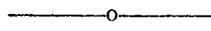




*STRONG IN THE LORD  
CHRISTIAN HOLINESS  
GOD'S REMEDY*

# SPEAKERS' APPOINTMENTS

IT IS desired to make the listing of speakers' appointments a greater service to the friends generally, and for this reason we are undertaking to list the addresses where the lectures are to be given, as well as the hour of the meetings. It is not possible, of course, to furnish this information in every instance. We will be glad, however, if the classes being served by visiting speakers will, if they so desire, forward the necessary information to us so that in future issues we can give a fuller listing of the time and place of meeting.



**BROTHER W. T. BAKER**  
 Brooklyn, N. Y., 109 Remsen St., 3 P. M. . . . . July 7  
 Feeding Hills, Mass. . . . . 14

**BROTHER T. E. BARKER**  
 Lynn, Mass. . . . . July 7  
 Worcester, Mass. . . . . 14  
 Boston, Mass. . . . . 21  
 North Brookfield, Mass. (Convention\*) . . . . . 28

**BROTHER C. P. BRIDGES**  
 Los Angeles, Calif. (Convention\*) . . . . . July 4-7  
 San Francisco, Calif. (Convention\*) . . . . . 13, 14  
 Martinez, Calif. . . . . 17  
 Oakland, Calif. . . . . 19  
 San Francisco, Calif. . . . . 21  
 Paso Robles, Calif. . . . . 23  
 Atascadero, Calif. . . . . 24  
 Pasadena, Calif. . . . . 26  
 Santa Ana, Calif. (A. M.) . . . . . 28  
 Los Angeles, Calif. (P. M.) . . . . . 28  
 Oceanside, Calif. . . . . 30  
 San Diego, Calif. . . . . 31

**BROTHER FRED BRIGHT**  
 Lebanon, Pa. . . . . July 7  
 Brooklyn, N. Y., 109 Remsen St., 3 P. M. . . . . 14  
 Allentown, Pa., P. O. S. A., 38 S. 5th St. . . . . 28

**BROTHER J. H. COLE**  
 Los Angeles, Calif. (Convention\*) . . . . . July 4-7

**BROTHER N. CONSTANT**  
 New London, Conn. . . . . July 14

**BROTHER DAVID DINWOODIE**  
 Hazelton, Pa. . . . . 14  
 Prospect, Conn. (Convention\*) . . . . . July 21

**BROTHER EDWARD FAY**  
 Detroit, Mich. (Convention\*) . . . . . July 4-6  
 Ithaca, N. Y. . . . . 7  
 North Brookfield, Mass. (Convention\*) . . . . . 28

**BROTHER E. L. FOWLER**  
 Los Angeles, Calif. (Convention\*) . . . . . July 4-7

**BROTHER A. C. FREY**  
 Paterson, N. J., Y. M. C. A., Ward and Prince Sts. . . . . July 4  
 Wilmington, Del. 8 P. M. . . . . July 13  
 Pottstown, Pa., A. M. . . . . 14  
 Norristown, Pa., Wildman's Hall, 3 P. M. . . . . 14  
 Baltimore, Md., 4 W. Eager St., 3 P. M. . . . . 28

**BROTHER E. H. HERRSCHER**  
 Los Angeles, Calif. (Convention\*) . . . . . July 4-7

**BROTHER WILLIAM J. HOLLISTER**  
 Paterson, N. J., (Convention\*) . . . . . July 4  
 Brooklyn, N. Y., 109 Remsen St., 3 P. M. . . . . 21

**BROTHER G. S. KENDALL**  
 Detroit, Mich., (Convention\*) . . . . . July 4-7  
 Pittsburgh, Pa., 610 Arch Street, N. S. . . . . 14

**BROTHER PETER KOLLIMAN**  
 Pen Argyl—Easton, Pa. . . . . July 7  
 Philadelphia, Pa., 18th and Arch Sts., 3 P. M. . . . . 14  
 Pen Argyl, Pa. (Convention\*) . . . . . Aug. 4

**BROTHER OSCAR MAGNUSON**  
 Paterson, N. J., (Convention\*) . . . . . July 4  
 Baltimore, Md., 4 W. Eager St., 3 P. M. . . . . 14  
 Prospect, Conn. (Convention\*) . . . . . 21  
 North Brookfield, Mass. (Convention\*) . . . . . 28

**BROTHER EDWARD MAURER**  
 Duquesne, Pa. . . . . July 7

**BROTHER MCJILTON**  
 East Liverpool, Ohio . . . . . 14

**BROTHER MARTIN MITCHELL**  
 New Haven, Conn., 19 Elm St. . . . . July 7

**BROTHER A. L. MUIR**  
 Elyria, Ohio . . . . . July 2  
 Toledo, Ohio . . . . . 3  
 Detroit, Mich. . . . . 4-7  
 Ypsilanti, Mich. . . . . 8, 12  
 Adrian, Mich. . . . . 9  
 Jackson, Mich. . . . . 10, 11  
 Saginaw, Mich. . . . . 13, 14  
 Port Huron, Mich. . . . . 15, 16  
 Flint, Mich. . . . . 17, 18  
 Grand Rapids, Mich. . . . . 19-24  
 Kalamazoo, Mich. . . . . 25  
 Elkhart, Ind. . . . . 27  
 South Bend, Ind. . . . . 28

**BROTHER R. E. NASH**  
 Los Angeles, Calif. (Convention\*) . . . . . July 4-7

**BROTHER G. R. POLLOCK**  
 Los Angeles, Calif. (Convention\*) . . . . . July 4-7

**BROTHER EDWIN PROCTER**  
 Monessen, Pa., (Convention\*) . . . . . July 28  
 Connellsville, Pa. . . . . 29  
 Duquesne, Pa. . . . . 30  
 Pittsburgh, Pa. . . . . 31

**BROTHER G. P. RIPPER**  
 Los Angeles, Calif. (Convention\*) . . . . . July 4-7

**BROTHER A. I. RITCHIE**  
 Los Angeles, Calif. (Convention\*) . . . . . July 4-7

**BROTHER S. STAMULUS**  
 Paterson, N. J., Y. M. C. A., Ward and Prince, 3 P. M., July 14

**BROTHER J. H. L. TRAUTFELTER**  
 Philadelphia, Pa., 18th and Arch Streets . . . . . July 28

**BROTHER GEORGE WILSON**  
 Detroit, Mich. (Convention\*) . . . . . July 4-7  
 Cleveland, Ohio . . . . . 21  
 Pen Argyl, Pa. (Convention\*) . . . . . Aug. 4

**BROTHER NORMAN WOODWORTH**  
 Los Angeles, Calif. (Convention\*) . . . . . July 4-7  
 San Francisco, Calif. (Convention\*) . . . . . July 13 14  
 Chicago, Ill. . . . . 17  
 Paterson, N. J., Y. M. C. A., Ward and Prince Sts. . . . . 21  
 Brooklyn, N. Y., 109 Remsen St. . . . . 28  
 Pen Argyl, Pa. (Convention\*) . . . . . Aug. 4

**BROTHER H. L. YOUNG**  
 Scranton, Pa. . . . . July 14  
 Paterson, N. J., Y. M. C. A., Ward and Prince Sts. . . . . 28

**BROTHER C. W. ZAHNOW**  
 Los Angeles, Calif. (Convention\*) . . . . . July 4-7

\*See Convention Announcements on page 33



## Hymns of Dawn

We are glad to announce a full stock of Hymns of Dawn, with and without music. The edition without music is printed in clear, readable type, and is bound in limp cloth—very durable. The price is reasonable: Single copies 15 cents; lots of 10 to 50, 12 cents each; lots of 50 or more, 10 cents each. All prices include postage.

The music edition is bound in blue cloth, with red edges. You will be pleased with it. Single copies 85 cents; lots of 15 to 100, 73 cents each; lots of 100 or more, 65 cents each. All prices include postage.



# The DAWN

*A Herald of Christ's Presence*

Vol., 8, No. 10

JULY 1940

One Dollar a Year

## THIS MONTH

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## NEXT MONTH

### HOW TO PRAY FOR PEACE

From the pulpits, through the press, and in many other ways, the people are being urged to pray for peace. What basis is there for expecting that these prayers will be answered? What is the Scriptural way of praying for peace? These and kindred questions will be dealt with in this forthcoming treatise on the Gospel of the Kingdom.



### OUR COVENANT OF SACRIFICE

As Christians we have made a contract with the Lord—a contract that is based upon our willingness to sacrifice all that we have and are, in the doing of His will. This article deals with some of the realities of what our covenant of sacrifice should mean to us, and raises the question of whether or not we are as enthusiastic about it now, as when we first consecrated.



### THE GOSPEL OF PEACE

The Gospel message of which the Christian is privileged to be an ambassador, is one of peace, and not strife. If properly presented, it will promote peace among those whose hearts are right. This article reviews some points pertaining to the proper manner in which to minister the truth.

# NEWS and VIEWS

## THE DAY OF VENGEANCE

"Say to them that are of a fearful heart, be strong, fear not, behold, your God will come with vengeance, even God with a recompense; He will come and save you."—Isaiah 35:4.

World news during the last month has been staggering almost beyond belief. The rapidity with which the totalitarian dictators of Europe have crushed the forces of democracy, which have been valiantly attempting to save what they have called civilization, has been breath-taking and appalling. All the calculations of mighty nations, formerly and customarily victorious in war, have been upset, and a mighty army fighting for what was considered to be the most powerful empire on earth, has been driven completely off the continent of Europe. The most powerful of continental Europe's democracies has been defeated on the field of battle and compelled to accept humiliating terms of peace.

These are but isolated items among the stupendous events which have occurred with lightning-like rapidity within a few weeks. One of the first results of these events is mentioned by William Bird in a wireless dispatch to the *New York Sun* from Bordeaux, France, dated June 18, in which he explains that according to the current opinion in Bordeaux,—the temporary headquarters of the French government—the capitulation of France marks the end, for the time at least, of European civilization as we have been accustomed to understand it. With the collapse of European civilization, explains Mr. Bird, there opens a new era which will center in the struggle between totalitarian Europe and liberal America.

This is but one of the many expressions of writers, statesmen, clergymen and others, coming from all parts of the remaining democracies of the world in which fear is expressed that the unprecedented success of the totalitarian dictators during recent months, if not checked, will indeed mean the end of civilization, not only in Europe but throughout the world. One who voiced such dread sentiments is Winston Churchill, Great Britain's present Prime Minister. Admitting, before the House of Commons, that the battle of France had been lost, he sought to encourage the British people to a more resolute stand against the dictators, in order that now the battle of

Great Britain might not also be lost, and then added:

"Upon this battle depends the survival of Christian civilization. Hitler knows he will have to break us in the island or lose the war. If we can stand up to Hitler all Europe may be free, and the life of the world may move forward into broad, sunlit plains."

In Britain's great hour of peril, Mr. Churchill reached back into history for some criterion from which a faint ray of hope might be extracted. He cited the experience of the Allies during the first World War from 1914-18 saying:

"During the last war we repeatedly asked ourselves; are we going to win, and no one was able to answer until the end. Quite suddenly and unexpectedly, our terrible enemy collapsed and we were so gluttoned with *victory that in our folly we cast it away.*"

Obviously, this was an attempt by the Prime Minister to grasp at a straw, and in full realization of the fact, as he so frankly admitted, that if the battle for Britain is lost it will plunge the world, even the United States, "into the abyss of a new dark age made more sinister and perhaps more prolonged by the lights of a perverted science."

Statements by men and women of eminence such as we have just quoted are no longer new and strange. We all read them in our daily papers and hear them over the radio. The overthrow of Norway, Denmark, Holland, Belgium, and France may now be considered an old story, so swift move the events of this strange time in which we are living. The invasion of Great Britain and the destruction of the British Empire now is no longer considered impossible, although certainly it is fantastic in view of Britain's great strength in the past. What we are particularly interested in is not who is to blame for the crisis that now confronts the world, but what bearing these developments have upon the Plan of God, as He has outlined it for us in His Word.

In the text at the head of this review, is a statement concerning God's vengeance, and an indication that when it comes upon the world many will be made to fear. The passage also indicates that those who realize the significance of these events have the privilege of saying to those who are of a fearful heart, "Be strong, fear

not," for, although God comes with vengeance and with a recompense, yet, "He will come to save you."

It is in keeping with the suggestion of this passage that we now call attention to the fact, that while the present collapse of the nations is undoubtedly because we are living in the "day of vengeance of our God," it nevertheless does not mean, as Mr. Churchill is fearful it may, that the world is about to enter a new dark age, more sinister and lengthy than the dark ages of the past which were under the domination of Papal Rome. The prophet declares in our text that the Lord will "come to save you," which undoubtedly is a reference to the salvation and blessing of all the families of the earth, which is soon to be made available through the establishment of the long-promised Kingdom of Christ. If it be true, therefore, that God is now humbling the nations and preparing the people to look to Him and to His Kingdom, surely we should all be able to take courage in the fact that human selfishness, which today is filling the earth with violence, will not be permitted much longer to destroy peace and human happiness.

Much is said in both the Old and New Testaments concerning the day of God's vengeance with which this age will end. A lengthy description of many of its details is given us in the chapter preceding the one from which our text is taken. Note the opening statement of this chapter, "Come near, ye nations, to hear: and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that are come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain shall also be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood." (Isa. 34:1-3.) In the 8th verse of the same chapter the prophet explains, "It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."

It is interesting to note that in this prophecy the Lord's fury is declared to be upon "ALL their armies." This would indicate that the Lord is not taking sides in the present struggle, but permitting events to so shape themselves that the war machines of all the nations will be destroyed. In view of the events of recent months, it is not difficult to see how modern science has made war so horrible that once the nations have destroyed themselves in the present titanic struggle, they will at long last be glad to accept the Lord's non-military Kingdom arrangements. It is evidently this destruction of the glory of war that is referred to by the Prophet David in Psalms 46:8-10,

which reads, "Behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the ends of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the heathen [nations], I will be exalted in the earth."

Many, even of those who profess to believe the Bible, find it difficult to understand why God should permit the totalitarian dictators to have even a temporary victory over democracy and religion. We have looked upon democracy, and properly so, as doubtless the best form of government man has ever been able to devise. Certainly those of us who have lived in democratic countries have learned to appreciate the blessings of freedom they have vouchsafed to all who have come under their protection. Certainly we could not say that the Lord is now permitting the democracies to be destroyed because there is no good in them. We think rather, that the proper viewpoint is the one given us in the Bible, namely, that however much good may be represented in the best of human efforts, these efforts come far short of what God has in mind in the way of a government through which actual peace and happiness are to be given to the people under Christ, earth's new King.

Evidently we are now in the revolutionary spasm of the destructive trouble with which the present governments of earth are to be fully set aside to make way for the establishment of Christ's Kingdom. It is this revolutionary phase of the great time of trouble with which this age ends that is described in Revelation 16:18-21. When the present war first broke out last September, very few thought of it as being a revolution; but now this is a generally acknowledged fact. Even the dictators claim that revolution is their aim. In Mussolini's declaration of war, he spoke of the world revolution which he and his axis partner, Hitler, were sponsoring.

A revolution is the overthrow of a government. The war aims of the dictators are not merely the acquisition of territory, nor the extraction of indemnities, but are rather the overthrow of the democratic form of government throughout the entire earth, and in the place of democracy to establish totalitarian dictatorship. As already noted, democracy is probably the best form of government that man has ever been able to devise, hence, the Lord, in permitting its overthrow, is demonstrating that even the best of human efforts come far short of what He has provided for the people through the establishment of the Mes-

(Continued on page 8)

**THE EVERLASTING GOSPEL**

15 And the angel of the Lord called unto Abraham out of heaven the second time.  
10 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:  
17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies:  
18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.  
Gen. 22:15-18 Gal. 3:8  
8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.  
Lu. 2:10  
10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.  
Gal. 3:26, 29  
26 For ye are all the children of God by faith in Christ Jesus.  
29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.  
20 And he shall send Jesus Christ, which before was preached unto you.  
21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.  
Acts 3:20, 21.  
8 And all flesh shall see the salvation of God.  
Lu. 3: 6.  
8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.  
10 For he looked for a city, which hath foundations, whose builder and maker is God.  
Heb. 11: 8, 10  
2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.  
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.  
4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.  
5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.  
Rev. 21: 2-5.

## GOD'S REMEDY For a World Gone Mad

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.

THIS is a day of "official communiques," and millions of people stand aghast at the information which they frequently convey, revealing the seeming triumph of might over right. The godless and barbaric forces of selfishness and aggression are threatening the very existence of civilization. Truth and righteousness seem to be on the scaffold, and paganized cruelty upon the throne. Where is God in all of this, and what is He doing about it? Has Christianity failed? These and like questions are, today, upon the lips and in the hearts of millions of people of good will throughout all nations of the earth.

When we are told that civilization is threatened, and asked what God is doing about it, we are reminded that the Bible is often called the "torch of civilization," and that the God of the Bible is the Deity whose interest in, and ability to care for, His human creatures, are now being called in question. Therefore, in seeking God's own answer as to what He intends to do about human suffering, we should be prepared to accept the testimony He has given us in His Word. We contend that in

the Bible are to be found the official communiques from the Throne of God, in which are revealed the plan of the loving Creator for a peaceful, happy world, and the assurance that no surprise move by the devil can thwart the application of God's remedy for human ills. Note some of the divine communiques. The first is a promise of the birth of Christ, the alleged Founder of present-day civilization!

"For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isaiah 9:6, 7.

