

# THE HERALD OF CHRIST'S KINGDOM

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## Isaiah's Messianic Vision

*"And she shall bring forth a Son, and thou shalt call his name JESUS: for he shall save his people from their sins." - Matthew 1:21.*

THE story of Jesus' birth is not new; it is "the old, old story of gracious heavenly love." We hear again in carol, hymn, and sacred song the glad tidings of great joy announced centuries ago by an angel of the Lord to shepherds who were keeping watch over their flock by night. Although more than nineteen hundred years have passed since the announcement of the Heavenly Message, the good news concerning the coming of the "Christ Child" continues to inspire hope in all who put their trust in God, and whose thankful hearts echo the praise of the heavenly host: "Glory to God in the highest, and on earth peace, good will toward men." - Luke 2:14.

The Prophet Isaiah, whose name signifies "the salvation of Jehovah," has been styled "the Evangelical Prophet," because his many and varied prophecies are replete in their graphic description of the various aspects of the work of Christ. It is a remarkable circumstance that the significance of the Prophet's name coincides so entirely with the mighty work of restoration to be wrought by the Messiah - the recovery of the human family from the blight of sin and death.

The great Prophet, seeing in a vision the coming Messiah, spoke as he was moved by the holy spirit, saying, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 9:6). As the vision unfolded before Isaiah, he designated the character and work of the Messiah by revealing the appropriate names which he would bear. This great prophetic vision was one of changing scenes which like a panorama, passed before the gaze of the Seer and pictured progressively the birth, life, death, exaltation, and glorious Millennial reign of Christ, who, as Prophet, Priest, and King, was acclaimed "Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

With great joy must the Prophet have beheld the promised Seed of Abraham dispensing blessings of health, security, life, and peace to all the families of the earth. If we would share his joy, we

must also share his vision; so let us turn the pages of the Sacred Word to discover there the past scenes narrated and the future ones pictured in language fair.

### **FOR UNTO US A CHILD IS BORN**

The opening scene of the prophetic vision was fulfilled in the birth of the Babe of Bethlehem; and so we find recorded that "Mary brought forth her firstborn Son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:7). This was the first step in God's great plan of redemption to restore mankind to the perfection of Eden's Paradise. For more than four thousand years the human family had been dying as a result of the just sentence of death passed upon Father Adam; for "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). But now a ray of hope was shining; the long awaited Messiah was born; for "When the fulness of the time was come, God sent forth his Son, made of a woman," and "The Word was made flesh" (Gal. 4:4; John 1:14). The Logos, the Firstborn of every creature, the Beginning of the creation of God, "though he was rich, yet for our sakes he became poor, that we through his poverty might be rich."

### **UNTO US A SON IS GIVEN**

We turn next to the Consecration scene, in which Jesus came to John to be baptized by him in the Jordan. As we picture Jesus standing before John with head bowed in the attitude of complete submission to his Heavenly Father, the words of the Psalmist come to our mind: "Lo, I come ... I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:7, 8). "For the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." "For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Mark 10:45; John 3:16). Then Jesus symbolized his consecration by being baptized by John: "And straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my Beloved Son, in whom I am well pleased" (Mark 1:10, 11). This was he of whom the Baptist spoke, saying, "Behold the Lamb of God, which taketh away the sin of the world." - John 1:29.

Isaiah, in another of his matchless prophecies (Isa. 53:3-5), depicts Jesus as he faithfully carried out his covenant of sacrifice to "pour out his soul unto death": "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Thus the Logos "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:7, 8). Then "bearing our sins in his own body on the tree," he cried, "It is finished," and "tasted death for every man."

### **AND THE GOVERNMENT SHALL BE UPON HIS SHOULDER**

This scene revealed the Messiah in the glory of his Kingdom, with all authority and power vested in him. Daniel the Beloved also saw this scene in his vision of the Messiah's dominion and

kingdom, and set it down for our learning: "Behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14). The Psalmist also prophesied concerning Messiah's worldwide Kingdom, saying, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." - Ps. 72:8-11.

## **AND HIS NAME SHALL BE CALLED WONDERFUL**

This word, wonderful, is derived from the verb *gala*, to separate, to distinguish, or to be great. "It is a word which expresses with surprising accuracy everything in relation to the Redeemer." Jesus was God's great Gift to man; the Light of the World. He was the Logos, or Word of God, because he revealed or manifested God. He was the Beginning of the creation of God; the Firstborn of every creature. All things were created by him, and for him. He left the glory which he had with the Father, and was made flesh and dwelt among us in order that he might redeem mankind. He was Wonderful in his birth, life, death, and resurrection. He will be Wonderful, too, in the office of Prophet, Priest, and King; for "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." - Phil. 2:9-11.

