.00	6-2172.....	9.00
6-2131.....5.00	6-2174.....	10.00
6-2133.....50.00	6-2179.....	5.00
6-2134.....10.00	6-2180.....	5.00
6-2135.....8.00	6-2182.....	10.00
6-2136.....5.00	6-2184.....	5.00
6-2137.....71.00	6-2186.....	5.00
6-2138.....50.00	6-2187.....	5.00
6-2139.....194.00	6-2189.....	10.00
6-2142.....10.00	6-2192.....	30.00
6-2143.....6.50	6-2193.....	20.00
6-2144.....5.00	6-2194.....	5.00
6-2146.....145.00	6-2198.....	5.00
6-2147.....10.00	Balance January 1 ..	798.27
6-2149.....10.00	Total .....	\$1852.17
6-2152.....8.00	Transferred .....	\$1100.00
6-2153.....5.00	Balance .....	\$752.17
6-2154.....5.00		

### TRAVELING SPEAKERS FUND

C3-1538—C3-1580.....\$50.80	3-1563.....	5.00
3-1540.....5.00	3-1565.....	25.00
3-1541.....5.00	3-1566.....	10.00
3-1544.....5.00	3-1568.....	6.00
3-1545.....10.00	3-1569.....	10.00
3-1546.....5.00	3-1571.....	5.00
3-1548.....25.00	3-1574.....	5.00
3-1550.....10.00	3-1581.....	5.00
3-1554.....5.00	3-1582.....	10.00
3-1555.....5.00	Balance January 1 ..	275.48
3-1558.....5.00	Total .....	\$522.28
3-1559.....5.00	Traveling Expense ..	260.03
3-1560.....5.00	Balance .....	\$262.25
3-1561.....25.00		

Number of class meetings served, 205; total attendance, 5591.  
Number of public meetings served, 53; total attendance, 3682.

### SPECIAL FUND

S-2117.....	\$40.00
S-2156.....	15.31
S-2157.....	40.00
S-2182.....	35.00
S-2199.....	50.00
S-2200.....	40.00

The above amounts were contributed for special purposes and have been expended in harmony with the wishes of the contributors.

### CLASS FORMING FUND

2-44.....	\$5.00
2-45.....	5.00
2-47.....	5.00
Balance January 1 .....	135.80
Total .....	\$150.80
Total charge .....	45.00
Balance .....	\$105.80

### FREE SUBSCRIPTION FUND

E5-173—E5-176.....	\$7.00
5-177.....	5.00
Balance January 1 .....	177.67
Transferred .....	500.00
Total .....	\$689.67
Number of 3-months subscriptions charged to this fund, 1382 at \$.25 each: \$345.50; number of annual subscriptions charged to this fund, 97 at \$1 each: \$97. Total charge .....	
Balance .....	\$442.50
Balance .....	\$247.17

### FREE BOOK FUND

G7-104—G7-107.....	\$1.90
7-102.....	5.00
7-105.....	5.00
7-106.....	5.00
Balance January 1 .....	65.64
Transferred .....	100.00
Total .....	\$182.54
Booklets charged against this fund, 1317 at 5 cents each: \$65.85; 218 at 2 cents each: \$4.36.	
Total charge .....	70.21
Balance .....	\$112.33

### FREE TRACT FUND

A1-732—A1-771.....	\$46.06
1-730.....	5.00
1-731.....	5.00
1-733.....	25.50
1-746.....	13.00
1-753.....	50.00
1-754.....	5.00
1-762.....	7.03
1-766.....	5.00
1-767.....	5.00
1-769.....	5.00
Balance January 1 .....	196.85
Transferred from General Fund .....	500.00
Total .....	\$868.41
Tracts, Kingdom Cards, Advertising material, etc., figured in equivalent of tract pages and charged against this fund, 1,567,264.	
Total cost of printing and shipping .....	\$697.28
Balance .....	\$171.13





# International Sunday School Lessons



## THE TWO WAYS

August 4—Psalm 1; Matt. 7:24-27

**GOLDEN TEXT:** "The Lord knoweth the way of the righteous: but the way of the wicked shall perish."—Psa. 1:6.

IN THE first Psalm, the Prophet David has significantly marked out the proper course for the Christian, its blessings and outcome. In the first verse he designates three classes from whom the Lord's people should stand aloof—three classes with whom, if they have fellowship, it will be to their detriment. (1) The ungodly, or more properly, the wicked (margin, Leeser, Young). (2) Sinners. (3) The scornful. "Blessed is the man who walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Psa. 1:1.

The apostles point out a certain class in the church as wicked, and from their description it would appear that it is composed of those who have received clear light and knowledge respecting the divine plan, and who have either sinned wilfully by turning away from a life of righteousness to a life of intentional sin, or those who repudiate the precious blood of Christ and the atonement made for them by the same, counting the blood of the covenant wherewith they were sanctified a common or ordinary thing.—Heb. 6:4-6; 10:26, 27; 2 Pet. 2:20, 21.

Those who would be of the class pronounced "blessed" of the Lord, in our lesson, must not follow the counsel of these "wicked," nor have any fellowship whatsoever with them; but, on the contrary, stand firmly by the Gospel of redemption.

"Sinners" are mentioned as another class, separate and distinct from the "wicked" above referred to, and they are evidently a class whose transgressions are much less heinous in the sight of the Lord. These sinners we must look for in the church also, not in the world. These "sinners" would seem to be those who, without denying the Lord that bought them, and thus falling utterly from divine favor, are nevertheless failing to live ac-

cording to the terms of their covenant of consecration. This class possibly includes some who are described by the Lord as "overcharged with the care of this world, and the deceitfulness of riches," and who, for this reason, are sinners against their covenant, violators of it. The faithful people of God who would be of the "blessed" and receive His "Well done," are not even to "stand" with these covenant violators. To stand with them might imply to treat them as companions, to enter into their plans and schemes; and those who would do this would be likely to become partakers of their spirit, careless of their own consecration vows, and themselves also become overcharged with earthly cares and ambitions.

The "scorners" seem to be a still different class, and may possibly represent some not of the church, but possessing more or less knowledge of holy things and rejecting them, speaking of them lightly and scornfully. The Lord's people are not to be intimately associated with such, nor make them their companions and friends. They cannot have fellowship with such without receiving injury; hence so far as possible the Christian is to avoid this class, in business partnerships, in society, and especially in marriage.

This does not signify, however, as the apostle points out, that we are to have no dealings in the world with any but saints, for, as he tells us, in that event we would needs go out of the world (1 Cor. 5:10); but it does imply a recognition of the principle that evil is contagious, and that the Lord's people cannot be too careful to avoid every contact with it. They should separate themselves to the Lord to holiness, and seek to place themselves under influences in harmony with their holy and true and pure aspirations, begotten by the Holy Spirit.

The Psalmist implies that those who associate themselves with any of the three classes he has described cannot be blessed of the Lord; but on the other hand, those who are faithful to Him will find something much more desirable

and profitable than such fellowship; namely, the study of His Word. "His delight is in the Law of the Lord; and in His law doth he meditate day and night."

This does not imply a reading over of the Mosaic ritual, but, to the Christian, it implies a delight in the law of righteousness, which law is briefly comprehended in the word "love." He finds this law applicable to every relationship between the Heavenly Father and himself; he sees that all of his conduct, his every service toward God as a son, adopted into His family, must be the result of love. He sees also that love is the law which must govern all of his conduct toward the brethren in Christ and toward all men.

He finds, too, that this law of God is related to every feature of the divine plan; and hence, his meditations and studies of its various ramifications lead his thoughts to all the exceeding great and precious promises which God has bestowed upon them that love Him, both as respects the life that now is and also that which is to come.