Note also the following exultant pronouncement of the joyful flourishing of Christ's rulership over the earth:

"He shall judge the poor of the people, He shall save the children

of the needy, and shall break in pieces the oppressor. . . . In His days shall the righteous flourish; and abundance of peace as long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psa. 72:4-8.

Now, one more communique from God in which He gives us a hint as to the time when we may expect Him to apply His remedy for the correction of the world's insanity. Again I quote:

"In the last days it shall come to pass, that . . . many nations shall come, and say, Come, and let us go up to the mountain [Kingdom] of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Micah 4:1-4.

God's "rebuke," as mentioned foregoing, will ultimately extend to all nations—the totalitarians as well as the democracies—and He will have His own way of accomplishing it. To a degree some of the nations may even now be vaguely recognizing the significance of events, if we may judge from a statement made by the British Ambassador in the United States, in which he referred to what he said may be a "scourge

of God which will force the free world to abandon selfishness and materialism which have been its undoing."

#### A Miracle Program

The carrying out of the marvelous program of peace, prosperity and happiness for all mankind outlined in these official communiques from God calls for the exercise of miracle-working power. But does not all Christendom profess to believe in a miracle-working Christ? Do we not believe and teach in our churches that Christ, when He was here in the flesh, gave many demonstrations of His ability to perform miracles? Do we not believe that He healed the sick, raised the dead, and stilled the storm-tossed sea of Galilee? Do we not profess to believe that this miracle-working Christ was raised from the dead by the greatest miracle of all time? Should we, therefore, have any difficulty in believing that this resurrected and divine Christ is still able, abundantly and literally, to fulfil all the glorious promises of God—promises that are made contingent upon His coming and the establishment of His Kingdom? It is with such confidence that we examine the divine testimony pertaining to His loving design for the human race.

Prominent in the Word of God, and well known to all, is the angelic message of peace and good will delivered to the shepherds on the night that Jesus was born. Upon examination it is found that the implications of this message constitute a summary of the meaning conveyed in all the various promises God had made through His prophets during the preceding ages. Despite the fact that both history and current world events seem to prove false that blessed angelic message of hope and peace, yet it still stands as a declaration of the Creator's remedy for human ills. There has been no defeat of the divine purpose in the earth. The present uprising of the forces of irreligion is no surprise to God. The only difficulty is in the fact that we have misunderstood the divine plan.

Salvation from sin, through Christ, was one of the promises conveyed in that angelic message. The Bible tells us that the "wages of sin is death." (Rom. 6:23.) To be saved from sin, therefore, must mean to be saved from death. Sin

entered into the world back in Eden, and since that, the Scriptures tell us, death has passed upon all, because all have sinned. (Rom. 5:12.) Yes, mankind has been travelling through the "valley of the shadow of death," as attested today by every graveyard, hospital, doctor and undertaker sign; and by every ache and pain we experience from the cradle to the grave. Quite apart from war there are, throughout the earth, approximately 100,000 human beings dying every twenty-four hours.

At once, therefore, we realize that God's remedy for the world's ills touches the experiences of the entire human race, irrespective of the casualties of war. When we think of a hundred thousand death-bed scenes every twenty-four hours, with all the sufferings and sorrow thus entailed, we wonder why people have not long ago asked what God is doing about human suffering.

#### What God has Already Done

What He has already done is to send His Son to redeem men from death. This Jesus did by His own death on Calvary's cross. When Jesus was crucified, the disciples were bewildered and temporarily lost their confidence that He was indeed the Christ. This was because they didn't know that His death was a necessary part of the divine remedy to save the world from death. Perhaps the disciples felt like asking what millions today are asking namely why doesn't God do something about it?

Yes the Scriptures reveal that the death of Jesus actually pays the penalty of death resting against the dying race. This means that it is God's purpose through Christ to destroy death. It means that ultimately mankind will cease to die. It has been declared that one of the war aims of the fighting democracies is to assure men and women of all nations the right to die in bed rather than to be bombed to death from the sky. That's good; but God's remedy for a mad world is to be so far-reaching that men and women will not need to die at all.

In that message of the angels is also contained a promise of "peace on earth." The promises of the Old Testament, some of which we have already quoted, indicate that this promised peace is to be real-

ized through the establishment of Christ's Kingdom—that Kingdom which is yet to rule, "from sea to sea, and from the rivers unto the ends of the earth."

It was in harmony with these Kingdom promises that Jesus taught His Church to pray, "Thy Kingdom come. Thy will be done in earth, as it is in heaven." This is a remarkable prayer, and followers of Jesus have been repeating it throughout all the centuries, yet for the most part we have failed to consider whether or not it will ever be answered. Obviously, if God's will is done on earth as it is now done in heaven, it will mean the end of war; the end of suffering and death; the end of poverty; the end of all the evils that now afflict a sin-sick and dying people.

The Apostle Paul tells us about Christ's Kingdom, and declares that He must reign until He has put all enemies under His feet, the last enemy to be destroyed being death. Thus we see, stated briefly, the divine remedy for human ills is, first of all, that Christ should be the Redeemer of the human race from sin and death, and that the benefits of His redemptive work should be made available through the agencies of the Messianic Kingdom, established by and through Him.—1 Cor. 15:24-26.

#### Why the Apparent Delay

Why then, many will ask, have nineteen centuries passed with so little, if any, results of this remedy becoming apparent? The proper answer to this question is one of the keys which unlock for us the entire testimony of God concerning His purpose toward the children of men. The general thought is that Christ's Kingdom has, in some unexplainable way, been operating in the earth ever since Jesus' resurrection. It has been claimed that the followers of Christ should convert the whole world to this Kingdom, and thus establish peace on earth and good will among men. It is because this sincere attempt to convert the world has so signally failed, that many today are asking the question as to whether or not Christianity has failed. Christianity has not failed, because Christ has not been trying to convert the world, but merely getting ready for that great work.

The Scriptures point out that the work of God between the first and second advents of the Master has been merely to select from mankind a little flock, styled the Church. These have been given the opportunity, by following in the footsteps of Jesus, to prove their worthiness of living and reigning with Him when His Kingdom is established. In other words, Christ has not been reigning over the earth during the centuries past, but merely directing the dissemination of the Gospel message so that a few may be attracted by it, and thereby prepared to share with Him in His Kingdom, when the prayer, "Thy Kingdom come," is finally answered.

Jesus Himself explained that at His second advent there would be very little faith left upon the earth. (Luke 18:8.) He declared furthermore, that this age would end in godlessness and unbelief, culminating in a time of national and international trouble such as never was since there was a nation, (Dan. 12:1; Matt. 24:21, 22), and that because of this great trouble all the tribes of the earth would mourn because of Him. (Matt. 24:30; Luke 21:25, 26.) It is this mourning that we are now witnessing.

#### What Jesus Expected

This testimony of Jesus Himself concerning conditions that would obtain upon the earth at this end of the age, has a vital bearing upon the subject of GOD'S REMEDY FOR A WORLD GONE MAD. It shows that the Master did not expect that peace on earth would be established through human agencies. It shows that He did not propose to consider the various kingdoms of this world as parts of His Kingdom. It shows furthermore, that Jesus knew what would be the final result of unbridled human selfishness. It shows His foreknowledge of the fact that even the best and most enlightened of human efforts to establish a civilization in which peace and good will would be the common heritage of all must finally and signally fail. Today we are witnessing this failure of human efforts. They are failing, not because there is no good to be found anywhere in the world, but because evil predominates.

God has permitted man to do the best he could to rule himself, yet

all the while has been preparing to establish a **real Kingdom** upon the earth—a Kingdom that will literally fulfil all the glorious promises He has made concerning it, even to the destruction of disease and death; yea, even to raising from the dead those who have died.—John 5:28.

In the Old Testament prophecy of the birth of Jesus (Isaiah 9:6, 7) it says that the government shall be upon His shoulder; and that, "the zeal of the Lord of hosts will perform this." Without these assurances we might doubt the possibility of the remainder of the prophecy being fulfilled, for its implications are far-reaching and wonderful indeed. It affirms, for example, that of the increase of Christ's Kingdom and peace there will be no end. This is in harmony with the Prophet David's statement in which he declares that Christ will reign "from sea to sea and from the river unto the ends of the earth."

Kings and armies throughout the centuries have, without divine authorization, fought in the name of Christ, with the idea of extending His Kingdom in the earth. But all these efforts have failed, and today this failure is being impressed upon the minds of thinking and godly people throughout the earth by every bomb that is now dropping in Europe.

#### Guaranteed by Divine Power

The success of the true Kingdom of Christ will not depend upon the strength of armament, either upon the land, in the air, or on the sea. It will not depend upon the thickness of armor plate nor the tonnage of flame-throwing tanks. The Prophet says that the sphere of influence of Christ's Kingdom will be widened until it embraces the whole world, not because worldly kingdoms have sponsored His cause, but because the "zeal of the Lord of hosts will perform it."

The Prophet further declares that one of the titles to be given to Jesus is "Wonderful." There have been many wonderful persons whose names have gone down in history as outstanding benefactors of their fellow-man; but Jesus as the Head over the Kingdom of God, will surpass them all. One of the things which, when recognized by the world, will contrib-

ute to making Jesus wonderful, is the fact that He died voluntarily as a sacrifice for their sins. He died in order that all, condemned to death in Adam, might live.

The Prophet also describes Him as a "Counsellor." How much the world needs counsel today! None of the wise men of the world are able to find a workable solution for the present dilemma of society. Bloody warfare, and revolution, on a scale hitherto unknown, stalk up and down in the earth, and nowhere is there anyone wise enough to find the way out of the catastrophe. But Jesus will know the way, and under His guiding counsel the interests of His Kingdom of blessing will flourish, and mankind will reap the benefits.

#### Satan has been the Ruler

The Scriptures show that one of the reasons why evil has prospered throughout the ages is because Satan has been "the prince of this world"—"the god of this world." (John 14:30; 2 Cor. 4:4.) If we believe the Bible, we must accept its testimony that there is a personal, although invisible devil, who has continued to exercise his nefarious influence over the affairs of men. (John 12:31; Gal. 1:4.) Satan has exercised his influence through human agencies. It is for this reason that so many of the otherwise well-intentioned efforts of men and nations have finally gone on the rocks, leaving the human race to continue its escapades of ill-will, hatred, and bloodshed.

But the Scriptures assure us that one of the first acts of Christ, the great and powerful Ruler of the new Kingdom on earth, will be the binding of Satan. (Matt. 12:29; Rev. 20:2, 3.) The Scriptures furthermore reveal that the spiritual influence of Christ's Kingdom, consisting of Christ and His Church, will be just as effective and far-reaching for good, as Satan's influence has been far-reaching for evil. (2 Pet. 3:13; Acts 17:30, 31; Isa. 26:9.) Like Satan's empire, Christ's Kingdom will exercise its influence through human agencies. These agencies are of divine selection and preparation.

The Master Himself pointed out that these human representatives of the Kingdom would be none other than the resurrected Prophets and other faithful ones of the age preceding Christ. (Luke 13:28;

Heb. 11:39, 40.) Thus Christ's Kingdom will be a real Kingdom, with all of its departments well ordered and organized for the effective dispensing of divine blessings of peace, health, happiness and life.—Psa. 45:17; 47:7-9.

The two phases of Christ's Kingdom are symbolized in one of the heavenly communiques already quoted, as "Zion" and "Jerusalem." In this promise we are told that the "Law shall go forth of Zion, and the word of the Lord from Jerusalem," with the result that the nations shall "beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." (Micah 4:2, 3.) This is God's own testimony of how His Kingdom ultimately is to take control of the affairs of mankind. It is not a fairy tale, but a description of that which we should actually expect to take place in answer to our prayer, "Thy Kingdom come. Thy will be done in earth, as it is in heaven."

#### A Wonderful Remedy

And what a wonderful remedy it will be for the world's ills! How effectively, indeed, it will solve, for example, the war problem. Note how it reverses the age-old axiom that in order to save peace the nations must be prepared for war. It starts at the very foundation of the trouble, with a program of education in the arts of peace and the advantages of peace. Thus a genuine disarmament program will be put into effect. Then will the promises of God pertaining to Jesus as "The Prince of Peace" be fulfilled. Then will the angelic message of "peace on earth, good will toward men," become a reality.

This same promise also declares that then "every man" shall dwell under his own "vine and fig tree." This shows that all the present economic problems of the world will be solved. How serious, indeed, are these problems! Think of the millions today who are permanently unemployed, and for whom human wisdom seems unable to find a place. This divine promise indicates that under the Kingdom arrangements, the bounties of the earth will be made available for all; that economic security will, at last, be attained;

for then, the prophet declares, none shall molest, nor "make afraid," in all that holy Kingdom.—Micah 4:4; Isa. 11:9.

The problem of poverty is, and always has been, a menacing one to millions. The poor, the underprivileged, have ever been a pathetic group. But these shall no longer constitute an army of forgotten men, as heretofore, but will be considered and blessed. Concerning this, the prophet says that Christ "shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. . . . For He shall deliver the needy when he crieth; the poor also, and him that hath no helper [the forgotten man]."—Psalm 72:4-12.

Through the Prophet Jeremiah (31:31-34) God testifies that during the Messianic Kingdom period He will write His law in the hearts of the people. Through the Prophet Isaiah (26:9) He assures us that during that same time, the people of the world will learn righteousness. We are also assured by God that the knowledge of His glory shall fill the earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14.) This means that the problem of human selfishness also will be solved when God applies His remedy to human ills. It means that people will be educated in the advantages of love and mercy instead of selfishness and hate. This in itself will go a long way toward the solving of many of the world's present-day problems. It will, for example, remove the fear of aggression and the cruelties of war.

#### The Victory of Christianity

The religious problem is also to be solved. Today earth's millions worship a multiplicity of gods, and even those who attempt to worship the true God seem hopelessly divided into factional groups from which comes a jargon of conflicting claims, dogmas and doctrines. Man is not to be blamed for this. It is simply that under the present influence of Satan and selfishness, the masses have lost their vision of the true God and His loving purposes on their behalf. All this will be changed when God answers the Christian's prayer, "Thy Kingdom come." For the promise is that the Lord will then "turn to the people a pure language," in order that they may all call upon His name

to serve Him with one consent. True religious unity will then be attained, with all the blessings that such a victory for Christianity implies.—Zeph. 3:8, 9.

Finally, and as we have already seen, the major problem of sickness and death is to be solved. This is a problem in times of peace as well as times of war. God's remedy will be so all-comprehensive that sickness and death will be no more. It was to accomplish this purpose that Jesus died.

Through Isaiah's prophecy (25:6-9), God testifies that He will swallow up death in victory and will wipe away tears from off all faces. Present world conditions, fulfilling divine prophecy as they do, indicate that the time is near when God will make good all His wonderful promises concerning the peace, happiness, health, and everlasting life vouchsafed to the world through the redemptive work of Christ Jesus. When Christ's Kingdom is established, the present nightmare of horror will be looked back upon as but a moment in eternity—a moment, nevertheless, invaluable in the lessons it has taught relative to human failure under the rule of sin and selfishness.

#### Dead Also to be Blessed

No one will be deprived of the blessings of that Kingdom period. All who have died in the past, and all who are dying today, either upon beds of sickness or upon the battlefield, are to be awakened from the sleep of death and given an opportunity to enjoy the blessings of Christ's Kingdom. Concerning those Kingdom blessings, we quote the following from "The Divine Plan of the Ages:"

"Close your eyes then, for a moment, to the present scenes of misery and woe that yet prevail on account of sin, and picture before your mental vision the glory of restored humanity and the perfected earth. Not a stain of sin mars the harmony and peace of a perfect society. Not an unkind look or word. Love, welling up from each heart meets a kindred response in every other heart, and benevolence marks every act. Think of all the pictures of comparative health of human form and feature which you have ever seen and know that perfect humanity will be of still surpassing

loveliness. Not an ache nor a pain, nor any evidence of decay, not even the fear of such things. Such will earth's society be, and weeping bereaved ones will have their tears all wiped away when thus they realize the resurrection [Kingdom] work complete."

We can be fully assured that this new world of tomorrow is soon to become a reality because it has been promised by God, and because all of the prophecies and promises of His Word have thus far been fulfilled. This gives us confidence that what He has said concerning things yet future will also come true.—Psa. 30:5.

Do you know that the rise and fall of four successive kingdoms—Babylon, Medo-Persia, Greece and Rome were accurately forecast in the Bible, including the relationship the fall of the Roman Empire bears toward present European troubles?

Do you know that the present-day widespread increase of knowledge and invention is also foretold in the Bible. Do you know that Sir Isaac Newton, centuries ago, because of his faith in these prophecies, predicted that the time would come when men would be able to travel as fast as fifty miles an hour?

Do you know that the Bible uses the term beast to represent kingdoms and empires, in the same manner that we do today when we speak, for example, of the British lion and the Russian bear?

Do you know that in the prophecies of the Bible concerning the end of the world, the terms, fire, storms, clouds, earthquakes, etc., are used in the same pictorial manner as we use them today, when we speak of the "winds of war," or the "four-alarm" fire now sweeping through Europe?

Do you know therefore, that the end of the world does not mean the burning of the earth but merely the end of Satan's reign over the earth, and the establishment of Christ's Kingdom?

These are some of the wonderful truths to be found in the Bible and discussed in a 128-page booklet, "God and Reason," which will be sent to you free upon request. We have been greatly helped by the truths pointed out in this book, and we want to pass it on to you. There is no obligation whatsoever attached to this offer. The book is free.

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## THE DAY OF VENGEANCE

(Continued from page 3)

sianic Kingdom—that Kingdom which will follow the collapse of totalitarianism.