## **COUNSELOR**

"The name Counselor here denotes one of honorable rank; one who is fitted to stand near princes and kings as their adviser. It is expressive of great wisdom, and of qualifications to guide and direct the human race." Thus during the great Reconstruction Period -- The Times of Restitution - - the Messiah will guide the redeemed over the highway of holiness, and "a bruised reed shall he not break, and the smoking flax shall he not quench." Then directed by the wise Counselor, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away"; for "The meek will he guide in judgment: and the meek will he teach his way." - Isa. 35:10; Ps. 25:9.

## **THE MIGHTY GOD**

This scene of the vision will meet its fulfillment when the Messiah comes in the glory of his Kingdom to judge the earth; for "he shall judge the world with righteousness, and the people with his truth." Then "times of refreshing shall come out from the face of Jehovah"; and Christ, as Immanuel (God with us), shall be acclaimed "The Mighty God." The Apostle Paul also spoke of that day, saying, "He [God] hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). And to this may be added the testimony of Jesus: "For the Father judgeth no man, but hath committed all judgment unto the Son." - John 5:22.

Again "the Evangelical Prophet" pictures for us another view of the Messiah; this time in the role of "The Mighty God"; "And in this mountain [kingdom] shall the Lord of hosts [through our Lord Jesus Christ] make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation," for "The Lord hath made bare his holy arm [Christ] in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." - Isa. 25:6-9; 52:10.

## **THE EVERLASTING FATHER**

The Vulgate renders the expression, The Everlasting Father, "The Father of the future Age." Literally it is "The Father of eternity." Both renderings are correct, for the title, "The Everlasting Father," will be ascribed to Christ in his Millennial Kingdom; for then the blessing of everlasting life will be offered to all of the human family who will "heed that Prophet" and take of the water of life provided by the precious sacrifice of Jesus. "For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life." - John 3:16.

## **THE PRINCE OF PEACE**

The closing scene of the vision revealed the Messiah as "The Prince of Peace." In this great role he shall make wars to cease unto the end of the earth and break in pieces the oppressor; then shall he usher in the era of eternal peace among men, and the desire of all nations shall come. For the God of Heaven shall set his King (Christ) on his holy hill (Kingdom) of Zion, "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Mic. 4:3, 4). "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." - Ps. 72:4-7.

We have come to the end of the vision; and have shared Isaiah's joy as we hearkened to inspired New Testament Prophets blend their voices with those of holy men of old to tell "The Message of Salvation from God's own holy Word."

It is particularly fitting at this season of the year that we steal away in the spirit from the world with its cares and distractions, and in the quietness of our own soul tune in again the Heavenly Message: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Then let us join with the heavenly host in praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

- *R. W. Godfrey*

## Excerpts from Interesting Letters

While on the subject of meetings, I should like to outline to you an idea which has given me much food for thought for some considerable time. In the space of a letter I cannot do more than outline what I have in mind, but let me prefix my remarks with this statement. That I am not, and have never been in full harmony with that school of thought which argues that to bear the name of a sect or party affiliation differing from the one which they themselves bear, automatically rules them out of fellowship to the Body of Christ. No one deplors more than I the divisions which keep apart many worthy members of the Body, and I have yet to find a fundamental cause, a doctrine essential to salvation, which is the cause of such separation. In every case which I have had any contact, the causes of offense, if that term may be used, have been matters which, whether the believer has the right or wrong viewpoint, would not be any bar in the eyes of a just and loving God to his entry into the Kingdom. But I also think that the friction and bitterness which contending for these view points causes, may, and probably will keep some from receiving their inheritance.

It is still my hope, or it may only be a dream, that brethren may see this light sufficiently clearly to be able to meet with one another without everlastingly raising the question of what camp they happen to be in, or whose literature they prefer to read. I am closely associated with the Dawn, as you are well aware, and I have no intention of dissociating myself from the brethren there. I feel, however, and have stated many times publicly, that many brethren are misplacing loyalty, which rightly belongs only to the Lord, to earthly organizations whose only proper function, as see it, is to serve as a means of broadening the field of witnessing by supplying, as a group effort, facilities for such witnessing which are beyond the scope or power of any individual Christian. To me the Dawn is such a means of lengthening my service arm, but I try to keep a rational view as to the extent of their Divine commission.

All this is background for what I have in mind, which is to obtain a meeting place (such an one is available) where the Lord's Word may be spoken and discussed, under no denominational name, and where lectures on God's Plan, and discourses helpful to the Church in her earthly pilgrimage may be given and heard, by brethren who do not refuse to so speak and so hear unless they do so under some man made banner or label.