Such an one, the Lord declares through the Psalmist, will be like a tree planted near rivulets of water, which will always be abundantly refreshed and never fail in his yield of the fruits of the spirit, and which, under such circumstances, must grow and flourish exceedingly. And as his fruit will be abundant, so his leaf (his hopes, his professions) will ever be green—he can and will have faith in Him who promised the coming blessings, and whose riches of grace he comes to appreciate more and more.

"Whatsoever he doeth shall prosper." What is it that such a child of God "doeth"? What is his aim? What is the object of his life? It is not wealth, fame, or worldly honor. His aim, that which he "doeth," that which he seeketh, is to glorify his Heavenly Father and eventually attain to the glory, honor and immortality which God has promised to them that love Him. (Rom. 2:7.) If, then, the Christian but attain these objectives, surely all his experi-

ences will have been abundantly prosperous.—Eph. 3:17-21.

#### Questions:

Name the three classes with whom David declares we should not have fellowship.

What are, evidently, the characteristics of each of these classes as suggested in the New Testament?

In what sense is it true that the righteous man prospers in all that he does?

## THE WORKS AND THE WORD OF GOD

August 11—Psalm 19

**GOLDEN TEXT:** "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight." O Lord, my rock and my redeemer."  
—Psalm 19:14.

IN THE first few verses of this Psalm, the writer gives a beautiful and poetic description of the heavens and about their constant testimony to the wisdom, power and order of the Creator. He then turns from the Book of Nature to the Book of divine Revelation and recounts what great advantages and blessings flow to the one who studies and obeys God's instructions therein. The Psalmist's conclusions are recorded in our Golden Text, and this inspired prayer is echoed by every true child of God.

But, realizing the downward tendencies of the old nature, one may be inclined to ask, How may the difficult task of subduing the inherent depravity be accomplished? It is hard for one, particularly under exasperating circumstances, to control a violent or hasty temper; for another to bridle a gossiping tongue; and especially if the trials of life to some extent hinder a true appraisal of his conduct and blind him to his weaknesses. With this problem in mind the Psalmist inquires, "Wherewithal shall a young man cleanse his way?" and then replies, "By taking heed thereto according to Thy Word." (Psa. 119:9.) Then he frames for us this resolution: "I will meditate in Thy precepts, and have respect unto Thy ways. I will delight myself in Thy statutes: I will not forget Thy Word." (Psa. 119:15, 16.) Here is the secret of a pure and noble life, acceptable to God. It is to be attained, not merely by prayers and righteous resolutions, but, in addition to these, by careful, painstaking heed, means by which we may be sanctified by systematic and diligent effort

at self-cultivation, by care and perseverance in weeding out evil thoughts, and by diligent and constant cultivation of pure, benevolent and noble thoughts, and by nipping in the bud the weeds of perversity before they bring forth their hasty harvest of sinful words and deeds.

But how important is the consideration, that this heed or care is to be taken, not according to the imperfect standard of our own judgment, but according to God's Word. The standard by which we test our lives makes a vast difference in our conclusions. A very important part of the Christian's daily business is to engrave in his character, in his heart, more and more deeply, the laws of the Lord; and the more earnestly he gives attention to this discipline and schooling, necessary to all the disciples of Christ, the more he prepares himself for the Kingdom condition and joint-heirship with the Lord.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." (Psa. 19:7, 8.) How true are these prophetic declarations may be comprehended only by those who have learned to appreciate the Word of God. It deters from sin, it encourages toward righteousness, it gives consolation in trouble, it gives strength and courage in a time of general fear and quaking, it gives wisdom in times of perplexity, and the result is that the people of the Lord have much advantage every way through it as respects the present life, besides the hope, the encouragement and the preparation which it alone gives for the life which is to come.

Continuing, the Psalmist says, "The fear of the Lord is clean, enduring for ever. . . . More to be desired are they [the law and the testimony of the Lord] than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." This fear of the Lord inculcated by His Word, is not a servile fear, but a noble fear, a reverence begotten of love—a fear of falling short of His righteous approval. And since it is the tified and prepared for the responsibilities and the joys of the King-

dom, the knowledge of God's Word is beyond comparison with any amount of earthly treasure. It is the power by which we are to be sanctified.—John 17:17.

The prayer in the concluding verses of our lesson is worthy of very careful attention. It speaks of three phases of sin, "secret faults," "presumptuous sins," and "the great transgression." When we measure ourselves by the Word and detect and deplore our shortcomings, let us remember the Psalmist's prayer: "Cleanse Thou me from secret faults"—thus supplementing our efforts by our prayers. Another part of this prayer reads: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." Well may we strive and pray to be kept back from presumptuous sins—sins of pride and self-will which do not meekly submit to the will of God. Let us beware of the slightest tendency toward pride and self-will, or the disposition to be wise above that which is written, or to take for granted what God does not clearly promise. "Then," indeed, if we watch and strive against the very beginning of such a disposition, we "shall be innocent from the great transgression."

"Blessed is the man . . . whose delight is in the law of the Lord; and in His law doth he meditate day and night. He shall be like a tree planted by the river of water, that bringeth forth his fruit in his season, his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psa. 1:1-3.) If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental makeup, making our characters more beautiful, and in harmony with this habit of the mind will be our words and actions. The purified fountain will send forth sweeter waters than formerly, bearing blessing and good cheer to those who come in contact with it.

#### Questions:

What lessons can a Christian obtain from God's creative works?

What provision has God made for directing His people in the ways of truth and righteousness?

Should the Christian meditate upon the law of the Lord even as David meditated upon the beauty and grandeur of the heavens?

## GOD'S CARE OF HIS PEOPLE

August 18—Psalm 23

**GOLDEN TEXT:** "The Lord is my shepherd; I shall not want."—Psalm 23:1.

THIS beautiful Psalm is one of the most widely known and appreciated portions of the Scriptures. Doubtless as the Prophet David penned this Psalm, his mind went back to his father's flock and to his own experience as a shepherd, concerning which we incidentally have the mention that while protecting it, he slew a lion and a bear. Under heavenly inspiration the Prophet pictures the Almighty One as the great Caretaker watching over and protecting from harm all whom He recognizes as His "sheep." Nothing can be farther from the sentiment of this prophecy and illustration than the popular sentiment which recognizes Jehovah as the shepherd and father of all mankind, and which is frequently voiced in the words, "the Fatherhood of God and brotherhood of man."

Applying the Psalm to the Little Flock all of its provisions fit most minutely. Because the Lord is our Shepherd, we shall not want. Those who are proper sheep will submit their wills to the Shepherd's will and trust wholly to His guidance, and in so doing are relieved of that anxious craving so common to the children of the world, an acquisitiveness which is never satisfied, but the more it gets, the more it wants. The Lord's sheep appreciate the heavenly things more than the earthly, and their wants in this respect are more than supplied when they accept by faith the divine assurance that no good thing will He withhold, from sheep which stray not from His fold. They have given up earthly interests in exchange for the heavenly, and realizing their own insufficiency and lack of judgment, they are trusting to the Lord to grant them such experiences in this present life as will be for their highest good, and as will work out for them a share of the glorious things of the future to which they have been called.

Although the experiences of the Lord's sheep include many trials in the parched wilderness of sin, yet He graciously gives them restful experiences in oases of divine favor. These are not always ac-

companied with immunity from trial, so far as the world would view the matter, but certainly are seasons of rest and refreshment—to such an extent that the Lord's sheep can truthfully say that they have the "peace of God which passeth all understanding" ruling in their hearts, notwithstanding outward trials, difficulties, perplexities, and adversities.

The "still waters" are contrasted with the rushing torrent of the mountain slope—still, not in the sense of stagnancy, but rather smoothly flowing. At the latter, only, could the sheep receive refreshment. The streams of truth and grace are living, but comparatively quiet, waters. As the Prophet intimates, these are not to be found by the sheep without the Divine guidance and direction—to find them requires the leading of the Spirit. Let us give diligence to His voice, remembering His words—that His sheep hear His voice and follow Him. Let us discriminate, discern His voice, with its truthful accent, so different from the voice of error.