In the account of the world revolution (earthquake) described in Revelation 16, we are told that great Babylon comes into remembrance before God. The statement is there made that to Babylon God gives the cup of the "wine of the fierceness of His wrath." Those acquainted with Bible prophecies know that the great Babylon of Revelation undoubtedly pictures false religious systems, particularly that of the Papacy. Papacy claims to be Christ's Kingdom on earth, but now God is causing her destruction, as is plainly evident; and this furnishes further proof that we are indeed living in the day of God's wrath, with which this age of iniquity is being brought to an end.

Another identification of the day of the Lord's wrath is furnished us in Ezekiel 7:19, which reads, "They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels; because it is the stumblingblock of their iniquity." How realistically true it is today that the silver and gold possessed by either individuals or nations are not proving effective to deliver them from the trouble that is sweeping over the earth. Seventy-five per cent of the monetary gold supply of the world is now in the United States, much of it

having been shipped here for safe-keeping. It proved wholly ineffective to deliver any of the nations of Europe from the afflictions that befell them.

Take for example, the money value represented in what was the Maginot Line of defense, which was alleged to be an impregnable fortress which would preserve the independence of the French Empire. It was the power of money, shall we say, that built that defense, but it was not able to deliver the empire when the test came. It may almost as well not have been there.

Now, the governments of the remaining democracies of earth are frantically endeavoring to formulate a plan whereby their gold may still be useful as a means of exchange in dealing with the rest of the world; but the fear is expressed on every hand, that with all Europe and much of Asia operating on a non-gold system of barter in the commodities of life, it will mean the virtual destruction of the capitalistic system world-wide. Thus again is looming up in startling reality the fact that "their gold and their silver shall not be able to deliver them in the day of the Lord's wrath."

Only the Lord's Kingdom will bring deliverance. It is because that Kingdom will bring deliverance that Christians today are authorized not only to explain in the light of the prophecies of God's Word the true significance of what is now taking place, but to combine with that the blessed assurance that a glorious new age of peace, prosperity, health and life, is soon to emerge from the present chaos of world events.

# The Christian Life

## Strong in the Lord

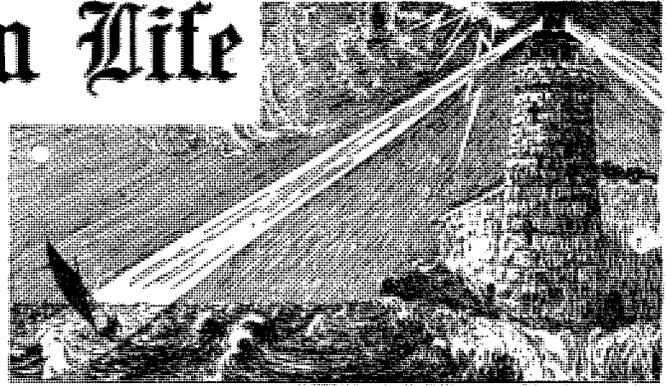
**"Finally, my brethren, be strong in the Lord, and in the power of His might."—Eph. 6:10.**

ALL of us are, by inheritance, weak, and need strength. The kind of strength we need as Christians, is the kind suggested in our text; namely, the strength of the Lord—the strength that He provides through His Word, through prayer, through fellowship with the brethren. If we have the Lord on our side, we are strong indeed, for it means that greater is He who is for us than all they who may be against us. To be assured we have the Lord on our side, means that we will need to be constantly diligent in searching out His will as revealed in His Word, and zealous in the doing of that will.

There are many things which the natural man looks upon as contributing to strength. There is intellectual strength, physical strength, financial strength, and social strength, as well as strength along other lines. But none of these is the strength that Paul refers to in our text. In most instances, strength dependent upon such things is purely selfish. A pugilist, for example, trains to become strong and skilful in order that he may be victorious over his opponents and thus win the plaudits of the world as well as assuring his financial standing in society. But the Christian, in seeking the strength of the Lord in order to be strong in Him and in the power of His might, must turn his back upon all worldly methods and schemes, and seek that strength which is available through divinely instituted channels.

In our text the apostle is addressing those who have made a full consecration to the Lord of all the earthly possessions and rights which they at one time possessed. For these, therefore, there is no real strength but of God. Through this consecration we become new creatures in Christ Jesus; and, as the apostle explains, "old things are passed away; behold, all things are become new." 2 Cor. 5:17.

The Christian needs the strength that is furnished through wisdom. He should realize, however, that worldly wisdom will not suffice. The wisdom which gives true strength to the Christian is that which cometh down from above, in answer to sincere prayer. James declares, for example, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James



1:5.) It was divine wisdom that enabled us to know and appreciate the Truth in the first instance. None of us can say that it was through our own superior intelligence that we were able to see the Truth. It will only be through the continued recognition of our own lack of wisdom and our utter dependence upon the wisdom that cometh down from above, that we may hope to have available for us that unlimited source of divine strength and guidance which will show us the way through to victory and give us the strength to overcome.

### JESUS' SOURCE OF STRENGTH

Jesus explained the reason why He was strong, saying, "He that sent Me is with Me. The Father hath not left Me alone; for I do always those things that please Him." (John 8:29.) This then, was the secret of His strength. He did always those things which pleased the Father, and because of this He could realize the Father's presence always with Him to sustain and help over all the rough places. We cannot do perfectly all those things which please the Father, as Jesus did, but our hearts can be perfect toward Him. And the divine assurance is that "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him."—2 Chron. 16:9.

Another secret of the Master's great strength enabling Him to do the Father's will at all times, was His close communion with God in prayer. Jesus said to His Father, "I knew that Thou hearest Me always." (John 11:42.) Knowing this, Jesus never neglected an opportunity to approach His Father in times of need. Realizing the true source of the strength which enabled Him to serve and suffer, the Master never neglected to give glory to His Father, acknowledging, "I can of Mine own self do nothing."—John 5:30.

What a blessing it would be for each one of us if we could always realize that of our own selves we can do nothing. It is when we lose sight of this fact, and undertake to do things without first seeking the divine will and blessing, that we fail.

It is when we go to the Lord for strength and depend upon Him entirely, that His strength is made perfect in our weakness. This, then, is the true manner in which we can be "strong in the Lord, and in the power of His might."

#### STRENGTH THROUGH FELLOWSHIP

Another source of spiritual strength to the Christian is that of fellowship with the brethren. The value of true Christian fellowship in this connection can hardly be overestimated. It is through fellowship that we build one another up in our most holy faith. If we neglect the privileges of fellowship when they are available to us, we are sure to grow weak and lean spiritually. In failing to meet with the brethren in their prayer and study meetings, we are neglecting one of the Lord's provisions through which He answers our prayers and otherwise provides His grace and strength to help in times of need. Someone has well said that often God's answer to our prayers is waiting for us at the prayer meeting. If we fail, therefore, to keep this appointment with the Lord, we will lose the blessing that He has in store for us.

#### STRENGTH THROUGH GOD'S ARMOR

One of the most important means of divine strength on behalf of the Christian is the Truth itself. The Truth, in which the Christian finds divine guidance and strength, is likened to a soldier's armor. Indeed, the Christian is, in many respects, like the soldier, in that he finds himself constantly at warfare with powerful enemies which are endeavoring to destroy him as a new creature in Christ Jesus.

But in order that we may fight the good fight of faith successfully, God has provided the Truth as an armor. The apostle admonishes us to put on the whole armor of God. Every part of God's armor represents the Truth in one or another of its applications to our daily experiences. Paul enumerates the various parts of the armor as being, the helmet of salvation, the breastplate of righteousness, the shield of faith, the girdle of truth, and the sandals of peace. These are the defensive weapons of our warfare, and in addition to this the Christian is provided with what the apostle describes as the sword of the spirit, which, he declares, is the Word of God.—Eph. 6:13-17.

The helmet of salvation is apparently intended to represent an intellectual appreciation of the Truth. From this standpoint we can see that the Christian does need intellectual strength. It is not worldly intelligence, however, but the intelligence that is made available in the Word of God. It is that knowledge of God, and of His will for us which is so necessary in order that we may be guided aright as we travel along in the nar-

row way. To have on the helmet of salvation does not imply merely the idea of knowing a lot of things about the Bible. It does not necessarily imply ability to properly interpret all of the symbolisms of the prophecies, and unravel all the mysteries of Revelation. These wondrous things are put in the Bible for our guidance as they become due to be understood.

The helmet of salvation represents our understanding of the will of God for us, as that will is revealed in the Divine Plan centering in Christ Jesus our Lord. Paul's mention of the Truth as the helmet of salvation emphasizes the fact that God does not deal with the Christian upon the basis of ignorance. When God calls an individual to co-operate with Him, He enlightens that individual with a knowledge of His will. Thus seen, knowledge of the Truth is essential to our being strong in the Lord and in the power of His might.

But a mere knowledge of the divine will alone is not sufficient. We must put that knowledge into practice. We must make a personal application of it in our daily lives. Through a knowledge of the Truth we realize that it is only through Christ that we are acceptable to God. Through faith we avail ourselves of this wonderful provision, and thus we put on the breastplate of righteousness. We also need to exercise full confidence in the Lord as He reveals Himself to us through the Truth. In this way, the Truth becomes to us a shield of faith by which all the fiery darts of the adversary are quenched.

And then we need the armor fastened to us by the girdle of Truth. The girdle represents our service of the Truth. Thus is indicated the fact that we cannot expect to be protected by the Truth if we hold it selfishly. It is to be used for the blessing of others, and as we thus use it, its real value and glory will continuously become more and more enhanced in our own minds and hearts.

We also need to have our feet shod with the preparation of the Gospel of Peace. This means that our walk in life must be consistent with the high standards of righteousness outlined by the Truth. We cannot hold the Truth in unrighteousness. We cannot expect God's help in time of need unless we are yielding our lives to the sweet influences of the Truth and walking in the way which it directs.

In addition to the various defensive parts of the armor of Truth, we need also to have well in hand, and to use, the sword of the Spirit, which is the Word of God. The sword of the spirit is an offensive weapon of warfare. It seems to us, that one of the most effective uses to which we can put the sword of the spirit, is to strike down the imaginations and desires of our own

fallen flesh. Paul suggests this thought when he says that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:4, 5.) If we thus use the sword of the spirit properly against the enemies which are within our own flesh, we will then be the better prepared to use it against other enemies of the Lord.

The Christian will find that the proper use of the sword of the spirit results in the slaying of God's enemies in the sense that they are turned into friends. Ours is a ministry of reconciliation. And when, through the Truth flowing through our consecrated lives, one who has been alienated from God is reconciled to Him, an enemy of God has been slain. Let us never use the Truth to browbeat others. It is not given to us for that purpose. Let us be messengers of peace, and of good will. If we are opposed and persecuted and evilly spoken of, let it be simply because of a hatred for the Truth on the part of the persecutor and not because of our bungling manner in presenting the Truth.

#### STRENGTH THROUGH THE GOSPEL

The Truth of the Gospel is indeed a shield of strength and protection for us. This is further shown by the apostle's words as recorded in Romans 1:16. Here Paul says, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation." This is the equivalent of

saying that God manifests His power on behalf of His people through the Gospel of Christ. This means that if we wish to be strong in the Lord we must maintain our standing in the Truth, and always recognize that it is only through the Truth of which Christ Jesus Himself is the center, that God deals with us.

This, in turn, emphasizes the importance of keeping the Truth pure in our minds and hearts. We cannot expect God to accommodate us by dealing with us through theories of our own. The truth is the revelation of His will and plan for us, and it is only as we enthusiastically endeavor to do His will as the plan reveals it, that we may hope to have His co-operation—a co-operation without which our whole Christian life will be a failure.

The evidences are increasing all around us that the church's career in the flesh is nearly over. The time is, indeed, short. Let us then, dear brethren, more than ever, seek to avail ourselves of all the means of grace which the Lord has provided in order that we may, indeed, be strong in Him and in the power of His might. If we depend upon His strength, making sure that our relationship with Him is such that His power on our behalf will be always available, we are certain to be victorious. Thus it is only by divine strength that we may hope to be conquerors, yea "more than conquerors through Him that loved us" and "who died for us."—Rom. 8:37; 5:8.

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## The Secret of True Happiness

"Look not every man on his own things, but every man also on the things of others."—Phil. 2:4.

TO seek the well-being and blessing of others, even at the cost of self-sacrifice, is one of the secrets of true Christian happiness. Christian happiness, therefore, does not depend upon the abundance of material things which one possesses; but rather upon the manner in which one uses whatever possessions he may have for the blessing of others. We know that our Heavenly Father is rich, and therefore is able to bless us with material wealth, but He has not promised to do this for the Christian. God has set before the followers of the Master the opportunity of sacrificing everything as He may direct, in the interests of others. Jesus explained the terms of discipleship to the rich young nobleman saying, "Go and sell that thou hast, and give to the poor,

and thou shalt have treasure in heaven: and come, take up the cross, and follow Me."—Matt. 19:21; Mark 10:21; Luke 18:22.

Selfish human reasoning would conclude that since our Heavenly Father is exceedingly rich, that naturally He would shower His children with multitudinous earthly blessings. This indeed was His program for the obedient ones of the nation of Israel, as the Scriptures show. The promise to them was, that if faithful He would bless them in basket and in store. This, also, is God's program for all humanity under the Kingdom arrangements of the next age. The earth and its blessings were created for the blessing of man, and man in his creation was made to enjoy these material good things.

When God created Adam He presented him with a real garden spot in Eden. In this garden, the account assures us, God placed everything

that was "pleasant to the sight, and good for food." (Gen. 2: 8, 9.) God gave man dominion over the animals, the fish and the fowl, and showered him with blessings the richness of which our imperfect minds today can hardly conceive. There was no sickness, sorrow, nor tears. Moreover, the "First Lady" of the land was given to Adam as a helpmeet, and what a wonderfully congenial companion Eve must have been.

Abraham, we are told, was a "friend of God." (2 Chron. 20: 7; Isa. 41: 8; Jas. 2: 23.) The record tells us that God blessed him with material riches. He blessed him also with a wonderful promise, a promise which was rich in meaning for Abraham as well as containing a hope for the blessing of all mankind. Isaac was blessed materially. Jacob, too, had great possessions in the land of Goshen, because he was God's friend. At Jacob's death, the Israelites in turn became God's favorites upon the earth and upon these He showered material blessings proportionate to their measure of obedience to His law.

#### GOSPEL AGE AN AGE OF FAITH

But with the beginning of the Gospel Age—the Faith Age—a new order was ushered in for God's people. In this age the chief blessings of God's people are of a spiritual nature. This new order was inaugurated by the outpouring of the Holy Spirit at Pentecost. Since then the servants of God have been begotten to a new hope of life on the basis of their agreement to sacrifice all their earthly interests. Should we expect, then, that these would have great earthly possessions? Indeed no, nor has God promised that they always shall be abundantly provided for in matters of food, clothing and shelter. What God has promised in the way of material blessings to these spirit-begotten children of this age is simply that their bread and water shall be sure.—Isa. 33: 16.

Yes, just "bread and water"—the only things of an earthly nature that are promised to those who lay down their lives in God's service during this age. And, even this bread and water might not necessarily mean literal bread and water. It may, and probably does, specially apply to spiritual sustenance. This does not mean that God is less able to provide material blessings for His people now than in previous ages. It is merely that the saints of this age have the privilege of co-operating in a different phase of the Divine plan, a phase which calls for sacrifice—a sacrifice calling for the "filling up of that which is left behind of the sufferings of Christ." Many who profess to be followers of the Master seem to lose sight of the fact that for the most part the steps which the Master took were those of self-sacrifice which led Him finally into death. But such are the steps of the narrow way, and those who have agreed

to walk in them should not look for divine favor along the lines of material blessings of any kind. Willingness, on the other hand, to sacrifice earthly blessings is the manner in which we now demonstrate our worthiness to live and reign with Christ during the thousand years of His Kingdom period.

#### THINGS GOD HAS PROMISED

God has indicated, however, that there are certain experiences which are sure to come to the faithful of this age. He has made it clear, for example, that "in the world ye shall have tribulation." (Jon 16: 33.) This is sure for every one of us if we are faithful to our calling—"if the world hate you, ye know that it hated Me before it hated you," Jesus said. (John 15: 18.) Sacrifice and suffering, compensated for by the joys of faith and hope, is God's program for His children in this age. The joys of faith and hope, however, far outweigh all the advantages of material prosperity.

While God has invited us to sacrifice and suffer according to the flesh, He has, on the other hand, promised grace and strength to help in every time of need. He has promised to be with us in our suffering, to comfort and to sustain us. He has promised that He will not permit us to be tested above that which we are able to bear. He has promised that He will cause all things to work together for our ultimate good, as new creatures in Christ Jesus. Indeed, He has given us abundant assurances that He will care for all our interests as they pertain to the life of sacrifice now and to the hope of glory in the future. These spiritual blessings enjoyed by the fully consecrated seem unreal and visionary to the natural man. Concerning this the apostle says:

"For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. 2: 11-14.

#### BATTLE BETWEEN THE FLESH AND THE SPIRIT

There is a constant battle between the spiritual and the natural. For that reason we will have trials down to the very end of the way. God created man, as a naturally minded being, and we, being the descendants of our first parents, have inherited this natural minded condition.

But the terms of the narrow way call for sacrifice of the natural, in order that a change of nature from human to spiritual may take place. Flesh and blood cannot inherit the Kingdom of God, hence there is no other way to victory in Christ Jesus, and final exaltation with Him upon His throne, except that in which all earthly interests will be wholly given over, even unto death.