If brethren are fundamentally sound in the Truth -- and this is not a matter of examinations or hearsay gossip, but merely a consecrated Christian's own integrity which would not permit him to accept an invitation to speak under false pretenses -- then what magazine they subscribe to, or what their personal opinions on non-essentials of Christian doctrine may be, are no one's business but their own, if only they will have the good common sense to so act toward other brethren who may differ with them, as not to attempt to make such matters dominant in all discussions and upon all occasions.

I should like to see such a meeting place established, one where many who now are apart might feel that they can come together, to worship their common Father, and I have hopes that it might be done here in Toronto.

I have, of course, no intention of airing these views at the Convention. Such I should consider a discourtesy, but if you have views on such a proposal that would be helpful to me, I should be glad to have the benefit of your advice. This, I may say, is not another abortive attempt at fusion

of dissident groups. Rather, it is an attempt to forget that there are causes of difference, by refusing to emphasize such differences.

"The purpose of this letter is not to suggest any official action in the matter. That would be to defeat the purpose I have in mind, which is to leave it entirely to the Lord to indicate His will in the matter. As you may be asked, however, at some time, for an opinion, I should like you to have first-hand information direct from myself...

Your brother by Divine favor,  
(The late) Don H. Copeland -- Canada.

(Brethren of differing schools of thought loved to listen to the kind, friendly voice of "Don," for so many years the associate of the Frank and Earnest radio team. And no wonder! Who could fail to love a Brother possessed of such hopes and attitudes as this letter reveals. - Ed. Com. )

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Please add the following two names for trial subscriptions to the Herald . . . . Both parties have written us for literature in recent weeks.

We would also like 50 copies of the booklet "What Say the Scriptures about Hell?".

The enclosed check is our contribution towards the work and cost of publication of the Herald.

Mitchell Rutkowski-III.

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Let me express my continuing appreciation of your ministry. The current articles on Signs of the Master's Parousia are particularly helpful.

Edward R. C. Miles-Md.

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We wish to thank you and encourage you for your most helpful magazine, the Herald. We always find the articles upbuilding. Accept our gratitude, too, for the service of the pilgrims. While we, ourselves, enjoy their ministry, their visits with the isolated are especially needed. Our check is enclosed to assist you in continuing your efforts in behalf of the brethren.

Bro. and Sr. W. L. Twelker-Calif.

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On behalf of our small company I extend our warm love and greetings. To us the service of the Herald throughout the years has been of the quality that aids us in the narrow way. It is an evidence to us that He who opens and shuts the door to the narrow way has not yet written finis to the class walking therein. The sound and highly spiritual material that has gladdened our hearts and increased our faith is proof that there are still quite a number of the spirit-begotten still toiling and in need of such service.

G. C. Marsh-Can.

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To: E. E. M.

Some of us are getting along in years, although still active. However, as a secular writer remarked the other day: "Don't complain of growing old. Many are denied thee privilege. Certainly none of us in the seventies and eighties are at all disposed to complain. On the contrary, it is an evidence of the Lord's faithfulness "through the years."

P. L. Read.-Mo.

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To: P. L. R.

Glad to know that some of you in the seventies and eighties are still active, and rejoicing in the Lord's favors over many years. For myself; I have just turned three score, being a schoolboy just prior to Brother Russell's passing, and reading his writings with appreciation then, as my brother, some years older (R. J. Martin, South Australia) was rejoicing in the truth. It was in the 1920's that I took hold fully of the glad message, by the Lord's grace, and have been here at the Berean Bible Institute office since 1929.

E. E. Martin-Australia

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This is in reply to your kind inquiry as to how I spend my time in the Lord's service. I conduct (1) study class on Wednesday (6:30 p.m. to 8:00 p.m.) seven members attend. (2) Friday (6:00 p.m. to 7:30 p.m.) nine members attend. (3) Saturday (6:00 p.m. to 7:30 p.m.) six members attend. (4) Sunday (9:00 a.m. to 10:30 a.m. ) three members attend. (5) Sunday (4 p.m. to 6:00 p.m.) seven members attend. (6) Sunday (6:30 p.m. to 8:00 p. m.) twelve members attend. These six meetings are held in the homes of the brethren, the one on Sunday night being held in my own quarters. In this way I do a bit of Gospel work here at Podanur.

I generally take a subject and explain, giving references from the Bible. Members take note of the verses and on the following day they write them in their own separate notebooks and study them. I visit and inspect their notebooks on other days. Generally people hear our sermons and soon forget them, but when they write out the verses in their own notebooks, it enables them to recall the words again, and connect them with the contents of the sermon.

