

JANUARY

1940



*THE CHRISTIAN IN 1940*  
*OUR GLORIOUS HOPE*  
*SOUND DOCTRINE*

# 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 FRED BRIGHT

Reading, Pa. . . . . Jan. 7  
 Norristown, Pa., Wildman's Hall, Main St., 3 P. M. . . . . 14  
 Wilmington, Del. . . . . 21  
 Allentown, Pa. . . . . 28

## BROTHER D. DINWOODIE

Brooklyn, N. Y., 109 Remsen St., 3 P. M. . . . . Jan. 14

## BROTHER GIDEON BEILER

Lancaster, Pa., Y. M. C. A., 3 P. M. . . . . Jan. 14

## BROTHER EDWARD FAY

New Haven, Conn. . . . . Jan. 14

## BROTHER A. C. FREY

Hazleton, Pa. (Convention\*) . . . . . Jan. 14

## BROTHER W. J. HOLLISTER

Paterson, N. J., Y. M. C. A., Ward & Prince Sts., 3 P. M. Jan 28

## BROTHER PETER KOLLIMAN

Lebanon, Pa. . . . . Jan. 7  
 Paterson, N. J., Y. M. C. A., Ward & Prince Sts., 3 P. M. . 14  
 Philadelphia, Pa., Y. W. C. A., 18th & Arch, 3 P. M. . . . . 28

## BROTHER OSCAR MAGNUSON

Chicago, Ill. . . . . Jan. 1  
 Ypsilanti, Mich. . . . . 2  
 Detroit, Mich. . . . . 3  
 Cleveland, Ohio . . . . . 4  
 Niagara Falls, N. Y. . . . . 5  
 Tonawanda, N. Y. . . . . 6  
 Buffalo, N. Y. . . . . 7  
 Elmira, N. Y. . . . . 8  
 Scranton, Pa. . . . . 9  
 Baltimore, Md. . . . . 14

## BROTHER M. C. MITCHELL

Brooklyn, N. Y., 109 Remsen St., 3 P. M. . . . . Jan. 21

## BROTHER A. L. MUIR

Portland, Ore. . . . . Jan. 2-4  
 Salem, Ore. . . . . 5  
 Lebanon, Ore. . . . . 6  
 Medford, Ore. . . . . 7  
 Sacramento, Calif. . . . . 9  
 Stockton, Calif. . . . . 10, 11  
 Martinez, Calif. . . . . 12  
 Oakland, Calif. (Convention\*) . . . . . 14  
 Fresno, Calif. . . . . 15  
 Paso Robles, Calif. . . . . 16  
 Hawthorne, Calif. . . . . 17  
 Long Beach, Calif. . . . . 18  
 Santa Ana, Calif. . . . . 19  
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## BROTHER F. H. MUNDELL

Brooklyn, N. Y., 109 Remsen St., 3 P. M. . . . . Jan. 28

## BROTHER E. A. MACJILTON

East Liverpool, Ohio . . . . . Jan. 14

## BROTHER J. H. L. TRAUTFELTER

Philadelphia, Pa. Y. W. C. A., 18th & Arch, 3 P. M. . . . . Jan. 14

## BROTHER J. I. VAN HORNE

Duquesne, Pa. . . . . Jan. 7

## BROTHER GEORGE M. WILSON

Buffalo, N. Y. . . . . Feb. 4

## BROTHER W. N. WOODWORTH

Brooklyn, N. Y., 109 Remsen St., 3 P. M. . . . . Jan. 7  
 Paterson, N. J., Y. M. C. A., Ward & Prince Sts., 3 P. M. . 21

## BROTHER C. W. ZAHNOW

Los Angeles, Calif. . . . . Jan. 7

**yes, indeed---**

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Do not hesitate to send in names on the grounds that we may already have them; as we check all addresses received in order to avoid duplication. We are continually receiving letters of appreciation from friends whose names have been sent to us for trial subscriptions. Perhaps you may know still others who will rejoice in the pure message of truth they will find in The Dawn. This is one way in which you can serve the brethren.

## KINGDOM CARDS

The Lord is continuing to richly bless the distribution of Kingdom Cards. We have recently added one to the list, entitled, "Has Christianity Failed?" Early reports indicate that this card, like others, will bring a good response. If you are not acquainted with this method of witness work, send for samples of the cards. If you are already using the Kingdom Cards, look over your stock, and order additional supplies to meet your needs. We suggest a trial of the new card, "Has Christianity Failed?" All Kingdom Cards are supplied free, and in any quantity desired.

\* \* \*

## DIVINE PLAN CHARTS

These are blueprint charts, 42 inches in length. The lettering is heavy and easily read at a reasonable distance. Price \$2.75 each. Address, The Dawn, 136 Fulton Street, Brooklyn, N. Y.

# The DAWN

*A Herald of Christ's Presence*

Vol. 8, No. 4

JANUARY 1940

One Dollar a Year

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## NEXT MONTH

### TYPES—THEIR RELATIONSHIP TO SOUND DOCTRINE

Is every little detail in the historical accounts of the Old Testament intended to be typical of some important development in the plan of God? To know the Scriptural answer to this question is of vital importance to the Christian today. This article examines much of what the Scriptures say on the subject, in a kindly, convincing manner. Contributed.

### FAITH

"Without faith it is impossible to please God," the Scriptures tell us; and when the testimony of the Word on this subject is examined it is found that faith enters into many phases of the Christian's life, enabling him to please God in prayer, meditation, work, etc. This article will review many of these points, and we trust in a helpful manner.

### GOOD NEWS

Today the news that reaches the people is seldom good, but rather, is of war, disaster and bloodshed; yet even such tidings frequently cause a rise of prices on the stock market because of the increased demand for materials of war. How different will be the conditions when Christ's Kingdom is established, as this article will reveal.



nal agonies beyond the power of human tongue to describe. Even the cruelties of the Atheistic Russian Government is mild compared with credal claims for the Greek Catholic God whose worship is not tolerated in the U. S. S. R.

In view of the fact that a God-dishonoring theory of this kind has been spread upon the church books of Christendom for centuries how strange that so few have ever thought to raise the question, "Has God no Pity?" In seeking an answer, therefore, let us do so not alone in the light of human suffering incurred by war; but in the light also of what Christendom has professed to believe concerning the God in whose name so many of the wars have been waged.

#### God Does have Pity

The Bible assures us that God does love the world (John 3:16); that He is a God of compassion and comfort; that as a "father pitieth his children" so does God pity those who fear Him. (Psa. 103:13.) Our text declares that God looks down from heaven above and beholds the earth, hears the groanings of the prisoners, and rescues those who are appointed to death. These and many other passages of Scripture assure us of God's interest in His earthly creatures; but the point is, How are they to be understood in the light of the many long ages of human suffering?

First of all let us recognize that in order to properly understand any subject that relates to God it is fundamentally important that we view it from His standpoint, and not from the standpoint of our circumscribed knowledge and experience. In our Scripture lesson herewith the prophet gives us a timely hint along this line, saying, "My days are like a shadow that declineth; and I am withered like grass; but Thou O Lord, shalt endure for ever; and Thy remembrance unto all generations."—Psalms 102:11, 12.

Here David is telling us that God is able to take a view of matters that extends over "all generations," hence, that we should bow to His will and wisdom. David Himself had suffered. "I have eaten ashes like bread," he declares, "and have mingled my drink with weeping."

(Psa. 102:9.) It is following this statement that he reminds us of God's ability to take a more comprehensive view of human suffering; and that based upon this larger view, He is making preparations to loose those who are appointed to death.

#### Prisoners of Death

The prophet informs us that God hears the "groanings of the prisoners." Who are these prisoners, and how did they come to be incarcerated? The remainder of the passage identifies them as those who are "appointed to death." Evidently, then, they are prisoners who are sentenced to death, waiting for the time of their execution. And while waiting, they groan because of the suffering through which they are passing. Who, then, can they be?

These prisoners are viewed by God as He looks down upon the earth, hence it seems very evident that they are the whole human family, who, through the sin of our first parents, came under condemnation to death. Paul declares that through one man's disobedience, "sin entered into the world, and death by sin; and so death passed upon all for all have sinned." (Rom. 5:12.) Adam, then, was evidently the first "prisoner of death." He was under sentence, but did not actually die for more than nine hundred years.

Likewise, the whole human family are under condemnation, but are permitted to live a while before the full penalty of sin is exacted. All, nevertheless, from the divine standpoint, are considered dead. This is evident from the words of Jesus who advised a prospective follower who wanted time to bury his father to "let the dead bury the dead." (Matt. 8:22.) God, then, views the whole world as being already dead, so that from His standpoint, any measure of life they enjoy, and for whatever time it is theirs, is just that much of a reprieve from or postponement of the sentence.

In most cases God has permitted each individual prisoner to live out his "natural" life-time, to be buffeted by what ever trials which might lie in the way, and to enjoy whatever blessings were at hand. Sometimes, though, He has interfered, either to hasten the death sentence, or to postpone it beyond the

time it would ordinarily fall. He destroyed the Sodomites prematurely, for example, because of their great wickedness, explaining merely that He "took them away as He saw good."—Ezek. 16:50:

#### God Hears the Groanings

The great prison-house of death has already claimed many billions of prisoners; and throughout the ages the courtyard of the prison has been filled with convicts waiting their time to answer to the final summons. And these prisoners in the courtyard have done considerable groaning. They have exploited each other and quarreled among themselves, bitterly. One group has waged war against another group; and millions have thus been slain before they ordinarily would have died. Being justly condemned to death by their Creator, He has been under no obligation to protect the convicts from the result of their own selfishness and jealousy.

But God has not been asleep all the while. He has heard the groanings of these prisoners, and, according to our text, purposes one day to "loose those appointed to death." What can this mean? The Scriptures answer by explaining that "God so loved the world [all these prisoners] that He sent His only begotten Son, that whosoever, believeth on Him might not perish, but have everlasting life."—John 3:16.

This is a wonderful promise, well known to all readers of the Bible, but how does it effect the problem of human suffering? Does it mean simply, that those who are fortunate enough to have the opportunity of believing in Jesus before they die, and accept Him, will go to heaven at death instead of to a place of torment? No, this cannot be its meaning because the Bible explains that the "dead know not anything," which means that they evidently do not go anywhere when they die, except to sleep. Indeed, the Bible describes death as being a condition of sleep; and Job explains that it is a condition wherein "the wicked cease from troubling and the weary are at rest."—Job. 3:17.

This is a blessed thought. It is comforting to know that after years of struggle, the prisoners of death

are finally at rest in a condition of unconsciousness. But how does God's loving gift of His Son effect them? The Bible answers that Jesus died to pay the penalty of death that was resting against all the children of Adam, and that this makes possible their ultimate release from the prison-house. "As in Adam all die, even so in Christ shall all be made alive," Paul explains. (1 Cor. 15:22.) The Bible describes this arrangement as being that of a ransom; and Paul says that Jesus gave Himself a "ransom for all, to be testified in due time."—1 Tim. 2:4-6.

#### In Due Time

Jesus gave His life for the world more than nineteen centuries ago, but still the "prisoners" continue to go down into death, some by war, some by accident, some by calamities, while others—the vast majority, indeed—from so-called natural causes. Why has not the ransom work of Jesus released those who are "appointed to death"? The apostle gives us the key to the answer in the expression, "in due time." God has a fixed, due time for the accomplishment of all His loving purposes, and the due time to release the prisoners of death has not yet come.

But why the delay? Was not full provision made for the commutation of the death sentence when Jesus gave Himself in death for the sins of the world? Legally, yes, but there was further preparatory work to be done. Provision needed to be made for the care of the released prisoners. In this phase of the divine plan of deliverance the church of this age is being prepared to share. All of the hundreds of promises made to the footstep followers of Jesus are with this objective in view.

Through an erroneous understanding of what is actually implied in the divine promises to the church, the thought has developed that the only ones to be saved from among all of earth's millions are those who become Christians. With this in view, great and costly efforts have been made to convert and save as many of the world of mankind as possible; and nearly always as a background of these missionary efforts is the terrifying thought that

those not converted must suffer the eternal agonies of the damned.

#### Changed Viewpoint Forced by Circumstances

Now that missionary efforts have well-nigh completely collapsed, and what has been considered to be Christianity is on the defensive everywhere, it is time that all thinking Christians re-examine the Bible to find out where they have been wrong in their understanding of it. Doing this, we discover that it was not God's intention that the church convert the world in this age, but merely that she should be a witness in the world, meanwhile making herself ready to be associated with Christ in His future Kingdom, to reign with Him as His bride.—Rev. 19:7.

This thought of the future triumph of Christ and His true followers is brought to our attention in a number of ways in the Bible, one of them being in the fact that the church is represented as being exalted with Jesus on Mt. Zion—not literal Mt. Zion, but symbolic. Many of the promises of the Bible are based upon God's dealings with the nation of Israel prior to the first advent of Christ. This nation was peculiarly God's people. Their capital was Jerusalem; and Mt. Zion in Jerusalem, was the "capitol hill" of that city. Hence, Mt. Zion, in a very special sense, is an appropriate symbol of the governmental arrangements of the Kingdom of Christ in which the church will share with Him as joint-heirs.

The Kingdom promises of the Old Testament were made originally to the natural seed of Abraham, the nation of Israel. When Jesus came at His first advent He offered Himself to this nation, but only a few individuals out of all Israel, accepted Him and espoused His cause. Paul explains that the nation as a whole, because of unbelief, lost the great opportunity of association with Jesus which would have been theirs, and, like the natural branches of an olive tree, were broken off from divine favor, and Gentiles are being grafted in to take their place.—See Romans, chapter 11.

This means that the promises of association with the Messiah in His Kingdom work, made originally to the Jews, are now applicable to the

Gospel church, selected mostly from among the Gentiles. It is for this purpose that God visited the Gentiles, as shown in Acts 15:13-15. Later, the natural house of Israel will be restored to divine favor; for, says the apostle, out of spiritual Zion "shall come forth the Deliverer, and shall turn away ungodliness from Jacob," (Rom. 11:26); but the Jewish nation will have lost the high honor of joint-heirship with Jesus in His Kingdom.

#### Zion Class Persecuted

Both the typical and antitypical Zion classes have been persecuted. This has been particularly true of antitypical spiritual Zion, called and developed during this age. These follow in the footsteps of Jesus. They suffer with Him. They share His passion, and like Him are unrecognized by the world, and often bitterly persecuted. To endure all this they need faith—faith that God is with them, and will finally deliver and exalt them in the Messianic Kingdom with their Lord and heavenly Bridegroom.

With these thoughts in mind, we can see a depth of meaning in the prophet's words which constitute another portion of our lesson. We quote: "**Thou shalt rise and have mercy upon Zion; for the time to favor her, yea, the set time, is come.**"—Psa. 102:13.

Here again we are reminded that God has a "due time," a "set time," for the accomplishment of His purposes. There is a "set time" for the regathering and blessing of His people, the Israelitish nation—the typical Zion class—and there is also a due time for the final deliverance and exaltation of the Gospel-age Zion class.

"**Thou shalt arise**"—this gives the thought that there had been a period during which it might have appeared to the less strong in faith that God had been inactive on behalf of His people. A similar thought, and evidently applying to the same time and event, is given in Daniel 12:1, where we read, "And at that time [the 'set time'] shall Michael [one representing God] stand up, **the Prince that standeth for the children of thy people**, and there shall be a time of trouble such as never was since there was a nation."

All down through the centuries there have been princes and rulers of various sorts; but none has stood for God's people, the Zion class. This class, on the contrary, has usually suffered at the hands of earthly rulers. But finally the "set time" comes for a change. The Lord arises, and through Christ—styled Michael in the prophecy—makes manifest His favor toward His hitherto apparently neglected people. Coincident with this development there comes upon the people of the world a "time of trouble such as never was since there was a nation."

#### The "Set Time" Here

The world-wide distress and trouble today, is, therefore, one of the outstanding signs that the time is come when we may expect soon to see evidence that the Lord is not sleeping, but is about to demonstrate His power in the restoration and blessing of the people. Jesus mentioned Daniel's prophecy of the time of trouble. He said there would be upon the earth distress of nations with perplexity. For the special benefit of the Zion class who would be living when the "set time" should come for these events to occur, the Master then added this thought, "When ye see these things come to pass, look up, lift up your heads, for your deliverance draweth nigh."—Luke 21:28.

The deliverance of the church, described in Revelation 20:6 as taking place in the "first resurrection," signals the time for the blessing of the world, for the church is delivered and exalted with Christ for the express purpose of reigning with Him for the dispensing of the blessings of life purchased by the Savior's death. David further elucidates this point in our lesson, saying:

**"So the heathen [all not previously the Lord's people] shall fear the name of the Lord, and all the kings of the earth Thy glory, when the Lord shall build up Zion, He shall appear in His glory."—Psa. 102:15,16.**

**"He shall appear in His glory":** Paul says, "When Christ who is our life shall appear, then shall we appear also with Him in Glory." (Col. 3:4.) This will be when the Zion class of this age is all complete, and with her Lord as His bride. In the 2nd Psalm, Jehovah declares that He

has set His King upon His holy hill Zion, and that He shall rule the nations with a rod of iron, and as a potter's vessel shall they be broken." In Revelation 14:1, this King, as the "slain Lamb," is shown on Mt. Zion, and the church class is shown there with Him. In the last verse of the prophecy of Obadiah, these, all together, are represented on Mt. Zion as "Saviors," and the time is shown to be when the "Kingdom is the Lord's."