Let us make no mistake about this. The apostle says, "If ye then be risen with Christ, seek those things which are above, . . . Set your affection [margin, mind] on things above, not on things on the earth." (Col. 3:1,2.) It is not enough that we set our affection on things above at the beginning of the Christian life. We will need to continue re-setting our affection upon spiritual things. These spiritual "setting up" exercises will be found a most necessary prerequisite to true Christian attainment and victory.

Again the apostle declares, "Be not deceived; God is not mocked: . . . he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7,8.) Sowing to the flesh does not, as some may suppose, necessarily involve the practice of degenerate vices. Sowing to the flesh would be catering to any of the legitimate natural desires of the flesh and permitting those desires to divert us from the course of sacrifice. Sowing to the spirit, on the other hand, implies the daily yielding up of the flesh and its interests in self-sacrifice to God, in ways directed by Him for the blessing of others.

Following up his argument on the matter of sowing to the spirit, the apostle adds, "Be not weary in well doing: for in due season we shall reap, if we faint not." (Gal. 6:9.) In other words, sowing to the spirit is a matter of doing well—not doing for ourselves, but for others. This is made clear by the apostle's concluding remarks, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:10.

#### PREPARED FOR FUTURE WORK

The Heavenly Father is now selecting a class to be kings and instructors in the Kingdom. The objective of the Kingdom arrangement is the reconciliation of fallen man to God. This reconciliation will be effected upon the basis of man's return to the principles of love which motivate Jehovah Himself. Obviously, therefore, those who are to co-operate in the accomplishing of this divine objective with respect to mankind, must, themselves, fully demonstrate their hearty approval and acquiescence in all of the divine arrangements.

For six thousand years mankind has been seeking the goal of happiness along the lines of selfishness. They have mistakenly supposed that true happiness could be realized by the possession of wealth at the expense of others. This reign of selfishness is now revealing a terrible fruitage in the present-day collapse of a civilization that was based upon it.

Meanwhile, God has been preparing to inaugurate love as a ruling principle in the affairs of men. With Him, it is not just a theory. He was the first to give a practical demonstration of the operation of love in that He gave His own Son to be man's Redeemer. It was because God so loved the world that He thus gave up the dearest treasure of His heart in order that man might be blessed.

Jesus fell in line with this program of love, by Himself further demonstrating its advantages by sacrificing all that He had in the interests of others. And now the church, invited to be joint-heirs with Christ in the Kingdom, are called to similarly sacrifice all that they have for the blessing of others. They are invited to lay down their lives for the brethren, and also to be baptized into the death of Christ, with the assurance that this death-baptism is on behalf of the dead world.

Thus it is that the members of the church, in sacrificing earthly advantages and material good things, are but falling in line with the divine arrangement through which all mankind are ultimately to be blessed. From this standpoint we can see that there can be no more convincing evidence of true Godlikeness and Christlikeness in the Christian than his burning zeal to sacrifice everything to the glory of God for the blessing of others.

As already noted, Jesus, Himself, was a perfect example in all of this. He made the supreme sacrifice! He kept on sacrificing, and finally sacrificed the last thing He possessed, which was His life. We are asked to do likewise. We are admonished to follow in His steps. We, of course, in comparison to Jesus, have very little to sacrifice. To begin with, Jesus was very rich, but for our sakes and the sake of the world became poor; but we are poor to begin with. Jesus was perfect—"holy, harmless, undefiled and separate from sinners." But we are imperfect. Our righteousness is but as "filthy rags." Jesus, being perfect and having kept God's perfect law, was entitled to life. We, on the other hand, are condemned to death. Thus seen, anything that we have of value is merely what the Lord has provided for us. Our life, our righteousness, is all from Him. This means that when we present our bodies a living sacrifice they are acceptable only through Christ Jesus.

## SPIRITUAL RICHES

But if we are truly sacrificing all earthly hopes and prospects as well as our earthly possessions of time, talent, and substance, what riches we enjoy by faith! How wondrous is our vision of the future inheritance with Christ Jesus! Even now we have a foretaste of this future glory divine. Concerning this, the apostle says, "That the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints."—Eph. 1:17, 18.

We cannot fully appreciate the value of the riches of faith, hope, joy, peace, etc., that are ours through the fellowship of the Holy Spirit. They are too wonderful to adequately describe or fully appreciate, but surely we would not exchange them for all the wealth of the world. Yes, the blessings of God that come to us through His Truth are more precious than anything the world can offer.

What, then, is the true secret of Christian happiness? The apostle gives us this secret in our text. It is to be found in minding the things of others. Not by meddling in other people's affairs, but by self-sacrificing alertness, being ready to extend the blessings of the Truth to all who may have a hearing ear. In the context the apostle admonishes the Philippian church to be "like-minded" as himself—that is, ever watchful and willing, no matter what the cost may be, to serve others. It is this same apostle that quotes Jesus as saying, "It is more blessed to give than to receive."—Acts 20:35.

Yes, God wants us to look on the things of others. Jesus did this, and, the apostle says, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5.) While Jesus was laying down His life for others, He was inspired, the Apostle Paul tells us, by the "joy that was set before Him," and this enabled Him to endure the cross and despise the shame which was heaped upon Him.—Heb. 12:2.

Jesus had come to save the lost world, to rescue the perishing, and He was happy to serve sacrificially, and looked forward to serving in glory. His outlook, therefore, was entirely an unselfish one. It was because of this that He was able to leave with His church such a rich heritage of joy and peace. There is no other joy, no other peace, no other satisfaction quite so deep and genuine, as that which is derived from self-sacrificing service for others; especially when that service is directed by the will of God as it

was in the case of Jesus. Let us, therefore, faithfully follow in the Master's footsteps.

Further on in the chapter from which our text is taken, Paul explains to the saints at Philippi that if they continued faithfully to hold forth the word of life as he had admonished them to do, it would mean that in the day of Christ, when he, the Apostle Paul, received his own reward of glory, honor and immortality, he would also be able to realize that the Lord had manifested His blessing upon his earthly ministry. This is a remarkable statement by the apostle. He thereby places so much importance upon the matter of Christians being faithful in witnessing to the Truth, that he felt that if one small church, such as that at Philippi, had caught the spirit of his teachings sufficiently to inspire them with continued faithfulness along this line, he would feel that all of his earthly ministry had been well worthwhile.

The prophet declares that "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24.) Let us, dear brethren, make no mistake about this. If we are feeling poor spiritually; if we have lost the joy which once was ours, if we wonder what has happened to the "good old days" when we were all happy together in the Lord and in the Truth, let us see if the trouble may not be in the fact that we are holding back our sacrifice.

The Prophet Malachi made a statement to natural Israel in which is explained the reason for their lack of blessings in the Lord. This statement applies equally well in principle to the church today. The prophet said, "Bring ye all the tithes into the storehouse, . . . and prove Me herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

The tithing system of natural Israel called for a tenth of all their earthly possessions. Spiritual tithing in this age calls, not for a tenth but for all. All that we are and would otherwise hope for as humans we gave up in consecration, when we entered into a covenant with the Lord by sacrifice. Are we holding anything back? If so, we are losing many of the rich blessings of the Lord.

Let us then resolve anew that we will bring all the tithes into the storehouse; that is to say, Let us look well to the terms of our consecration and make sure that we are actually carrying out what we agreed to do when we said to the Lord, here I bring to Thee my all. If thus, in sincerity and genuineness, we are demonstrating the sincerity of our consecration, there will be no ques-

tion about the rich joys of faith that will flood into our lives as day by day we follow along in

the footsteps of Jesus even unto death.—*Adapted from a convention discourse.*

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## Who Hath Believed Our Report?

“Who hath believed our report, and to whom is the arm of the Lord revealed?”—Isa. 53:1.

THE title, “arm of the Lord,” is one of the many which the Scriptures apply to our Lord Jesus. It suggests the thought of His being the active agent of the Creator in accomplishing His loving designs toward the children of men. In Verse 10 of the preceding chapter, the “arm of the Lord” is referred to in a way that indicates the final triumph of the Divine Plan in the earth. We quote, “The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.” In Verse 13 of the same chapter the “arm of the Lord” is referred to as His servant. The statement reads, “Behold, My servant shall deal prudently, He shall be exalted and extolled, and be very high.”

It is following these statements describing the high exaltation of the “arm of the Lord,” and the great success He will attain in bringing salvation to all the ends of the earth, that the prophet raises the question found in our text—“Who hath believed our report?” and, “to whom is the arm of the Lord revealed?” He had just finished recording the statement of victory and glory already noted, in which it is declared that the “arm of the Lord” is made bare in the eyes of all the nations; and that all the ends of the earth shall see the salvation of our God. But as the Holy Spirit continues to outline the message which the prophet records, there is a change made apparent. Instead of the Lord’s arm being revealed to all, and His salvation being accepted and appreciated by the nations, there seems to be a question as to whether any one really accepts such a report. To whom is the arm of the Lord revealed? the prophet inquires. This indicates that, for the time being, there was a question as to whether He would be revealed to any one in the sense of their appreciating Him and the glorious salvation which He was commissioned to bring to the human family.

By comparing these two viewpoints relative to the “arm of the Lord,” as the prophet has thus expressed them, we have another illustration of the necessity of “rightly dividing the Word of Truth.” When the prophet declares that the Lord will make bare His holy arm in the eyes of all

the nations, it is clear that He is describing a time yet future, when “every eye will see Him,” and when the knowledge of the glory of the Lord will fill the whole earth as the waters cover the sea.

On the other hand, when the question is raised, “Who hath believed our report, and to whom is the arm of the Lord revealed?” we have described for us the condition of unbelief on the part of the world of mankind which has caused all but the very few to reject the Gospel message of salvation as it centers in Christ Jesus. It is this condition of unbelief causing the vast majority to reject the Gospel message that has obtained throughout the Gospel age from our Lord’s first advent even until now.

This condition first manifested itself in connection with the Master’s own ministry. The prophet goes on to explain that Jesus was “despised and rejected of men, a man of sorrows, and acquainted with grief.” If the Master Himself was thus rejected of men, surely His followers cannot expect different treatment. If only the very few who had “ears to hear” received and appreciated the message as proclaimed to them by the One who spake as never a man spake, surely we should not expect different treatment by the world, nor think for a moment that we should be able to make the Truth so clear and plain that the multitudes will accept and obey it.

In Jesus’ day Satan was the “god of this world,” and it was his darkening influence in the hearts and minds of men which prevented their appreciating the message as it was presented to them by the Master. Because they were of the world and under the influence of Satan, who is the prince of the world, their minds were blinded. They loved darkness rather than the light. Because they loved darkness they were willing to persecute any and all who sought to let their light shine out in a darkened world.

### JESUS EXPECTED MESSAGE TO BE REJECTED

Jesus, being thoroughly familiar with the prophetic outline of the work of the Gospel age, knew better than to expect that the multitudes would receive His message. He knew that only a limited few were to be the recipients of the Truth during this age of sacrifice and suffering. To His disciples He said, “Blessed are your eyes,

for they see, and your ears, for they hear." From this statement it is apparent that Jesus knew full well that the time had not then come when the truth concerning Him and His Kingdom was to be made known to all the nations. He knew that the time had not come when the holy arm of the Lord would thus be made bare, that is, revealed, so that all would see and appreciate Him. He knew that the time was yet future when mankind as a whole would say, "Lo, this is our God; we have waited for Him, . . . we will be glad and rejoice in His salvation."—Isa. 25:9.

Jesus further declared that His parables and teachings were not uttered with the intention of making the blind see and the deaf hear, but purposely so that the deaf might not hear, and that the blind might not see. When the disciples inquired respecting the interpretation of a parable, Jesus said, "Unto you it is given to know the mysteries of the Kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand."—Mark 4:11, 12; Luke 8:10.

As our Lord did not expect many to respond to His preaching, and particularly implied that only a small number would be able to do so, saying, "No man can come to Me, except the Father which hath sent Me draw him," so His church throughout this age is to realize that when she lifts up the light and lifts up her voice, no man will come in response except as the Father draws him. And as the Father drew only a comparatively small remnant of the Jewish nation to our Lord, so the church should not be surprised that He has drawn only a comparatively small proportion of Gentiles throughout the entire age.

In making it plain to His disciples that they should not expect a wholehearted and general response of the world to the Kingdom message during this age, Jesus did not imply that all who thus failed to respond would be eternally lost. There is a due time in all of God's arrangements. While only a "little flock" are saved during this age, and that in order for them to become joint-heirs with Christ in His Kingdom, nevertheless the Master made it plain that there were to be "other sheep," not of this Gospel age "fold," and that finally these, too, would be reached and blessed.

During this age the "god of this world hath blinded their minds" and thus has hindered the light of divine truth from shining into their hearts. But this handicap to seeing and appreciating the divine arrangement for salvation will not always obtain. The Scriptures tell us that at the beginning of the new age, Satan is to be

bound. No longer will he be permitted to blind the eyes of the people. With Satan bound, the knowledge of the Lord will flow out freely through the Kingdom agencies, and then all the Satan-blinded eyes shall be opened to see the light of Divine goodness and truth; and all the deaf ears shall be unstopped to hear the message of the grace of God.—Isa. 35:5.

#### DARKNESS HATETH THE LIGHT

Our Lord explains that the darkness of sin and error is in direct antagonism with the light of truth, and consequently when His people lift up the light—"Let your light so shine before men, that they may . . . glorify your Father which is in heaven"—the effect upon the darkened world will be to awaken opposition and antagonism; because the effect of the light is to make manifest the evils of darkness which would not otherwise appear; and thus to disturb and make uncomfortable those in sympathy with the darkness.

Consequently those who love darkness, those who love evil, those who love sin, in its varied forms, hate the light, neither do they come to the light, but either publicly or secretly oppose the children of the light, the enlightened ones, the lightbearers. It was in consequence of this conflict between light and darkness that our Lord suffered at the hands of those who professed to be children of the light.

Our Lord was not maltreated by the Roman governor and the Roman soldiers of their own volition, for they were so totally blind as not to appreciate anything of the light which He displayed. His persecutors, were, primarily, those who had some light, but who hated the brilliancy of the great light which shone upon them. In a similar way, all those down through the Gospel age who have been burning and shining lights in the world have been hated and persecuted.

As Jesus' persecutors were those who had some truth, but who hated the brilliancy of the great light which He presented to them, so we find that those who have been burning and shining lights in the world down through the age have also been hated and persecuted chiefly by those who, at least, profess to have some light, but whose light is, in reality, darkness. Thus has been fulfilled our Lord's testimony, "If they have hated Me, they will also hate you." Again, "Whosoever will live godly in Christ Jesus shall suffer persecution." The Lord's followers are still called upon to suffer persecution for righteousness sake. God's purpose in permitting this is in order that He may prove and polish His people, in order that they might thus be proved worthy to serve His cause in the glorious future work of the Kingdom.

## A REPORT TO BE GIVEN

The question in our text, "Who hath believed our report?" indicates that it was the Divine intention that a proclamation of the truth concerning Jesus and His Kingdom was to be given. It is in harmony with this that Jesus Himself proclaimed the message, and it is in harmony with this that He also commissioned His disciples to go into all the world and preach the gospel as a witness. The fact that the report is not believed except by a very limited few during this age when Satan is the prince, is no reason why those who have been commissioned to give it should, in any way, hold it back or become discouraged in proclaiming it. The following paragraph from the January 1, 1899 *Watch Tower* is to the point:

"Let all give attention to this ministry (service) which we have received, and faint not; be not discouraged, whether men hear, or whether they forbear, whether they think ill of us or whether they speak ill of us; let us remember that our report at the end of the trial is to be rendered to the Lord Himself, when He is making up His jewels. Let us remember that the first condition of acceptance with Him is loyal *obedience* to His Word, the evidence of love for Him and faith in Him. (2 Cor. 10:5,6.) Let us remember, also, that the second qualification He will look for in us is love for the brethren, readiness to be, to do and to suffer, to die on behalf of those who are really, truly consecrated children of God, seeking to walk in His ways."

We are not to get the thought that there are no results obtained from the ministry of the Truth. There is a genuine and important result; namely, the finding and preparation of the body members of Christ. It is the ministry of the Truth that accomplishes this main objective of the Gospel age. The work of the ministry itself is not secondary. It is in the result of the ministry that we are able to discern from God's Word that there will be a primary and secondary work accomplished. The primary result will be the finding and building up of the body members of Christ, the secondary result will be the giving of a witness to the world in general—a witness which for the most part, will be rejected.

Thus it is that in bearing witness to the Truth, we are to keep in mind that thereby we are laying down our lives for the brethren. Many of these brethren we may not see nor know this side of the veil. Thus the greater faith is required on our part in order to continue faithfully in this ministry of the Truth, whereby we build one another up in the most holy faith.

Even if our efforts in bearing witness to the Truth bring no other result, they will be a great blessing to us, in that such efforts are sure to en-

hance our own appreciation of the Truth, and should bring home to us with greater reality than could otherwise be possible, the importance of yielding ourselves to the influence of the message which we proclaim. Besides, if we do not bear witness to the Truth, there is no likelihood that we will ever receive very much persecution from the world. If we do not, therefore, suffer with Christ, we lack this "witness of the spirit, that we are the children of God." We quote another paragraph from the article in the January 1899 *Watch Tower*;

"We might multiply the Scriptural declarations that this is the call of the church in the present time—to let the light shine and thus to attract persecution, and to endure the persecution for righteousness sake, and to be rightly exercised by it in patience, brotherly kindness, pity and love—toward the persecutors and toward all men."