"He restoreth my soul." The Psalmist does not refer to a restoration of body or of physical health, but a restoration of soul, being. Applying the Psalmist's words to the Christian experience we recognize that our soul or being has been restored through justification to life. By faith a complete restitution or restoration of soul is granted to the believer, that he might have something to offer in sacrifice to the Lord, "holy and acceptable" and that in sacrificing service he may walk in the footsteps of the great Shepherd who laid down His life for the sheep.—Rom. 12:1, 2.

The whole world is walking in the valley of the shadow of death. Mountain-tops of life, of perfection, were left by the race six thousand years ago, when Father Adam fell from his harmony with God to the plane of sin and death. The valley of sin carries with it the shadow of death—the penalty of sin. The whole human family still walks in the "broad road," and even though the Shepherd leads His flock upwards, in reverse direction to the course of the world, nevertheless, according to the flesh, they are still in this valley of the shadow of death. However, the true sheep, hearing the voice

of the good Shepherd who gave His life for the sheep, fear no evil. They realize, indeed, that the penalty of sin is upon the race, but they realize, also, that Divine Love has provided a redemption.

"His rod and His staff, they comfort me." As the Shepherd's crook was used to assist the sheep out of difficulties, to defend it from too powerful enemies and to chasten it when inattentive, and all these uses of the rod were for the sheep's interest and welfare, so with the Lord's little flock and their Shepherd and His rod of help, defense and chastisement. The true sheep learn to love the providences of the Shepherd and are comforted by them. Likewise, are these true followers of the Lord supplied abundantly with sustaining, strength-giving food, and that, too, in the presence of our enemies (Eph. 6:12)—secure so long as we are closely following the good Shepherd and under His care.

The anointing of the head of the guest with oil is said to have been a part of the hospitality of olden times. God has provided an anointing for His people—an outpouring of the Holy Spirit upon the little flock, the body of Christ, of which Jesus is the Head. The fulness of the cup may be considered to represent both the sufferings and the joys of the Christian. He is invited to partake of the Lord's cup of suffering and the Apostle assures us "we must through much tribulation enter into the kingdom." (Acts 14:22.) But we share, also, the Lord's joy, as He said to His disciples, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."—John 15:11; 17:13, 14.

The goodness and mercy which we anticipate beyond the veil has its beginning here; nor is it to be looked back to as a thing of the past, but day by day the Lord's goodness and mercy follow us, to strengthen, refresh and bless. Our highest hope is that of final union with our great Shepherd, our Heavenly Father, and if we are faithful, this will be realized when we shall be like our risen Lord, see Him as He is, and share the place He has prepared for His

bride in the Father's house.—1 John 14:2.

**Questions:**

Is God the Shepherd of all mankind during the reign of sin and death?

To whom does the 23rd Psalm specially apply during this Gospel age?

What is meant in this Psalm by the "valley of the shadow of death"?

## CONFESSION AND FORGIVENESS

August 25—2 Sam. 12:13, 14;  
Psa. 51:1-3, 9-13; 32:5

**GOLDEN TEXT:** "Confess therefore your sins one to another, and pray one for another, that ye may be healed."  
—James 5:16

GREAT prosperity did not work to King David's personal development. After years of phenomenal success, his heart seems to have begun to gravitate toward earthly pleasures, and he fell into sins which appear more black in contrast with the high moral character shown in his earlier life. The story of his sins, how he became enamoured of Bathsheba, and subsequently, to shield himself, caused her husband Uriah to be placed in the forefront of the battle that he might be killed by the enemy, involving the loss of several other lives as well, is told in the Scriptures in a most straightforward manner, without the slightest effort to condone the king's wrongdoing. No excuses are offered in connection with the account; the full weight of these awful crimes is laid directly on the king's head.

David, we are to remember, did not belong to the spiritual house of sons, and hence had a far less clear view of such matters than that which would properly belong to every member of the house of sons, begotten of the spirit and "taught of God." We are not, therefore, to draw a lesson for ourselves, merely along similar lines, but rather to remember the higher interpretation of adultery and murder set forth in the New Testament. There we are told that whoever desires adultery, and is merely restrained from it by outward circumstances or fears, is really an adulterer in his heart (Matt. 5:28); that he that is angry with his brother, he who hates his brother, is a murderer—because the spirit of anger is that which, unrestrained, would lead to mur-

der (Matt. 5:22); and that the person who covets the things of another and is merely restrained from taking them for lack of opportunity or fear of consequences, is at heart a thief.

The 51st Psalm is generally recognized as being the one in which the Psalmist expresses to God his contrition for his sins, and the fact that it is dedicated to the Chief Musician implies that it was the king's intention that it, in common with others of the Psalms, should be chanted in the Tabernacle services. We thus perceive that if the sin was flagrant and gross, the atonement which the king endeavored to make was a most public one. The influence of the king's sinful course must have been very injurious in the nation; and now in his public acknowledgment and his prayer for divine forgiveness, the king would undo so far as possible the injury he had inflicted upon his own conscience and the conscience of the people of Israel, on the subjects of adultery and murder.

In his repentance we may see one of the reasons why David was described as a man after God's own heart. His sins must have been detestable to God; but David's later recognition of their enormity and hearty repentance therefore to the Lord and his desire to be cleansed from every evil way, were pleasing to the Lord. Here we have an illustration of how all things may work together for good to those who love God. By reason of his heart-loyalty to God and the principles of righteousness, even these terrible sins resulted in bringing a great blessing to David's own heart in humbling him and giving him an appreciation of his weakness and littleness, and the need to abide close to the Lord and His law, if he would have the Lord's blessing and fellowship, and be safe from the temptations of his own fallen flesh. So, too, with the new creation. How many of them have gained profitable lessons and blessings out of some of their stumblings—when rightly exercised by them to humility, repentance and reformation.

In verse 13, the Psalmist suggests that his experience—his humiliation, confession and restoration to God's favor—may be used for the instruction of others, to

show transgressors the Lord's ways and to turn them from their evil course. The 14th verse repeats the same thought in different form. If the Lord will deliver him from his guilt in connection with his sin, his tongue shall thereafter sing loudly the Lord's righteousness—not David's righteousness.

Let us ever keep in memory that a broken and contrite heart the Lord never despises, will never spurn. There is a sin unto death—unto the second death—from which there will be no recovery; but those who have broken and contrite hearts on account of their sins may know that they have not committed "the sin unto death," for, the Apostle declares, "It is impossible to renew them again unto repentance." (1 John 5:16, 17; Heb. 6:4-6.) "If any man [of the church stumble into] sin [through weakness and temptation—not intentionally], we have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1.) Such, therefore, may come with faith to the throne of the heavenly grace that they may obtain mercy and find grace to help in every [future] time of need. (Heb. 4:16.) But, like David, their prayers and hopes should be for a restoration of divine favor and not for escape from chastisements needful to their correction. God forgave David, but also chastened him.—2 Sam. 12:11-14.

The thought of our Golden Text, that sins should be confessed to one another as well as to God, is an important one. Where a wrong course has been taken which has injured another, or has hindered our testimony as a follower of the Lord, true repentance will prompt to acknowledgment of the sin, restitution so far as possible, and asking forgiveness not only of our Heavenly Father, but also of the ones who have been injured. And such faithfulness to the Lord's instructions is sure to bring an added blessing to our own heart and character.—Prov. 28:13.

**Questions:**

Did David's prosperity work to his advantage in bringing him nearer to the Lord, and to a keener appreciation of the divine law?

In view of David's great sin, how can it properly be said that he was a man after God's own heart?

Upon what basis did God forgive David's sin? Are the same divine principles operative in connection with the Lord's people today?