Clearly then, all of these scriptures add up to definitely prove that since the first advent of Christ the work of the Lord has been that of preparing the Kingdom class, and now, that this work is about complete, we may expect that soon the Kingdom will be fully established and operating for the actual blessing of the people with life, liberty and happiness. This, then, at long last, will be the answer to the prayer, "Thy Kingdom come, Thy will be done, in earth as it is done in heaven."

#### The Prayer of the Destitute

The Prophet David continues his outline of the divine plan for the blessing of the people by informing us that after the Lord has built up Zion, and appeared in His glory, then He **"will regard the prayer of the destitute, and not despise their prayer."** (Psa. 102:17.) How different this has been from the experiences of the destitute heretofore!

"Now," another prophet says, "we call the proud happy, yea, they that work wickedness are set up: yea, they that tempt God are even delivered." (Mal. 3:15.) Now the poor, the destitute, the suffering among the prisoners of death, go apparently unnoticed by Him; even though many of them do fervently pray to the Lord for help, with the result that gradually they come to believe, either that God is asleep, or else that there is no God.

The prophet did not mean that in his day prayer of the destitute would necessarily be answered, nor that the prayers of the destitute and suffering in any age before the "set time," would be heeded. He makes this point plain in verse 18 of the Psalm, saying, "This shall be written for the **generation to come**; and the people that shall be created [resurrected] shall **praise the Lord.**" Then he adds:

**"For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groanings of the prisoners; to loose those that are appointed to death."—Psa. 102:19, 20.**

**Yes, God does have pity!** For six thousand years he has been hearing the groanings of earth's prisoners appointed to death. He has taken note of their cries for help; and all the while, although apparently asleep or indifferent, He has been preparing to answer their prayers by setting them free from the penalty of death that rests upon them, and by restoring as many as will to His full favor and to everlasting life upon the earth.

Like the sympathetic doctor who hears every out-cry of his suffering patient, yet in the interests of his final recovery does not yield to his feverish pleading for relief, except and when his professional skill deems it wise, so the Heavenly Father, through His beloved Son as the Great Physician, will ultimately heal the world of mankind of all its sicknesses, waits until the "due time" decreed by His wisdom to be for the best interest of all concerned.

#### Liberty to the Captives

Yes, Christ, in His Kingdom glory, and associated with Him, His bride, the church, will be the Great Physician and Deliverer, who throughout the thousand-year Messianic reign, will be instrumental in setting free the prisoners of death—those who have actually gone down into the tomb, as well as those who are still in the prison courtyard waiting the full execution of their sentence. In the synagogue at Nazareth the Master quoted the prophecy of Isaiah 61:1 which He said He had come to fulfil. It reads:

**"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."**

This comforting message is another proof that God does have pity. It assures us that God has indeed heard the groanings of the prisoners, and that nearly two thousand years ago He sent His beloved Son into the world to initiate a program

by which the groaning ones would ultimately be comforted and blessed. This program calls for the liberating of the captives of sin, and the freeing of the prisoners of death—a program that is to be fully consummated at the “set time”—the “due time” mentioned by Paul, when the good tidings of the ransom sacrifice of Jesus will be made known to all mankind.—1 Tim. 2:3-6.

Another prophecy assuring us that the prisoners of death are to be released is that of Isaiah 49:8-10. In 2 Corinthians 6:1, 2, St. Paul quotes a part of the 8th verse of this prophecy and applies it to the church. It is one of the many promises of the Bible which associates the church with Jesus in the work of restoring the world of mankind to life during the Kingdom period. The prophecy reads:

**“Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places [there will be no ration cards then]. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for He that hath mercy on them [in releasing them from the prison house of death] shall lead them, even by the springs of water shall He guide them.”**

Note the reference in the foregoing prophecy to the “acceptable time.” This is the same period mentioned in Isaiah 61:3, as the “acceptable year.” It refers to the entire Gospel age, from the first advent to the second advent of Jesus. During this time the followers of the Master are invited to lay down their lives in sacrifice with Him, with the assurance that such sacrifice will be “acceptable.” “I beseech you,” said Paul, “to present your bodies a living sacrifice, holy, **acceptable** to God, your reasonable service.”—Rom. 12:1.

Few have been willing thus to take up their cross and follow the Master—only a “little flock” in all—but these have the assurance that it is “the Father’s good pleasure” to give

them the Kingdom. (Luke 12:32.) The object of inviting them to sacrifice is in order that thus they may be prepared to share with Jesus in the future work of liberating the captives of death, and leading them by the springs of life-giving waters. It will be then that this class, as the bride of Christ, will say, “come, and, partake of the waters of life freely.”—Rev. 22:17.

#### **Gates of Hell Will Not Prevail**

Psalms 102:16—already quoted—speaks of building Zion. As noted before, “Zion” is one of the scriptural titles of the Gospel-age church. Jesus told Peter of the divine purpose to “build” this church, and he added that when built, “the gates of hell shall not prevail against it.” (Matt. 16:18.) The word hell in this instance is a translation of the Greek word *hades*, meaning the state of death. It is the same as the Hebrew word *sheol* in the Old Testament, which is translated “grave” in Ecclesiastes 9:10, where we are told that it is a condition of unconsciousness.

In Revelation 1:18 the resurrected Jesus informs us that He has the “keys” of death and of hell—*hades*. In John 5:28 Jesus declares that all are to hear His voice and come forth from death. The combined thought of these texts is that Jesus will use the keys of hell to unlock its “gates” and set its captives free. The church is to share in this work with the Master; hence it is, that when the church—Zion—is fully built, the “gates of hell” will not prevail to prevent its prisoners of death from coming forth.

Thus again we are assured that **God does have pity** on the dying world, and that in loosing those who are appointed to death, the work will be so all-comprehensive that even the ones who have actually gone down into death are to be brought forth and blessed. We have also in this statement of the Master’s, a further confirmation that God has not been asleep down through the centuries, but has been building His church, preparing her for association with Christ in the joint-administration of the future Kingdom blessings of life.

#### **Restitution, the World’s Only Hope**

In Acts 3:19-23, the Apostle Peter says:

**“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and He shall send Jesus Christ, which before was preached unto you: 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. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.”**

This prophecy locates the time for the restoration of the world to be following the second advent of Jesus. That God does not act to relieve the sufferings of the prisoners before that time is indicated by the Master when He explained that when He should return, there would be upon the earth “distress of nations with perplexity;” also, that “all the tribes of the earth” would “mourn” because of the great “time of trouble” which would then envelop the world.—Dan. 12:1; Matt. 24:21.

But following that last great trouble, will come the healing blessings of the Kingdom—the “times of restitution” mentioned by Peter. That these times of restitution described by Peter in Acts, chapter 3, actually do mean the restoration of the dead world to life, is clearly shown in the beginning of chapter four, where we are told that Peter was persecuted because he had preached, through Christ, the “resurrection of the dead.”

This prophecy was not merely an expression of Peter’s personal enthusiasm, for he assures us that these restitution blessings had been foretold by the “mouth of all God’s holy prophets since the world began.” Yes, this has been God’s provision for the dying world all along; and for the encouragement of those who could exercise faith, He has caused His prophets to describe many of the rich blessings that will come to the prisoners of death when the “due time” arrives.

It is because God sees the the end from the beginning, and knows therefore that all who die, whether by war, famine, plague, accident, disease, or old age, are to be restored to life upon the earth under conditions far more favorable than they have ever been up till now, that He can be merciful in letting the reign of death continue until the time set by His wisdom to stop it.

If those killed by war or otherwise, were by divine decree being hurried into a hell of torment, without a proper chance for repentance; or if no further opportunity for blessing was ever to be theirs, God would indeed be cruel.

From the Lord's standpoint, however, it is similar to the case of the surgeon who puts his patient to sleep during what would otherwise be a painful operation. The doctor knows that the patient will awaken, and afterward be healthy—at least this is what the doctor hopes. One looking on who did not understand, might criticize the doctor for having no pity because he deprives the patient of consciousness; but the doctor administers the drug because he does have pity.

Just so with the Lord. He sees that while sin still abounds the prisoners of death are in many ways better off while actually asleep in the tomb, so He seldom interferes with the circumstances which end their present sufferings. His wisdom sees that they need the experiences which they are getting, because it will ultimately help them the more fully to realize the terrible

results of sin and selfishness. But, their lesson experienced, He permits them to fall asleep to await the glad morning of the new Day, when Paradise will be restored.

True, it has seemed like a long night of weeping through which the prisoners have continued to groan; but for each individual, it has been comparatively brief; while the blessings of the new Day, will, by contrast, be everlasting to all who will accept them on the divine terms. God, on the other hand, with His great heart of love, has patiently endured hearing the groanings of the prisoners throughout all the ages, as each successive generation has come and gone. He has endured this; yea, has even endured having His own glorious name blasphemed on account of it, because He knew that His time and way for answering the cries of the suffering was the best way—a way that would lead to the greatest and most lasting blessing for the largest number of the prisoners.

#### Whole Creation Groans

St. Paul tells us about the "sons of God," the church class, who suffer with Jesus and who in the future will reign with Him. And then he explains that "The whole creation groaneth and travaileth together in pain until now." (Rom. 8:22.) The reason these groanings must continue, the apostle explains, is because the prisoners, all mankind, must wait "for the manifestation of the sons of God."

This coincides with what we have already seen, namely, that God is

waiting to answer the prayers of suffering humanity until His work of selecting the church is complete. Then the church, appearing with Christ in glory, will be "manifested" for the blessing of the groaning world. (Rom. 8:19.) This will mean that the Kingdom of Christ is finally established, and then the world will no longer wonder if God is asleep. Their prayers will then be answered with dispatch:—

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." (Isaiah 65:24.) What rejoicing there will be when that glad day comes! It is to be a day of peace and harmony everywhere, as beautifully and poetically pictured by the prophet, saying, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain [kingdom] saith the Lord." (Isa. 65:25.) In this symbolic mountain—kingdom—the Lord will "swallow up death in victory, and the Lord God will wipe away all tears from off all faces."—Isa. 25:6-8.

Who then will wonder whether or not God has pity? Instead, the earth will be filled with the knowledge of His glory—"as the waters cover the sea." (Hab. 2:14.) Then every creature in heaven and on the earth, and everywhere, will be heard saying "praise and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever."—Rev. 5:13.

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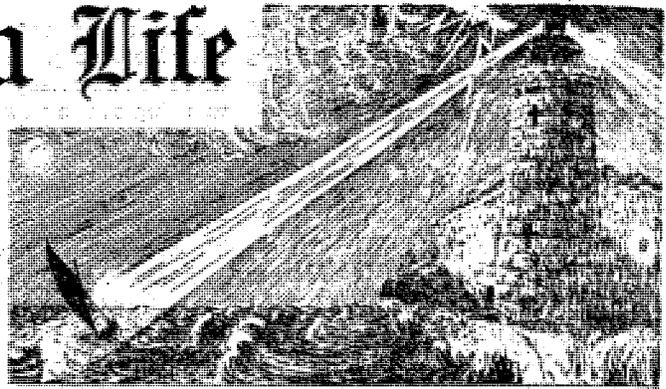


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# The Christian Life

## The Christian in 1940



WHILE the calendar date for the turn of the new year is an arbitrary one, nevertheless it affords the Christian an opportunity to reexamine his spiritual condition, and to resolve to increase his efforts to do the will of God in bringing every thought, word and deed into subjection to the knowledge of Christ. Periodical self-examination is essential to continued and healthy Christian growth and activity. We should never take for granted that we are doing the best we can, because, upon investigation, it is often found that there are ways and means of establishing more firmly our relationship with the Lord, through greater diligence in doing His will.

It should be in an unselfish spirit of devotion and obedience to the will of God that we enter the new year; and with implicit confidence in the promised grace to help in time of need, that we undertake to meet its responsibilities. To be a Christian at all, means to be in partnership with God, being "workers together with Him." (2 Cor. 6:1.) In many respects, however, it is a one-sided partnership. The project on which we work is God's, not ours. The wisdom for carrying it out is His. The strength to perform is His. The merit that makes possible our share in the partnership is Christ's. The only thing, in fact, that we are able to contribute to the arrangement is a willing heart, a spirit of full consecration to do the divine will—"My son, give me thine heart." (Prov. 23:26.) Surely then, it is only in the expectancy of divine grace to help that we may enter the year with confidence and fortitude, knowing that victory will be ours if we but keep our hearts fully surrendered to Him.

**"WAIT ON THE LORD: BE OF GOOD COURAGE, AND HE SHALL STRENGTHEN THINE HEART: WAIT, I SAY, ON THE LORD."—PSA. 27:14.**

What better advice could we have in entering the new year than these words of the prophet? We believe that many of the mistakes made by Christians are due to their failure to "wait on the Lord." When we do fail to wait on the Lord it is often because we are too confident of our own ability, our own judgment or wisdom. Sometimes,

however, it may be due to a lack of patience, or perhaps of faith, or both. Losing sight of the Lord, we attempt to "steady the ark" with our own hands, only to find that any such attempt inevitably results disastrously.

The turn of the year serves to remind us of the important element of time in the outworking of God's purpose in our lives, and in His plan for the blessing of the people generally. It is so easy to lose sight of this fact, and when we do that we are not likely to "wait on the Lord." There may be blessings that we crave—blessings that the Lord is pleased for us to enjoy—yet in His wisdom He may withhold them for a time in order that we may learn the more fully to wait upon Him. Probably all of us without much difficulty are able to wait on the Lord for a little while; but, find ourselves, nevertheless, setting a time limit on how long we should wait, and then are disappointed when the Lord doesn't arrange His time to suit the limit we have set. This should not be. Let us, rather, in the spirit of full consecration, enter the new year in the spirit expressed by the words of the prophet, "My times are in Thy hand."—Psa. 31:15.

And may we be of "good courage." It requires courage to wait on the Lord. Indeed, it is often easier to go forward than it is to wait. But if we go forward without a signal from the Lord, we are sure to suffer loss, even though we may fancy we are gaining a victory simply because we are acting and not waiting. Human wisdom might reason that it is disastrous to wait and therefore to do nothing; and, perhaps, that would be true if our waiting were not on the Lord. But to wait on the Lord *is action*, because it is an act of obedience that requires much faith and courage. To see blessings slip away, or fail to materialize; to note what appears to be disastrous circumstances developing which threaten the well-being of the church, or of ourselves as individuals; to see things to be done that are being left undone; and yet stand by patiently waiting until the Lord gives us a definite clue through His Word that He wants us to do something about it; requires true Christian fortitude and courage.

And true Christian courage is not that spirit of bravado so often born of too much confidence in the flesh; rather, it is a fortitude that comes of faith—faith in the fact that God is for us, and will strengthen us and care for us in every time of need. And we can well be courageous when we know that God is for us, for it means that the strength of the Eternal One is vouchsafed us and is a guarantee of our protection and ultimate victory. We may feel weak, very weak, in our own strength; yet, through the exercise of a living faith, we may be “strong in the Lord, and in the power of His might.”—Eph. 6:10.

And faith has a firm foundation upon which to build an expectancy of divine help when we meet the conditions laid down in His Word; for when, through faith, we courageously wait on the Lord, the promise is that “He shall strengthen thine heart.” Herein is the secret for certain victory in 1940—certain because the strength comes from God, who is Almighty and who never fails. Strengthened by the might of God we need not fear because of our own weakness; although there would be cause for fear if we should fail to recognize our weakness. Upon the basis of faith, and by courageously waiting on the Lord, His strength is made perfect through our weakness; and when strengthened by the power of God, we can, with safety and enthusiasm, go forth in active service for Him.

**“HIS WORD WAS IN MINE HEART AS A BURNING FIRE SHUT UP IN MY BONES, AND I WAS WEARY WITH FORBEARING, AND I COULD NOT STAY.”—JER. 20:9.**

There can be a “waiting” that is not “on the Lord.” We may have the definite command of God to go forward, yet for some selfish reason hold back, and possibly in so doing even deceive ourselves into thinking that we are waiting on the Lord. Jeremiah was given a commission from the Lord to speak in His name. Being a commission from the Lord the prophet evidently thought that His message would surely be accepted by the people. Instead of this, it was rejected, and derision was heaped upon the one who proclaimed it.