## FOLLOWING IN THE MASTER'S FOOTSTEPS

There is a danger of our losing sight of the fact that to follow in the footsteps of Jesus implies faithfulness in reporting the Kingdom message by letting our light shine. The truly consecrated church of Christ, all "whose names are written in heaven," are His representative members upon the earth, throughout this Gospel age. As such, we should endeavor to be like Him in all things. The Head suffered 1900 years ago, the members of the Body have since been suffering with Him, and have been learning the same lesson of obedience to the Divine will, and trust and confidence in the Divine wisdom. These thoughts should be kept very clearly in mind by all of the consecrated at this time when the final dark night of the world's trouble is settling down upon the nations. Unquestionably many of the Lord's people will yet be called upon to demonstrate their loyalty and faithfulness to God and His Truth in ways more severe than some of us may have been anticipating. The possibility of this should not disturb us. Indeed, we should rejoice in the prospect of thus sharing more directly in the experiences of our Lord and Master. But whatever the future may hold for us, let us seek to be, indeed, like Him in sympathy and kindness for all those who are in darkness. Let us be like Him in submission to the Divine will, "humbling ourselves under the mighty hand of God, that He may exalt us in due time." We believe that very timely suggestions along this line are given in the following paragraphs quoted from the July 1, 1905 *Watch Tower*:

"He was oppressed, as a lamb He was led to the slaughter, and as a sheep that before her shearers is dumb; yet He opened not His mouth." The fulfilment of this we see in the case of our

Lord. Had He chosen to open His mouth, to argue His case, to defend Himself, we may well suppose that the scribes and Pharisees, high priests and doctors of the law, Pilate and his soldiers and the Jewish rabble, would have succumbed to the eloquence of Him who spoke as never man spoke. Thus He might merely have defended Himself with His tongue, and righteously, too, without ever moving a finger in His own defense, or exercising any of the divine powers deposited in Him, or calling for any of the legions of angels who would have responded to His prayer. He did indeed reply to a question of the High Priest and also to a question by Pilate, but He was dumb so far as making any plea or endeavoring in any manner to deliver Himself from the death which He perceived was upon Him and which He knew was permitted of the Father. As He Himself expressed it: "The cup which the Father hath poured for Me, shall I not drink it?"

"We must not lose sight of the fact that our dear Redeemer is also our pattern and that we are to walk in His steps. The lesson to us, then, is full submission to Divine providence in respect to all of our affairs—those which we see clearly and understand and those also which are obscure to us, some of which at times may seem unnecessary. Our faith must triumph; we must learn that our Father is too wise to err, and that He loves us too much to cause a needless tear, a needless pang. But if He permitted severe afflictions to come upon His Son, His well beloved and only One, that He might be tested and proven in respect to His loyalty to the last degree, shall we wonder that in calling us to be associates of that Son in glory, He would require of us also that we should learn obedience by the things we suffer? Gladly then, says the Apostle, will we suffer; gladly will we take this as an evidence that we are in the hands of the Lord and that He is shaping and fashioning us according to the glorious pattern, that we may ultimately be participants also of the heavenly glories and joys and immortality promised to His faithful."

Let us then, dear brethren, continue on faithfully in our endeavors to be "witnesses for Jesus and for the Word of God." When the Apostle John was given a vision of those who finally were victorious and who through their victory attained a position with Jesus in His Kingdom, he identifies them as those who had laid down their lives—were beheaded—"for the witness of Jesus." Let us realize then that it is our privilege as ambassadors for Christ to continue letting our light shine until the darkness of the world's trouble makes it impossible further to bear witness to the Kingdom message.

But let us do this, not with the thought of accomplishing some great work for the Lord, because the Lord's great work of converting the world is yet future, when all the blind eyes shall be opened and all the deaf ears shall be unstopped. Let us be faithful in the witness work, reporting the truth concerning Jesus and His Kingdom, because God has commissioned us to do it. The spirit of the Lord God is upon us in order that we may bear witness to His Truth. If we hold back in unfaithfulness it means that we are quenching the Holy Spirit of God by which we are anointed to proclaim the glad tidings. Let us then resolve, dear brethren, that discouraging experiences, lack of visible result, persecution, or whatever obstacles may stand in the way of our faithfulness, we will, by God's grace, surmount them all and continue to tell of God's great love through Christ until He has clearly demonstrated that such efforts are no longer necessary. And then let us continue to remain faithful to Him until we hear His "Well done, good and faithful servant, enter thou into the joys of Thy Lord."

## Christian Holiness

**"Whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself and that wicked one toucheth him not."—1 John 5:18.**

IN this text the apostle is emphasizing the fact that Christians are not sinners. In the same epistle he declares that those who commit sin are of the Devil. At the same time, however, the apostle gives us to understand that the Christian is not able to wholly control the weaknesses of the flesh, for says he, "If we say we have no sin we deceive ourselves, and the truth is not in us." (1 John 3:8; 1:8.) The harmony of these two viewpoints is evidently to be found in the matter of the will to do or not to do. The new creature wills to serve God, whereas a sinner wills to take a course contrary thereto.

To take the matter in another light we may say that the Scriptures ascribe no sin to the new mind, and no perfection in righteousness to our fallen flesh. Both of these facts must be kept in mind in studying this subject. It is the new creature in Christ Jesus, whose flesh is reckoned dead, that cannot sin, because in its very essence as the "seed" or germ implanted by the Truth, it is opposed to sin.

The new creature is fully in accord with righteousness, fully imbued with the spirit of the Lord, the spirit of holiness. It delights in holi-

ness, and hates sin. This must continue to be the case so long as this begotten or holy spirit condition exists. He that is begotten of God sinneth not—that is to say, he does not approve of nor take pleasure in sin. This does not mean that the new creature will always be wholly successful in battling against the sinful tendencies of his fallen flesh. It does mean, however, that the Christian will continue the fight and will not willingly yield to the desires of the flesh, will not cater to fleshly appetites which war against the best interests of the spirit.

As new creatures in Christ Jesus we must ever be diligent in our endeavor to “keep the body under, and bring it into subjection, lest having preached to others we ourselves may become castaways.”

So far as the flesh is concerned, Christians are no more able to bring it wholly into harmony with the law of God than were the Israelites of the Jewish age. The reason that we, as new creatures, are looked upon as being free from sin is because, as the apostle explains, the “righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit.” We are not able to walk wholly up to the spirit, but following day by day as best we can to the intent that eventually we shall, by the grace and help of our great Teacher, demonstrate to our Heavenly Father that our heart intentions are to do His will perfectly, and that the only reason we fail to bring our every thought and word and deed wholly into harmony therewith is because of the fallen tendencies of the flesh which cannot wholly be brought under the control of the new mind.

If any who have become new creatures should engage in sin, willingly, heartily, living according to the flesh and making no effort to overcome its fallen tendencies, it would be a sure sign that the seed of truth wherewith such an one was begotten had perished—for so long as this seed remaineth in him he cannot sin willingly.—1 John 3:9.

#### HEADINESS A FORM OF SIN

When the apostle speaks of sin in its relationship to Christians he includes a great deal more than what may be considered sin according to the moral standards of this world. Sin in the final analysis, is disobedience to the Divine will. The Christian, who has become baptized into the body of Christ, has figuratively been decapitated. This means that he has voluntarily given up his will and agreed to accept and obey instead the will of God, as it is expressed through Christ Jesus. Having voluntarily entered into this covenant relationship with the Lord, the Christian should thenceforth consider any act whatsoever that

would not be in harmony with God's expressed will for the consecrated and sacrificing Christian, to be sin.

The true Christian, therefore, if he is living up faithfully to the terms of his consecration, will in every affair of life, seek the Divine guidance. This means that he will appeal to the Head for directions in all things, in order that he may know how and what to do or say. Indeed, he will wish to have every thought in full conformity to the will of God as it is expressed through Christ Jesus.

The Christian has always found it necessary to struggle against the fallen tendencies of the flesh, which although reckoned dead, yet oftentimes prove to be very much alive. The Apostle Paul in his letter to Timothy expresses the thought that “in the last days perilous times shall come. For men shall be . . . traitors, heady, highminded, lovers of pleasures more than lovers of God.” (2 Tim. 3:1-4.) While these words describe very graphically the present attitude of the nominal church world, yet at the same time they undoubtedly bring home to us a realization of the fact that because of the increased worldliness, and the general tendency toward anarchy in the world around us, the Christian will find it correspondingly hard in these final days of the Gospel age to maintain a spirit of true devotion and absolute loyalty to God.

The Christian is in the world, although he is not of it. But it stands to reason that the lower the standards of the world, the harder it must inevitably be for the Christian to rise above his surroundings and maintain his determination to do only that which is pleasing to the Lord. Thus it is that the new creature today finds it increasingly difficult to stem the tide of the pleasure-mad world, and to continue sacrificing his own flesh as the terms of his consecration demand that he should do. It is only as we try harder than ever to keep close to the Lord, and through prayer to realize the support of His loving arms in every time of need, that we shall be able to continue on in the narrow way.

#### CHRISTIANS SHOULD NOT BE OVER-CRITICAL OF OTHERS

Realizing how difficult it is for us to maintain our own standing before the Lord, and how much we daily need divine grace and mercy extended toward us, we should be slow indeed to criticize or condemn others who are, likewise, endeavoring to walk in the same narrow way with us. Sometimes it appears easier to see the faults of others than it is to realize the fact of our own shortcomings.

To judge and condemn others simply on the ground that they apparently are not living as we

think they should live, would be a sin on our part, because it is one of the things which God has condemned. The apostle gives the Christian sound advice saying, "There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"—James 4:12.

Jesus said, "With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." (Matt. 7:2.) Many of those who have been long in the narrow way, and who have observed the providences of God in connection with their own endeavors to please Him, have frequently noted how true are the Master's words. If we find ourselves over-critical of others along some particular line, it is almost certain to happen that, sooner or later, we will find ourselves transgressing the divine will along those very same lines. A knowledge of the operation of divine law in this connection should make us exceedingly careful in our judgment of the brethren.

All new creatures in Christ Jesus are brethren in Him, and we should have a brotherly interest in each other. This true brotherly interest in the welfare of all the fellow-members of the body, will cause us to be very hesitant in condemning or judging those whom God has brought to the knowledge of His truth, and whom, through the truth, He has called into the fellowship of the Christ body. Let us ever remember that we are not able to read the heart conditions of our brethren, that only the Lord can do this.

In the matter of judging, the Apostle Paul remarks, "Yea, I judge not mine own self." (1 Cor. 4:3.) Paul did not mean that he did not keep a close check on himself, but rather that in the matter of the heart he would leave the final judgment with the Lord. Brother Russell has explained the matter very beautifully in the following words:

"It is an excellent plan neither to condemn others who claim to be walking conscientiously as children of the Lord, or even to condemn ourselves under similar circumstances. We should simply press along day by day, doing the best we can to cultivate the heavenly graces and to serve our Master, leaving all the results with the Lord."

#### LOYALTY THE TEST OF HOLINESS

True Christian holiness is the spirit of absolute devotion to the will of God as it is expressed in Christ Jesus our Lord. High moral standards which are outlined in the divine will, constitute but the first step in the attaining of Christian holiness. If our devotion to God is wholehearted and complete, it will mean that when He speaks to us through His Word there will be no tendency on our part to talk back to Him, nor to reason why

we should do this or that which is clearly implied in His commands. We are not to suppose that time or circumstance will permit us to place nullifying interpretations upon the clearly expressed will of the Father. If we are wholly devoted to Him it means that we will use His Word to bring into captivity every thought of our own which exalts itself above the knowledge of Christ. This is a severe test indeed.

There is a tendency for the flesh to reason that God will be pleased to have His will interpreted through us according to the personal inclinations of our flesh. Sometimes we may reason, for example, that God does not expect all of His people to be moulded in the same way.

The Christian has no liberty to inject his own reasoning into the interpretation of the divine will. All followers of the Master are to be shaped according to the same pattern, and that pattern is Christ. If the providences of the Lord operating through time and circumstances indicate that our service for Him is to be along a certain line, we are to heartily enter into His will, even though it may be contrary to what we would naturally desire for ourselves.

The mind of the flesh is very subtle, and without realizing it we may often find ourselves interpreting the divine will along lines that will be most pleasant for the flesh; but this is an unsafe course to follow. Our covenant of consecration calls for sacrifice, hence the instructions and providences of the Lord must be interpreted with this thought in mind. Thus we will find that God's true will for us may often lead in paths that, according to the flesh, are most difficult indeed.

True Christian holiness, however, demands loyalty to the divine will irrespective of the cost to our selves. According to this high standard of holiness, the least tendency toward compromise when the will of the Lord is revealed to us, would be sin. It would mean that the will of the flesh had superseded the will of the new creature. It would mean that the will of God as it is expressed through His Word had lost its guiding and motivating power in our lives. Let us then, dear brethren, be ever on the alert to resist the cunning sophistries of the flesh and the Devil and to be resolute in our determination that the divine will shall continue to be the ruling principle in our lives. Let us do this in conscious realization of the fact that while we will not always be able to fully control the flesh, yet that God has provided a robe of righteousness to cover our unwilling imperfections and that, hence, He has thus justified us freely from all things, and that our imperfect efforts will continue to be acceptable through Christ to Him.



# International Sunday School Lessons



## JOB TEMPTED TO DOUBT GOD'S GOODNESS

July 7—Job 2:1-13

**GOLDEN TEXT:** "In all this Job sinned not, nor charged God foolishly."  
—Job 1:22.

OUR next three lessons are taken from the Book of Job which has been called a poem, and is credited by scholars with being the finest piece of literature in the Hebrew language. Whoever was used of God as the penman, his name is not given. The introduction of the book is a prose narrative of Job's losses and sufferings, and of his patient endurance; then follow the poetic colloquies between Job and his three friends; then Elihu's argument; then the Almighty's address; then Job's confession. The conclusion, relating Job's return to favor and blessing, and his death, is in prose.

Some have assumed that the Book of Job is merely a parable and Job himself, therefore, merely an imaginary character. But if this were the case, the teachings of the book would not be different. However, we see no cause to doubt that such a person did live and pass through the experiences related. In Ezekiel 14:14 and James 5:11, Job is classed with other holy men, which would not be the case were this narrative merely a parable. Besides, there are particular details given, respecting Job, his family and friends, and especially Elihu's genealogy, such as are not common to parables.

The fact that Job lived one hundred and forty years after his adversities, or in all probably over two hundred years, together with the fact that neither he nor his friends make any allusion to Israel or Moses or the Law, nor to Abraham and God's covenant made with him, seems to indicate beyond doubt that he belonged to the Patriarchal age; possibly living about the same time as Abraham. His home was evidently in Arabia and probably not far from Palestine.

Job is introduced as a man of great learning and influence; as a man of great piety who knew and

reverenced God and appreciated justice; as a man of great generosity, who considered the widow and the orphaned; and as a merchant-prince of great wealth, who, by his numerous servants and three hundred camels, carried on an extended and very prosperous traffic.

Suddenly disaster came upon Job and he was bereft of his children and his wealth, his influence and his health. He sought in vain for an explanation as to why God should permit such evils to befall him, yet still trusted in God, saying, "Though he slay me, yet will I trust in him"; while his wife urged that it had been without divine appreciation that he had sought to do justice and mercy all his life, and exclaimed, "Curse God and die!"

His three friends came to visit him, and, taking much the same view, told him in lengthy argument that he must have been a great sinner and a hypocrite. But conscious of his own heart-honesty toward God, Job defends himself and goes to too great an extreme in declaring his innocence, but silences his critics. He seems to realize his need of some one to represent his cause before the Lord, and cries out that he is as righteous as he knows how to be; that he cannot reason the matter with God, being so much beneath Him in knowledge and power; that the wilfully wicked are not so troubled, while he who has pursued righteousness is so afflicted that life has no further pleasure and he wishes he had never been born. (Chapters 9, 10 and 16.) Feeling his own insufficiency to state his case before the great Jehovah he desires "a days-man [a mediator] betwixt" God and himself.—Chapters 9:33; 16:21.

Job's masterly reply to the false reasonings of his friends (the latter being by some improperly quoted as inspired), and his expressions of confidence in God and of his ultimate deliverance, are clearly presented in Chapter 13:1-16. And then with prophetic wisdom, in Chapter 14, he presents a

most wonderful statement of God's dealing with mankind.

Our lesson today, Chapter 2, opens with an account of Satan's conversation with God concerning Job. We believe this should be understood as allegorical, representing their thoughts rather than an actual conversation. It is evident from the narrative that Satan had a malicious attitude toward Job. The Apostle says that Satan has "the power of death" (Heb. 2:14), and when Job was given into his hand to be tried he manifested his power of death in the destruction of his sheep, his servants, his sons and daughters.

Satan's object evidently was, to make Job suppose that God caused those calamities, and to thus cause Job to feel bitter and resentful against God, and to "curse God and die"; or to shake his faith in there being a God. Indeed that such was Satan's object is implied in the narrative; and Job's friends, although God-fearing men, were deceived into this view, and tried for days to convince Job that his afflictions were the work of the Lord. But of Job it is written, "In all this Job sinned not, nor charged God foolishly [with being the author of his calamities.]"

The question which perplexed Job, however, and confused his reasonings, was the same that for centuries has confused others of God's people; i. e., Why does God permit evil (calamities, afflictions, etc.) to come upon his faithful servants? and why are the wicked permitted to flourish? But not until the Gospel dispensation was it possible for any to know the mind of God on this subject.