# DIVINE PLAN BEREAN LESSONS

## RANSOM AND RESTITUTION

### NATURAL CAUSES FOR INVENTION PLANNED BY GOD

#### (Lesson 14)

**Text Book:** First Volume of Scripture Studies, Page 166 to top of Page 168.

**Key Sentence:** "Hence, as the six thousand years of the reign of evil began to draw to a close, God permitted circumstances to favor discoveries in the study of both His Book of Revelation and His Book of Nature."

**Main Text:** "O Daniel, shut up the words, and seal the book, even to the time of the end: [then] many shall run to and fro, and knowledge shall be increased."—Dan. 12:4.

If it is true that we have now reached the Brain Age, why is it there are so few men who are inventors of things useful and practical? We answer that a little reflection on this question shows us the folly of thinking that this is the so-called Brain Age because if it were, all men would be inventors.

Are the smartest men and the deepest thinkers, the ones who give us the inventions? In a few cases, yes, but in most cases the principles were stumbled on by merest accident. Why have these discoveries been so much improved? Because there are now so many educated people and because there are such good means of spreading information and recording facts, many men over period of many years have applied themselves to improve these discoveries and, as a result, here a little and there a little, they are made more practical and useful.

What was the turning point to the discovery and improving of these modern inventions? We answer A. D. 1440, when printing was invented. From that time the news of these discoveries could be spread world-wide through the printed page.

Someone will here speak up and ask about the common schools and colleges. It is true that they greatly contributed to this increase of knowledge but let us not forget that without printing and printed books, we would not have all these schools today. What results from the fact that knowledge is now so general and books so common? There are now a thousand thinkers to one formerly. They sharpen and stimulate each other with suggestions.

What prompts men to seek new inventions and improve the old ones? First, a desire for knowledge, second a desire to help others, third a desire to obtain the rewards and fourth, a desire to accomplish more and better things with less effort. This last mentioned motive is a form of laziness, which when harnessed and rightly directed, often results in useful inventions and much good.

Did God have anything to do in bringing about this train of modern inventions? Yes, in Ephesians 1:11, it refers to God as one "who worketh all things

after the counsel of His own will." We can see by the Scriptures that the natural causes which produced these inventions were the result of the Lord's overruling providences.

In Psalm 30:5 we read that "weeping may endure for a night, but joy cometh in the morning." What does this text refer to? The misrule and oppression of the world by sin and misery for the past six thousand years called a night of weeping and the blessing of restitution in the Millennium, called a day of joy. Mention one of the Scripture texts which imply that this day of joy will be one thousand years long.

Psalm 90:3, 4, "Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." During this night of 6000 years, mankind has been going into the tomb, but the day when mankind will return from the tomb and live again will be 1000 years long as implied in this expression "a thousand years in Thy sight are but as yesterday when it is past."

As we are approaching the end of this night time and the new day is dawning, what is God doing? He is permitting circumstances to favor discoveries as foretold by the Prophet Daniel in Chapter 12, Verse 4. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." In what way has knowledge been increased? We have been given a clearer understanding of the Divine Plan of the Ages from the Book of Divine Revelation—the Bible. The "vision has been made plain—it shall speak, and not lie." See Hab. 2:2, 3.

Knowledge has also been increased so far as the Book of Nature is concerned, resulting in many useful mechanical and chemical appliances. It has also resulted in the rapid transportation referred to in this text as "many shall run to and fro."

### GOD'S WISE REASONS FOR MODERN INVENTIONS

#### (Lesson 15)

**Text Book:** First Volume of Scripture Studies, Page 168, paragraph one to Page 170, last paragraph.

**Key Sentence:** "Had it not been for the necessity of labor and sweat of face, the deterioration of our race would have been much more rapid than it has been."

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

Why did not God arrange for the blessings of modern inventions to come sooner? If He had, it would have made the curse easier, whereas God saw that it was best for mankind to have a full appreciation of the curse.

Suppose now that some one in our Berean Study should object to this answer and say "The facts of the case contradict this thought that it was best for mankind to feel the full brunt of the curse. Mankind has had this experience for six thousand years but only a few have turned to the Lord. The permission of evil has made only a small dent on mankind so far as showing them the undesirableness of sin and evil." In reply to this objection we call attention to the point made in our text book that it is "when the blessing comes upon all"—in the Millennium—and not before then, that the lessons of experiences with evil in this age coupled with the lessons of the experiences with righteousness in the next age, will enable mankind to "decide forever upon the unprofitableness of sin."

But would not these choice blessings of modern inventions coming upon the world in the ages past have melted their hearts and led many more to appreciate the goodness of God? We answer that they would have been productive of greater evils. How do we know? By seeing how it is working out at the present time when we have so many wonderful conveniences and inventions.

Will mankind in their present condition work out a plan by which all these blessings of modern inventions will be shared equally by all? No, we find that the tendency is for the benefits to be monopolized. The rich become richer and the poor become poorer. Why is this? Because selfishness is so dominant in mankind that the ones who have the greater capacity and natural opportunities soon take advantage of their fellow men. These so arrange affairs that the special benefits flow to themselves alone.

But suppose it could be arranged that everyone would share equally in all the profits of all business and each one would put in the same number of hours of work, what would be the result? There would be a great decrease in the hours of labor. "Ah," one of the Berean Students will now say, "that would be a great blessing to have such a great increase in the hours of leisure." But is this true? We have two proverbs along this line. "Idleness is the mother of vice," and "Idleness is the devil's workshop." Hence, the leisure (on the whole) would only have resulted in greater degradation.

But if the increase in leisure would do harm at the present time, will this not also be true in the Millennium? No, there will be a great difference because then the leisure will be directed by a supernatural government with rulers filled with wisdom and prompted by love and justice.

Is there any Scriptural basis for the thought that the increase of knowledge is in any way the cause of the time of trouble? Yes, the prophet Daniel clearly implies this in the 12th chapter. He tells us that in the end of this age there will be a time of trouble such as never was since there was a nation and he also tells us that then "knowledge shall be increased and many shall run to and fro."

Did Pastor Russell when writing the Divine Plan of the Ages 54 years ago foresee the big problem of unemployment that we have at the present time? Yes, he did. He foretold that the philosophers of the "Brain Age" would have a problem before them to provide for the employment and sustenance of a

large and rapidly increasing class whose services, for the most part, supplanted by machinery can be dispensed with, but whose necessities and wants know no bounds.

Do we find selfishness only among the wealthy? No, the poorer classes also are selfish. The instinct of self-preservation, and the desire for social security fans this flame of selfishness. Is there any hope of mankind overcoming this selfishness and fear? In the Millennium, they will receive help from the Lord. under the New Covenant, the Lord will put His "law in their inward parts, and write it in their hearts," and His law is the law of love.—Jer. 31:33.

## JESUS TO END THE "TIME OF TROUBLE"

### (Lesson 16)

**Text Book:** First Volume of Scripture Studies, Page 170, last paragraph, to Page 172—end of chapter.

**Key Sentence:** "The day of trouble will end in due time, when He who spake to the raging Sea of Galilee will likewise, with authority, command the raging sea of human passion, saying, 'Peace! Be still!'"

**Main Text:** "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven."—Psa. 107: 29, 30.

When will mankind be able to use full liberty without harming each other? Not until the Millennium. In their present condition, because of selfishness, race hatreds and fear, they are rushing into "a time of trouble such as never was since there was a nation."

In Mark 4:37-39, it says, "And there arose a great storm of wind, the waves beat into the ship. . . . And He [Jesus] was in the hinder part of the ship, asleep on a pillow: and they awake Him, and say unto Him, Master carest Thou not that we perish? And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." It is suggested in our text book that this raging sea of Galilee represented the time of trouble with which this age will end. Is there any scriptural foundation for such a thought? Yes, in Luke 21. There Jesus is giving us the "signs" or evidences by which we can tell that we are at the end of this Gospel Age and in the time of His presence. In verses 25 to 31 He says, "Upon the earth distress of nations, with perplexity; . . . the sea and the waves [the restless, discontented people] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth [society]: for the powers of heaven [ecclesiasticism] shall be shaken. . . . When ye see these things begin to come to pass, then look up, lift up your heads; for your redemption draweth nigh. . . . know ye that the Kingdom of God is nigh at hand."