Because of this unexpected turn of events the prophet felt that he had been deceived by the Lord; consequently, he decided that he would no longer speak in His name, so he ceased from being active in the ministry given to him. Yes, he “waited,” but not on the Lord. His holding back was due to the persecution that resulted from his activity. How easy it is to decide important matters of this kind upon the basis of our own limited knowledge and experience, and under the influences of our own personal preferences! Rejection of the message of truth is often misinterpreted as evidence of the divine disapproval of its proclamation. Altogether too often our faith fails to rise above a fail-

ure to obtain results from our efforts; and human wisdom being substituted for the commands of God, we conclude that it is wrong to let our light shine out for the blessing of others.

There may be times when all of us fail to some extent along this line; but if our hearts are right—fully surrendered to the Lord—He will help us through these swamps of despondency and discouragement. His remedy will most likely be the Word of God itself, in which is outlined and revealed to us His glorious plan. It was this remedy that enabled Jeremiah to reverse his selfish decision not to speak any more in the Lord’s name; for he tells us that after reaching this conclusion he discovered that the Word of God was like fire shut up in his bones, and he became weary of his effort to withhold it and therefore to prevent it from accomplishing the intended purpose. From this standpoint many of us may have been Jeremiahs at one time or another; that is, for one selfish reason or another we may have concluded never again to be active in the Lord’s service of proclaiming the Gospel message of truth. But we found that after months, or in some cases perhaps years, we became weary of trying to keep silent about a message so glorious as is that of the Divine Plan of the Ages. That inspiring truth was as a fire shut up in our bones, and we couldn’t continue to keep still about it—we just had to tell it, even though it was rejected; and even though it cost us time and energy and means to tell it; yea, even though the telling of it resulted in our being bitterly persecuted by relatives or neighbors or friends.

As we enter 1940, therefore, let us not be confused in supposing that our possible “forbearing” to be active in the Lord’s service necessarily constitutes “waiting on the Lord.” In most instances it is likely to be a case of waiting on our own dear selves; waiting because it suits the flesh better to wait than it does to go forward. But if we have a proper appreciation of the message that the Lord has given us, and are fully and actively submissive to His will as outlined in His Word, our forbearing will soon become a wearisome matter to us, and we will find ourselves telling out the message regardless of what the cost may be.

Waiting on the Lord does not imply idleness, but it does imply a careful searching of His Word to ascertain the Divine Will for us. In that Word we will find the necessary instructions as to how to meet the daily problems and perplexities of the Christian life. In that Word also will be found the divine authorization, or commission, to preach the glad tidings to the meek, to bind up the broken-hearted, to comfort all who mourn with these glad tidings of coming Kingdom blessings. This commission embraces the work of the entire age,

reaching down to its very close, even to the "day of vengeance of our God."—Isa. 61:1-3.

Once the implications of this divine commission are appreciated there is no necessity for hesitating in the matter of carrying it out. We should then go forward, but still waiting on the Lord to direct and to overrule with respect to opportunities and methods of serving Him and His people. Yes, active in His service, but trusting Him for strength and wisdom to serve aright. Realizing that our chief business is the divine service, and that the divine acceptableness of our service depends upon His grace and His wisdom to bless and guide us all along the way, let us, one and all, ever go onward and forward to the very end of the way.

What a blessed year 1940 will be if we enter it and go through it in a humble spirit of looking to the Lord for guidance and for strength; and at the same time filled with enthusiasm and zeal for the doing of His will. There is no danger that we may become over-zealous, if our zeal is directed in the right way and in the right channels. Paul speaks of the church as a people who are set apart unto the service of the Lord, and who are "zealous of good works." (Titus 2:14.) There is a zeal that is not of good works, because it is not according to knowledge. If we are faithful in waiting on the Lord, He will impart to us the knowledge of His will; and our zeal, consequently, will be a zeal for good works, because it will be a zeal for the works of God.

In this we have a wonderful example in Christ, our Head and Leader. It was prophetically spoken of Him that the zeal of the Lord's house had eaten Him up. If our zeal, like His, is a zeal for the house of God, and for the good works outlined in the divine plan, we need not be concerned about being too zealous. Indeed, if our zeal is not a consuming one it will not be like that of the Master's. St. Paul gives us a timely suggestion along this line when, in writing to the church at Rome he admonished the brethren to be

**"NOT SLOTHFUL IN BUSINESS; FERVENT IN SPIRIT; SERVING THE LORD."—Romans 12:11.**

The chief business of the Christian is serving the Lord. Every other consideration in life becomes subservient to that of knowing and doing the divine will. Performing the divine will is the Christian's real vocation; while the matter of securing a living is merely an avocation. Those who are "fervent in spirit, serving the Lord," will not be satisfied merely to do the little things in the Lord's service that may happen to come in their way, with the feeling that they have done their duty if they have not shirked their responsibility in connection with such matters. Rather, their zeal, their fer-

veny, will manifest itself in a vigilant watching for additional opportunities; yea, in the making of opportunities, if possible, to say and do things which will glorify the Lord and bless those around them.

The fervency of first-love zeal is most acceptable and pleasing to God. Christ chided one of the seven churches of Revelation because they had lost their "first-love." (Rev. 2:4.) If we, to any extent, have lost our "first love," may God grant that 1940 will see it restored, and through its restoration, find us zealous in the ministry of the truth and of the brethren, even as in the "former days." In principle, it is always pleasing to the Lord to disseminate the truth for the edifying of the body of Christ as well as for witnessing to the world; and the Lord rejoices in our zeal for such work. Our "waiting" on the Lord has to do with time and circumstances for serving Him, not to determine whether or not He wants us to serve.

We are to sacrifice *ourselves* in the Lord's service; but we are not to sacrifice *others*. If circumstances are such that we cannot serve without neglecting those for whose care divine providence has made us responsible, then we are to "wait on the Lord," meanwhile rejoicing in the thought that if we approach life's experiences in this proper manner, all that we do will be accounted as done unto Him. After all, the Lord does not need our help; and the greatest result accruing from the little that any of us can do is the demonstration that we would do more if we could. So, while we gladly enter any doors of opportunity that are legitimately opened for us to serve, our proper waiting on the Lord will enable us to rejoice in Him despite the obstacles that may temporarily be in the way.

In the stress and strain of the every-day cares and responsibilities of life, it is easy for the Christian to partially lose sight of what his consecration vows really imply in terms of sacrifice to God, for the truth and for the brethren. How difficult for the Christian to keep the flesh subservient to the new mind as he walks in the narrow way of sacrifice.

With constant endeavor let us "walk . . . after the spirit," as Jesus did. When the "heavens were opened" to Jesus, and through the revealing power of the spirit, His earthly course of sacrifice was made plain to Him, He pursued that course with unwavering fidelity and zeal, even to the point of indicating to Peter that the suggestion to take a course to avoid sacrifice, was of Satanic origin—"Get thee behind me, Satan."—Rom. 8:1, 4; Gal. 5:16; Matt. 3:16; 16:23.

And when Jesus sent His disciples out into the ministry He made it plain to them that they were to walk in a way no less demanding in sacrifice of earthly interest than the way in which He walked.

Of Himself Jesus said, that while "the foxes have holes, and the birds of the air have nests, . . . the Son of man hath not where to lay His head." (Matt. 8:20.) This doesn't mean, of course, that Jesus never slept with a roof over His head; but it does show clearly that He did not devote Himself to the acquiring of earthly treasures in order that He might make Himself "economically secure;" and, being alone, He did not need to consider others in matters of this kind. In principle, this is to be considered as the standard of the Christian, as indicated in Jesus' instructions when He said to His disciples:

**"TAKE THEREFORE NO THOUGHT FOR THE MORROW:  
FOR THE MORROW SHALL TAKE THOUGHT  
FOR THE THINGS OF ITSELF."—MATT. 6:34.**

These instructions might well be applied to all of life's circumstances, as the Christian will find that there is always "unfinished business" of one kind or another in connection with which he will need to leave tomorrow's results in the hands of the Lord, while giving full attention to "seeking first the Kingdom of God, and His righteousness." (Matt. 6:33.) In giving these instructions, however, Jesus seems to be referring specifically to the Christian's material needs—"What shall we eat? . . . or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things."—Matt. 6:31, 32.

What a blessed assurance this is with which to begin the new year of 1940! It doesn't mean that we should be slothful with respect to earthly needs, but it does mean that if we "seek first the Kingdom

of God," by giving proper attention to the Lord's instructions covering every phase of life, we can be calm and content in the assurance that God will continue to care for us and bless us, and will shower upon us the abundance of His lovingkindness and tender mercy.

And how much we need the Lord's blessing! How barren the Christian life if the smile of divine love were not plainly evident! As His disciples we will have trials and tribulations enough, day by day—not only during 1940, but until our time of trial is completed in faithful sacrifice unto death—and will need daily to lean upon the Bridegroom's arm as we seek to walk the narrow way. But sufficient for each day will be its trials, and divine love will temper their severity to suit our ability to bear. And besides, His grace will help us, so that like the apostle, we can go forward in full assurance that we "can do all things ["endure all things"—*Diaglott*] through Christ" who strengtheneth us.—Phil. 4:13.

What a happy outlook, then, is ours. To the world, 1940 is dark and uncertain; but not to us as Christians. Because God is our everlasting portion, and has promised to strengthen the hearts of all who courageously wait patiently for Him while they devote themselves actively to do His will; therefore we know that, if we are faithful, the new year will be a glorious one for us. It will have its trials, which will be blessings; and it will have its blessings which will not be trials; but as faithful, watchful Christians, we will endeavor to see the hand of the Lord in everything, and will rejoice with joy unspeakable, as we give glory to the God of our salvation.—1 Peter 1:1-9.

## Our Glorious Hope

*"The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what is the riches of the glory of His inheritance in the saints."—Eph. 1:18.*



HE prospect of joint-heirship with Christ in His Kingdom and glory has been one of the inspiring themes of the Gospel Age. Accustomed as we are to the scenes of misery around us, and to the weakness and frailties of our own flesh, faith loves to dwell fondly upon "the glory that shall be revealed in us," because thereby earth's clouds disclose their silver lining. As we attain maturity in Christ, this hope becomes still more real and precious, and is a constant source of strength in time of trial. We have learned the transitoriness of this life, and agree with Solomon that "all is vanity."

What is the nature of this glorious hope mentioned by the apostle, and who can claim it as their own? Do all Christians possess it, or is it a very special blessing given by the Heavenly Father to a select few? We remember that our early Christian life probably was spent in one of the denominations of Christendom. No doubt in our circle of acquaintances were some earnest and devout men and women whose hearts yearned over the godless, and who labored and prayed for the success of the preaching of the Word. These, while ignorant of the true purposes of God, yet, in their earnestness and self-sacrificing zeal, are a continual rebuke to such of the Lord's people as sit with folded hands waiting for "translation," using as an argument that this is not the time to convert the world.

While thus impressed by the sincerity of these Christians, what is their hope for the future? Blinded by the creeds of Christendom to the glory of the Divine Plan of the Ages, and deceived by the Adversary as to the real future of the human family, our friends worked to save the "souls" of the godless and bring them to Christ. Through a misconception of God's character and plan, these good people felt the urgent need of converting the human race, and thus bringing the Kingdom of Heaven to this earth.

As a result of the various misconceptions of the Divine character, it should not surprise us to note how superficial were the views of the Christian life. A favorite text was, "Believe on the Lord Jesus Christ, and thou shalt be saved." Another one was, "He that hath the Son, hath life; and he that hath not the Son of God hath not life." (Acts 16:31; 1 John 5:12.) Still another was, "It is God which worketh in you both to will and to do of His good pleasure." (Phil. 2:13.) The general thought was that the New Testament demanded only these things; namely, confession of sin and of Christ; and an upright, moral life. The performance of these things, was, supposedly, the acme in Christian living, and that it was not necessary to insist upon other requirements. Does it not seem as though we are hearing somewhat similar ideas in our day, presented amongst those whose eyes of understanding were once opened to the folly of such a position?

#### THE HOPE OF THIS AGE

What is the Christian hope in the Gospel Age? We answer that it is to be found in the Oath-bound Covenant made with Abraham. In Galatians 3:8 the Apostle Paul tells us that the Gospel is summed up in that portion of the Covenant in which God promised that all the families of the earth should be blessed. Toward the end of the chapter Paul goes on to make comparisons and cites type and antitype. He reminds us that the whole matter between God and Abraham was a picture of better things to come, just as the substance is much grander than the shadow. He tells us that Isaac was born miraculously; that is to say, under normal conditions his birth to Abraham and Sarah would have been impossible, which had been Sarah's thought. Isaac was born as a result of a promise, which illustrates the manner in which the antitypical "seed of Abraham" is brought forth.

Isaac did not live under the Law Covenant but he was the one in the type who would be the heir of the promise. Notice in Genesis 22:17,18, how God promises to make the seed of Abraham as the stars of heaven and as the sand by the seashore for multitude. But in repeating the promise to Isaac—Genesis 26:3, 4—God merely promised to make his seed as the stars of heaven; while in making

the same promise to Jacob—Genesis 28:14—He says "He will make his seed as the 'dust of the earth.'"

#### THE COMPREHENSIVE OATH-BOUND COVENANT

Evidently God intended us to gather that the Oath-bound promise to Abraham was all-inclusive, while to Isaac and Jacob it was divided in order to indicate the spiritual and earthly phases of the seed of promise. Remember the touching story of the search for a bride for Isaac by Eliezer, the servant of Abraham, and how it pictured the Heavenly Father sending the Holy Spirit at Pentecost to seek the bride class for the antitypical Isaac—Christ. When Eliezer found Rebekah she responded immediately and without hesitation to the call to leave her home and be joined to Isaac. And he gave her jewels of silver and gold, and apparel, besides giving gifts to her family who did not wish her to leave so suddenly.

Even so, when the members of the antitypical Rebekah heard the call through hearing of the Divine Plan of the Ages, their response was immediate and complete. Though their Christian friends and relatives urged moderation in acting upon this strange invitation, nevertheless delay was felt to be dangerous. Acting upon the invitation we became recipients of the presents of silver and gold—the knowledge of the Word and the "great and precious promises." In faith we set out on the long journey to meet the antitypical Isaac, led by the Holy Spirit and riding upon the camel—the Word of God. How grand has been our journey, and with what joy do we now behold our risen Lord, seen as yet only through the veil by the eye of faith; but how precious the thought that we see Him in His second advent, in the field reaping, as Rebekah's first glimpse of Isaac was while he walked in the field! As Rebekah inquired of Eliezer as to the identity of the man in the field and was informed that it was Isaac, so we, in the closing stage of antitypical Rebekah's journey to meet Christ in the field (the world), are illuminated through the Holy Spirit to realize the Lord's second presence. While we see Him now only through the veil of flesh, yet our hearts are quickened as we long to be joined with Him in the glory of the Kingdom.

Let those who will, deny and dispute the fact that the Lord has come again. It is a precious truth revealed to us by the Holy Spirit, and the signs of His presence are not by mere calculation and the defining of Greek terms. These things are valuable corroborations of the fact; but, the appreciation of all divine truth is a gift of God. Without this gift millions still believe in eternal torture, although they may have had the truth on the condition of the dead clearly set before them.

From the story thus briefly told it will be seen that the Christian's hope is something far beyond

mere "believing on the Lord Jesus Christ." It is something more than living a life of introspection and contemplation, such as was practised and still is practised by some Catholic ascetics. Yea, it means, additionally, a life being daily laid down in ministry for the Master, a separation from all merely nominal followers of the Lord, and a mutual feeling of sympathy for and a cooperation with all those who have made with God a *covenant by sacrifice*.—Psa. 50:5.

#### CONSECRATION

To properly comprehend the Gospel age hope, we must, of necessity, understand the Scriptural significance of consecration. The New Testament makes a sharp distinction between believing on the Lord Jesus Christ and making a covenant with God by sacrifice. The former is a necessary condition according to Paul in Romans 12:1, where he addresses believers; but those who make a covenant with God constitute a much smaller number. All believers are able to accept Jesus as their personal Savior, but not all of these are willing to lose their own heads and come under the headship of Christ. If we bear this simple distinction in mind, it will enable us the better to reconcile seemingly contradictory statements made by some in our day, and thereby examine our own selves to see whether we be in the faith.

From Philippians 3:13, 14, we are given to understand that Christians in the Gospel age are called to run for the mark of character represented in Christ; encouraged to faithfulness by the divine promise of the high calling to joint-heirship with Christ. We read in Luke 12:32, "Fear not, little flock; for it is your Father's good pleasure to *give you the Kingdom*." That is to say, the Father, in recognition of our willing hearts and overcoming spirit, is graciously pleased to show this further evidence of His love, by bestowing the greatest favor within His power—the glory and honor of His Kingdom.

Notice the various instances in which St. Paul speaks of the "mark" towards which the Christian presses forward—1 Cor. 9:26, 27; Col. 1:27; 2 Thes. 1:11; Heb. 3:14. He very clearly intimates that the standard of perfection set before us is Christ, and that God judges our progress by the condition of our heart, will, intention, and not by actual attainment in the flesh. He intimates that our hearts should be brought into line with His requirements very early in our Christian experience, and that then "having done all" within our power in that direction, we should "stand" firmly on the "mark" to endure the final testings of the Heavenly Father.