On Monday, Tuesday and Thursday I read and prepare subjects for my sermons and engage in private meditations. In this way, dear brethren, I am engaged always.

As to my own history: I was brought up as a Christian in one of the larger denominations from my childhood until 1934. Then I was baptized into Christ and have since served the brethren as an elder. In 1942, when the General Secretary of the Bible Students Association was arrested and imprisoned for his exposition of Psalms 110:5, 6, there was no one to take this place. I, therefore, resigned my job, and took charge as Honorary General Secretary. Due to my age I must now retire from the Secretaryship. (I am now 72 years old). I have been under much pressure in looking after correspondence, both local and foreign, along with the editorship of a monthly magazine which we publish and circulate all over India. Now that I am relieved of the General Secretaryship I find much pleasure in conducting five or six meetings a week. Anyway, I must work for my Lord, as I agreed in try covenant.

Thank you very much for the copies of Rotherham and Weymouth, as well as all the other very helpful literature you have sent me.

T. C. Devakannu-India

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For many years past we have been blessed by the visits of the members of your Pilgrim staff. At this time we desire to re-affirm our desire to have their visits as frequently as convenient. A verification of your cooperation will be appreciated.

Associated Bible Students,  
Dayton, Ohio  
Ariel H. Hollister, Secretary

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We have been greatly profited by the Herald and by your other literature. We have also been blessed by your Pilgrim ministry. *Pray* for us that we may "fight the good fight of faith" to the end. We enclose a small contribution to help in the work, and will remember you in our prayers that you may remain steadfast in the Lord, and continued faithful in His service.

Bro. and Sr. Walter Scheel-Wisc.

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I appreciate reading that final paragraph of your "parousia" article. (Herald, May, page 77).

This shows a tolerance which in some quarters is sadly lacking. You even say that those who differ "may have rich stores of knowledge and wisdom on other lines of Christian doctrine and experience in which we ourselves may sadly lack." If only the proportionate value of this particular doctrine was taken in full consideration, there would be more brotherly love and less division. We all believe in the words of the Master "If I go ... I will come again, and receive you unto myself." Again, there is the "looking for and hasting unto the coming (parousia) of the day of God." Added to this, those who believe that our Lord has come, and those who believe he is not yet here, but will soon come, all adhere to the signs which betoken that the setting up of Christ's, kingdom is about due.

I came into the truth in 1907. At that date 1914 was pronounced as the complete end of Earth's evil reign. This was based upon the thought that 1874 marked the end of six thousand years of Satan's reign. An error is apparent. In my book "God's Wonderful Time Clock" I sought to outline just how the error was made. Even so, I find that I am still "out" in my 1954 climax. Such things cause us to humbly bow before our God and Father who knows beforehand the various stumblings in these latter days. (Our times are in his hands not in ours.)

This leads me to the main point, one in which I know you agree. This is the hope we have in the promise made to Abraham and all those wonderful things which arise as a result of the redemption which is centered in our beloved Redeemer. It is this hope and knowledge which sustains us. It is this which should sway our hearts and minds with the love of God and for one another.

- *Frederick Lardent.*

## **Joses, Surnamed Barnabas**

*"He was a good man, and full of the holy spirit and of faith: and much people was added unto the Lord."-Acts 11:24.*

*(Concluded from the September-October issue.)*

### **WHAT BARNABAS SAID**

Having considered what Barnabas *saw* let us see what he *said*, Acts 11:23: "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." If Barnabas had been other than he was, what might he have said? Taking the obscure, unknown brethren apart by themselves, who had been responsible for this state of affairs, or perhaps not even bothering to take them apart from the others, he might have given them a right good dressing down for their presumption. He was the appointee of the Apostles themselves to look into this matter, and must uphold the dignity of their office. Were they not aware that Christ appointed the twelve Apostles and that they were so different from the other brethren that only they could impart the gift of the Holy Spirit? Did they not know that the Lord had expressly stated and arranged that the headquarters of the Church was to be at Jerusalem, having even protected these Apostles during the persecution which arose about Stephen, so that they remained in Jerusalem when all the rest were scattered abroad? Was the Church not an organization, and could an organization function without reference and obedience to a central control? If every unit was to do as they had done in this matter, how could the Church as a whole carry out its witness unitedly and effectively? Was it not obvious that there must be a central governing body like the Apostles and Elders, who would act as a channel for the communication of the Lord's mind to his people as a whole, so that there might always be united and thus effective action? If Barnabas had spoken thus, would it not have been exactly in line with the position of many of today? Was it not just this line of reasoning which led to the uprising of the Papacy and every professed channel since?