It takes a miracle to quickly calm the waters that have been lashed to a fury. Jesus performed this miracle at the sea of Galilee. Will it be fulfilled again, figuratively? Yes, when the Prince of Peace shall stand up in authority and say, "Peace, be still," a great calm will result. See also Psa. 107:23-31, where the same figure of a storm is used. The ships that go down to the sea represent the various na-

tions, churches and organizations going to the time of trouble. "For He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof . . . They reel to and fro, and stagger like a drunken man, and are at their wits end." Just as the disciples in the boat on the sea of Galilee said "Master, carest Thou not that we perish?" so it will seem to the world that there is no hope. But notice how it goes on in Psalm 107 to show that the Lord will be the one who will bring order out of confusion. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven."

Psalm 77:18 says, "The voice of Thy thunder was in the heaven: the lightning lightened the world: the earth trembled and shook." What is meant by lightning in this text and when does this apply? These flashes of lightning represent unfoldings of truth by Jehovah in the ending of the Gospel Age. How appropriate is this figure of lightning with that of a storm which we have just been considering!

Why is Psalms 25:14, quoted in our text book? To show that only God's people can now see that these flashes of lightning (diffusions of truth) are from Jehovah—"The secret of the Lord is with them that fear Him; and He will shew them His covenant."

The last paragraph in our text book is a summation of the chapter. It is divided into two parts. The first part outlines the divine plan of the ages and shows that ransom and restitution are important steps in that plan. The second part calls attention to the Evolution theory and states that it is not only unscriptural but also "babblings of science, falsely so called."

The points stressed in this review of the divine plan of the ages are as follows: (1) Man was created perfect but fell through disobedience. (2) Man's helplessness to redeem himself. "None of them can by any means redeem his brother, nor give to God a ransom for him." (Psa. 49:7.) (3) Jesus, the ransom sacrifice. (4) Glorification of Jesus to the divine nature. (5) Restitution of the race to original perfection.

## SPIRITUAL AND HUMAN NATURES SEPARATE AND DISTINCT TWO SALVATIONS

### (Lesson 1)

**Text Book:** First Volume of Scripture Studies, Pages 173 and 174.

**Key Sentence:** "The failure to understand rightly what constitutes a perfect man, the misapprehension of the terms mortal and immortal, and wrong ideas of justice, have . . . mystified many Scriptures otherwise easily understood."

**Main Text:** "So God created man in His own image, in the image of God created He him."—Gen. 1:27.

How many salvations are taught in the Bible? Two. One is for the Church to the divine nature—a heavenly reward. The other is for the world to the human nature—an earthly reward. Quote some Scriptures pertaining to the Church's hope of salvation. "Whereby are given unto us exceeding great and precious promises: that by these ye might be

partakers of the divine nature." (2 Pet. 1:4.) "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."—1 John 3:2.

Now quote some texts pertaining to the hope of salvation for the world in the Millennium. Acts 3:19-21 speaks of "times of restitution of all things." Isaiah 35:10, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Let us consider Acts 15:13-18: "James answered, saying, Men and brethren, **hearken** unto me." Have Christian people generally hearkened unto James? No. If they had, what popular misconceptions would have been avoided? The thought that only the Christian Church will be saved and that the only salvation is a heavenly one to the spirit nature. What did the Apostle James say in this connection? He points out the salvation of the Church in this Gospel Age, saying, "God at the first [before dealing with the world] did visit [with favor] the Gentiles, to take out of them a people for His name." The Church will be united to Christ as His bride at His second advent and will receive His name. James next states that after this work is completed, God will set up His Kingdom. He quotes from Amos 9:14, 15, where it speaks of the earthly salvation in these words: "I will bring again the captivity of My people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord."

In Acts 15:17 James further says that this earthly salvation is that the "residue [balance] of men might seek after the Lord, and all the Gentiles, upon whom My name is called"—the sheep class in the Millennium.

If the world receives a restitution to perfect human nature in the Millennium and the church receives the divine nature, would it not be true to say that the church is more completely saved than the world? We answer, No. Suppose two boys were saved from drowning, and that one of the boys should be given a very good job by the man who saved the two boys. Would it be true to say that both were completely saved from drowning? Yes, indeed! The job is something in addition to the saving from drowning. Likewise the obedient of the world will be completely saved from all the results of the Adamic condemnation. They will be fully delivered from all the imperfections and misery brought on them through Adam's disobedience when they are restored to Edenic perfection. The church, however, will not only be freed from Adamic imperfections but will receive something additional—the exaltation to the divine nature.

Name three common misconceptions which mystify many Scriptures otherwise easily understood. Wrong ideas of (1) what constitutes a perfect man; (2) the terms, mortal and immortal; and (3) God's justice. What are these wrong ideas in regard to a perfect man? It is that this earth is like an incubator

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# CHILDREN'S HOUR

## CHILDREN WHO TALKED WITH JESUS

CHAPTER 39—AUGUST 11

IF Jesus loved sick people and well people, if He loved animals and plants and flowers, how did He feel about children? Was He too busy to be bothered with them or did He think they were too little to learn? I will tell you a story about Jesus and the children.

There were many Jewish people who had heard and seen Jesus and they loved Him. They had seen that a touch of His hands healed the sick and they began to wish that He would touch their children. This was not because the children were sick but, perhaps, because they thought the children might remember Jesus if He touched them and spoke to them. It is always well for us to know and remember good people. So they brought their children to Jesus. The disciples saw them coming and told them not to bother Jesus, thinking He was much too busy to be troubled with children.

It was good that Jesus saw what the disciples were doing. The Bible says that He was much displeased; that is, He did not like what His disciples did. He said that He wanted the children to come to Him and that no one should forbid them. Then He took them up in His arms and blessed them.

Jesus found something in the children that He did not find in the grown-ups. He found the children willing to learn. I am sure they loved Him. Many of the grown-ups would not let Him teach them and often they were very unkind to Him. Jesus explained to the people that some day He would be a King, and that those who wanted to be His friends in that Kingdom must be just as willing to learn and just as loving as a child.

The years will pass by and we shall grow up. Some day we shall be men and women. Do we want Jesus and God, Jesus' Father, to be our friends all the time? I am sure we do. How can we keep this friendship that we need so much? One way is to be always willing to learn more about God's will. After we know God's will we must be careful to obey it. At first, we will know only a little and obey only a little; but each day we will know more and obey more. Then when Jesus is King of the whole world, He will take us for His friends.

**MEMORY VERSE:** "Allow the little children to come unto Me."—Mark 10:14.

### Questions:

Did Jesus love children? If so, why?

Should we try to remember the good people we meet?

Is it a good thing for children to get acquainted with Jesus, and try as hard as they can to please Him?

## LAZARUS RAISED FROM THE DEAD

CHAPTER 40—AUGUST 18

It is nice to have good company at the house, isn't it? It seems to me that to have Jesus for a visitor would be grand, indeed. In a little town named Bethany there was a home where Jesus went often. Two sisters, named Martha and Mary, lived in this home with their Brother Lazarus. All three loved Jesus and He seems to have stopped there many times to rest just as, many years before, Elisha rested in the Shunammite's home.

One day when Jesus was far away from Bethany, Lazarus became sick. Mary and Martha were afraid he would die. They sent a messenger to Jesus saying: "Lord, he whom you love is sick." The disciples thought Jesus would hurry to Bethany to heal Lazarus; but He stayed where He was for two days. Then He said: "Let us go now." The disciples reminded Jesus that the Jews had tried to kill Him there not so long before and cautioned Him not to go back again." Jesus said He was going back and then so that they might know why, He said: "Lazarus is dead. Let us go to him." One of the disciples, named Thomas, said: "Let us go too, and we will die with Jesus."