Thus we read in Philippians 2:13 that "it is God which worketh in you both to *will* and to *do* of His good pleasure," meaning that God by His providence and grace, draws out our sense of appreci-

ation of His loving kindness, thus making us desirous of performing His will day by day. The apostle does not intend us to believe that God makes us "will" and "do" His good pleasure, but, as in the case of Pharaoh, the goodness of God hardened his heart and he rebelled against God; so, reversely, the goodness of God towards us, makes us "*willing*" to do His will gladly and heartily.

#### WE SHALL BE LIKE HIM

The Gospel age hope, then, is that we shall ultimately be like our risen Lord, in order to share His nature and His throne, and to participate with Him in the fulfilment of the Oath-bound Covenant to bless all the families of the earth. The realization of this hope is contingent upon our individual growth into Christ's likeness and standing firm and confident under whatever tests the Heavenly Father may see necessary to bring upon us. What a wonderful prospect is ours! With what earnestness should we "give all diligence" to make both our calling and election sure! We still have the wonderful privilege of being "witnesses for Jesus," holding up the light of Truth and of the Gospel in the world of darkness. While the door of opportunity still remains open, let us work faithfully, urging our hearers as a whole to "seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—Zeph. 2:3.

Those who withdraw to themselves and consider that since they are the Lord's people there is no further ministry of the Gospel necessary, are, themselves, losing a rich blessing. The closing of the door into the "High Calling" and the termination of the opportunity to minister the Truth is the Lord's prerogative and not ours. Just as these doors of opportunity were opened plainly and definitely by the Lord, even so the same Lord will give definite evidence of their closing and the beginning of another work in the furtherance of His Plan. There cannot be any theorizing or speculating in connection with the plain indications of His will concerning us and until the Lord makes it clear that He desires to change the method of Kingdom activity, it is imperative that we maintain our own individual confidence and steadfastness of purpose to do His will unto the very end.

As we progress in maturity in the Christian life the eyes of our understanding open increasingly to the terms of discipleship associated with our High Calling, and we learn what "cross-bearing" in the daily life really signifies. It implies a patient walk with God, taking Him into all our counsels and leaning upon Him in all the vicissitudes of life. It means a ministry of the Truth to all who have the "hearing ear," because such service makes the Truth more real and precious to us; and

the more we tell it, the more we find it wonderfully sweet."

The glory of our hope brings out, not only the glory to which we have been called, but also the honor now of being in the world as "ambassadors for Christ." (2 Cor. 5:20.) What dignity and honor is associated with such a position! How patient and thoughtful and kind we all should be in our efforts to represent our present Lord faithfully among men! And then to think of the "glory to be revealed in us"—how wonderful that we, one day, should be joined with Christ in the first resurrection and share in His glory and work—we, who

were once members of Adam's race under sin and death, and now are hoping for glory, honor and immortality! O that we might be more appreciative of this high honor, and apply those remarkable words of the apostle to ourselves—"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth [human] knowledge, that ye might be filled with all the fulness of God."—Eph. 3:17-19.

## Victory Through Decision and Trial

*"And now, why tarriest thou? Arise, and be baptized."—Acts 22:16.*



INDECISION is a handicap in attaining success along any line of endeavor; and it is particularly so in the Christian life. In the words of our text, Ananias encouraged the recently converted Saul of Tarsus not to hesitate in taking the step that would indicate his appreciation of the Lord's grace in rescuing him from a wrong course and acknowledging his sin in persecuting the church of Christ. When the Lord intercepted Saul on the road to Damascus, and this ardent Pharisee learned that he was actually opposing God rather than serving Him, he enquired, "Lord what wilt Thou have me to do?" But now, that he had learned through Ananias what the Lord required of him, it was important that he take quick and positive action to do the right thing, else his first victory as a Christian would be lost.

The advice of Ananias to Paul might well serve as an example to us. In Paul's case there was no question as to the right course to take. Out on the Damascus road he had been convinced of his wrong course, and had been advised that instructions would be given him in Damascus to guide him in doing the will of the Lord. These instructions had now been given, and the divine will for him was, therefore, clear; hence, there was no reason for delay. Likewise, when we become convinced of what constitutes the Lord's will for us, we should not hesitate to go forward. Indecision, when once the way before us is clear, weakens character, and helps to lay the foundation for defeat.

Not alone is positive and prompt decision necessary in entering the Narrow Way, but it is a necessary quality of character all along the way. We entered the Narrow Way through a resolute

determination to abandon our own wills, and to do the will of God; and in every experience of life thenceforth we should, without hesitancy, decide and act in harmony with that original consecration. Almost daily the Christian comes to crossroads of greater or lesser importance, and decisions must be made as to which way to go. Those who undecidedly stand at the crossroads, hesitating to go forward in harmony with the terms of their consecration vow, certainly cannot make progress.

### PROPER STUDY NECESSARY

Knowledge is necessary, however, in order to make positive decisions—not a knowledge of the outcome of what we decide to do, but a knowledge of what God's will is in the matter. God reveals His will to His people, and then expects them to exercise faith in the outcome of obedience to that will. The poet has well said, "One step I see before me; 'tis all I need to see." But that one step must be seen ere we can decide to take it; hence the importance of keeping close to the Lord and through His Word, being able to discern His will as it applies to all the experiences of life.

To hold back from taking a step until we are convinced of the Lord's will in the matter, does not imply a lack of decision. Indeed, it often requires great positiveness in order to refrain from taking action. Ananias could properly say to Paul "Why tarriest thou?" because Paul knew what it was that the Lord required; but there are times in the life of every Christian when watchful, prayerful waiting on the Lord becomes necessary. True, we need always to watch and pray, but there are times when we can go forward simultaneously with our watching and praying; while at other times the Lord may temporarily withhold the definite clue as to the course that we should take.

But we should never lack definiteness in our

resolution to do the Lord's will, even, if need be, our definiteness be manifested merely in our determination to wait for the Lord's signal to go forward. To hesitate, or wonder, or hold back when the will of the Lord is clear, is detrimental to spiritual health and growth. "Why tarriest thou?" is a question we might all ask ourselves with profit whenever we discover the slightest tendency to falter in meeting the sacred responsibilities our consecration vows have imposed upon us.

#### GOD PROVES THE CONSECRATED

God reveals to His people their privilege of making a full consecration to do His will; and then, after they make the consecration, He permits them to be tested in order that their sincerity and determination in the doing of His will might become demonstrated and crystalized. In the divine providence, trials may be permitted to come to an individual prior to consecration, but these seem particularly for the purpose of directing the mind and heart to seek the Lord. Many have found the Lord and the truth through some great sorrow that came into their lives. But the trials which serve as tests of faith in, and devotion to, the Lord, come after consecration; and when they do come, they should not be looked upon as evidences of unfaithfulness, or that a wrong course has been taken, but as tests of our determination to do the right thing despite the difficulties entailed.

James says, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." (James 1:12.) All the trials which the Lord permits to come upon us are calculated to test the genuineness of our original consecration vows. And it is doubtless also true that as each decision of life is made in conformity with the terms of our consecration, the Lord will test the sincerity of that decision. Blessed is the man that endureth these trials; that is, who continues to carry out his consecration in spite of the difficulties with which he is confronted.

Herein is the importance of interpreting scripturally the providences of the Lord. If we decide upon a certain course, and then are confronted with experiences which make it appear desirable to reverse our decision, the fleshly inclination is to say that the Lord is showing us that we took the wrong course; especially if the course decided upon was one that was not pleasing to the flesh. This would be the wrong way to interpret our experiences.

Having intelligently decided upon a course which we are convinced is the Lord's will for us, all of our experiences which would indicate to the contrary, should be looked upon as tests of our determination to pay that which we have vowed.

This is what is implied by "enduring" temptation. If the trials dampen our zeal, or turn us aside from the full payment of our vows unto the Lord, then we are not enduring those trials as we should; hence are not in line for the richness of blessing that belongs to those who are faithful.

James further says, "Let no man say when he is tempted, I am tempted of God." (James 1:13.) There is a difference between temptations and testings. Satan tempts the Lord's people to do wrong; while God tests their determination to do right. Satan attempts to lead us away from the course of faithfulness by the allurements of the world and of the flesh. God, on the other hand, holds before us the rewards of righteousness to encourage us in surmounting the many trials and difficulties which confront us in the Narrow Way.

James also explains that a man is tempted when he is drawn away by his own lusts, and enticed. To consecrate ourselves to the Lord in the first place, was contrary to the desires of the flesh; so we may expect that the desires of the flesh will ever exert an opposing influence in our consecrated lives. As prompt decision and action were necessary in order to enter the Narrow Way, we must continue to be quick and resolute in taking our stand on the Lord's side as each issue of the Christian life presents itself. Victory will not go to those who are habitually wavering between the right and wrong.

#### "HOW LONG HALT YE?"

Every decision of the Christian should reflect his obedience and devotion to God and to the doing of His will. We cannot successfully serve two masters. The deciding factor in every issue, then, is the Lord's will. This is the unerring touchstone, as it were, by which we determine the right course to take. We should never halt between two opinions when it becomes clearly manifested that one of the opinions represents the Lord's will and the other does not. Desires and opinions which run counter to the Lord's will are as other gods which are calling for attention and devotion.

Natural Israel was in a sorry plight, because the worship of Baal had well nigh supplanted the worship of Jehovah, the true God. Spiritual Israel today, as individuals and as companies of individuals, may well take this lesson to heart. Are we, as individuals, or in our ecclesias, permitting other gods to take the place of the true God? Is the will of friends or of family, or our own stubborn will, supplanting in our lives that humble spirit of full surrender and devotion to the will of our loving Heavenly Father who has called us out of darkness into His marvelous light?

If upon close self-examination we find that this is to any extent so, then let us determine that no

longer will we halt between two opinions, as Elijah indicated natural Israel was doing, but will cast aside the idols which our wayward hearts, in our folly and faithlessness, have set up, and which measurably are taking the place in our lives which belongs to our Heavenly Father alone. Elijah put the question to natural Israel: "How long halt ye

between two opinions? If the Lord be God, follow Him, but if Baal, then follow him." (1 Kings 18:21.) Well might this same question serve as a challenge to the sincerity of our devotion to God each time the circumstances of our lives call for renewed determination to sacrifice our all in proving our love for the true God.

## Judgment, Confession, Forgiveness



HE office of a judge is an old and respected profession. It immediately suggests a difference between two parties, or between a party and the laws of the social group of which he is a member. It also suggests imperfection, and the necessity of instruction, correction or punishment to be administered by the judge. After the entrance of Israel into Canaan, St. Paul tells us that for a period of 450 years the Lord gave them judges.—Acts. 13:20.

The work of these judges, which is summarized in Judges 2:16-18, may be considered an illustration in some respects of the benevolent government of earth in the Times of Restitution, when the saints, under Jesus, their Head, will be judges in the earth for the correction and reformation of mankind. After the period of the judges, the people of Israel, looking about at the neighboring nations, desired, like them, to have a king; and in the days of Samuel, the prophet, God gave them a king, Saul, telling them, nevertheless, that the change would be to their disadvantage. Israel continued as a kingdom for another period of 513 years which terminated in the exile of Israel in Babylon and the desolation of their land for a period of seventy years.

God also used the circumstances under the rule of their kings to illustrate some features of the Millennial Kingdom, especially the reign of Solomon during which the Temple at Jerusalem was erected. The temporal rulers of Israel shared with the priests, responsibility for the welfare of the people, the latter having charge of the typical sacrificial offerings, constantly reminding Israel of their imperfection, their need of atonement, and their need of instruction in the way of the Lord.

In the Millennial Kingdom the welfare of the people of earth is to be in the hands of those who will exercise *all* three of these offices—as kings, priests, judges. There will be no division of responsibility, apparently, and hence the education of the saints is not to develop specialists along various lines, but well-rounded, thoroughly seasoned, perfect representatives of God, "conformed to the image of His Son" Jesus, "thoroughly furnished unto all

good works." (Rom. 8:29; 2 Tim. 3:17.) It is therefore of deep interest to consider the qualifications and responsibilities of a judge, in the light of the Scriptures. First of all, it requires a thorough knowledge of the standards by which each case is to be tried. It requires an intense love for justice and equity; patience in the consideration of evidence and testimony; and, to be successful in restoring one who is out of the way, sympathy and love for the erring one because he is a member of a fallen, imperfect race.

### SELF-JUDGMENT REQUIRED

The idea of judgment is frequently presented in the New Testament as the proper, the required work of the saints. The first and most important sphere for judgment is in each one's own life and conduct, and much of the instructions and exhortations of the Lord and His apostles relate to this prime essential of Christian character—self-examination, self-correction. In the first Epistle to the Corinthians, the latter part of chapter eleven, the apostle admonishes the brethren with reference to the Memorial Supper. Some of the Corinthian Ecclesia were not in proper mind and heart condition to partake of this solemn memorial of our Lord's death and their own consecration to be dead with Him.

Therefore, he exhorts them, saying, "But let a man *examine himself*, and so let him eat of that bread and drink of that cup." And again, "For if we would *judge ourselves*, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (1 Cor. 11:28, 31, 32.) It is impossible for us to place too great emphasis upon this subject of judging self, for, as the apostle again says, "If a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work. . . . For every man shall bear his own burden."—Gal. 6:3-5.

In our examination of self we may find matters requiring correction which affect only ourselves; in which case true repentance, confession to God, and invoking the merit of our Redeemer for the cleansing of our conscience are all that we can do.

Many times however, errors of word or action affect not only ourselves but others as well. What is our proper course in that case? Repentance, confession and asking forgiveness of our Father is still the first step; but if we have injured another this must be followed by confession of our fault to the injured party, restitution so far as possible, and asking his or her forgiveness. This—the only proper course for a sincere Christian—seems very difficult for some of the Lord's people to take, especially if they feel that their wrong-doing was the result of provocation.

Then too, our old nature urges us to think well of self, and endeavors to have others think likewise, and oftentimes would persuade us that confession of our faults to a fellow man is too humiliating. How remarkable the devious reasonings of the fallen nature. Actually, as new creatures, we know, if we have progressed far in the Christian path, that our old man is the great enemy of the new creature; that it is consistently on the opposite side of every question that has to do with humbly walking with the Lord. And yet, how strong is the instinct to resent criticism from others and to avoid confession of wrong-doing.

On the other hand the instructions as to the proper course are clear and specific. The Apostle James says: "Confess your faults one to another," and Jesus admonishes: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—James 5: 16; Matt. 5: 23, 24.

#### CONFESSION OF FAULTS PRAISEWORTHY

In the judgment of self, the confession of faults and asking forgiveness of the injured one, lies one of the grandest examples of Christ-like character, a beautiful combination of honesty, humility, patience with self and with others. Such a course indicates a large degree of self-control, the ruling of one's own spirit, which, we are told, is more of an evidence of greatness than the "taking of a city." The offended brother or sister in such a case, too, has a great opportunity to glorify the Lord. Burdened as we all are with a very imperfect vehicle of expression, our brother's contrition and request for forgiveness should find a prompt response, a willingness to forgive, as the apostle exhorts: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel [margin, complaint] against any: even as Christ forgave you, so also do ye."—Col. 3: 12, 13.

No doubt the roots of bitterness, which, perchance, may trouble the Lord's people, could be

eliminated by the observance of these instructions. Misunderstanding, hurt feelings, heartaches, could all be healed by the simple course of self-judgment and confession of faults to one another. What a wonderful thing it would be if, always, when the need requires, there should be a genuine and deep concern to see that every occasion for coolness or heartache should be scripturally and promptly eliminated. Let us look carefully and prayerfully into the past and into our present relations with the brethren. If we find that fellowship has been hindered or broken let us take the matter to the Lord in prayer, asking for guidance and ability to see if any of the fault lies with ourselves. If we find we are at fault in any degree: if we have been too hasty, or inconsiderate, or impatient, or discourteous, or not quite honest and sincere—whatever the cause, let us follow the clear instructions of the Lord's Word and be reconciled to our brother or sister.

Humility inspires humility; an honest confession of fault prompts another to the same course; and such a demonstration of love for our brother will certainly have a blessed effect upon our own character and upon the brethren. Taking the initiative in such an effort, far from being an evidence of weakness, is just the contrary. The strongest, the most wise among the brethren are those who, like St. Paul, have no confidence in their flesh, who insist upon "keeping their bodies under" and not permitting any false sense of pride or dignity to hinder them from strictly following the Lord's Word in their relations with the brethren.

#### RESPONSIBILITIES OF ECCLESIAS

Another phase of proper judgment in the church is in the settlement of difficulties between members of the ecclesia, or where a member of the church has scandalized the church by conduct unbecoming his profession, even though no other member has been injured thereby. It is not impossible for such conditions to exist in an ecclesia, as we know they did exist in the Corinthian Church, and both are dealt with in St. Paul's first epistle to them. In the case involving scandalous conduct, the apostle points out (Chapter 5) the contaminating nature of sin and exhorts to definite, positive judgment; in no degree condoning the evil, but rebuking the sinner and separating him from the fellowship of the brethren while pursuing his sinful course. He says in concluding his instructions, "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened."—1 Cor. 5: 6, 7.