Although many are still in the dark on this subject, it is now open and clear to all the earnest ones to whom "it is granted to know the mysteries of the Kingdom of heaven," to understand "the deep things of God." (Matt. 13:11; 1 Cor. 2:10.) These see that while God did not cause the evil state of things which surrounds us in nature and among men, but let it come upon men as the legitimate result or fruit of disobedience, sin, yet He does make use of even the

wrath and the sins of men and the animosity of Satan to work out grand designs which they do not comprehend, and of which His children know only by faith in His Word of revelation. Such, and such only can rejoice in tribulation and realize that all things bad, as well as good, unfavorable, as well as favorable) will be overruled in God's providence for their ultimate benefit.

#### QUESTIONS:

Suggests some proofs to show that the book of Job has to do with real people, and is not merely an allegory.

Is it reasonable to suppose that Satan actually appeared in the presence of God?

How is the general permission of evil pictured in the experiences of Job?

## JOB'S STRUGGLE TO ATTAIN FAITH IN LIFE AFTER DEATH

July 14—Job 14:13-17; 17:13-16;  
19:23-29

GOLDEN TEXT: "As for me I know that my Redeemer liveth."—Job 19:25.

CONTINUING our consideration of Job, we note some of the prophetic wisdom recorded in Chapter 14. The first four verses graphically picture what all of experience realize—that human life under present conditions is full of trial and sorrow, from the cradle to the tomb. And Job shows that he realizes that as a son of fallen parentage he could not be perfect, free from sin, "clean," in the full sense of that word.

In verses 5, 6, he tells the Lord that he recognizes the fact that the authority and power to limit man's days are in His hands, but urges (not seeing the ministry of trouble), Why not let me and all men live out our short time in peace—even as we would not afflict a hireling who already has a heavy, burdensome task!

Verses 7-10 are close reasonings respecting the utter hopelessness of man in death so far as any powers of his own are concerned. A tree may die and yet its root retains life, which, under favorable conditions, may spring up into another tree. But when man dies there is no root left, no spark of life remains—he giveth up the spirit of life, and where is he?

Having confessed that there is no ground for hope inherent in

man, Job begins to express the only, the real hope of our race—a resurrection. See verses 12, 13. Man lies down in death and loses all power to arouse himself—nor can he be resuscitated from the sleep of death by anyone, until God's due time—the resurrection morning, the Millennial day—when the present symbolic "heavens" shall have passed away, and the "new heavens" or new spiritual ruling power—Christ's Kingdom—shall have come into control of the world. In this Job fully agrees with the teachings of our Lord and the apostles.

The more he thinks of that blessed time when evil shall no more have dominion but when a King shall rule in righteousness and princes execute judgment, the more he wishes that he might die and be at rest, and exclaims (verse 13), "Oh, that Thou wouldest hide me in the grave [sheol]; that Thou wouldest keep me secret [hidden] until Thy wrath be past; that Thou wouldest appoint me a set time and remember me!"

Job had faith in a resurrection, else he would never have uttered this prayer for death—for hiding in the grave. But he preferred death, and desired to "sleep" (verse 12) until the "morning," for one reason only—that he might have no further experience with sin and with God's wrath—evil.

While a short period in the end of the Gospel age is specially called the day of wrath and revelation of the righteous judgment of God, because it will be "a time of trouble such as was not since there was a nation," yet the entire period from the time when Adam fell is called a time of divine wrath, and properly so, because in all this long period "the wrath of God is revealed against all unrighteousness," in a variety of ways. While love is a controlling principle in the divine government, it can operate only in harmony with justice and wisdom; and it was both just and wise to let man feel the real weight of condemnation to death incurred by wilful transgression, in order that when love should in due time provide a ransom and then a resurrection, the culprit might the more gladly avail himself of the provided favors of restitution and everlasting life. Thus, death and all the evils now permitted to come upon the race are manifesta-

tions of God's wrath because of sin and disobedience of His perfect Law; to be followed by full and clear manifestations of divine love and favor through Christ and the glorified church during the Millennial age.—Rom. 1:18.

Job desired to be hidden in the grave until the reign of sin and death should be ended; until in due time the light of the goodness of God, shining in the face of Jesus Christ, our Lord, shall bless all nations; until as the Sun Righteousness, Christ shall shine upon humanity with healing beams. It was for this culmination that Job longed and prayed and waited.

In verse 14 and 15, he puts the question pointedly, as though to determine and settle his faith; but he immediately answers affirmatively, "Thou shalt call, and I will answer Thee [and awake out of the sleep of Adamic death. Compare John 5:28, 29]: Thou shalt have a desire to the work of Thine hands"—for mankind are His workmanship, created through The Logos originally and to be resurrected by divine power exercised through the Millennial Kingdom of Christ.

In the latter part of Chapter 19 we have another positive statement of Job's confidence in a resurrection of the dead; that though in death his human body would be destroyed, yet in a new body—a human body—he would see the manifestation of God in the work of the Redeemer who should "stand at the latter day upon the earth." In his great distress he was granted a revelation of God's glorious purpose and what a comfort it doubtless was to him, as it is to the people of God today. "Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of his holiness. For His anger endureth but a moment [compared with the blessings of eternity]: in His favor is life: weeping may endure for a night [which, thank God, is just coming to an end], but joy cometh in the morning."—Psa. 30:4, 5.

#### QUESTIONS:

From Job's reasoning on the subject of life and death what do we conclude to be man's only hope?

What was Job's desire when he prayed to go down into sheol, the grave?

Will Job be the only one to hear the Lord's voice calling the dead to awake?

## JOB'S REPENTANCE AND RESTORATION

July 21—Job 42:1-13

**GOLDEN TEXT:** "The Lord turned the captivity of Job, when he prayed for his friends."—Job 42:10.

CONTINUING our studies in the Book of Job we note that when Job had refuted the arguments of his three friends, Elihu [whose name signifies, **God Himself**] spoke from a different standpoint, reproving the three friends as well as Job himself. Elihu shows Job that he had been reasoning in part from a wrong premise—that he must not expect to fully comprehend all the ways of one so far above him, but must trust in God's justice and wisdom. And in Chapter 33:23, 24, he shows the one thing needful to man's recovery from the power of death and his restoration to divine favor, saying, "If there be with him a messenger as defender, one of a thousand [a rare one] to declare his own righteousness for man, then will God be gracious unto him [man] and say, Release him from going down to the grave: I have found a ransom."

This is indeed the case with man. God's wisdom and justice cannot be impugned—the sentence of death is justly upon all men through father Adam (Rom. 5:12), but God has provided us a "days-man," an advocate, Christ Jesus, our Lord; and He in harmony with the Father's plan, became a man, and then gave Himself a ransom-price for all by assuming the death penalty that was upon Adam. And as soon as "the bride," otherwise called "His body" and "the temple," is complete, this great Mediator will stand forward to declare His righteousness as for, or applicable to, every one who will accept it when brought to a full knowledge of God's provision.

Then will follow restitution, as pictured in Chapter 33:25, 26; as well as in Chapter 42, our lesson for today. Physically these for whom the Mediator stands shall be restored to a perennial youth, in which death and decay will find no place: they shall find acceptance and communion with God in joy and peace; and He will restore to them the original perfection lost through sin in Eden. But an acknowledgment of God's justice

and that the restitution was unmerited will be required as is indicated by verses 27, 28: "He will chant it before men, and say: I have sinned and perverted the right; and it was not requited me. He has redeemed my soul from going into the pit and my life that it may be brought to the light."

In conclusion Jehovah addresses Job, reproving his temerity in attempting, with his little knowledge, to judge God. This Job acknowledges, and finds peace in trusting God. Job's three friends, however, are severely reproved by God; but when their sacrifice is offered for them by Job they are restored to divine favor, while at once Job's prosperity returns—his friends and influence, the same number of children as before, and his wealth exactly doubled, for he had twice as many flocks and herds and camels.

The ending of Job's career with a general restitution is doubtless incomprehensible to those who have never seen that the plan of God in Christ provides for a time of restitution of all things lost in Adam, to all of his race who will accept them under the terms of the New Covenant.—Acts 3:19-21.

But those who do see this plan of God can readily see, too, that Job's experience was not only actual but also typical. He seems to represent mankind. Man was at first in divine likeness and favor with all things made subject to him. (Psa. 8:4-8.) Because of Adam's sin Satan obtained an influence in human affairs which has resulted in degradation sickness and death; but God has never really forsaken His creatures and is even now waiting to be gracious unto all in and through Christ Jesus our Lord.

### QUESTIONS:

What did Job learn was the one thing fundamentally in order for a sinner to return to divine favor and life?

What does Job's restoration to health and other blessings represent in the divine plan?

Do we think that the majority of mankind will appreciate the Lord more as a result of the permission of evil?

## WEIGHING CONSEQUENCES

July 28—Proverbs 1:7-10;  
Isa. 5:11, 12, 18-23; Gal. 6:7-9

**GOLDEN TEXT:** "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come."—1 Tim. 4:8.

THE selections from the Scriptures comprising today's lesson were chosen no doubt with the thought of emphasizing the importance of weighing thoughts and conduct to insure that they are in accord with the purpose and object one is seeking to attain. And certainly there is no more important principle than this of sincerity and consistency both for the Christian and for others. Much of the trouble through which the world is passing and their sufferings in the past can be traced to insincerity, to conduct inconsistent with the principles of right and justice—the "Golden Rule."

The Apostle Paul's words in his epistle to the Galatians referred to above, summarize these thoughts. He says, Chapter 6:7, 8, "Be not deceived"; and adds, "Whatsoever a man soweth that shall he also reap; for he that soweth to the flesh shall of the flesh reap corruption but he that soweth to the Spirit shall of the Spirit reap life everlasting." Of course, the Apostle is not addressing the world; it is the new creation that is either sowing to the flesh or sowing to the spirit, and that either will reap of the flesh or reap of the spirit.

The Christian sows to the flesh every time he allows the fleshly, selfish, unjust, unrighteous desires of the flesh to sway in heart and life. And on the contrary each sowing to the Spirit means resistance to the desires of the flesh toward selfishness, etc., and the exercise of the new mind, the new will, in spiritual directions toward the things that are pure, noble, good, true.

The Scriptures clearly indicate that there is a certain standard of character which every Christian must attain to, else he cannot be counted in as one of the Kingdom class. The Apostle does indeed speak of the new creatures as at first being babes in Christ, but the Kingdom will not be made up of babes in Christ, but of overcomers; and the overcoming is not, as we



know, a matter of age or physical stature, but of spiritual development, of growth in grace, and knowledge, and love. We are to grow in love, and love is the principal thing, but before we can make much development in the cultivation of love, we must learn to be just, right, righteous. It is a proper presentation of the matter that is given in the proverb, that a man should be just before he is generous.

This principle of consistency is of particular importance to the Lord's people and demands our continued study in all the affairs of life to see that we are putting into practice the lessons given us in the divine Word. All of the saints must be the foes of sin. Wherever sin is they must wage a warfare against it, and see to it that in their hearts at least they are free from sin, that in their hearts they do not countenance sin but oppose it; that sin finds no harboring place or sympathizing weakness in their hearts.

This will make them rigidly careful as respects the words of their mouths, the conduct of life and the meditations of their hearts, that all of these shall be in absolute accord with the divine Word and its spirit of righteousness, holiness, truth, etc. Such as get this proper foundation of character before they begin to build love will find that they are making progress properly. All love, on the other hand, that is founded upon injustice or wrong ideas of righteous-

ness is delusive, and is not the love which the Lord will require as the test of discipleship.

The Apostle John has a word to say also about the danger of being deceived after we have become new creatures in Christ. His words are, "Let no man deceive you; he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." (1 John 3:7, 8.) The Apostle is not speaking here of some one whose heart is loyal to the Lord and who is momentarily overtaken in a fault, for he declares respecting such that there is forgiveness for them because of the weakness or the ignorance which permitted them to be ensnared. He is, however, speaking most distinctly of a willingness of the heart to sin, to do unrighteousness. He indicates a great truth when he suggests that there are but two sides to the question—that Satan is on the side of sin, and that all who love and with willingness practice sin are on his side. On the other side of the question are the Father and the Lord Jesus Christ, who gave Himself as the Redeemer of mankind, that He might destroy Satan and all who sympathize with Satan in their opposition to God and His righteous arrangements.

The Apostle adds, "In this the children of God are manifest from the children of the devil: whoso-

ever doeth not righteousness is not of God—neither he who loveth not his brother." Here again the question is sharply drawn as between the children of God and the children of the devil. All who are on the side of righteousness are on God's side. These will love justice and oppose selfishness, and sin which is related to selfishness, in every sense and in every degree compatible with their opportunities and commission.

But this is not enough: they must do more than love to do what is right; they must have such a love for the truth as would even lead them to sacrifice their rights on behalf of the Lord or any of His "brethren." If we have tasted that the Lord is gracious, is good, we have tasted also that He is just, and in that sense of the word, severe. Let us then, while rejoicing in divine favor, see to it that we walk circumspectly, consistently; that our walk in life is not after the flesh, which leads more or less directly to death, but after the Spirit, after righteousness, after truth, all of which leads, under the Lord's blessing and guidance, to everlasting life and the Kingdom honors and glories with our dear Redeemer.

#### QUESTIONS:

To whom were St. Paul's words in Galatians 6:7, 8, addressed?

What is a "babe" in Christ, and how does a Christian grow out of this immature stage?

Is there a danger of being deceived with respect to the importance of character development?

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# DIVINE PLAN BEREAN LESSONS

## RANSOM AND RESTITUTION

### LESSON 10—Absurdities of Eternal Torment

**Text Book:** First Volume of Scripture Studies, Pages 159 and 160.

**Key Sentence:** "Some are so wedded to the idea of eternal torture, and so prize it as a sweet morsel, that they hold to it regardless of the Scriptures, and deliberately deny that Jesus paid the world's ransom price, though this truth is taught on every leaf of the Bible."

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

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

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

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

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

The two texts, Isaiah 53:6, "The Lord hath laid on Him the iniquity of us all," and 1 Corinthians 15:3, "Christ died for our sins," show that Jesus met the penalty for Adam's disobedience and that the penalty He met, with the sacrifice of His perfect human life, was not eternal torment. What do many who are

wedded to the doctrine of eternal torture do when they see that these texts are inconsistent with their theory? They deliberately repudiate the teaching of the ransom. As one such person, who was a minister, put it, "I have no use for these 'blood' Scripture texts. It is the life and example of Jesus Christ that saves us and not His death." When the minister made this statement, he had in his hand a motto text card which quoted 1 John 1:7, "The blood of Jesus Christ His Son cleanseth us from all sin."

Our text book now takes up an objection to restitution which carries considerable weight with many people. This is because they have failed to take time to investigate the facts. With a wave of their hands, they brush aside this Scriptural doctrine of restitution with the statement there would not be room enough on earth for all the billions who have lived and died. They go further and say that to think that this earth would supply enough food to feed all these people is still more preposterous. How can we meet this argument? First, by remembering that God would not make promises that He would not fulfill. For instance, Jeremiah 31:15-18, "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not . . . they shall come again from the land of the enemy . . . thy children shall come again to their own border."

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

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

60 Centuries from Adam until Now  
3 Generations to a Century

180 Generations  
14 Hundred Millions per Generation (based  
on world population estimate in 1886)  
720  
180

2520 Hundred Millions equals 252 Billions

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

### LESSON 11—Restitution is Practicable

**Text Book:** First Volume of Scripture Studies, Pages 161 and 162.

**Key Sentence:** "When we call to mind the prophecy of Isaiah (35:1-6), that the earth shall yield her increase; that the desert shall rejoice and blossom as the rose; . . . we see God indicates He has foreseen

all the necessities of His plan, and will make ample provision for the needs of His creatures in what will seem a natural way."

**Key Text:** "I will call for the corn, and will increase it."—Ezek. 36:29.

In our previous study, we worked out an exaggerated estimate of 252 billions as the number of human beings who have lived on this earth. What was considered by Brother Russell as a more accurate estimate? Twenty billions. See **Pastor Russell's Sermon Book**, bottom of page 36. See also **Criticism of Millennial Hopes Examined** in the back of Volume 1, wherein on pages 8 and 14 the reasonable estimate of 28 billions is given. In the **Watch Tower Reprints**, page 3626 is a letter commenting on John 12:24, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." "Our Lord's going down into death brought forth much fruit—the first fruits—the church, the 144,000." This letter suggests that if the church as so many grains of wheat (by virtue of our Heavenly Father's blessed arrangement in Christ) going down into death, also bring forth the same amount of fruit in proportion, the result would be 144,000 times 144,000, or 20% billions. Brother Russell in reply to this letter says, "I am glad to have your suggestion respecting the proportion of the fruit of the Lord's death as represented in the church of the first-born (144,000) and the afterfruit of these, 20,736,000,000. I had not noted this correspondency, and hence it had nothing whatever to do with my calculations of the world's dead."

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

Could all now living stand up in a city the size of London? Yes. How about the island of Ireland? Twice the number could stand up in Ireland.

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

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

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

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

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#### LESSON 12—The Brain Age Theory

**Text Book:** First Volume of Scripture Studies, Page 162, last paragraph, and Page 163.

**Key Sentence:** "God's revelation . . . must be the standard among the children of God, by which the supposed findings of fallible fellow-men shall be judged."