When they reached Bethany they found that Lazarus already had been in the grave four days. Many of the Jews were at the home of Martha and Mary, trying to comfort them. Somebody came running saying that Jesus was coming. When Martha heard this, she went out at once to meet Him, but Mary stayed in the house.

Martha said to Jesus: "Lord, if you had been here my brother would not have died. But even now I know that whatever You ask of God, He will give it to You." Jesus said: "Your brother shall rise again." Martha said: "I know he will rise again in the resurrection, at the last day."

In this Martha was right. Jesus Himself said that the dead will be awakened in the last day of a thousand years. (John 6:39, 40, 44, 54; 2 Pet. 3:8; Rev. 20:6.) This time is now very near; but in Martha's day it was still more than nineteen hundred years away, which, from our way of counting time, is a long time. You see, Martha was expecting that she, herself, would have to sleep beside her brother for many years before they would be awakened. Jesus answered her: "I am the resurrection and the life." By this He meant that He was the One who was to raise the dead in the last day, and He could, therefore, do it then by God's power. The reason we are expecting the awakening of the dead very soon now, is because Jesus has returned.

Martha told Mary that Jesus had come. Mary hurried to Him, and the Jews followed her. When Jesus saw Mary crying, and all the Jews who were with her crying, He felt so sorry that He cried, too.

All together, they went to the grave of Lazarus. This grave was a cave or hole in a rock and a stone lay upon it. Jesus said: "Take away the stone." Martha explained that Lazarus had been dead four days and that his body had begun to decay. Jesus said: "Just believe and you will see the power of God."

They took away the stone and Jesus called loudly: "Lazarus, come forth!" The Bible says: "And he that was dead came forth." How glad the sisters must have been to see their brother alive again! It gives us an idea of how glad the people will be when all the dead come forth.

**MEMORY VERSE:** "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."—John 11:25.

**Questions:**

Why did Jesus say that Lazarus was asleep when really He was dead?

What did Jesus mean when He said: "I am the resurrection"?

Is there a time coming when all who are dead will be brought back to life?

## A VERY GREAT SMALL PRESENT

### CHAPTER 41—AUGUST 25

After Jesus raised Lazarus many Jews believed in Him. This made the leaders of the Jews even more angry than before. They said they would try to catch Jesus, and would kill Him. He had to go away again where they could not find Him.

These leaders and teachers of the Jews hated Jesus. He said many things about them that they did not like. He said they loved to wear long robes to show how great they were. When they went down town they liked to have the people bow to them, and they liked to sit in the best places when they went to meetings and parties. Jesus meant that they liked to be "show-offs." Even a good man ought not to be a show-off; but these men were not good. They cheated and lied and stole money from widows—poor women whose husbands were dead—and from children who were orphans. These leaders tried to make people think they were good because they would stand on the street corners and make long prayers. Jesus said God would not hear such prayers.

One day Jesus was sitting in the temple. Near to Him was a box. As the people went by they put into the box the money that they wanted to give for the up-keep of the temple. Some who were rich put in much money and they probably wanted people to be sure to see how much they put in.

After a while a poor widow came and put in two small coins which amounted to less than a penny in our money. Jesus explained to His disciples that God loved this poor lady for the very little that she gave; that He loved her more than He loved the rich. It was hard for this poor lady to give her money because she had so little, and this little was all she had, yet she gladly gave it. It was easy for the rich to give much; they had so much they would not miss it.

God does not need the money or the time or the love that we can give Him. He made the world and it belongs to Him. He says that all the silver and gold and all the cattle are His. God gave us everything we have. When we give a little of our time for the study of our lesson or for prayer or service, or money when we are old enough to work and earn it, we should give it because we want God to know how much we love Him. If there is much love in our gift, God will bless us for it. If we give so that others will see how good we are, He does not want our gift at all.

It was because Jesus taught such things as this that the Jewish leaders hated Him and wanted to kill Him.

**MEMORY VERSE:** "The silver is mine, and the gold is mine, saith the Lord of Hosts."—Haggai 2:8.

**Questions:**

Does God like to have us try to show people how good we are?

Why was Jesus so pleased with the little bit of money the poor widow gave, and was not so pleased with the large amount given by the rich?

Does God need the money we give to help His work?

## A TALK ON THE MOUNTAINSIDE

### CHAPTER 42—SEPTEMBER 1

Jesus had told His disciples that He could not stay with them very long. When He had been with them for almost three and one-half years He told them that He would soon go back to His Heavenly Father, and no one would see Him again until He should come as a King. The disciples wondered if Jesus would be gone for a long time and so one day as He sat on the mountainside, they asked Him how they would know when He had returned.

Jesus was always glad to answer the questions of people who wanted to know about God and His plans. We need never be afraid to ask questions about the Bible. If we really want to know, God will see that we get help.

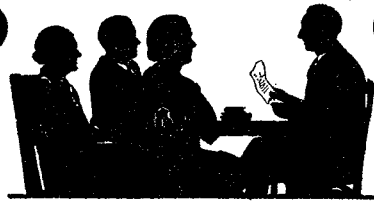
When the disciples asked Jesus how they would know when He had returned He told them very carefully. Let us make believe that we are sitting on the mountainside with Jesus and His disciples, and that He is talking to us. Judging from what He told the disciples way back there, Jesus would be explaining to us something like this:

"When I am gone there will be many who will say, 'I am Christ,' but do not let people like that deceive you. Before I come back there will be wars among the people; they will hurt and kill each other. Then these people who like to fight will also hate those who love Me. They will put some of My friends into prison, and even kill some of them.

"My friends will not be afraid. They will tell about Me and My Kingdom in every country in the world, and then I will be back. Now when I come back you will not see Me because I will be a spirit being and invisible to your eyes, even as you cannot see the angels. But this is how you will know that I have returned:

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# Talking Things Over



## REPORT OF LOS ANGELES CONVENTION

THE FOURTH ANNUAL LOS ANGELES CONVENTION, held this year over the week-end of July 4-7, is now but a memory, but a very blessed and happy memory for the more than three hundred consecrated whose privilege it was to attend. It will long remain one of those experiences of "good report," which, meditated upon, will help to build up the brethren in the "most holy faith," and through this means, bring them nearer to the Lord, thereby encouraging the crystallization of their determination to be like Him and to serve Him. There were blessings at the convention for all—the "old-timers," the "new-comers," and for those, also, who have recently stepped out of organizational bondage into the liberty wherewith Christ makes free. Brother George Ripper gave the address of welcome, and referred to these various ones as being specially welcome. We quote in part:

"Here we will meet those who have been in the way many years, those who were in the service of the Lord during the early days of the harvest. Also, we will fellowship with those who, in more recent years, have given themselves in consecration to the Lord. We specially welcome those who, perhaps, have been somewhat perplexed by the testings which the Lord has permitted to come upon His people in recent years. We rejoice that these are here with us to be refreshed and encouraged by the harvest truths which the Lord brought forth by that faithful and wise servant. We are not unmindful of his ministry, and have no hesitancy in acknowledging the source of this harvest truth."

Brother Ripper, in his address of welcome, also mentioned how thankful we should be, at this time, to be able to meet together in peace and quietness to feast undisturbed at the Lord's table. This is not possible in many other parts of the world; but here in America we still have the privilege, and certainly the Lord's people should not neglect the assembling of themselves together as frequently as possible, while the opportu-

nity still remains for them to do so. The strength thus gained will stand us all well in hand in the darker days to come.

The outline of the convention purpose, as given in Brother Ripper's address of welcome, was well followed and appreciated by the brethren throughout all the sessions. "We have come to give a blessing, as well as to receive one," he said; and the brethren indeed manifested this desire to be helpful to all. This made the fellowship of the convention most blessed. This principle of giving contributed further to the joys of the occasion in that the brethren did not neglect to extend the blessings to as many on the outside as they could. This was done in connection with the public meeting, which was held in the Embassy Auditorium on Sunday morning.