The other situation where judgment is called for, is in the settlement of differences between brethren. In Matthew 18: 15-17, we have our Lord's simple and definite instructions as to the proper

procedure when a brother trespasses against another. Three steps are outlined: first, an effort to effect reconciliation directly with the offender, by showing him his wrong course. If the first step has proven unsuccessful and the matter is considered of sufficient importance (and it is of sufficient importance if it is hindering hearty, sincere fellowship), the second step is a meeting at which one or two other brethren are invited to be present, to hear the two brethren present their respective sides of the controversy, to hear supporting testimony of others if that is desired, and to render their judgment of the Lord's mind in the matters at issue. If the offending brother rejects the decisions of these, and still fails to acknowledge his fault and make amends, the injured party may then request the church to sit as a court, to hear the brethren, receive testimony, and then render their united judgment. If the offending brother fails to respond to the voice of the church, the Lord instructs that he is to be considered as an outsider and not a member of the ecclesia—until, of course, he purges himself by acknowledgment of the wrong, and makes restitution.

St. Paul also discusses this subject in writing to the Church at Corinth. In First Corinthians, chapter six, he points out that the saints are being prepared to judge the world in the future, and asks, since that is the case, why they are not worthy to judge the much smaller matters pertaining to this life. This is a strong reminder that the exercise of proper judgment is of great importance in the church, important alike to the members and to its collective testimony. This judgment, however, is not that of motives, but merely conduct—wrong conduct concerning which there *can be no doubt*. Unjudged sins in the ecclesia adversely affect not only its internal peace and welfare, but also, when they are known to others in the world or in other ecclesias, awaken doubts as to its sincerity or development. As ecclesias and as individual brethren, however, in dealing with such matters we should give the alleged offending one the benefit of every reasonable doubt, being guided also by the degree of his manifest spirit of repentance and desire to do right.

#### DIVINE INSTRUCTIONS SHOULD NOT BE IGNORED

Notwithstanding the very definite instructions for proper judgment of ourselves, and for dealing with those in the church who may outwardly practice sin, like other instructions of the Lord, they are often ignored when a need presents itself. This has been true in every period of the church's history. The sin of evil-speaking has been indulged in, even to the extent of presumptuous efforts to judge, sentence, and fix the final position of fellow-Christians. Evils have gone unchecked simply through failure of the brethren, in appropriate

cases, to hear and render scriptural judgment. Care should be maintained, however, that scriptural instructions along these lines are not used as an excuse to be busybodies in the church.

In this connection it is important to keep in mind a basic condition which is emphasized in the Scriptures; namely, that an accusation may not be accepted against a brother—unless it be acknowledged by the brother himself—except it be supported by the testimony of two or three "witnesses." In other words, the mere circulation of a rumor concerning a brother should not be given any credence; and the brother involved must be considered as being innocent unless there is definite, forthcoming evidence of his guilt.—Matt. 18:16; 1 Tim. 5:19.

The disposition to avoid responsibility of judgment, in our own hearts and, when necessary, in the church, is probably due in part to the fact that it is not a pleasant task. In the matter of dealing with others we may feel, perhaps, that, in the past at least, we were no better than the brother whose case is before us. But this should not deter us from doing the Lord's will in matters of this kind. Even some of the apostles had things of the past to live down, yet they hesitated not to hew to the line in the performance of their duty toward the Lord and the brethren. Peter's denial of the Lord, for example, was a grievous sin; but we find him, after he had been "converted" and had received the Holy Spirit, fearlessly reproofing the Jews for "denying the Holy One and the Just." Likewise with St. Paul, who, while humbly acknowledging his great wrong in persecuting the church—on account of which he speaks of himself as "the least of the apostles, that am not meet to be called an apostle"—counsels the brethren repeatedly to render righteous judgment, and engages in it himself.

The experienced follower of the Lord is not ignorant of Satan's snares. He realizes that sin is contaminating; that where evil-speaking, whisperings, scandals are present in an ecclesia, or where brethren are habitually cool or aloof or ignore one another, the spiritual atmosphere of the church is sure to suffer and will continue to deteriorate until the scriptural course is followed. When sin is scripturally judged—as individuals or as ecclesias—and we have taken suitable steps for its correction, then the Lord assures us that we are free from its domination. That is the great and blessed advantage we have as Christians: the Lord judges us not after the flesh, but after the spirit. And, when we judge the sins and shortcomings of our flesh and acknowledge them, we place ourselves as new creatures on the Lord's side, entirely out of harmony with our fallen, imperfect vehicle of expression.

## RESPONSIBILITIES OF ELDERS .

Alert, mature elders will feel a deep responsibility for the spiritual atmosphere of the church. They are charged not only to be ensamples to the flock, and to feed it, but are to "watch for your souls, as they that must give account." (Heb. 13: 17.) This is, indeed, a heavy responsibility which is placed upon brethren who accept the service of elders in the church; greater than many have realized, perhaps, when they undertook such service. It is in harmony with this that the Apostle James says: "Do not many of you become teachers, my brethren, knowing that we shall receive a severer judgment."—James 3:1, *Diaglott*.

In the writings of St. Paul several degrees of wrong-doing are mentioned, and appropriate methods of dealing with them. We have already noted his advice to the church at Corinth, the strong course he exhorts them to take in excluding from their company one who, while professing to be a brother, was living in gross sin. In writing to Timothy he seems to refer to less flagrant conduct, but also open sin, apparent to the brethren, saying, "Them that sin (openly) rebuke before all, that others also may fear." (1 Tim. 5:20.) Here we have an important reason for fearless and faithful judgment and rebuke of sin; namely, that it may be a deterrent to some who might, otherwise, lower their standards and take a similar wrong course.

In writing to the Galatians, the Apostle probably refers (Gal. 6:1) to lesser besetments, possibly of the same character he speaks of in Hebrews 12:1, as "the sin which doth so easily beset us," or, as the *Diaglott* reads, "the close-girding sin"—errors of word or conduct which are so "natural" to us that we would not discern them without careful scrutiny in the light of the Word. In the message to the Galatian church St. Paul counsels that "if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted," and indicates that by thus assisting one another to be clean from the filthiness of flesh and spirit, we shall "bear one another's burdens, and so fulfil the law of Christ." All of this is wholesome advice, the following of which will avoid many snares of the great adversary set for the feet of the Lord's people as individuals and ecclesias, and transform them into opportunities to practice the noble qualities of sympathetic priests and judges.—Heb. 5:1, 2.

How happy we are when one "comes into the truth," makes a consecration and joins in the study classes and fellowship of the ecclesia. But let us all realize that that is only the beginning of the work—the work in them, and our work for them, a part of which is our responsibility to see that the ecclesia presents a wholesome, holy atmosphere,

favorable to the growth in grace of the newly interested and all of the Lord's people. To be careless of this atmosphere in which these newly interested ones are to partake of the truth, would be like one who would exercise great and painstaking care to transport a rare plant from a distant land; and then, when he had finally brought it safely to his garden, would fail to tend, water, cultivate and protect it from its enemies in its new environment, in order that it might attain its full growth and perfection.

We are all transplanted plants, as it were, "delivered . . . from the power of darkness, and . . . translated . . . into the Kingdom of God's dear Son." (Col. 1:13.) Let us resolve that, so far as lies in our power, we shall promote a wholesome atmosphere, as favorable as possible to growth in grace in ourselves and for all those who share in the privileges of the ecclesia. Let us resolve to heed every admonition, every detail of the Lord's Word, every step therein outlined for dealing with self and for helping our brethren in the church. The time allotted in the divine program for the development of the body members of the Christ is unquestionably very near its end; and, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [manner of life] and godliness."—2 Pet. 3:11.

Giving heed to the divine instructions, and thus following on to know the Lord, and to become more like Him, we are thus being prepared to participate in the future Kingdom work and judgment, work whereby the entire world of mankind will be instructed by the judgments of the Lord to know and to obey the divine law of the New Covenant, and, obeying it, to live. Yes, in that day appointed in the divine program in which the world will be judged in righteousness by Christ, the church, if properly trained now, will be with Him, and together with Him, will judge the people.

## FREE TRACTS

The following is a list of free tracts on hand that may be ordered in any quantity desired. These four page leaflets present a brief but clear message of the coming Kingdom and are ideal for use in witness work.

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- "Where are the Dead?"
- "Earth's Coming Glory"
- "What Is the Soul?"

The Dawn

136 Fulton Street

Brooklyn, N. Y.

## Sound Doctrine

"The time will come when they will not endure sound doctrine."—2 Timothy 4:3.



N this day of confusing and conflicting theories, imaginings, opinions, it is well that we have in mind what constitutes "sound doctrine." The literal meaning of this expression is, "healthy, wholesome, teaching or instruction." While these words of Paul were originally addressed to Timothy to forewarn and prepare him for the days to come when the apostle, would be no longer among them, nevertheless, we can take ready counsel from the application of this message to us today, living as we are, in the very end of the age, the closing days of the Gospel dispensation. In fact, from the statement of the apostle in the third chapter of this epistle, we can readily discern their appropriateness to our times since he directs Timothy's and our attention to "the last days" in which he forewarns of the "perilous times" that "shall come."

Yes, the "last days" were to be perilous in more ways than the one, and basically intended for the trying of our faith, "so as by fire." (1 Cor. 3:13; 1 Pet. 1:7.) We can readily comprehend, too, that, with the great advance of light on all subjects and principally in connection with the divine message, it would be a time of responsibility for the saints living during these times, since increased light brings additional responsibility. And this is what we have come to realize and appreciate in these closing hours of "a time accepted, . . . the day of salvation" for the church of Christ, and all that this means for a troubled, sin-sick and weary world. (Isa. 49:8; 2 Cor. 6:2.) Yes, specially applicable now, too, because the one who was so greatly used of the Lord during these times to open unto us the Scriptures disclosing that wonderful Divine Plan of the Ages was, in the divine providence, taken from our midst, leaving to us, as a test of faithfulness, a legacy of the Message of God to His people, and His witnesses to the world of the future days of reclamation and blessing.

### HOW HAST THOU HEARD?

What a stimulus to our faith, zeal and love the hope of this inspiring message from the divine Word was to us! Who, of those who have been enlightened with this Holy Spirit of promise for all men of a future day of probation, of the terms and conditions of discipleship and its glorious reward for faithfulness, cannot but attribute it to the very presence of the "Messenger of the Covenant," Himself, through that staunch, resolute human agent we have known as Pastor and Brother Russell. This is not a eulogy of a person, but the

acknowledgement of the great Spirit of the Truth, of a momentous movement that not only carried conviction to all ready and willing listeners, but was the greatest herald of Light ever given in the midst of a crooked, perverse and paganized Christian world.

It is a divine principle that those who honor the Lord and His Message will be honored, also, by Him. (1 Sam. 2:30.) Therefore, in thus paying tribute to the one whom God so highly honored, we are but carrying out this principle. Not man worship, not hero worship, but rendering unto God, the Giver of every good and perfect gift, the thanksgiving and praise justly due for having made clear to us the riches of His grace and the glory of His "unspeakable gift" to us—the gift of His Only Begotten Son. What a grand and glorious realization of this fact was brought home to us by His messenger for these times! (2 Cor. 9:15; 1 Pet. 1:7-9.) It is, indeed, a sad commentary of our times that any of those who once held as sacred these fundamental principles of divine acceptance, now, that the days seem to tarry—although they are not tarrying, but progressing with unmistakable clearness—should seemingly have forgotten them and are now engrossed with their own fantasies and fallacies. Is it not apparent to all close observers of these times that these, like all the counterfeit churches, have *superseded* the only true, logical basis for our enlightenment with Biblical Truth; namely, the message of God to His people through and by means of the only *real, true Channel—Our Lord and His apostles*? These modern light-bringers (?) have displaced the authority of these for that of their own; by their false claims of possessing a light transcending that emanating from the words of these, the Lord and His apostles, our *true Guides*.

### RELIABLE GUIDES

Isaiah, as a faithful prophet of Jehovah, was instructed not to walk in the way of Israel, who sought refuge from the impending avalanche of the Assyrian host by a confederacy with the forces of evil. His message to the people of Israel then, was: "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." (Isa. 8:19, 20.) The law and the testimony of the prophets regarding that law were the touchstones; the criteria by which Israel of old was to be governed and guided in the right way—the way marked out for them by God.

When our Lord came to redeem His people, He told them that the Law and the Prophets were until John, but that then the Kingdom of Heaven was declared unto them. (Matt. 11:12, 13; Luke 16:16.) He magnified the law and made it honorable. (Isa. 42:21.) And His faithful apostles did likewise. They—the Lord and His Apostles—are the ones to whom we are to look for our guidance into all Truth, and this includes the truth of the Old Testament. But today, we have those with us who claim to supersede these our only truly reliable guides to the Kingdom glories. Apparently they have progressed beyond the light furnished by these safe and sound guides of our faith—"the faith once delivered to the saints." (Jude 3.) Now that we have established the basis for and the means by which we should be guided into all Truth, let us proceed to determine what is meant by "sound doctrine"—wholesome teaching, instruction.

"THE FAITH  
WHICH WAS ONCE DELIVERED UNTO THE SAINTS"

It is quite remarkable when we think of it that we today have the same faith that was enjoyed by the ancients of God. This one faith has run clear through from the very first of God's holy ones (saints) to the very last—faith in the promises and purposes of God as disclosed through His Divine Plan of the Ages. It is quite true, also, that the saints of today have more upon which to found and build their faith than did the ancients; but, nevertheless, it is the same faith, "the faith which was once delivered unto the saints," and for which St. Jude exhorts that we earnestly contend.

One of the meanings of faith, as given by Dr. Strong, is, "the system of religious (Gospel) truth itself." Along with the *Diaglott* translation of Ephesians 3:11, we can confidently assert that the Divine Plan of the Ages is our system of Gospel Truth. St. Paul says, "Faith cometh by hearing and hearing by the word of God." In order, then, to have the proper kind of faith, we must have heard the Word of God and heeded it. In other words, we must have the right system of Gospel Truth in order to have conviction, confidence, assurance—faith. It cannot be said to be "the faith which was once delivered unto the saints," unless it has Divine Truth as its basis. Everything else of a religious character is merely credulity and not the real thing at all. Our imaginings, our fancies, cannot produce real faith, the faith that is so necessary to our complete victory over the three-fold enemy of the new creation—the world, the flesh and the Adversary.

GOD'S MESSAGE TO US IN THESE LAST DAYS

Surely God has spoken to us through His faithful servants of old in these last days! And what a

glorious message it has been! The redemption and reclamation of a lost world of humanity. The terms and conditions of discipleship—how clear that has been made! And the glorious resurrection change to a new nature—the highest nature of all creation, the Divine, with all its transcendent glories, capacities, accomplishments—if faithful. The enlightenment of the call, justification, consecration, sanctification and ultimate glorification—deliverance—how clear these things have been made to us! And restitution of all that was lost to the willing and obedient of humanity! And the ages of glory to follow! Surely all of this was *wholesome sound teaching*, instruction!

And then, too, as a stimulus to these basic truths were added the dispensational features of Present Truth. The harvest message of Christ's spiritual presence—no longer the man Christ Jesus, who gave His flesh for the life of the world, as He, Himself, declared. The permission of evil; natures distinct; ransom and restitution; the three ways; the mystery of God clarified; the day of vengeance; the "man of sin" disclosed; and then, the great time-clock of the Bible, the chronology, showing the times and seasons of God and indicating where we are on the stream of time. The times of the Gentiles ending in 1914 and since then, the slow but steady change, decline and decay of the present governments of men. True Bible chronology ends with 1914, and need we any further dates in order to establish our confidence, our faith in the rapidly—from God's standpoint, if not from ours—progressing processes of disintegration all about us?

What if the forces of destruction are held somewhat in restraint? Should our faith, our confidence in the ultimate end be any the less strong and virile on account of this? Surely not! We should be encouraged thereby that there *still is time* for the making of our calling and election sure. When all the destructive influences are at work, like the concurrently running and accumulating plagues of the Book of Revelation, there will be little or no opportunity for the light of truth to be disseminated and we, who have the hope of God in our hearts, will need all the fortitude and cheerful endurance possible to stand the tests of faith and fidelity then applied.

SPECULATIONS VERSUS SOUND DOCTRINE

It may be interesting to endeavor to figure out just when the last member of the body of Christ, the church, is to pass beyond the veil and when the last birth-throes of the old order will come; but like the natural birth, it isn't altogether an easy matter to figure it out accurately—to the very day, hour or minute. And just so God has furnished us with sufficient chronological data to enable us to know where we are on the stream of

time without knowing *definitely* the exact year, month and day for the final paroxysm; nor yet the final and complete deliverance of the church. And, no doubt, with good reason—for the exercise and development of our faith structure of character. Let others spend time and attention, if they must, on such non-essentials, but if we are established in the faith, there will be no need for any false stimulation of this kind. We have received much of Gospel Truth to afford reasonable and necessary stimuli and encouragement for the growth of our faith and trust in the outworking of God's Plan of the Ages.