What *did* Barnabas say? "He exhorted them all, that with one purpose of heart they should cleave unto the Lord." He had been sent by the Apostles and Elders at Jerusalem. He was their representative. Yet there is not a word of exhortation to cleave to the leaders of the Church at Jerusalem; to adhere to them. Barnabas was a pilgrim, and he stands before us as an example for all pilgrims and ministers of the Truth. It is their office to exhort the Church, and they discharge their responsibility only as they urge their hearers "with purpose of heart to cleave unto the Lord." Barnabas gazed at the spectacle before him of the fusion into one of different races, every barrier broken down of color, custom, language, prejudice, deep-seated and hereditary, as a miracle. Who had performed it? Not these humble unknown brethren, but the Lord. This was His handiwork. Therefore let them recognize it and resolve that they would keep close, very close, to the Master.

Do we not see here the root of all divisions? A circle has only *one* center and so has the Church of Christ. If we exhort ourselves and others with purpose of heart to cleave unto the Lord, we shall each be looking inwards towards that center. Our points of view, our natural disposition, our mental make up, our racial prejudices, may be as different points on the circumference of a circle, but if we are all with purpose of heart cleaving unto the Lord, we are all looking inwards towards him as our common center, and therefore looking towards each other. If we all then, draw nearer

to the Lord, we of necessity approach closer to one another. Dissension and division arise of necessity when we equate the Lord with something else. We can equate him with the organization to which we belong make loyalty to that organization and service to it, equal to loyalty and service to him. In the case of a geometric figure, if you have *two* centers instead of *one*, the resultant figure is not a circle but an ellipse. Or we can equate Christ with the Truth and say that believing, serving and obeying the Truth is equivalent to believing, serving and obeying the Lord. By the Truth, we mean our own particular point of view, which however correct it may be, as it is not universally recognized by all who give every evidence of being consecrated to the Lord, cannot be equated with the Lord as a common center. Oh how wonderful it would be, to see all who fervently love the Lord gathered together as these brethren were at Antioch! How wonderful if all of us, instead of urging upon our brethren our points of difference would exhort by our teaching and example, with purpose of heart to cleave unto the Lord. And how wonderfully should we see the grace of God and be glad!

### WHAT BARNABAS WAS

What man *sees is* determined by what he *is*. The eye can only see what it has the capacity for seeing. How much more does an artist see in color than a person with no training or natural talent. Or an architect in respect of form, balance and symmetry; or a musician in the realm of harmony in sound. It was because of what Barnabas *was* that he *saw* what he did. Likewise what a man *says* is determined by what he is. A good man out of the good treasure of his heart bringeth forth good things, and the like is true of the evil man with evil things. It was because of what Barnabas *was*, that he *saw* and *said* what he did, and every one of us by what we see and say reveal and advertise what we are. What kind of man was Barnabas to bear such rich fruit as we have just been considering? Acts 11:24: "For he was a good man, and full of the *Holy* Spirit and faith." What a splendid combination! In the first place Barnabas was a good man. In Romans 5:7 Paul distinguishes between a righteous man and a good man when he says: "Scarcely for a righteous man will one die, yet peradventure for *a good* man some would even dare to die." There is an attractiveness, a fragrance associated with the idea of goodness, which is lacking in the idea of mere justness. It is suggestive of a personality radiating warmth in kind words and deeds. Like a good apple it is what it appears to be, not rosy-cheeked without and rotten at the core. Or like a good cake, containing ingredients of the best. A good honest heart is the first essential to the initial reception of the seed of Divine truth, and remains so for all later communications of Divine grace. What an asset to any community is a *good man*.

But what an added power is *a good Christian!* And one not only begotten by the spirit, but like Barnabas *full of the holy spirit*. In terms of power it is like passing from the power of the horse, to the horse-power of steam, electricity and atomic energy. A good man's sphere of influence is very limited. But a good man, filled with the Spirit, which is a spirit of power and of love and of a sound mind, is radioactive with the *three great fundamental, indefinable principles of light, life and love*. What a knowledge of God as revealed in His Word and by His spirit he is in possession of and can impart to others! He is illuminated as part of that Church which is the light of the world. In him, not only is there *light*, but *life*, "for the law of the spirit of life in Christ Jesus has made him free from the law of sin and death." (Rom. 8:2.) This is manifest in victory over the world, the flesh and the devil. Not only light and life, but love also is possessed and radiated as fruit of the spirit's indwelling in fulness. For the love of God is shed abroad in his heart by the holy spirit, and manifests its presence by making him seek to do good unto all men as he has opportunity, and to lay down his life for the brethren. Now all this was Barnabas -- he was a good man and filled with the holy spirit. May he provoke us to emulate him, by his example.