The morning hour was the only one available for the use of this splendid auditorium; but the Los Angeles brethren decided that in spite of the unfavorable hour, they would do the best they could to give a public witness. The Lord blessed the effort. Thirteen hundred attended the meeting to hear the message on "Christ Has Returned to Solve World Problems." Four hundred and twenty names were left at the close of the meeting, asking for literature. In addition to this, between fifty and seventy-five requests were received through the mail. It proves that in these dark days there are many who are truly anxious to know the meaning of what is transpiring. Present Truth furnishes the answer, and it is the special privilege of the consecrated now to "comfort all who mourn."

The baptismal service was a very blessed one. Brother Herrscher, of Phoenix, Arizona, gave the talk, and Brother Lamel, of Los Angeles, immersed the twelve candidates who expressed the desire to symbolize their consecration to be dead with Christ. The service was held in a particularly beautiful church auditorium, and these surroundings helped to make the service more impressive, both for those who were immersed as well as for those who witnessed the service.

The many discourses of the convention presented a well-balanced spiritual diet. They dealt with prophecy; with doctrine, and its importance

as a sanctifying influence in the Christian life; with devotion and prayer; with watchfulness in this time when Satan would deceive the very elect, if possible; and with the importance of faithfulness to our ambassadorship by letting our light shine for the blessing of others, thereby proving our credentials as the true representatives of the Divine government. There was no compromising of the truth, nor was there any tendency to condemn to the second death those who may not agree with us. There was a spirit of good fellowship among all, but no inclination to turn the platform over to any who would either preach false doctrine, or minimize the importance of the doctrines which the majority of the brethren still consider true and genuine.

The friends are coming to see more and more that for teachers in the church to take the attitude that the doctrines of the truth are not important, and to keep saying that this or that doctrine is unprovable, etc., is just as subversive of the truth—and perhaps more so, because more subtle—as an out-and-out repudiation of one of the doctrines. We believe it is very wise for all to be on guard lest in this subtle way the adversary may succeed in undermining our faith.

In addition to those present from California, brethren attended from Canada, Oregon, Arizona, Texas, Utah, Indiana, Ohio, New York, Massachusetts and Michigan. Besides those already mentioned, the speakers at the convention were: A. I. Ritchie, E. L. Fowler, R. E. Nash and G. R. Pollock, of the Los Angeles Ecclesia. The speakers from other classes were: C. P. Bridges, J. H. Cole, C. W. Zahnow and W. N. Woodworth. Brothers A. W. Abrahamsen, R. E. Nash, E. J. Wood and G. R. Pollock, served as chairmen.

## A COUNTRY-WIDE RADIO WITNESS ANTICIPATED

The brethren have been greatly encouraged with the results of the witness given over the radio in New York and Philadelphia on June 23. Already truth programs have been broadcast in Michigan, Oklahoma and Washington, and arrangements for further work along this line are rapidly taking shape. It now seems possible that within the next few months a sufficient number of radio stations will be used to reach the entire country. We are endeavoring to plan these programs to avoid an overlapping of territories served by the stations selected, in order that the widest witness possible may be given by the smallest possible outlay of money.

We have learned that by dealing through station WMCA, New York, we can arrange for

broadcasts in any part of the United States. Through the aid of WMCA we are now making a survey of strategically located radio stations that will be available for our use. In making the decisions as to stations to be used we will take into consideration the relationship of the territory served to territories being reached by programs on other stations, and will also keep in mind the location of ecclesias who may wish to co-operate financially, and otherwise, in this form of witness work.

As each program is arranged, Dawn subscribers in the territory served will be notified, so that all who wish may order supplies of cards for announcing the program in their local communities. In addition to this, it is our purpose to notify all of our brethren still associated with the Watch Tower Society, suggesting that they in turn tell their friends to listen to the program. In connection with the invitation to these to hear the program, we are mailing at the same time an appropriate piece of literature which may be helpful to those who are not satisfied with their present association. Thus it is hoped that this radio witness work will accomplish the double purpose of giving a message of comfort to many who have not yet heard of the glad tidings of great joy, and at the same time be effective as an encouragement to many of the brethren who once rejoiced in the glorious hope of the Kingdom, but who now, for various reasons, may have partially lost their inspiring vision of present truth. Broadcasts for which definite arrangements have already been made are as follows:

**FARGO, N. D.**, 9:45 A. M. (Central Standard Time), Sunday, August 11. Station WDAY; 940 kilocycles. Radius 250 miles.

**BELLINGHAM, WASH.**, 8 P. M. (Pacific Time), Wednesday, August 14. Station KVOS.

**MEMPHIS, TENN.**, 4:30 P. M. (Central Daylight Saving Time), Sunday, August 18. Station WREC, 600 kilocycles. Radius, 150 miles.

**CHICAGO, ILL.**, 9 A. M. (Central Daylight Saving Time), Sunday, September 1. Station WJJD, 1130 kilocycles. Radius, 200 miles.

## CLEARING UP A MISUNDERSTANDING

The following letter is timely, and we believe will be of interest to those who do not understand that there is a wide difference between "Jehovah's Witnesses" and Bible Students. To Brother Gates, of Memphis, Tenn., who wrote the letter, as well as to others who may be concerned about the matter, we wish to call attention to the article appearing in the *News and Views* department of this issue of *The Dawn*. It is our hope that this article will serve as an explanation of the mis-

understanding in question. The article is available in printed form. Brother Gates writes as follows:

"Dear Brethren: Loving greetings in our Lord. I am writing to bring to your attention a matter that has been much on my mind of late. It is this: As you no doubt notice from press reports, those who some years ago adopted the name, Jehovah's Witnesses, have recently involved themselves in frequent trouble, due to certain teachings and activities which they seem to believe right and proper, but which we believe are lacking in Scriptural support. It is not my purpose, however, to discuss in this letter these teachings and activities, nor the Scriptures covering such matters, but merely refer to the unfavorable result that the course these friends are pursuing may have upon our own ministry.

"Now, what I have in mind is this: You are continually receiving new subscriptions to The Dawn, many of which subscribers are not acquainted with the facts mentioned. Such are therefore liable to be misled by misinformed though well-intentioned persons; hence it seems that it might be advisable to publish something in The Dawn that would acquaint these new subscribers, as well as others, with the true situation, that they may thus know that we are in no way associated with this aforementioned organization. I shall be glad to know your thoughts regarding this suggestion. With best wishes I am yours with brotherly love."

### A TALK ON THE MOUNTAINSIDE

(Continued from page 29)

"There will then be an unusual lot of trouble in the world—the worst, in fact, that the world has ever known. But this trouble will not last very long, and when it is over there will never be anything like it again. Then things will begin to get much better in the world; and will continue to get better all the time. After a while, people will, no longer, get sick and die; and there will be happiness and joy for everybody."

Many of the things that Jesus told His disciples back there are happening now. The great time of trouble is already upon the world, and for this reason we believe that Jesus has returned. Soon He will bind Satan, and then the good times promised in Bible will be here. After a while, because of the many blessings the people will enjoy, they, too, will learn that Jesus has returned, and they will be glad to obey Him as their King.

**MEMORY VERSE:** "In the time of trouble He shall hide me."—Psalm 27:5.

#### Questions:

How did Jesus say His people would know when He had returned?

Why are we not able to see Jesus as we see other people?

Is the world soon to be made happy because of Jesus' return? How will the people then feel about it?