From time to time, there have been presented by different brethren various dates for the consummation of all things and they appear to be so confident of their own personal findings, that sometimes it is made a test of brotherhood, with resulting separations. It is claimed by these that it is necessary to separate into various groups on account of the so-called advanced light which they have received. All separations of the brethren because of these ephemeral guesses and speculations regarding the future are nothing short of the carnality forbidden by the apostles of the Lord. From past experience if we have learned anything at all in this respect—can we reasonably, logically conclude that these speculative theories constitute sound doctrine?

#### CONCLUDING THOUGHTS

Dear friends, let us hew to the line. Let us stick to the Gospel Truth we have learned and been assured of and then none of these false hopes and allures will ensnare us or wean us away from our great objective—the making of our calling and election sure. Let us always remember the example of our Great Teacher and Master, Jesus, when tried or tempted to renounce the Truth by

some plausible explanation not fully in accord with the spirit of the truth. Let us always have a "thus saith the Lord" as the basis for our faith and hope in the realization of all God's promises to us which are yea and amen. Remember, also, the wise counsel of St. Peter: "We have a more sure word of prophecy," etc.

Some of our number passed on before 1914, many more, including our beloved pastor, have passed on since then, and, no doubt, many more of us will be gone before the various and sundry dates given for the full end of this present evil world. Why then, as individuals, should we become overwrought about matters of this kind? Why permit our normal, Christian equanimity and equilibrium to become upset by any such uncertain philosophy? O that those busy days before 1914 could be recalled when we all appreciated the Harvest Truths due in these times and, as back there, all work together in their dissemination, and for their ultimate fulfilment and accomplishment!

Is the position of those who hold that all the Harvest Work has ended and there is no further need for witnessing to a sin-sick and distressed world, tenable, do you think? Let the united testimony of our Lord and His apostles be the final court of appeal and if so, we shall find no justification for such a position; but to the contrary we shall find them exhorting, admonishing, encouraging us to continue our efforts in these directions until all such opportunity will be denied us, until the dark night sets in wherein none can work. There is ample evidence that that time has not yet arrived and until it does, it is for us—all of us, not merely some of us—to manifest our real character development by the untiring and faithful testimony of His Word, especially as it applies and relates to these closing days of the Gospel Dispensation.

## Tabernacle Shadows

An increasing number of friends are again taking up a study of the types and shadows of the tabernacle and its services; and are reporting the receiving of rich blessings as a result. The Tabernacle Shadow booklet has been republished in order to supply the needs of the brethren who are desirous of going over these vital and fundamental truths of the divine plan again.

The new edition of Tabernacle Shadows has included with it, bound under the same cover for convenience, the original Berean Questions on the booklet. The questions have been found to be very helpful in the study of the types, particularly in classes. The new edition, including the questions, is priced at 25 cents each, in any quantity.

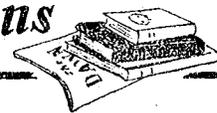
## Divine Plan Charts

We are pleased to announce that Divine Plan charts are now available for all who may desire them. These charts are exact duplicates of the small chart appearing in the "The Divine Plan of the Ages." The lines and lettering are heavily drawn making them easy to read at a distance. The charts are 42 inches in length, which is a very suitable size for home or small auditorium. They are blueprinted on heavy, durable cloth—a kind of canvass texture—and can be either folded or rolled. The price is \$2.75 each, postpaid to any address. No reduction for quantities.

The Dawn 136 Fulton St., Brooklyn, N. Y.



# International Sunday School Lessons



## THE PROBLEM OF FORGIVENESS

January 14—Matthew 18:21-35

**GOLDEN TEXT:** "Forgive us our debts, as we also have forgiven our debtors."  
—Matthew 6:12.

APPROPRIATELY it has been said that "To err is human, to forgive, divine." This is true on the human side for the reason that man is now a fallen creature, and governed largely by the unholy principle of selfishness. Man was originally created in the "image of God," and had he maintained that standing of perfection and Godlikeness he would not now be handicapped with the predisposition to err. Moreover, where mistakes had been made, the perfect man, being in the image of God, would find it natural to manifest a spirit of forgiveness.

But man has fallen, and in varying degrees the image of God has been effaced, so that today it is not only natural for human beings to err; but it is most difficult for them to forgive each other their trespasses. It would seem that the more one needs forgiveness, the more difficult it is to extend mercy and forgiveness to others. Today's lesson, therefore, is a most important one, especially for Christians who are endeavoring to be Godlike in their attitude toward each other and toward the whole world of mankind.

The lesson is intended primarily for the instruction of those who, in following in the footsteps of Jesus, are promised joint-heirship with Him in the Messianic Kingdom which is to reestablish the divine will in the earth. God has promised that in the "times of restitution" He will restore the willing and obedient of mankind to his long-lost estate which was forfeited through sin. In order that this be accomplished it was necessary that the divine quality of forgiveness be exercised by God toward the fallen race.

In this respect the Creator would be somewhat in the position of the king in our lesson, whose servant owed him "ten thousand talents"—

estimated to be equal to about \$9,000,000. This was a tremendous sum, and apparently there was no hope that the servant would ever be able to pay. In principle the same is true with respect to fallen man. His debt, the "wages of sin," was so great that there was no hope that he could ever pay it except by remaining dead forever.

But God, in his love, and mercy, found a way. He did not arbitrarily set aside the penalty of death, but provided the payment Himself by sending His own Son to be the Redeemer. In this way it became possible for the Heavenly Father to be just, and at the same time the justifier of all who come unto Him through Christ Jesus. It is thus that each member of the church comes into harmony with God and receives a standing of justification before Him.

How important it is, then, that the Christian at all times keep in mind how much has been forgiven him. Not only has he been released from the original penalty for sin; but even after entering the narrow way his inherited weaknesses continually cause him to err, and each mistake he makes is a further occasion for the Heavenly Father to exercise forgiveness toward him. It is a "debt" that continues to pyramid as the years go by, making him increasingly dependent upon divine mercy. And only he who, in harmony with the conditions laid down in the Word, continues to come boldly to the throne of grace, knows how abundantly and freely divine forgiveness is vouchsafed toward him.

The "seventy times seven" measurement of forgiveness suggested to Peter in answer to his question as to how many times one should forgive the same person, describes an exercise of mercy that is well-nigh unlimited—indeed, is unlimited in principle. And is not this the very sort of forgiveness we depend upon in God's dealings with us? If there were any limit to the number of times we could go to the throne of grace to ask forgiveness, it would be a sorry situation for most of us.

But there is another side to the lesson, namely, that in being so richly blessed through divine forgiveness of us, we are expected to manifest the same disposition toward others. This is a very practical part of our training for the great future work of the Kingdom; because the world of mankind will need mercy extended to them as well as we need to have mercy extended toward us. Hence, in the economy of God, He is now preparing His Kingdom workers by putting them through the school of practical experience.

The servant in the parable who was forgiven a debt of \$9,000,000, is represented as refusing mercy to a fellow-servant who owed him the small sum of a "hundred pence"—about \$16. This well represents the pettiness of the Christian who, having been forgiven so much by the Lord, is nevertheless determined to exact his full "pound of flesh" from a fellow-Christian who may have trespassed against him.

It is fortunate that the parable presents this striking contrast in the size of debts to be forgiven; for it illustrates that while God does much for us, He gives us the opportunity to display our desire to be like Him in small things that are within our reach. And then, too, there might be a measure of heroism attached to a display of forgiveness in great matters, but day by day to forgive the little imperfections of others, when perhaps only the Lord knows what is taking place in our hearts, might call for a greater degree of true loyalty to Him.

Our Golden Text puts the matter before us in a vital manner. In our secret prayers to God we are most likely to be sincere, so if we ask Him to forgive us in the same manner in which we forgive others, it should go a long way toward putting us in the right attitude of heart toward all. What God forgives us are real trespasses, not fancied ones, and it is this variety that we are to forgive in others.

## QUESTIONS:

Why is it now true to say, that "to err is human"?

What bearing does the divine quality of forgiveness have on the ultimate recovery of the fallen race from death?

Does God forgive sin unconditionally?

Explain the manner in which a Christian is Godlike when extending forgiveness to those who trespass against him.

Would a Christian be properly qualified for future Kingdom work if he had not developed the quality of mercy?

## A NEW STANDARD OF GREATNESS

January 21—Matt. 20:17-28

**GOLDEN TEXT:** "While we were yet sinners, Christ died for us."—Rom. 5:8.

THE standard of greatness set forth in this lesson is indeed a new standard for the world. It is a greatness represented in humble, self-sacrificing service for others. It is a greatness, moreover, that does not seek to rule others, but is willing to submit to all sorts of humiliations imposed by others in order that the opposers may be blessed. The perfect example of this greatness is given us by Jesus in His laying down life itself for sinners. St. Paul tells us that Christ endured "great contradiction of sinners"—that is, not only did He die for the sinful world of mankind, but was additionally great in that He submitted to "great contradiction" from many of the sinners for whom He was dying.

In the lesson, Jesus makes clear to His disciples that He expected to suffer and die. In another account we are told that Peter endeavored to dissuade the Master from going to Jerusalem if it meant that He was to get into so much trouble. This was a selfish, human viewpoint, and one which Jesus did not for a moment entertain, replying to Peter, "Get thee behind Me, Satan." In this respect there have been many well-meaning Peters all down through the age; that is to say, there have been many, individuals and groups, who have sought to interpret and practice Christianity apart from sacrifice and suffering.

"The mother of Zebedee's children, with her sons," took occasion to request a special favor of Jesus, namely, a prominent position for the boys in the Messianic Kingdom. This afforded the Master a splendid

opportunity to drive home the lesson of what it would really mean to be one of His true disciples. The disciples, like most professed Christians since, were viewing the matter of following the Master, almost wholly from the standpoint of what they could get out of it. It had not occurred to them that the real consideration was that of how much they were willing to put into the common cause.

The disciples had accepted Jesus as the Messiah, and they were doubtless familiar with Israel's hopes that were centered in their Messiah; that is, that through Him a Kingdom would be established, bringing all other kingdoms within the sphere of its influence, and through its administration, bestow the promised blessings, of life, liberty and happiness so eloquently described by "all of God's holy prophets since the world began." Having become associated with the Messiah, it was natural for the disciples to be keenly interested in the organizational arrangements of His Kingdom, and to wonder what part they would have in it.

But what the disciples had not yet clearly understood was the fact that not only must Jesus suffer and die in order to provide the life-giving Kingdom blessings, but also that those who were to reign with Him, must suffer and die with Him—following in His footsteps. Hence Jesus said to the enquiring ones, "Ye know not what ye ask"—that is, you don't realize as yet what you must suffer in My name in order to be with Me in the Kingdom.

Then the Master gave them a hint of what it would mean, asking if they were able to drink of His cup, and to be baptized with His baptism. While they replied that they were, yet it is evident that they didn't fully comprehend the meaning of it all, for later, when a real test came, they forsook the Master. With the coming of the Holy Spirit at Pentecost, however, the minds of the apostles were illuminated, and then they understood, and made it clear in their writings; that it is only upon the basis of suffering with Christ that anyone may hope to reign with Him; hence that we should not think it strange when the fiery trials come upon us. The other ten disciples were quite put out that Zebedee's

children had so boldly importuned the Master for a special place in His Kingdom. This evidently was not because they were any less grasping than the other two, for apparently Jesus saw that at heart they likewise were concerned over their future position. Apparently it was just a matter on their part of being irritated that the other two had gotten ahead of them in making the request.

In any event, Jesus took the opportunity to explain to the twelve that they were viewing things from the wrong standpoint—from the standpoint of the "princes of the Gentiles," who reckon their greatness upon the basis of how much authority they are able to exercise over others, and how many they can bring within the sphere of their authority. Jesus explained that true greatness, from the divine standpoint, is manifested in one's zeal to serve, not to rule; and then gave His own course as an illustration—"Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."—Verse 28.

Here was a wonderful lesson. The disciples were asking to sit with Jesus in His Kingdom; which meant that they considered Him to be very great; but they were reminded that even this One, whose greatness they desired to share, was to become great through sacrificing service on behalf of others. Were they able to follow an example of this kind, and thus to become truly great? With the exception of Judas, they were. True, they wavered for a while when the Master was crucified, but later they rallied to the cause of sacrifice, and followed Him faithfully into death; and are become the foundations in the New Jerusalem—the Messianic Kingdom.

## QUESTIONS:

Wherein did Jesus' standard of greatness differ from that of the world's?

Was the disciple's hope of sharing in the Kingdom reign of the Messiah justified by the promises of God?

Were the ten any less interested in the high position in the Kingdom than the two who asked the Master for such positions?

What great example of humble service did Jesus hold up to the disciples when impressing upon their minds that they were to view matters differently from the "princes of the Gentiles"?

## JESUS DRAMATICALLY PROCLAIMS HIS MESSIAHSHIP

January 28—Matthew 21:1-16

**GOLDEN TEXT:** "Behold, thy King cometh unto thee."—Matthew 21:5.

THE events recorded in this lesson occurred near the close of Jesus' earthly ministry. While it was not in the divine plan that the Messianic Kingdom should be established at that time, yet it was incumbent upon the Master that He offer Himself as King to God's chosen people Israel. Israel, as a nation, was designated by God as being a royal nation and Jehovah's representative in the earth. It was said of Solomon, for example, that he "sat upon the throne of the Lord, instead of David his father."

But Israel had for a long time been without a king; in fact, since the overthrow of Zedekiah in the year 606 B. C. When the crown and royal diadem were removed from this wicked king, it was prophesied that it would be "no more until He come whose right it is." (Ezek. 21:27.) While Jesus was the one who possessed this right, yet His first advent was not the due time for Him to exercise that right and establish His Kingdom. Nevertheless, this did not preclude Him from offering Himself as King to His own people in order that there might be given a further demonstration of the official rejection of His by the leaders of the Jewish polity.

"He came unto His own, but His own received Him not," John writes. (John. 1:11.) True, many of the common people heard Him gladly, and all marveled at the gracious words that He spoke. These common people, indeed, enthusiastically hailed Him as King when He made His triumphant entry into Jerusalem. But, the scribes and Pharisees were not pleased, and they having great influence over the people, succeeded a few days later in eliciting from many of these same humble folk the cry, "crucify Him, crucify Him," offering the explanation, "We have no king but Caesar."

It had been prophesied of Jesus that He would present Himself in meekness, and as one very lowly, "riding upon a colt, the foal of an ass." (Matt. 21:5.) This was not the way kings possessing great power

and glory presented themselves to their subjects. Had He ridden into Jerusalem in a chariot of war, followed by a large and well trained army, it would have been different. Then there might have been some hope in the minds of the Pharisees that such an one could, possibly, deliver Israel from the Roman yoke. But, this unarmed King, supported by a small group of humble, unarmed followers, from the Pharisees' standpoint, could accomplish nothing.

After the "triumphal entry" into the city Jesus went to the Temple. There He upbraided those who had converted this house of prayer into a den of thieves and He drove out the money-changers. This, in a sense, was an exercise of authority that might be expected on the part of a king. Perhaps it was this act that helped to stir up the animosity of the Pharisees against Him. Perhaps these hypocritical leaders of the people had some financial understanding with the money-changers. If so, it is obvious why they should resent any interference with their business.

How all of this must have pained the righteous soul of Jesus! Later we find Him on the Mount of Olives, weeping over Jerusalem, and crying, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not! Behold, your house is left unto you desolate." (Matt. 23:37, 38.) Thus was forecast the downfall of the city into which, so short a time before, He had entered as King, and had been enthusiastically thus acknowledged by the common people who met Him at the gate.

Students not understanding the divine plan might be inclined to over-emphasize Jesus' "triumphal entry," failing to realize that His real triumph as King comes at His second advent, and not at the first. At His first advent Jesus healed a few sick and raised a few dead; but merely as illustrative of the world-wide work of healing and life-giving to be ushered in under the administration of His Kingdom following the second advent. Just so, He offered Himself as King back there, and was thus accepted by a few; not with the thought of actually undertaking

to begin His thousand-year reign at that time, but as a witness to Israel, and as a reminder to His church of the ultimate purpose of His ministry.

Jesus is a King, a real King. Following His resurrection He said, "All power is given unto Me in heaven and in earth." But He did not use that power to establish a Kingdom immediately upon receiving it. Not until the end of the "times of the Gentiles," could the Master take unto Himself "His great power and reign." We believe that the due time for this great event was in 1914. The Revelator foretold that when this occurred the evidence of it would be in the fact that the "nations were angry, and Thy wrath is come." (Rev. 11:18.) The increasing anger of the nations since 1914 is becoming more and more apparent to all.