But Barnabas possessed another quality -- a quality which fitted him preeminently for his responsible commission entrusted to him. "He was a good man and full of the Holy Spirit, *and of faith.*" Faith is a primary fundamental principle, and its being placed last would seem to indicate that what is intended is not the primary but the advanced faith. In 1 Cor. 12:9 Paul refers to faith as a special gift in the list of gifts detailed in that chapter. The faith that Barnabas possessed was the faith of the pioneer who goes out to blaze the trail; the faith of the explorer adventuring out into the great uncharted and unknown; the faith of Columbus setting out and discovering a new world. In the days of Columbus there were probably many navigators as good and as bold spirited as he, but there were none who had his faith. If we may judge from the after events referred to already, among even the Apostles and Elders at Jerusalem, there were probably none so equipped as was Barnabas with this pioneering faith.

There have been many crises in the history of the Church since this one precipitated at Antioch. Truth has been progressive with the fulfillment of prophecy, shining more and more unto the perfect day. What a fight Paul had against narrow Jewish prejudices. When greater light is due it requires the faith and courage of the pioneer to accept and act upon it. The great Reformation, and the subsequent reformations by sections of the professing Church, illustrate how each step into the advancing light demands pioneer faith. It has ever been true that to be able to see the grace of God and be glad for those who have departed from orthodoxy and found fuller light and liberty and join in with them, requires good men, full of the holy spirit and of faith. The common experience has been however, that when a new movement became consolidated and settled down in orthodoxy, stability and comfort, it treated the pioneers for further light and liberty in their midst as their early pioneers had been treated. The persecuted became the persecutors. Punishments at first were physical torture and death, but later took the form of lashings with the tongue, confiscations of reputation and ex-communication and consignment to the second death. In these critical days may we emulate Barnabas and "see the grace of God and be glad" in respect to our brethren who give evidence of being the Lord's, even though "they follow not with us."

The next statement in Acts 11:24 is very significant: "And much people was added unto the Lord." The record does not say: "and much people came into the truth." That is perhaps how some would have expressed the matter. Christ is not divided, but truth is many sided. Cleaving unto the *Lord*, being added to the Lord, would necessarily bind us all together in him, as electrons in the atom are bound to the common central nucleus. But cleaving unto the *truth*, being added to the truth, since truth is capable of being viewed from as many standpoints as there are individuals, cannot act as a binding principle but rather the reverse. Never let us equate the truth with the Lord, for to his own Master each of his servants standeth or falleth.

### **WHAT BARNABAS DID**

Having considered what Barnabas *saw*, what he *said* and what he *was*, let us now look at our last point, what he *did*.

Acts 11:25 - "Then departed Barnabas to Tarsus, for to seek Saul." When some time later Barnabas and Saul were sent out by the Churches on the first missionary journey ever undertaken among the Gentiles, the nephew of Barnabas, a young man called Mark, the writer afterwards of the Gospel which bears his name, accompanied them. They had not gone very far however, before he left them and returned home. It has been suggested that the reason for this may have been the way in which his Uncle Barnabas was being eclipsed by this newcomer Saul. Whether this was the reason or not, there can be little doubt that feelings of envy, jealousy or rivalry had no place in the heart of Barnabas. Barnabas had the team spirit, which every Christian worker should have. After befriending Saul in Jerusalem he doubtless had heard how boldly he spoke in

the name of the Lord Jesus and disputed against the Grecians. And when they went about to slay him because of the effectiveness of his witness, and Saul went home to Tarsus, Barnabas took note of his address. Now when the work had begun to expand so rapidly in Antioch, Barnabas immediately thought of Saul and what a help he would be, and went off to find him. Tarsus was about eighty miles northwest of Antioch, a very considerable distance. Furthermore, there is no suggestion that Barnabas received any miraculous guidance in the matter. Here we have an illustration that must delight the heart of the Lord. Saul was a chosen vessel, prepared, ready for use at Tarsus, but he gets no miraculous notice that at last the momentous hour has struck and he should betake himself to Antioch. The Lord leaves it to these two chosen vessels of his to demonstrate how much they are filled with his own spirit of love and service, by doing spontaneously just what he wanted them to do. In the Father's business, they were not so much the Lord's servants, as his partners, quick to see ways and means whereby it might be expanded and the interest of God's Kingdom be advanced. If Saul had greater knowledge and was more talented than he was, Barnabas rejoiced in the greater honor accruing to God.