**Key Text:** "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:20.

What is the popular theory concerning the so-called Brain age? That man has progressed from one stage to another until now he has arrived at a high degree of intelligence. What is the slogan of those who hold to this theory? "I am the monarch of all I survey." They admit that man has not yet progressed to this goal but they hope that he will ultimately attain to it. They figure that then the problems of transportation, mass production and distribution will all be solved. Men will then be so intelligent that instead of competing with one another, and having wars, they will live peaceably together and seek to co-operate along all lines. As a result, everyone will fully share in the benefits and luxuries of this highly efficient new order of things.

According to this theory, were there no brains in the first stages of man's existence? They answer that mankind had some intelligence then but very little. He was governed more by instinct than by intelligence. It is alleged that his animal nature predominated. What instincts governed mankind then, according to this theory? Love for food, for shelter, for clothing, etc. What part is evolution supposed to play in this matter? The theory is that as mankind began to think, their brain capacity began to grow

until now they have more brain capacity and hence more intelligence.

What two sources of information have we? The Book of Nature and the Book of Divine Revelation. Are all who have the Book of Divine Revelation, called the Bible, able to correctly interpret its teachings? No! Jesus foretold this in Mark 4:10-12. Would this mean that we cannot depend on the wisdom of God's Word? No! Its statements are unerring! The true Bible student to whom God in the end of this age has revealed the Divine Plan of the Ages has proven the Bible to be true and harmonious in every respect. See page 37, STUDY III, in our text book.

Is this search for knowledge by the scientist in the Book of Nature to be commended? Yes, indeed! Truths and facts have been discovered which have given mankind many blessings and comforts in the way of inventions such as electric lights, automobiles, radios, etc. Facts regarding food and medicine, which have greatly benefited mankind, have also resulted from scientific research.

But says someone, "Is it not true that the theories of the scientists have often proven to be false?" Yes, but on the other hand, many of their theories have been found to be correct. What is the correct attitude then to be taken concerning scientific theories? We should make a difference between those which can be absolutely proven to be true and those which cannot.

What about those theories which are not in harmony with the Bible? We have the answer in Isaiah 8:20, "There is no light in them." Let us notice the 19th and 20th verses in this chapter: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

What did the prophet mean by these words? He meant that it was foolish for the living to try to communicate with the dead. He also meant that when we are told to consult with the spirit mediums who claim to give these communications we should not do so. Instead, we should go to the law (the Mosaic law) and to the testimony (of the prophets of God's Word) because there alone will we find the true answer.

What does the scientist say about the dead? As far as he can tell, when a man dies his body decays and he ceases to exist as a conscious being. Science knows nothing of a soul independent of the body. Does this agree with the Bible? Yes, in Ecclesiastes 9:5 and 10 we are told that, "The dead know not anything," and "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."



### LESSON 13—Brilliant Minds in Past Ages

**Text Book:** First Volume of Scripture Studies; Page 164, Paragraph One to top of Page 166.

**Key Sentence:** "That the brain capacity today is greater than in by-gone ages, we deny; while we freely

admit that, owing to advantageous circumstances, the use of what brain capacity men have today is more general than at any former period, and hence makes a much larger showing."

**Main Text:** "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."—Acts 7:22.

Could the fact that there are now far more favorable circumstances rather than greater brain capacity be the true explanation for the flood of inventions and increase in general education which we have in this age? Yes, it is a much more reasonable explanation than evolution.

How do we know that this is so? Because we find so much originality of design as well as skill of workmanship in the sculpture painting and other arts of past ages. How about oratory and logic? We know that some of the greatest thinkers and speakers also lived in those times.

Is there anything in the writings of the Old Testament to support this thought? Yes, we have the beautiful pen pictures in the Book of Psalms, and the rhetorical powers of some of the prophets such as Isaiah, Job and Moses.

In Acts 7:22, we are told that Moses "was learned in all the wisdom of the Egyptians and was mighty in words and deeds." Was there much wisdom in Egypt in that far distant past? Brother Russell answers this question in the Watch Tower Reprints, page 3988, when commenting on this text. He says;

"What a wonderful preparation that wonderful boy needed in order to make of him the great Captain of the Lord's hosts. Egypt at that time had two great universities, one at Heliopolis, the other at Hermopolis. Moses is said to have been instructed in the former, situated about twenty miles north of Memphis. Geike, describing it, says: 'Shady cloisters opened into lecture rooms for the students and quiet houses for the professors and priests, in the many grades and offices.' Another writer says, 'A splendid library was at his disposal. The library of the Ram-eseum at Thebes—a structure built by Rameses II—contained 20,000 books.'"

How about Moses' skill as a general and as an executive? In reply, we again quote from page 3988 of the Watch Tower Reprints:

"According to Josephus, the Ethiopians made an incursion into Egypt and routed the army that was sent to resist them. Panic spread over the country, and Pharaoh trembled at approach of the swarthy savages. The oracles, well aware of his remarkable abilities, advised that the command be entrusted to Moses. He immediately took the field, surprised the enemy, defeated them with heavy slaughter, and drove them back into their own territory."

What does the exhuming of ancient buried cities reveal? A surprising knowledge of the arts and sciences. What were they able to do then that we cannot fully duplicate at the present time? Embalming the dead, tempering copper, and making Damascus steel.

But, says someone, is it not true that today we know so much more about Astronomy and Mathematics, and Engineering than they did in by-gone

(Continued on page 30)

# CHILDREN'S HOUR

## THE LIGHT OF THE WORLD

### CHAPTER 34—JULY 7

IN JESUS' day there were many people who were lepers; that is, they had a sickness called leprosy. This is a very bad sickness. Even today except in its early stages, there is no cure for it. Lepers were not allowed to live in the city because healthy people were afraid they would get leprosy too. They had to go into the country and stay by themselves, getting sicker and sicker until, at last, they died.

One day a leper came to Jesus and said: "Lord, if you will you can make me clean." Jesus was very sorry for the poor man. He put His hand upon him and said: "Be clean." The man was healed at once. Another day ten men who were lepers saw Jesus coming. They begged Him to have mercy on them. Jesus cured them, too. And now I will tell you something surprising. Only one man of the ten came back to thank Jesus for the wonderful thing He had done. Just think of that!

Leprosy usually begins with a very small spot in the hands and eats its way into the flesh. So it is like sin, which begins in a small way and gets worse and worse until at last a person dies from it. Then, too, only Jesus could cure leprosy and only Jesus can cure sin.

There was another sickness very common when Jesus was on earth; there is still much of it today, and that is, blindness. If you want to know how bad blindness is, shut your eyes for a moment and think how terrible it would be if you have to keep them shut all your life—never see anything again.

There was a man who had been blind from the time of his birth. Jesus healed him and some men who were leaders of the people asked him how it was done. The man told them that Jesus had cured him. Did these leaders tell all the people to follow Jesus and do what He told them? No. They said Jesus was a sinner, that He could not do such wonderful things. They did not want the people to love Jesus. These leaders were wicked men, were they not? They did not know it, but they, too, were blind. Their eyes were not blind, for they could see where to walk; they were blind in their mind. They could not understand what Jesus was teaching. If they had gone to Jesus He would have helped them to understand; but they were too proud. They thought no one could be wiser than they.

Now the question is: why did Jesus heal the sick and raise the dead? For one thing, He wanted to show the people that God had sent Him. No one could do such mighty works without God's help. But the Bible gives us another reason, too. Jesus was giving the people a sample of what He will do for the world when He comes again. Then He will raise all the dead—not only a few. Then He will heal all the sick and blind, all the lepers, all who, in any way, are not perfectly well. That will be a splendid time and it is not far away.

**MEMORY VERSE:** "As long as I am in the world, I am the light of the world."—John 9:5.

### Questions:

- What is leprosy? Why is it like sin?
- How many of the ten lepers whom Jesus healed came to thank Him?
- In what way were the Jewish leaders blind?
- Why did Jesus heal the sick?

## THE SEA MEETS ITS MASTER

### July 14—Chapter 35

WE have read about Jesus' power over bodily sickness, over death, over blindness. Now I will tell you some stories showing His power over the wind and the sea.

One day Jesus had been very busy teaching and healing all the sick who were brought to Him. When evening came there were still crowds around Him. He told His disciples to get a boat and they would cross a lake called the Sea of Galilee so they might rest on the other side. The disciples brought the boat. Jesus finally managed to get away and into it and the disciples followed Him. He must have been very, very tired for He went to sleep as soon as the boat started from the shore.

We think Satan must have been watching all the time and when Jesus fell asleep Satan probably thought: Here is my chance to kill the Son of God. He stirred up a big storm on the sea; the waves dashed higher and higher—the little boat rocked wildly—the water came splashing in and the disciples could not dip it out fast enough. All the while Jesus slept peacefully on. The disciples were much frightened. They awakened Jesus and said: "Lord, save us; we will die if you do not!" Jesus said: "Why are you afraid? Have you so little faith?" Then He stood up and told the winds and the sea to be still. At once the storm was over and there was a great calm.

There was another time when Jesus, after a busy day, sent the disciples away in a boat because he wanted to be alone to pray. The wind was strong and the little boat made little headway against it. Early in the morning they were only about halfway across the lake. Then they saw Jesus coming towards them. They did not recognize who He was at first. Was He in a boat? No; not in a boat; He was walking on the restless stormy water. The disciples cried out in fear to see one walking on the water toward them, but Jesus said: "It is I. Do not be afraid." Peter said: "Let me come to you." Jesus said: "Come." Peter stepped out on the water but when he saw the high waves he was afraid and began to sink. Jesus caught him and said: "You have not much faith."

Jesus often talked about faith. When He healed folks He said it was because of their faith. What is

faith? What did Jesus mean? Faith means to trust, or to believe. The Jews who hated Jesus, who would not believe He was their Savior, could get no help from Him. So it is with us today. We must believe that Jesus can help us. We cannot see Him at this time, so we cannot bring our sick friends to Him and ask Him to heal them. Healing the sick is not the work Jesus is doing just now. But if we want His help as we try to be good children, if we want Him to take care of us when we are unhappy or in danger, let us ask Him in faith, trusting and believing, and He will surely help us.

**MEMORY VERSE:** "What manner of man is this, that even the winds and the sea obey Him?"—Matt. 8:27.

**Questions:**

Why were the disciples in the storm frightened when Jesus was asleep?

Why wasn't Peter able to walk on the water even as Jesus did?

When will the time come for all the sick to be healed?

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## STORIES THAT JESUS TOLD

July 21—Chapter 36

WHEN Jesus spoke to the people He told them many stories. Each story carried a lesson; but only those who loved Jesus most could understand the lessons and get the good out of them. I will tell you some of these stories and the lessons that Jesus wanted us to get from them.

There were many people who listened to Jesus every day and yet did not do what He told them to do. They did not try to learn from Him. He said those who listened and then obeyed were like a wise man who built a house. He wanted a good, strong house so he built it on a rock. When the house was finished and the man moved in, it began to rain. A big flood came. Then the wind blew hard. The house did not fall, because it was built upon a rock. The people who obey the truth are as safe as the man who built his house upon a rock.

Those who only listen and do not obey, Jesus said, are like a foolish man who built his house upon the sand. The rain came and the flood and the wind. The sand washed away and the house fell and was broken all to pieces. You see, Jesus wants those who learn from Him to do more than just listen. He wants us to try hard every day to do God's will. If we only listen and do not try, we will not be strong if trouble comes.

Jesus told another story about a man who sowed seed. As the man took the seed out of his basket and threw it upon the ground, some of it fell on a hard path that ran through the field and the birds quickly ate it up. Some fell on rocky ground and came up nicely but when the sun shone the rocky ground was so hot and dry that the little plants soon died. Some fell on nice, rich earth but thorns came up with the seed and choked it. Some fell on good, deep earth and grew most beautifully and brought forth a good harvest.

Jesus said the hard ground, the path, was like some people who do not care about the truth of the Bible at all. Satan comes and quickly steals away what they have heard. The rocky ground is like some people who get very much excited because they have heard something about God but who do not keep on trying to obey and learn more. The nice, rich earth with the thorns or weeds is like people who are too busy having a good time to remember what they have learned.

The good earth where much fruit grew is, I hope, a true picture of the dear little friends who are reading and studying these stories. It is a picture of those learning a little each day, who try to live what they have learned and then learn some more. God and Jesus love these hearts that are like good ground.

**MEMORY VERSE:** "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man."—Matthew 7:24.

**Questions:**

Did all those who listened to Jesus try to do as He taught them?

What did Jesus say those would be like who hear but do not obey His teachings?

What is the story of the man who sowed the seed?

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## BREAD IN THE WILDERNESS

July 28—Chapter 37

THE people liked to listen to Jesus' stories and they never got tired of seeing Him heal the sick. When Herod killed John the Immerser, Jesus went into the country so that Herod could not find Him. But the people loved Jesus so much and were so eager to hear Him speak that they ran out ahead of Him. When Jesus saw the crowd he was sorry for them and healed all their sick, blind and lame and the people were again much surprised at the power of this man whom they called a great prophet.

When evening came they were still watching Him and listening to Him; no one wanted to go home. The disciples explained to Jesus that this was a very quiet place, with no stores near. They asked Him to send the crowd away so that they might go into the towns and buy bread for their supper. Jesus said that they need not go, for the disciples could give them food. They explained that they only had five loaves of bread and two fishes; hence, could not feed so many. Then Jesus asked them to bring the food to Him.

Jesus told the people to sit down on the grass, just as we do at a picnic. Then He took the five loaves and the two fishes and looking up to heaven He asked a blessing on the meal. We do this at home too, do we not? We are sure this is the right thing to do because Jesus did it. Then Jesus broke the bread and passed it to His disciples and they passed it on to the people. A wonderful thing happened—a miraculous thing! Five thousand people ate all they wanted of the five loaves and two fishes, and when everybody had eaten enough there were twelve baskets of food left. Then Jesus knew that the people had strength for the long walk home, so He sent them away.

The next day they all came to Jesus again, and when they spoke to Him His heart was sad. He knew they were only looking for another free meal; that they did not care much about what He had to say to them—but He tried to teach them something, anyway. He said to them that they ought to work hard for the bread which would give them everlasting life. They asked what kind of work they should do. Jesus answered and explained that they should believe in the One God had sent to them. They would have everlasting life, He explained, if they believed on Him. "I am the Bread of Life," Jesus said, and "All who believe in Me I will raise from the dead in the last day, and such will never die."

These are good words, words that we all should remember and believe; yet the Jews did not like them. Some of the Jews would not listen to Jesus again after that.

**MEMORY VERSE:** "He that believeth on Me hath everlasting life."—John 6:47.

**Questions:**

Tell about the miracle by which Jesus fed the five thousand.

Is it proper for us to thank God for our food, as Jesus did?

Did all those who were fed by Jesus also like the things He taught them?

## THE GOOD SHEPHERD

August 4—Chapter 38

IN Palestine, where Jesus lived, the people had many sheep. Even at this time you can find many sheep there eating grass and flowers on the mountain sides; you can see many woolly little lambs kicking up their heels and playing beside their mothers. The Jews were kind to their flocks and the sheep loved their shepherds. When the shepherd went out in the morning to find good grass for his sheep he would call or whistle and they would all come running after him. Then he would lead them to where the grass was green and the water clear and quiet for them to drink. If two or three flocks should happen to get mixed up each shepherd would give his call and walk away and the sheep would follow their own shepherd. Each sheep knew the voice of his shepherd and did not make a mistake.

One day when there were many people about Jesus He began to talk with them about the shepherds and the sheep. He remembered that God had sent Him to help the Jews learn about God just as the shepherd leads his flock out to feed, so He explained He was the good Shepherd; that the good shepherd gives his life for the sheep. If a wolf tries to catch the sheep a man who does not love them will run away; but a good shepherd will die, if he must, to save his sheep.

The people were listening, so Jesus talked some more. He explained: My sheep know My voice. Those who are My sheep will follow Me. I am going to have many sheep—many people. Not only those who stand here now, but many others. First I must give up My life: I must die. God will give Me back

My life and then I will have many people who will follow Me, as the sheep follow their shepherd.

One day Jesus was eating dinner with some people whom the scribes and Pharisees thought were not very good because, apparently, they didn't pretend to keep the law given them through Moses. They said: "Look at Jesus eating with those bad people. Isn't that wrong?" Jesus said: "They that are not sick do not need a doctor—only sick persons need a doctor. I came not to call the righteous, but sinners to repent of their sins." You see all mankind, including the scribes and Pharisees, are sinners in the sight of God, because no one is perfect like Adam originally was before he sinned and like Jesus was. But the scribes and Pharisees thought they were good and righteous and, therefore, couldn't do wrong.

Jesus was glad that these people who had done wrong were trying to do better and He was helping them. He also called them "lost sheep." He was glad that He had found them. Let us remember this, too. The poorer, the sicker, the more sinful a person is, the more he needs Jesus and the more Jesus will need to help him. Let us never think that we are too good to help anyone. Let us be kind and friendly to the little strangers who come to learn with us. Let us be glad to sit close to the child that most needs our help. Let us remember that Jesus loves everyone and most certainly the poor and friendless. If this were not so, He could not have loved us, either. **MEMORY VERSE:** "The good shepherd giveth his life for the sheep."—John 10:11.

**Questions:**

What is the duty of a shepherd, and why is Jesus called the Good Shepherd?

What did Jesus mean when He said that His sheep knew His voice?

Who were the "lost sheep" to whom Jesus referred? Why were they lost?