The chief purpose of Jesus' first advent was the giving of Himself to be man's Redeemer. He also at that time laid the foundation for the building of His church. While there were occasions when he experienced a measure of popularity, yet for the most part His life was one of sacrifice and suffering. The glory of His triumphal entry was short lived. In the five days following we see Him hurried from one trial to another, ending with Gethsemane; the judgment hall, the scourging, the crown of thorns, and the cross.

But the Master was still a King, proclaiming to Pilate, "To this end was I born, and for this cause came I into the world"; explaining, however, that His Kingdom was not of this world. Let us rejoice that the new world in which Jesus will exercise His Kingship, is now so near at hand.

### QUESTIONS:

Did Jesus expect that the whole nation of Israel would hail Him as King upon His entry into Jerusalem upon an ass? If not, what was the purpose of his his so doing?

Did the final outcome of the Master's "triumphal entry" shake His faith in the fact that He really was a King?

When will Jesus be acknowledged as the King of Israel and of the whole world?

What relationship did His suffering and death have to this final outcome of the divine plan?

## HOLDING LIFE SACRED

(A Principle of Temperate Living)

February 4—Gen. 1:27-31; 1 Cor. 6:19, 20; 2 Cor. 6:16; 7:1

**GOLDEN TEXT:** "Ye were bought with a price; glorify God therefore in your body."—1 Corinthians 6:20.

THIS lesson is intended to encourage the practice of temperance; and while all the Scriptures cited may have a bearing on the general subject of temperance as it is generally understood, yet some of the passages have a deeper significance than the thought of merely abstaining from intemperate eating and drinking.

The Genesis portion of the lesson tells us of the Creator's food provision for our first parents—"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." (Gen. 1:29.) This was God's provision for the perfect pair. Since then, in the laws given to Israel, God has given further instructions concerning food, and on this later diet list appear meats of various kinds.

It seems reasonable that during the next age when man is restored to the perfection he lost because of sin, that the original diet will again be in vogue; and, man then being perfect, will be able to so balance his diet that all wornout tissues of the body will automatically be fully replaced so that the growing old process of today will no longer be in evidence—except, of course, in the case of those who do not obey the righteous laws of the new Kingdom.

The New Testament part of the lesson applies more particularly to Christians. While the Christian is to take reasonable care of his body by temperate living, he is ever to realize nevertheless that he has presented his body as a living sacrifice, hence he is not to be over-anxious about what he eats, or of preserving his body.

In our lesson, St. Paul reminds us that we are not our own for we have been bought with a price, therefore we are to glorify God in our bodies which are His. There is no way to

glorify God except by doing His will; and it is His will that we present our bodies in sacrifice—"For we thus judge," the apostle states in 2 Corinthians 5:14, 15, that "if Christ died for all, then were all dead," that henceforth we should not live unto ourselves but unto Him who loved us and died for us.

We live for Christ, by dying with Him. But even though presenting our bodies in sacrifice, we should see to it that they are in as good a shape as reasonable care will make possible. Certainly the Lord would not be pleased with a sacrifice defiled by gluttonous and riotous living along any line. It is difficult to imagine that any truly consecrated Christian would be so careless in matters of this kind; although it behooves all to be on the watch for the beginnings of intemperance in the matter of food, as well as otherwise.

In 2 Corinthians 6:16 and 7:1, the apostle is alluding to a defilement which is also reprehensible in the Lord's sight; namely, that which results from contact with impure doctrines and systems of worship. God was displeased with natural Israel when they violated his laws pertaining to foods, but He seemed specially angry with them when they joined in worship with their heathen neighbors. "Thou shalt have no other gods before Me," was a law which Jehovah insisted must be respected by those who desired a continuance of His favor. It is also the case in the Christian dispensation.

Various heathen forms of worship were practiced in the religious temples of the apostle's day. It is still so today. The Christian still has his heathen neighbors, even as did Israel of old. And these neighbors have their various gods. Some have the torment god, or the trinity god, or the money god, or the pleasure god. Others have the god of show and ostentation. All of these are false gods, and to in any way shape or form participate in their worship is spiritual idolatry, which in turn means defilement.

So the Christian is enjoined to separate himself from all such "temples" of worship; realizing that God has no part in them. Especially is this true during the harvest at the end of the age, for now we have the additional call to separation recorded

in Revelation 18 where the wheat class—"My people"—are called to "come out of her [Babylon] . . . that ye be not partakers of her sins, and receive not of her plagues."

Christians, as individuals, are the Lord's ambassadors in the earth, and as such God dwells in them by His Spirit. From this standpoint each individual Christian is a temple for the Holy Spirit. Paul's reference in 2 Corinthians 6:16, however, presents a larger thought, namely, that the entire church is being prepared to be a temple, a meeting place between God and man during the thousand year period of the Messianic reign.

During the next age, mankind in general will become God's people, and they will meet God in His temple, which will be the glorified church. That is to say, the church, with Christ as Head, will be the Mediator between God and the people. Through this arrangement, God "will dwell with the people, and will be their God." In Revelation 21:4 a similar thought is presented, except that here the Tabernacle symbolism is used instead of the Temple. But the Tabernacle as well as the Temple is where God met with and blessed His ancient people. The Tabernacle, being more of a temporary nature, serves to remind us, that the Messianic Kingdom arrangements will be temporary, and that at the close of the age, mankind will deal with God direct, when the Kingdom is turned over to the Father, who then will be "all in all."—1 Cor. 15:22-28.

### QUESTIONS:

Will the restored world of mankind live on a diet similar to that outlined in the Genesis account of Creation, and which was provided for our first parents?

Is the chief concern of the Christian that of keeping his body healthy in order that he might not die. Should the Christian be concerned at all about his health, and why?

What did Jesus mean when He said, "Take no thought for the morrow"?

Should a Christian be intemperate in any way?

What does Paul mean in 2 Corinthians 6:16 about not being defiled with unholy temple worship?

What is the larger sense in which the church is to be the temple of the living God?

# CHILDREN'S HOUR

## ABRAHAM, GOD'S FRIEND

Chapter 10—January 21

A GOOD many years after Noah died there lived a man whose name was Abraham. His wife's name was Sarah. They lived very happily with their family and friends in a country called Ur. Abraham had faith in God and because he had faith God loved him. God knew that Abraham loved Him and so He said: "I will let Abraham do something for Me." It makes us happy when we are allowed to do little things for Mother or Father or Teacher, does it not? We like to work, to help. So God knew that Abraham would like to help.

God did not tell Abraham everything at once. He simply said: "Abraham, I want you to leave this country where you now live and go to a land that I will show you and I will make a great nation of you there." Abraham did not cry because he had to leave his friends. He packed up all his clothes, took his wife and his old father and his nephew, a boy whose name was Lot, and all his animals and started out for the land of promise. You see from this how much he trusted God.

When they had traveled for a time they stopped to rest a little and while they rested Abraham's father died. Abraham remembered God's promise, which was that he and his seed, or child, would be used to bless, or make happy, all the families of the earth. Perhaps this promise made Abraham think a great deal. Many of the families of the earth were already dead and he would wonder how God could bless dead people. The Bible tells us that the dead know not anything and so the only way to bless them would be to first awaken them from death. This, then, is one of the early promises of great joy for all the world. This promise, which is our memory verse for today, tells us much. First, it tells us that God will allow Abraham to help make all the people happy. Second, it speaks of Abraham's Seed or Child, who will bless the world. Whom did God mean when He spoke of this Seed? It was Christ Jesus of Whom we will learn a little farther on in our study. It is through this dear Son of God that the great joy will come to the world.

**Memory Verse:** "In thee and in thy seed shall all the families of the earth be blessed." Genesis 28:14.

### Questions:

1 Who lived a number of years after Noah died? Who was his wife? Why did God love him?

2 What did God tell Abraham to do? Did Abraham do what God wanted him to do?

3 What happened on the way? What promise had God given to Abraham?

4 Just what does this promise tell us? Who is the seed to which God referred?

## ISAAC, THE CHILD OF PROMISE

Chapter 11—January 28

ABRAHAM and his wife Sarah grew older and older and they began to think they would never have a son. Then one day three angels who looked like men came to Abraham's tent and told him that he would soon have a son. This made Sarah laugh. After a while their son was born and was named Isaac. The name means "laughter."

When Isaac grew to be a very nice young man, he was the hope and joy of his father; and God wanted to give Abraham a chance to show whether he still had faith in Him. He told Abraham to take his son, whom he loved so dearly, and go to one of the mountains and offer him there as a sacrifice. Again Abraham did not cry because God wanted him to do something that seemed so very hard. He took his son Isaac and went to the mountain that God showed him. When they reached its top Abraham built an altar, put the wood upon it and laid Isaac upon the wood. We may be sure that Abraham felt very sad as he looked at his only child and thought: In another minute I will have to kill my dear boy. But God had told him to do it and Abraham had faith in God. He took the knife, stretched out his hand and—just at that very moment an angel called to him: "Abraham, Abraham!" Abraham said: "Here I am." The angel said: "It will not be necessary for you to kill Isaac; you have shown that you still have great faith in God." Then Abraham noticed a ram caught in the bushes and he offered the ram in Isaac's place.

There is one other great Father who gave His Son as a sacrifice and that great Father is God. If it was hard for Abraham to almost kill Isaac it must have been hard for God to let cruel men kill His dear Son, Christ Jesus. But it was necessary that some one should die for Adam and God was willing to give His only Son for us.

When Abraham died God told Isaac that He would bless him and make a great nation of him, just as God had made the same promise to Abra-

ham. Isaac received this promise because he was Abraham's son. After a while Isaac married a lady named Rebekah and had two boys named Esau and Jacob. We will learn something about Jacob in our next story.

**Memory Verse:** "By faith Abraham, when he was tried, offered up Isaac."—Hebrews 11:17.

**Questions:**

1 What did the three angels who came to Abraham tell him? What did they name their son. What does the name mean?

2 To what test did God put Abraham? Why did God ask him to do this? Tell just what Abraham did.

3 What other Father gave His Son in sacrifice? Who was His Son? Why did God give His Son?

4 What promise did God give Isaac after Abraham's death? Who was Isaac's wife? What were the names of their two sons?

## JACOB, A PRINCE WITH GOD

### Chapter 12—February 4

THE promise that God gave to Abraham, that his seed, or child, should bless all the families of the earth, went to Isaac when Abraham died. Isaac's two boys, Esau and Jacob, were almost the same age but Esau was just a little older. For this reason Isaac said Esau would be the one to get the promise when he, Isaac, should die. Esau was a hunter and he used to bring his father nice meat from the animals he killed. For this reason Isaac loved Esau. Jacob was a man who loved his home and his mother and watched his flocks in the plains. Rebekah loved Jacob more than Esau.

One day when Jacob was cooking his dinner, Esau came in from a hunting trip. He was very hungry and when he saw Jacob's dinner he said: "Give me some of that nice dinner you have there." Jacob said: "What will you give me for my dinner? Will you give me the right to the promise God gave to our Grandfather Abraham?" Esau did not care very much for God's promises. He said: "I am almost dead with hunger; what good will the promise do me?" Jacob gave him the dinner and Esau said Jacob might have the promise.

When Isaac was old and ready to die Esau wanted his father to give him the promise, even though he had sold his birth-right to Jacob for the dinner; but Rebekah helped Jacob get it. Esau was very angry and Jacob had to go away from home so that Esau could not find him and kill him. One evening when Jacob had traveled long and was tired he lay down on the ground to sleep and dreamt that he saw a ladder reaching from earth to heaven. There were angels going up and down the ladder. At the top of the ladder he dreamt

that he saw God standing. God once more spoke of His promise, giving it to Jacob; He also said He would take care of Jacob and give him the land that he also had promised to Abraham. This made Jacob very happy. God later changed Jacob's name to Israel; the name means "A prince with God."

Jacob was a man who loved God. He would rather have God's promise than a dinner. In order to keep the promise he gave up his home and had to go away all alone on a long journey. Those who love God are glad to give up something to have His favor and blessing.

**Memory Verse:** "The land whereon thou liest, to thee will I give it, and to thy seed."—Genesis 28:13.

**Questions:**

1 What promise did God make to Abraham and repeat to Isaac? To whom did Isaac think would be given the promise after his death? What did Esau do? What did Isaac do?

2 Tell what took place between Esau and Jacob?

3 Who received the promise just before Isaac's death? Why did Jacob have to leave home? Tell about the dream Jacob had?

4 Why was the promise given to Jacob?

## JOSEPH, THE DREAMER

### Chapter 13—February 11

JACOB had twelve sons. The best one of them all was Joseph. One night Joseph had a dream. He told it to his eleven brothers. He said: "I dreamt that we were gathering grain in the field and my grain stood up and your grain bowed down to my grain." This made Joseph's brothers angry. They said: "Do you mean that we will bow down to you some day?" Then Joseph had another dream. This, too, he told to his family. He said: "I dreamt that the sun and the moon and eleven stars bowed down to me." Joseph's father said: "Do you mean that I and your mother and your brothers will bow down to you?"

One day when Joseph's brothers were watching their flocks a long way from home, Jacob sent Joseph to see how they were getting along. When Joseph's brothers saw him coming they hated him more than ever. They put him into a deep hole in the ground and kept him there until some travelers from another country came by and they sold Joseph to these men. Then they took Joseph's coat—the coat of many colors which his father had given him, because he loved Joseph so much—dipped it in the blood of a young goat and brought it to Jacob. Jacob thought some wild animal must have eaten his dear boy Joseph and he felt very, very unhappy.

(Continued on page 33)

# Talking Things Over



## OUR PARTNERSHIP IN THE MINISTRY

JESUS said, "All ye are brethren, and one is your Master, even Christ." This describes the true relationship that exists between each consecrated Christian and His Head, Christ Jesus, as well as the proper attitude of all such followers of the Master toward each other. While in the divine providence not all of the "brethren" have the same privileges and opportunities of serving each other, yet this does not change the fact that they are all brethren, and that they accept but one Head, which is Christ. Someone has well said that among the Lord's people there are no "super-brethren."

The "blest tie that binds our hearts in Christian love" should ever be esteemed and hallowed. It includes a friendship the like of which is not known, nor can it be appreciated by those not privileged to dwell within the inner circle of the Heavenly Father's love. But, it is much more than a friendship. Mutual friendships often exist between persons whose objectives in life may vary widely. For example, a doctor may be a very dear and trusted friend of a lawyer. This friendship is based upon *personality*, and exists in spite of the fact that their life-aims are so widely different.

The bond of friendship that exists between brethren in Christ, however, should not be based upon personality, but upon the fact that those who are in this blest circle of love have all consecrated themselves to the will of God, hence that they all have the same great aim in life, namely, to do the will of God. Friendships between Christians, therefore, should be looked upon as one of the *results* of our union with Christ, and not the cause of it. It is a friendship that should exist between the Lord's people in spite of their personalities, and not because of them.

This is an important point to keep in mind. Failure to do so sometimes results in a confusion of friendship with fellowship, and consequently a losing sight of the only proper basis of true fellowship. The term fellowship, as used in the Scriptures, carries with it the thought of partnership. For two, or more, to be partners in an enterprise, they must be convinced of its merits, and agreed as to the proper methods of successfully promoting it. This also is true with respect to Christian partnership or fellowship. Professed Christians with

widely divergent views of the plan of God, might be wonderful friends because they like each other's personalities, but they cannot labor together in the Lord's vineyard because their views of what the Lord is doing and wants done, are contradictory.

Those who understand the divine plan of the ages know that the objective of the Christian life is not merely that of being "saved." They have learned that the "high calling" of God is in reality an invitation from Him to become co-workers in the carrying out of His plan for the salvation of the human race. They know that a great part of that work is in the future; when they will be exalted with Christ in Kingdom glory, reigning with Him upon the earth. But they also know that there is work to be done on that plan before the future time of glory is reached. They know that they have been set apart as a people, "zealous of good works."—Titus 2:14.

It is by knowing the divine plan that consecrated Christians are able to cooperate with God in connection with it. This is why they are said to be "sanctified," or set apart, by the truth. Merely knowing the truth does not sanctify, but acting upon that knowledge does. Through a knowledge of the plan we realize that this is the age in which the bride is to make herself ready for future Kingdom service. We realize that as individual Christians entertaining the hope of being a part of that future bride of Christ, this work of making the bride ready imposes responsibilities upon us of doing all we can on behalf of every other prospective member of that same favored "little flock."

We know that the agency provided by God for the building up of His people preparatory for future Kingdom service, is the truth. We know that the circulation of this truth in order that it may reach the ones to be blessed by it, has been entrusted to the Lord's people while they are still in the flesh. This, primarily, is that part of the plan in which we are invited to cooperate, as co-workers with God. It is His truth, but He gives it to us to circulate, and thus we become partners with Him in that for which it is designed.

The circulation of the truth in this end of the age is designated "harvest work," but the purpose of the work is, as it has always been, to reach and build up those who are heirs of the Kingdom. The

sanctifying work of the truth begins with each individual from the time the truth first reaches him. God does not reveal to us just where each of His prospective people is located, so the plan is that we "sow beside all waters." This makes the work hard and laborious, calling for self-sacrificing efforts. But, as Brother Russell points out in one of the Daily Heavenly Manna comments, when much effort is required to find a single grain of wheat, we should especially value the one thus found.