## LONDON CONVENTION POSTPONED

Word has been received from the brethren in England, that the Convention scheduled for Bank holiday, in London, has been postponed, due to the uncertain conditions prevailing in Great Britain on account of the war. Brother Albert O. Hudson, secretary of the Bible Students Committee in Great Britain, writes us the following encouraging note:

"The brethren here are still rejoicing in our Glorious Hope, and we realize how true it is that though the outward man perish yet the inward man is renewed day by day. We can sing with even greater feeling than ever that well-known old hymn, 'Mine eyes can see the glory of the Presence of the Lord,' and we pray that you, in America, as well as us in England may be kept faithful to our Calling until . . . the glorious Sun of Righteousness arises with healing in His wings for the salvation of the world."

### FREE LITERATURE

**KINGDOM CARDS:** These cards are for house-to-house distribution, and also for mailing. A variety of subjects are now in stock. If you are not acquainted with the Kingdom Card method of witnessing, send for samples; or, in quantities, as you prefer. They are free.

**TRACTS:** It is still appropriate to scatter these golden gems of truth. A large variety is available. Order in any quantity desired. There is no charge.

**SPECIAL BOOKLETS:** We now have a supply of two booklets designed specially for distribution to former Bible Students. They are entitled, "Types—Their Relation to Sound Doctrines"; and "The Messianic Theocracy." You can have these sent direct to addresses forwarded to us, if you wish.

### SPIRITUAL AND HUMAN NATURES SEPARATE AND DISTINCT

(Continued from page 27)

where man is in a partially developed state, and that when he becomes a spirit being in heaven, he is fully developed. But, says someone, is it not true that the Garden of Eden would have been Adam's permanent home if he had been obedient? Yes, this is clearly indicated. It is a fallacy which represents Eden as a home where God was finishing Adam's development before taking him to heaven.

In Genesis 1:27, it says, "So God created man in His own image, in the image of God created He him." What four qualities made up the mental image? Reason, judgment, memory, and will. What four qualities made up the moral image? Wisdom (see James 3:17, 18), power, (self-control), justice, and love. What two perfect men have there been? Adam and Jesus. They both were in the image of God. What lesson have we in the Tabernacle Shadows along this line. We learned that copper represents the perfect human nature and gold represents the divine nature. As an untarnished copper penny looks very much like a five dollar gold piece, so mankind when not tarnished with imperfection will be a perfect human image of a divine heavenly being, but differing widely in degree and scope, being finite.

## COMING CONVENTIONS

### One-Day Conventions

**PEN ARGYL, PA., August 4**—All meetings will be held in Weona Park, opening at 10:30, Daylight Saving Time. Weona Park is located on main highway, running through Pen Argyl, on Route 702, which runs from Bangor to Wind Gap, and Pen Argyl is halfway between these places.

This is an open air convention, and lunch should be brought by all. If any desire a restaurant dinner, notify H. L. Young, 12 Plainfield Ave., Pen Argyl, Pa., in advance, so that reservations can be made.

**SILOME, COMANCHE COUNTY, TEXAS, August 9 to 11**—All sessions to be held in the Silome Schoolhouse. A cordial invitation is extended to all believers in the ransom.

**LINCOLN UNIVERSITY, PA., Sunday, August 18th**—This is the annual gathering held on Brother M. L. Ritchie's farm. Most of the friends in the territory will know how to reach the farm, but those desiring further information can obtain same by writing to Brother Ritchie, Lincoln University, Pa. A cordial invitation is extended to all.

**MILWAUKEE, WISC. (Junior Bible Students) Sept. 29**—Details later.

**WEATHERFORD, TEXAS, September 29**—Zion Hill Schoolhouse, near Weatherford.

### General Conventions

**CHAUTAUQUA, OHIO, August 7-11**—Programs have already been forwarded to the friends by the convention committee, so there is little more that need be said, except that the committee has asked us to remind the brethren who are planning to occupy accommodations on the convention grounds that they should bring with them a supply of bedding, including pillows. There may still be time to secure reservations for accommodations, communicating with the Chautauqua Rental Agency, Chautauqua, Ohio. The Convention Committee Secretary is, E. G. Wylam, 5920 W. Cullom Avenue, Chicago, Ill.

**BROOKLYN, N. Y., August 31-Sept. 1, 2**—All sessions to be held in the regular meeting place of the Associated Bible Students, 109 Remsen Street. This address is convenient to all Borough Hall, Brooklyn, subway stations; and for those driving it is not far from the Manhattan and Brooklyn bridges. An interesting program is being arranged, and a good attendance is expected. For further information address the Class Secretary, William Josiah, 11734 123rd Street, S. Ozone Park, L. I., N. Y.

**CHICAGO, ILL., Aug. 31—Sept. 1, 2**—The Chicago brethren write us the following concerning their convention arrangements:

"It has been the custom (by God's kind favor) for the young people for several years to hold Junior Bible Students conventions. At the last Junior Bible Students general convention held in Detroit in 1939, the conventioners voted that the next gathering be sponsored by the Chicago Juniors, at Chicago.

"Last Spring the Chicago Junior Bible Students movement dissolved as an organization, and from that time on all their meetings and activities have become a part of the Chicago Ecclesia. In view of this

fact, and in order to conform to the desires of the friends who assembled at Detroit last year, the Chicago Ecclesia has assumed the sponsorship of the convention here this Labor Day week-end, to which all Bible Students are cordially invited, and especially the young people.

"Plan now to be present to enjoy this two-and-a-half-day convention, which we believe will serve as a dessert to the Mid-West convention. Such brethren as G. S. Kendall, A. L. Muir, C. C. Peoples, G. M. Wilson, and O. Magnuson will be available to serve, the Lord willing. There will be several outstanding features on the program. A half hour's slide song service has been arranged for Saturday evening. Sunday evening will be devoted entirely to a praise, prayer and testimony meeting.

"Another special feature of the Chicago convention is a radio witness that is to be given at 9:30 Sunday morning, over station WJJD [further details of this program will be found in radio announcements].

"All sessions of the convention will be held in a large and beautiful auditorium of the Central Masonic Temple, 910 N. La Salle Street. Those desiring printed programs and further information kindly address the Convention Committee Secretary, B. J. Hack, 6328 S. Justine St., Chicago, Ill."

**SEATTLE, WASH., August 30, 31 and Sept. 1, 2**—This convention is sponsored jointly by the Ecclesias at Vancouver, B. C., Linden, Tacoma, and Seattle, Wash. The convention will be held in Polish Hall, 1714 Sixteenth Avenue, just north of East Madison Street. Hot, light lunches will be served twice a day in the dining hall of the building. Hotel and rooming house rates are reasonable.

Brethren writing in advance for accommodations should state price range desired. Those informing the committee of the time of their expected arrival, either by train, boat or bus, will be met and taken to the Convention Hall, or to their rooms. Three pilgrim brethren, E. H. Herrscher, G. R. Pollock, and C. W. Zahnow, will serve the convention; besides other speakers. It is also expected that the motion pictures of the Photo Drama of Creation will be shown. A cordial invitation is extended to the brethren everywhere to attend this gathering. For further information and programs write to the Convention Secretary, Clifford R. Miles, 1545 West 51st St., Seattle, Wash.

**SAGINAW, MICH., August 31, Sept. 1, 2**—All sessions of this convention will be held in the Women's Clubhouse, 11 North Jefferson St. For programs and further information address the Class Secretary, Mrs. C. A. Sundbom, Route 1, Saginaw, Mich.

**ST. LOUIS, MO., October 5, 6**. Details later.

**PITTSBURGH ANNUAL CONVENTION**—The dates this year will be October 18-20. Details later.

**RICHMOND, IND.**—The dates for this two-day Convention will be October 26, 27. All meetings will be held in the I. O. O. F. Building, Main and Eighth Streets. Details later.

**PHILADELPHIA, PA., November 2, 3**—The brethren of the Philadelphia district are enthusiastic about the prospect of this two-day gathering, and desire this preliminary announcement made in order that the brethren in the east may keep it in mind and plan to attend. Details later.



## To Us the Scriptures Clearly Teach

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

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

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

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

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

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