Before Pentecost there were disputings among the disciples as to whom was the greatest, but there is no record of any such rivalry afterwards. In games each team aims at bringing out the best in each individual player. The talent of each is the talent of all. If any are outstanding, all are glad for the credit accruing to the team. This is just what Paul says of the Church, only more so, for the Church is an organism, not an organization. Each member is unique and has a unique function to perform in the Body. There is no room for envy or jealousy, for if each is contributing to the general good to the best of his ability, he should rejoice if another member is so placed that it is able to contribute more. This is especially true of the more prominent members of the Church, and Barnabas stands before all such as a shining example of entirely unselfish service for the Lord.

Many years ago in Glasgow a beloved elder gave a talk on Barnabas. He said that Barnabas was entitled to the degree of C. E. B. and urged all without exception to study for it. Like the quality of mercy its possession would bless him that gives and him that receives, and if every one in any Church qualified for it, it would make their fellowship as the garden of the Lord. What did the letters stand for? *Comforter* and *encourager* of the *brethren*. C. E. B. Whatever be our name, may our surname be "Barnabas," who was a good man, full of the holy spirit and of faith; who saw the grace of God and was glad, and who went to Tarsus for to seek Saul.

- A. D. Kirkwood, Scot.

## Calamities -- Why Permitted

*"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." - Isaiah 45:7.*

*Since the publication of the March-April issue of the "Herald," our country has experienced co number of hurricanes, tornados, and floods, with, disastrous results, and reports have reached us that people in other countries have undergone similar calamities, including earthquakes.*

*The severity and extent of these catastrophies brought forcibly back to mind an article written by Brother Russell in the early days of his ministry. Believing the lessons he drew at that time are peculiarly applicable to today's events, we have condensed the following paragraphs from his pen, written in February 1884. Ed. Com.*

ACCOUNTS of the widespread and destructive floods of these past months, with their accompanying distress, have ere this reached you through the daily press. Such like events as floods, fires, earthquakes, tornados, pestilences, cyclones, etc., have always elicited much comment both from press and pulpit regarding their cause.

The most commonly attributed cause is that God has sent the calamity as a special punishment for supposed greater wickedness of the people of the suffering districts, and as *a warning to others*. Another and growing view is that it just *happened so* from *natural* causes; and that, if there is a God, he either cannot help such things, or does not care- to do so. For our part, we cannot endorse either of these views.

The reasons which lead people in general to suppose these calamities to be "special judgments" are founded, we believe, mainly on the dealings of God with Israel, upon whom he sent calamities, captivities, etc., as national punishments for national sins. But let us remember that Israel was a peculiar people, chosen of God for a special purpose, and, like the saints of the Gospel Age, dealt with in a peculiar manner, different from the world. To them he said, "You only have I known of all the families of the earth." (Amos 3:2.) Israel was the only nation which Jehovah directly governed; therefore he chastised their sins, and made his promises to them, while other nations were left under the dominion of Satan, the prince of this world, until he whose right it is, shall have come and established the Kingdom of God under the whole heavens.

While remembering that God has used calamities, such as the Deluge and the destruction of Sodom, as punishments and examples of an overthrow of the ungodly, it should not be forgotten that those were examples of those who should afterward live ungodly. And these *examples* are not examples of God's dealings in the present time, but are examples of the punishment or destruction awaiting the finally incorrigible during or at the close of the Millennial judgment period, or day. That Peter so applies those calamities as examples of the *future*, see 2 Peter 2:4-9.

In Jesus' day some had the same impression, that great disasters indicated God's special displeasure; but Jesus corrected them, saying "Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent ye shall all likewise PERISH."

These words of Jesus contain the key to what we believe is the correct view of this subject in the last word, *perish*. The fact is that the *great calamity* DEATH, of which pestilences, earthquakes, floods, etc., are only *incidentals*, has passed upon ALL MEN, because all are sinners. (Rom. 5:12.) We have become so accustomed to *death*, the great calamity which is rapidly swallowing

up the whole race, that it, the greatest of all losses, and the cause of all others, is looked upon as a proper and natural matter. If, however, things were properly considered, *death* as a whole would be seen as the great calamity, and the floods, etc., which *only hasten* it to a few, would be of comparatively little importance.

*As death*, the great calamity and curse, was caused by sin, so all these calamities spring from the same cause, and are under the control of him that has the power of death, that is, the devil (Heb. 2:14), whose dominion and power, thank God, is soon to be taken away and given to the Prince of Peace. As death is the result of sin, so are pestilences, tornados, etc.

By one man's disobedience, *death* with its numerous channels of sickness and disaster passed upon all men, and those who meet it in one way avoid it in others; but all meet it in some form.