But our responsibility toward fellow-members of the body does not end with our evangelistic efforts to first contact them with the truth, for we are to continue our labor for each other until all reach the full stature of a man in Christ. God's arrangement for us in this connection is that we "forsake not the assembling of ourselves together, and so much the more as we see the day approaching." Also, we are to "exhort one another," and to "provoke unto love and to good works." We are to help each other "contend earnestly for the faith once delivered to the saints," etc. These things we do in our meetings, in our more personal contacts with each other; through the mails; by means of the printed page; by remembering each other in prayers; and in any other proper way the Lord may open up to us.

What a blessed partnership in the service of each other is thus provided for the brethren! God recognizes the local ecclesia as the church in each community. Each church selects those whom it desires to serve it as public servants; and so, in harmony with the Lord's own arrangements for His people the work goes forward. Throughout nineteen thirty-nine the Lord richly blessed His people, and we are confident that His blessing will continue upon them during this new year, nineteen forty.

The brethren of The Dawn deeply appreciate the blessings which have been theirs during the past year. We wish specially to thank the brethren of all the various ecclesias for the privileges of service you have granted to us. Our association with you, through the printed page, the pilgrim service, by letter, and by prayer, has resulted in many rich joys to us. Your example, your words of appreciation; your admonitions; your criticisms; and your prayers, have meant much to us. We trust that our efforts have been some help to you.

We trust, if it be the Lord's will, that the year before us will result in wider opportunities of service for all of us; and that we will all be given grace to use these opportunities to the Lord's glory. What a grand partnership arrangement it is! The nearer we keep to the Lord, and the more

faithfully we endeavor to carry out His will, the sweeter will be our joys. But we will need to keep our eyes fixed upon Jesus, our Head and perfect example. It isn't safe to lean upon the arm of flesh; either our own flesh or that of others.

If we think of our partnership in the plan of God merely as a friendship, we will meet with difficulties; for God has called many into this partnership whose personalities may not be congenial to us; and for whom a natural friendship does not exist. We learn to love these, however, in spite of their flesh, because we find them to be interested in the same project for which we are laying down our lives; and because they are filled with the same spirit of God that actuates us.

Reversely, a test of obedience may sometimes come to us when those whom we *naturally* love deviate from the straight and narrow way. It is in such cases that we need to keep clearly in mind the essential difference between friendship and Christian fellowship. Jesus said that one who is not willing to give up father, mother, sister or brother, etc., for His sake and the Gospel's sake, is not worthy of Him; that is, is not worthy to continue as a partner and fellow-member in His body.

Let us all, then, look well to our standing with the Lord. Let us note carefully that for which we are striving; whether they be the things of God, or merely the interests of our flesh, as those interests are represented in personal preferences and friendships. There is plenty for all to do in the great program outlined for us in the plan of God, and there is no necessity for going outside of that will to find an outlet for our energies. We should "fight the good fight of faith," but let us not fight each other. We should continue to struggle against our three-fold enemy, the world, the flesh and the devil, and we should help our partners to do the same; but let us not bite and devour each other. And what a happy, blessed, year it will be if we can all keep this real Christian objective before us, and strive only toward that objective!

The brethren of The Dawn are anticipating the joys of nineteen forty; and are desirous of increasing the usefulness of their service to the friends generally as much as possible. We will be glad to have your suggestions and criticisms. None of us knows what the year holds for us, either of joys or of trials; but we are assured that the Lord will be with us; and upon the basis of this assurance we look confidently forward, glad to be counted among the Lord's brethren, as members in the divine partnership which in God's due time will result in the blessing of all the families of the earth.

### "GOOD HOPES" FOR 1940

FOR many years it was Brother Russell's custom to once each year publish a "Good Hopes" page in the *Watch Tower*. This page consisted of duplicate letters to the Watch Tower Society in which the sender expressed intention of donating a certain amount of money to the work, monthly or quarterly, throughout the year. The amount to be donated, of course, was left to be filled in by those returning these printed letters to the Society. The duplicate letter was in order that the sender might keep a copy for himself as a reminder of what he had promised to do.

We believe that this custom was quite right and proper, and was in no way a solicitation for funds. Brother Russell knew that the friends intended to donate money to the work, and it was a help in planning the work for the year to have this general idea of the amount of funds that would be available. The "Good Hopes" were not pledges in the sense that the friends felt that they owed the Society the amounts they mentioned in their letters; but merely, as the words imply, an impression of what they hoped to be able to give, as near as they could estimate their ability.

The brethren of The Dawn have not followed this custom, as a regular thing, although we have often been asked why we did not. One reason is that the volume of the work has not seemed to call for it. As many of the friends know, we do most of our own printing; while Brother Russell had all tracts, etc., printed by commercial concerns, upon contract. It was an advantage, therefore, in contracting with printers to have some idea of the volume of work that would be possible.

As the volume of The Dawn work increases we can see advantages of obtaining in advance some idea of what may be financially possible to do throughout the year—although even now we are not publishing a regular "Good Hopes" page, but merely mentioning the matter, with the suggestion that if any of the friends feel so disposed they may drop us a line signifying what they feel they may be able to donate to the work during the year.

The Apostle Paul recommended the habit of laying aside a bit each week in order that one may have to give to those in need; and no doubt there is a blessing derived from regularity in saving to give. So many times we are inclined to think that unless we have some large amount to put into the work at one time we have no talent along this line at all; but this is not so. It is the many small amounts—often times, very small—that help to carry on the work. The money talent, however, is not the only one with which we can serve the Lord. Let us look well to whatever opportunities the Lord may open to us, and use them all to His glory.

### "EVERLASTING ARMS STILL WITH US"

THAT the Lord's people are able to rejoice in Him at all times, regardless of what the outward circumstances of life may be, is abundantly testified by the sentiments of the following letter from England:

"Loving greetings in the name of Christ, our Living Head!

"We have had you in our thoughts much of late, and realize that a letter is long overdue. What a lot has happened during the last twelve months. We have had many joys at the hands of our Father, and of course there have been trials and difficulties; but the everlasting arms have always been underneath to support us and protect us. Now that our country is at war, **the Everlasting Arms are still with us.**"

"The war has made us alter our plans a little, mostly owing to the blackouts. The majority of the brethren now have their meetings in the afternoon, and we are thankful that in this way we can still have our fellowship with those of like precious faith. We feel more and more grateful to the Lord for the many opportunities of feasting on the Heavenly Manna that have been granted to us in the past years; for in these days we realize what a blessing it has been to us, for it has built up our faith and thereby increased our trust in the Lord.

"Yes, we have tasted that the Lord is good, and by His grace have been able to put on the whole armor of God, so that now the time has come when some of our activities are curtailed, we shall be able to stand in the knowledge that He knoweth the way that we take, and will surely be unto us all that He has promised. But time is young yet, and men are now anxious to know the why and the wherefore of what is taking place in the world. Thus we have the opportunity to witness to the reason for the present condition of world affairs; and what a joy it is to realize how near we are to the full establishment of the Kingdom.

"We still have a young man coming along who came as a result of a public meeting a year ago. He is very interested in the truth, and in the telling of the truth to others; and is always ready to go out with tracts and Kingdom Cards. We also have two more newly interested ones attending the meetings who are beginning to love the truth.

"As yet Ellis is the only one in our family directly affected by the war. He is now waiting to appear before the tribunal. There are quite a number of young brethren elsewhere who have been affected by the military training act; but we realize that all are in the Master's care, and that He will not permit anything to come upon them but what, by His grace, they are able to bear.

"We appreciate the messages that come to us through The Dawn, and thank the Heavenly Father for the blessings it has been the means of bringing to us. We assure you of our continued remembrance of you at the Throne of Grace that you may be guided in your labors so that His name may be glorified, and your-

selves richly blessed and kept by the power of His might. We all join in sending you our very warm love with Psalms 3:3, and Psalms 48:14.

Your brethren in Christ—The Thurman family.”

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#### OTHER BRETHREN IN EUROPE

All the friends in America are interested in their brethren in war-torn Europe. However, aside from those in Great Britain it is seldom that any of them are able to get word through to this country. We understand, for example, that while there were many hundreds of Bible Students in what was once Poland, none of them have been heard from by the Polish brethren in America since the war began. We know, though, that the Lord is giving them strength to bear whatever experiences His wisdom sees best for them; and let us continue to bear them all before the throne of heavenly grace.

There is a small group of brethren in Belgium who are able to read a little English, and they take *The Dawn*. Recently we received a letter from one of them in which a number of questions were asked as to the significance of the times in which we are living. In concluding his letter the brother says:

“There is here at Flemalle Haut (Liege) a small group of brothers and sisters who meet regularly to study God’s Word, and who desire very much to know your opinion on the questions asked; and your thoughts concerning the time of the end, and the departure of the church.

“Let us hope that these days will be short and that His Kingdom will soon come. The friends of Flemalle greet you, and may the grace of our Lord Jesus Christ be with you all.—Gerard Vandenhude.”

Now that little Finland is in the limelight due to being attacked by Russia, it will be of interest to know that there also the harvest truth was formerly preached; hence, that no doubt there are consecrated brethren of ours who are undergoing severe trials because of the war. A report from the *Watch Tower* Reprints, indicates that in 1912 Brother Russell lectured in Helsingfors, to an audience of 1000, while large crowds, including many of the elite of the city, were unable to gain admittance due to lack of room. During that year there were sixteen colporteurs engaged in the work in Finland, and large quantities of truth literature were put into the hands of the people. There was a good response; and the Finnish friends, at their own expense, translated the first three volumes of *Scripture Studies* in their own language. The work otherwise was also self-supporting. Let us pray earnestly for all the dear ones who may still be in that land which is now being devastated by war; as well also for our brethren everywhere being affected by this hour of trial.

#### THE COLPORTEUR WORK

MANY of the friends who have been interested in the republishing of *Studies in the Scriptures* have entertained the hope that when the new volumes are ready there will be some brethren free to enter the colporteur work. It now looks as though it may turn out that way as we have already heard from some who have intentions of so doing. This is a service that in the past has been richly blessed of the Lord; and there is no reason to suppose that the Lord will not bless similar efforts now.

While it may not now be possible to sell the *Scripture Studies* in such large quantities as in the past, yet the interest that a brother may arouse in a community might even exceed that of the past. One reason for this is that a colporteur today, as he visits home after home, is almost certain to contact interest that has been aroused in the past, but which, through force of circumstances, has been allowed to measurably lapse. In many towns and cities today there are scattered friends and partially interested folks who would welcome the assistance of a colporteur in their midst; and a capable brother serving in this manner would be almost certain to find opportunities of starting new classes.

We suggest that all keep this matter in mind, and make it a subject of prayer. Not everyone is qualified for the colporteur work; but those who are will find it to be one of the avenues of service which the Lord richly blesses. Some who are not able to serve in this field themselves may find that they can help others to engage in such a work; so in suggesting that this branch of service be made a matter of prayer by all, it is with the thought that if it be the Lord’s will He will put it into the hearts of some to investigate the possibility for themselves, or of cooperating with others who might thus enter the vineyard.

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#### CONSOLATION CARDS EFFECTIVE

Many of the friends throughout the country are being blessed in their sending out of Consolation Cards to the bereaved, the names and addresses of which they obtain mostly from the obituary lists published in their local papers. Several months ago we published a letter from Brother Gates, of Memphis, Tenn., in which he told of the encouraging results he was then obtaining from this form of service. We believe that the friends will be glad to learn that Brother Gates continues to receive the same general average of responses, and that he is also being blessed in other fields of service, as the following excerpt from a recent letter reveals:

## COMING CONVENTIONS

**HAZELTON, PA., Sunday, January 14.** This one-day gathering, sponsored by the Hazelton Ecclesia, will be held in the Junior Mechanics Hall, West Broad Street, Hazelton. The convention will open at 10 A. M., and will close with a public talk in the afternoon. A cordial invitation is extended to all.

**OAKLAND, CALIF., Sunday, January 14.** This one-day convention will be held in the Y. W. C. A. Building, corner of 15th and Webster Streets, Oakland. First session will be at 1 P. M., and the program will continue into the evening. It is expected that Brother A. L. Muir will be the visiting speaker.

**ST. PETERSBURG, FLA., February 9-11.** The St. Petersburg Ecclesia of Associated Bible Students are arranging this general convention for the South. It is hoped that a goodly number will be able to attend, and a hearty welcome is assured for all. Address enquiries to the Secretary, Mrs. H. H. Herron, 1096 Sixteenth Avenue, North, St. Petersburg, Fla.

**SEATTLE, WASH., Labor Day Period, 1940.** Advance notice of this 4-day gathering is requested. The convention will be sponsored by the Ecclesias of

Vancouver, B. C., Lynden, Wash., and Seattle, Wash. It is hoped that this advance announcement will encourage some to make their vacation arrangements to include the Seattle General Convention for 1940.

**NEW BEDFORD, MASS., May 4, 5.** The Saturday (May 4) sessions of this gathering will be held at 80 Bedford Street, and on Sunday, the 5th, in Cornell Hall, 736 Pleasant Street. Further details will be announced later. The convention is sponsored by the New Bedford Bible Students Ecclesia. Phyllis Judson, Sec'y., 80 Bedford Street.

**CINCINNATI, OHIO, May 31-June 1.** The Bible Students Ecclesia of Cincinnati announce their usual Memorial-Day Season Convention on these dates—three full days, at the Young Womens Christian Association Building, 9th and Walnut Streets, Cincinnati. Opportunity for water immersion will be provided if candidates make application in advance. Convention sponsored by the Bible Students Ecclesia of Cincinnati. Sec'y., Mrs. W. N. Poe, 2128 New Linden Road, Newport, Kentucky.

"Our experience with the Consolation Cards continues about the same; that is to say, we are still receiving about one request for the booklet to each 8 cards sent out. These requests have come from 34 States, but the majority have, of course, come from those States nearer to us, such as Arkansas, Mississippi, Alabama, Missouri, Kentucky, Texas, Oklahoma, Louisiana and Tennessee. We always follow this booklet with offer of 'God and Reason' and then a little later with offer to loan 'The Divine Plan.' As a result we now have out 43' of same. We, of course, follow 'The Divine Plan' with offer of the other volumes and now have 5 Second volumes, 1 Fourth and 2 Fifth volumes in the hands of interested readers.

"It may also be interesting to know that our two newspaper advertisements covering the 'Hell' and 'Hope Beyond the Grave' booklets resulted in about 45 requests for them, three of whom were from ministers. Several of these inquirers later requested 'The Divine Plan,' two of the ministers being amongst them and one of the latter is now reading Volume Two. He wrote, saying that he had given 'The Divine Plan' a very close study, had been greatly benefited and hoped everyone who reads it would profit as much as he. . . . "Since you are co-operating with us in the effort to herald forth the good news of the coming Kingdom, we are sure you will be interested in the foregoing matters. After all is said and done, however, let us bear in mind that while it is our responsibility to labor in the vineyard, our dear Heavenly Father is alone able to give the increase; hence, if any tangible results accrue from our cooperative efforts, all the praise, honor, and glory will belong to Him.

"With all good wishes, and asking a continued interest in your prayers for our little class, I am, Your fellow-servant in the Lord—P. A. Gates."

### CHILDREN'S HOUR

(Con't'd from page 28)

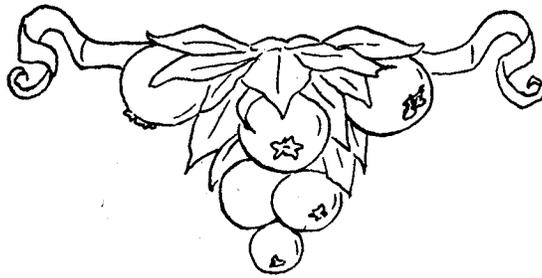
The travelers took Joseph to a country called Egypt and there they sold him to one of the king's servants, a man named Potiphar. Joseph worked in this man's house and did very well until Potiphar's wife became angry because Joseph was such a good young man and had him put in prison. Poor Joseph had a lot of trouble, didn't he? But God was taking good care of him all the time, and later, a great deal of happiness came to him.

Joseph was good. Bad people hated him because he was good, but he would not do wrong. Sometimes we will find that people will hate us, too, because we love God and try to do right. We must remember that God will take care of us and that some day all the bad people will have to do better or be punished. When Jesus was on earth some people hated Him because He was good, but this did not stop Him from doing God's will.

**Memory Verse:** "The Lord was with Joseph, and showed him mercy."—Genesis 39:21.

#### Questions:

- 1 How many sons did Jacob have? Who was the best one, and best loved of his father? Tell about Joseph's dreams.
- 2 What did Joseph's brothers do to him?
- 3 Where was Joseph taken? Where did Joseph work? What was done to him? Who was looking after Joseph?
- 4 Why did some of the people hate Joseph?



### 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; en. 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.