## BEREAN LESSONS

(Continued from page 27)

ages? In answer, we point to the Great Pyramid of Egypt. See Page 374 in the Scripture Studies, Volume Three, where Brother Russell quotes the following words of Dr. Joseph Seiss, from his excellent treatise on the Great Pyramid, entitled a "Miracle in Stone." He says:

"If the primeval man were nothing but a gorilla or troglodyte, how in those prehistoric times, could the builders of this mighty structure have known what our profoundest savants, after a score of centuries of observation and experiment have been able to find out only imperfectly? How could they know the sphericity, rotation, diameter, density, latitude, poles land distribution and temperature of the earth, or its astronomical relations? How could they solve the problem of the squaring of the circle, calculate the proportions or determine the cardinal points? Men may sneer, but they cannot laugh down this mighty structure, nor scoff out of it the angles, proportions, measures, nature references, and sacred correspondencies which its Maker gave it."

# Talking Things Over



## THE KINGDOM MESSAGE ON THE AIR

THE RADIO PROGRAM, announced in the last issue of The Dawn, and scheduled for 9:30 A. M., Sunday, June 23, is now in the past. The lecture was on the subject, "God's Remedy for a World Gone Mad," and was carried by WMCA in New York, and WIP in Philadelphia. When going to press, three days after the broadcast, a thousand requests for literature have been received, and they are still coming in; although the volume will dwindle rapidly after the third day. We are greatly encouraged by this response (in fact it is larger than we had hoped for), and feel that it is a clear indication of the Lord's blessing upon this method of proclaiming the glad tidings.

Another program has been arranged for 9:30 A. M., Sunday, July 28th, over the same two stations; and we will be glad to co-operate with the friends again in furnishing advertising matter for the lecture. We believe that the co-operation of the friends in helping to advertise the talk of the 23rd contributed greatly to the success of the effort. We trust that this time even more will send for advertising matter to distribute. We have heard of many instances where friends have invited their neighbors into their homes to hear the message. The opportunities afforded by these broadcasts, are many and varied; and the brethren are being richly blessed in using them.

A Transcription of the program has been made for use in rebroadcasting; and we will be glad to furnish this together with advertising matter to any who would like to make arrangements for their local Radio Station to use it. The program is a half hour in length; and is complete with announcements, etc. From the response received, we are convinced that this method is far more effective in making the first contact with new interest, than are public meetings. We suggest that ecclesias investigate the possibilities along this line.

We are not suggesting that the radio be used to take the place of public meetings; but rather, that where it can be used it will create interest that should make the attendance at public meetings better. In the New York district, for example, from this one program a large number of names and addresses is being secured, and a special invitation can be sent to these each time the Brooklyn Ecclesia arranges for a public discourse. The same thing will be possible wherever the brethren are able to arrange for suitable meetings. As further broadcasts are given—if it be the Lord's will for them to continue—these mailing lists of the Ecclesias in the broadcasting zone will be augmented and thus made

increasingly valuable for use in connection with public meetings, cottage meetings for chart talks, etc.

Not alone in quantity have the responses to the lecture been encouraging, but also in the nature of the requests. More than half have taken the trouble to write a letter instead of a postal card, and in the letters, many of them have expressed genuine and intelligent appreciation. Our space is limited for this last-minute report, but following are a few expressions from interested listeners:

"I was truck with the truth and reasonable interpretation of many things. . . . The speaker seemed to pour out fact after fact in logical order; and bring out many things that the public ought to know. I am paying good money to publications that keep me up to the minute in world events, and who spend large amounts to gather that news; yet their editorial outlook is in line with Satanic philosophy, 'Let us do evil that good may result.' I sincerely hope your viewpoint will receive general acceptance."

"Please send me four copies of your lecture of this Sunday, also your book, 'God and Reason.' I am so anxious to send a copy of your lecture to each of my children. It was most enlightening, and covers the most things we are interested in about the Bible that I have ever heard. I would like to send more money, and perhaps can later, as I think it is priceless."

"Your sermon was so plain that it just thrilled me. I am a member of Dr. McCoomb's Church, on Broadway, New York. I should like to have the sermon, and also a copy of the little booklet you mentioned, I just don't remember the name. I would be willing to pay for extra copies, for I have friends in the hospital who would enjoy it as much as I did."

"May I have a copy of 'God and Reason'? I only heard part of your broadcast on Sunday, but I did enjoy it so much. I have a missionary group of 35. If I may have some copies for these girls, I would greatly appreciate it. Thank you."

"Please mail me copy of 'God and Reason,' 128 page booklet. Listened to lecture this morning and am interested; as I am frequently asked the question by unbelievers: 'What is God doing in the present crisis in Europe?'"

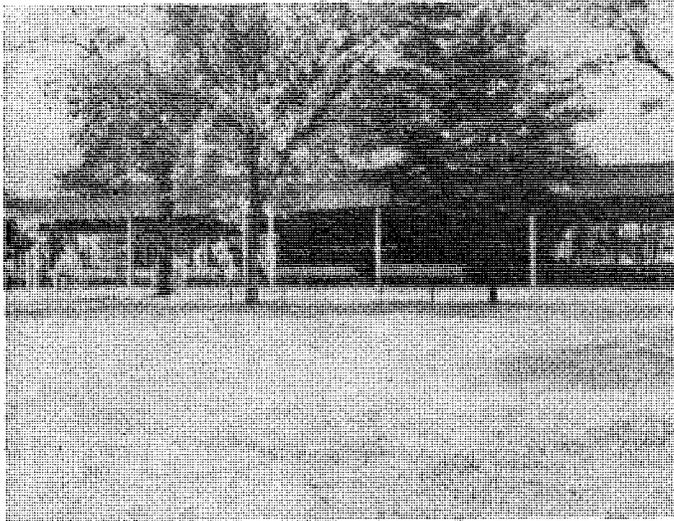
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## MIDWEST GENERAL CONVENTION

"The program is already taking form and will carry five or six discourses per day; at least one testimony meeting and some special feature. Quite lengthy intermissions will be provided at noon and evening periods; with ample opportunities for rest

and fellowship. Speakers thus far indicating their intention of being in attendance include:

"Brothers S. J. Arnold, H. K. Blinn, W. A. Buhl, T. Barker, J. Copeland, S. C. DeGroot, H. E. Deitrich, I. Foss, E. H. Herrscher, C. W. Janke, A. Johnson, G. Kendall, P. Kolliman, W. J. Hollister, A. L. Muir, A. Newell, L. H. Norby, A. Obenland, C. C. Peoples, W. N. Poe, E. Procter, C. A. Sundbom, J. H. L. Trautfelner, George M. Wilson, W. N. Woodworth, E. G. Wylam, L. F. Zink, C. W. Zahnaw.



Auditorium at Chautauqua

#### TRANSPORTATION

"Friends motoring to convention may follow the map shown herewith. Those coming by railroad to either Dayton or Cincinnati, should take the Cincinnati and Lake Erie Bus from these points, buying tickets to Chautauqua. The same applies to those who travel by bus. All railroad rates have been reduced to two cents a mile, and to one and one-half cents for long-distance round trip fares. There is a trailer camp on the grounds for those who may wish to come in their trailers.

#### SUNRISE BAPTISMAL SERVICE

"The immersion service will be held on Saturday morning on the bank of Great Miami River.

#### THE PUBLIC MEETING

"The public meeting will be arranged for Saturday night and will be held either on the Convention grounds or at Dayton about twelve miles distant.

#### ACCOMMODATIONS

"A great deal of variety will be available in sleeping quarters:

Cots in dormitories 25 cents per night.

Private rooms in cottages and hotels, 75 cents per person per night.

Cottages, furnished for housekeeping, \$20 to \$40 per week according to size and furnishings. These are suitable for families or groups.

"Friends should bring their own sheets, pillow slips, plenty of blankets, and towels, as many of the rooms and cottages are not equipped with these necessities.

#### RESERVATIONS

"Reservations should be made as soon as possible. Write to the Chautauqua Rental Agency, Chautauqua, Ohio, stating how many there will be in your party, the kind of accommodation you desire, and about how much you want to pay; and you will be advised of what is available. Then you can make your selection, and advise the Rental Agency, sending at the same time a deposit of approximately 25 per cent. of total rental your accommodations will cost. The Committee suggests that it is advisable to secure reservations as early as possible, for thus a better selection will be available.

#### SHOES AND CLOTHING

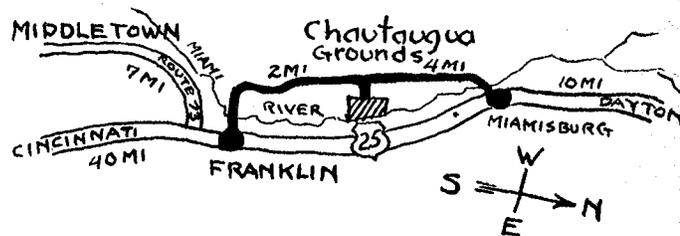
"Come prepared for comfort rather than style. Some of the walks are gravel and an old pair of serviceable shoes, with cool loose-fitting clothing will add much to your physical comfort and proportionately to your spiritual blessing.

#### MUSICAL INSTRUMENTS

"Such friends as are capable of participating in the musical phase of our services are urged to bring their musical instruments.

#### A FULL WEEK OF BLESSING

"As the full week from August 4 to August 11 is set aside for our use, all friends who may find it possible to do so, are urged to come on Saturday or Sunday or as many days as possible prior to the opening of the convention on August 7, for relaxation and fellowship in this gorgeously-beautiful garden spot. One or two impromptu meetings will doubtless be arranged for each day prior to the official opening of the convention."



The Convention Committee Secretary is E. G. Wylam. His address is, 5920 Cullom Avenue, Chicago, Ill.

### Three Months Trial Subscriptions

Three months free trial subscriptions are still accepted. These subscriptions are paid for from a special fund, so please feel at liberty to send in the names of all, especially Bible Students, whom you think may be interested and helped by *The Dawn*. Do not hesitate to send in names thinking we may have already received them, as all names sent are checked against our list to avoid duplication.

### Free Tracts

"The Hope of Universal Peace"

"Earth's Coming Glory"

"Do You Know?"

"Where Are the Dead?"

The Dawn 136 Fulton Street Brooklyn, N. Y.

## COMING CONVENTIONS

### One-Day Conventions

**PATERSON, N. J., July 4**—All meetings will be held in Y. M. C. A., Ward and Prince Streets.

**PROSPECT, CONN., July 21.** All meetings will be held at the Hloosko Farm in Prospect, which is on Route 69, eight miles from Waterbury and sixteen miles from New Haven. Friends going from New York, take excursion train to Waterbury, where cars will be waiting to take them to the convention. Those going by car will find the farm easily, if they keep in mind it is directly opposite the Radio Station towers of WBRY. Lunch will be served.

**NORTH BROOKFIELD, MASS. July 28**—All meetings will be held in Grange Hall, Main street, beginning at 9:45 a. m. Lunch will be served in the hall.

**MONESSEN, PA., July 28**—(Hungarian-English gathering.) All meetings will be held in Kelly Hall, beginning at 11 a. m.

**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.

Pen Argyl friends are contemplating a good witness to the Truth in connection with this Convention. Brother Wilson will give the public talk at 3 p. m. All are cordially invited.

**LINCOLN UNIVERSITY, PA., August 18**—Farm residence of M. L. Ritchie.

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

### General Conventions

**LOS ANGELES, CALIF., July 4-7**—All meetings of the Convention will be held in Sunset Masonic Temple, West Pico at Orchard, except the Public Meeting which will be held in Embassy Auditorium, 847 South Grand Avenue, at 11 o'clock Sunday, July 7. For further information, address Class Secretary, A. W. Abrahamsen, 8414 Second Ave., Inglewood, Calif.

**DETROIT MICH., July 4-7**—All meetings of the Convention will be held in the Gymnasium auditorium of the Y. W. C. A., 13130 Woodward Avenue, Highland Park, Mich. Any desiring to symbolize their consecration by water immersion should advise the Secretary in advance. For further information, address the Class Secretary, V. Roy Dorris, 1317 West Hancock Avenue, Detroit, Mich.

**SAN FRANCISCO, CALIF., July 13, 14**—All sessions of the San Francisco-Oakland Convention will be held in Serbian Hall, 225 Valencia Street, San Francisco.

Tea and coffee will be served to all who bring lunches for noon and evening on both days. Restaurants are nearby for those who may prefer.

Rooms at reasonable rates can be had near the Convention hall.

For programs and further information, address the Class Secretary, c/o "Berean," 61 Eagle Street, San Francisco.

**CHAUTAQUA, OHIO, August 7-11**—(See Talking Things Over.)

**AUGUST CONVENTION IN LONDON.** "A General Convention is being arranged by the Bible Students' Committee for August week end, Saturday to Monday, August 3-5, at the Memorial Hall, Farringdon Street, London, E. C. 4. Every effort is being made to prepare a programme that will be a source of deep spiritual profit and happy fellowship to all who attend, and the friends are asked to cause their petitions to ascend before the Throne of Grace that this endeavor may receive our Father's blessing. The usual light meals will be served between sessions, and it is earnestly hoped that every brother and sister in Christ who can take advantage of this opportunity to assemble in 'holy convocation' will do so while yet the door of opportunity is open. For accommodation, programmes, and all other information, please write to the Bible Students' Committee, 24 Darwin Road, Welling, Kent."

**CHICAGO, ILL., Aug. 31, Sept. 1, 2**—"Sponsored by the Chicago Ecclesia for the special benefit of the young people. This convention will be presided over by the younger brethren who are officers of the Chicago Ecclesia. All brethren, both young and old, are most heartily invited to attend. A rich blessing is anticipated for all. . . . All sessions will be held in the Central Masonic Auditorium, 910 North La Salle Street, Chicago.

"For further information, address the Convention Committee Secretary, B. J. Hack, 6328 S. Justine Street, Chicago, Ill."

**BROOKLYN, N. Y., Labor Day Week-End**—(Details later.)

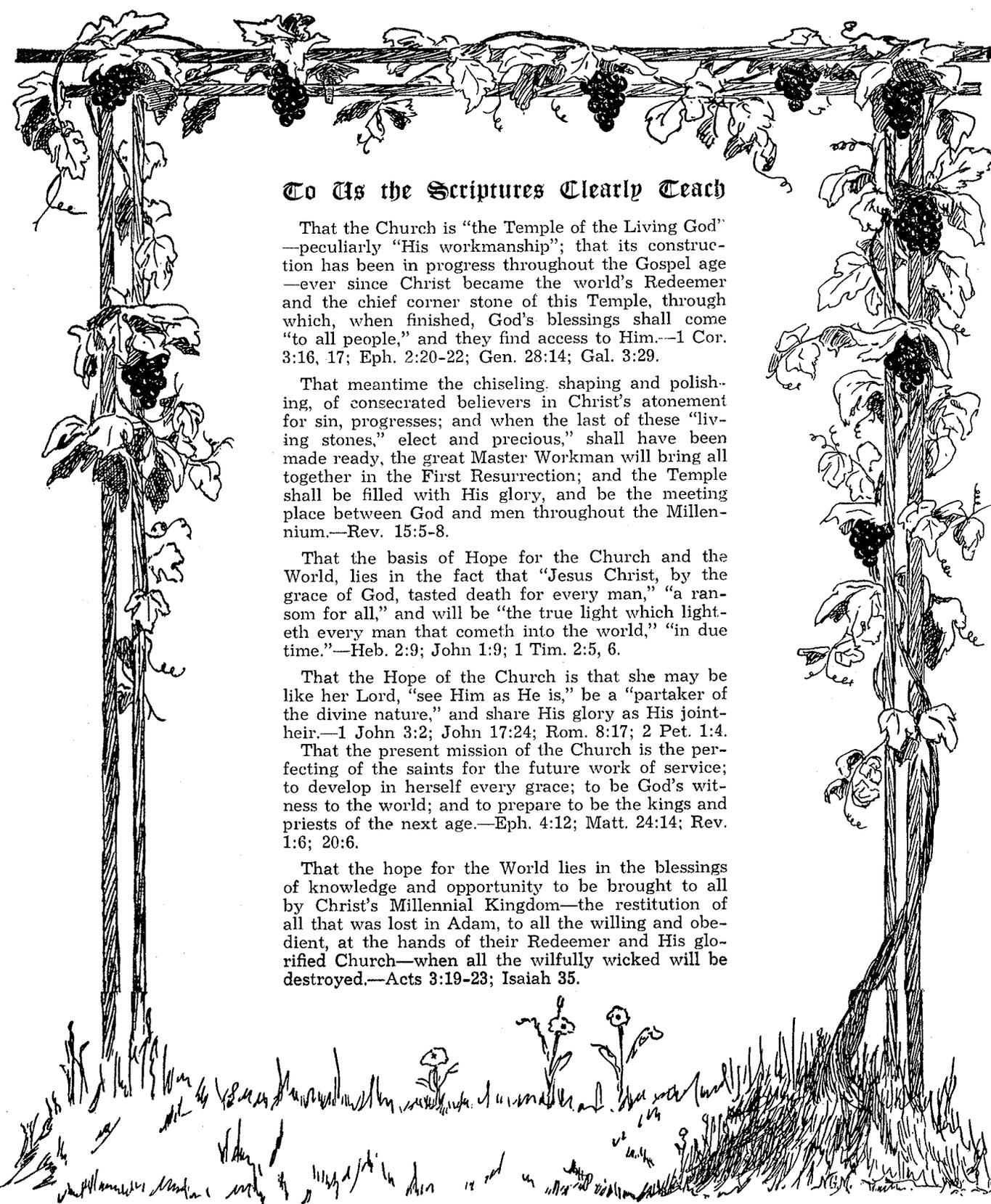
**SEATTLE, WASH., Labor Day Week-End**—(Details later.)

**SAGINAW, MICH., Labor Day Week-End**—(Details later.)

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

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



## 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.