This will be apparent when we remember that when Adam became a sinner, not only did the curse of *death* fall upon him, but the entire dominion of his kingdom-the earth -suffered, and is in a cursed condition. (Gen. 8:17.) For a time Satan is permitted to usurp the dominion of earth, and while seemingly working out his own plans, he at the same time acts as the agent of justice, to execute the penalty of sin. This being true, he is the one who by permission exercises the destructive power upon the earth; and Jehovah does not interfere because mankind has justly come under the curse of a violated law, death; and because man is gaining a valuable lesson under the present dominion of evil and death, which will benefit him when the *curse is* lifted not only legally, but *actually*, by the Redeemer who for *this* cause was manifested "that he might destroy DEATH [the great catastrophe in all its forms] and him that hath the power of death, [and who brings to pass the various calamities] that is, the devil."

As soon as the new Prince, Immanuel, takes possession of the Kingdom, a great change will begin, both in the world of nature and of mankind. The curse being canceled will be removed, and the blessings purchased by the "precious blood of Christ" will be bestowed. So great will be the change under the new administration, that in symbol it is called a new heavens (new spiritual ruling power). Behold he will make all things new; he will re-new or restore all things to harmony with God, and to a condition which from God's standpoint, is "very good."

Hence we regard those disasters, not as special punishments, but as parts of the general curse, results of sin; but all working out in harmony with God's design an ultimate good to those rightly *exercised* thereby. We have heretofore seen that the Prophet Job was made a type of mankind; that the disaster and trouble and losses which befell him illustrated the losses sustained by mankind, and that his restoration to favor and after-blessing, foreshadowed the "restitution of all things" to mankind. (*Acts 3:19*.) And we call to mind that the source of his trouble was Satan (Job 1:12), whom God in wisdom *permitted* to have power over him. *As* then the whirlwind, etc., was the agent of Satan, so we claim it is today. So, too, it was in Jesus' day. Jesus did not go about opposing the Father's will. If the Father had *caused* the death of Lazarus, would Jesus have opposed him by undoing his work? If Jehovah had caused the storm on the Sea of Galilee, which nearly overwhelmed the Lord and his disciples, would Jesus have been justified in stilling that tempest? But if the sickness and death and storms which Jesus counteracted were the work of Satan, the present "prince of the world," then all is clear, and we and all creation groan and travail and wait for the glorious reign of the new prince, whose relief is foreshadowed by the acts of his earthly ministry, praying, "Thy Kingdom come, thy will be done on earth." When the night of sin and suffering and weeping is over, and the Sun of Righteousness arises with healing in his wings for the various troubles of man and of earth, the mists of ignorance will be dispelled, and it will be seen that not Jehovah, but man's sin and his present prince, Satan, has been the direct cause of earth's woe and sorrow.

## **The Rose-A Sermon for Children**

*(Contributed by John Barham at the Midwest Youth  
For Truth Conference, St. Louis, August 19, 20.)*

The roses are in bloom today!  
Come, children, from your games away  
A while to listen in the bower,  
And learn from every blooming flower  
Truths golden that shall evermore  
Be garnered with the heart's rich store!

Within the garden meet our view  
Roses of varied form and hue,  
Unfolding now their graceful bloom,  
Lading the air with sweet perfume;  
From tiny buds to full blooms sweet,  
They bend in clusters round our feet.  
Some robed in white are here displayed,  
And dainty ones in pink arrayed;  
Some in their golden glory shine;  
Some wear the crimson hue of wine.

Charmed by their grace and beauty rare,  
We cull some buds and blossoms fair  
Some that were once as fair and gay  
We see now fading fast away.  
Within the garden's blooming space,  
Can we not here a semblance trace?  
And read in this, the rose-crowned rod,  
The love and power of nature's God;

Only a few short months ago,  
The roses lay in death below;  
In glad springtime the sun and rain  
Aroused from sleep to life again;  
Triumphant, they arose to bloom  
In beauty o'er their winter tomb.

The buds seem like to childhood's day,  
When happy children laugh and play;  
The half-blown rose an emblem seems  
Of youth, when life is sweet with dreams;  
Youth slow expands in grace and power  
Till, like the glowing, full-blown flower,  
It zenith gains; then age draws on,  
And soon the span of life is gone.

The roses spring to bloom their day,  
Are early culled or fade away;  
So, soon or late, all yield their breath,  
Beneath the cruel hand of Death.  
The God who clothes the roses fair,  
Does he not for his creatures care?

Ah, yes! they'll rise  
    from out death's gloom.  
He by whose law the roses bloom  
In love devised a wondrous plan  
To save from death his creature, man  
His Son for all a ransom gave; --  
Suffered e'en death our souls to save,  
And rose to life on high again  
Eternal life to give to men.  
He holds the key of Death's closed gates;  
The due time only he awaits.  
In all of nature's wide domain,

There law and order ever reign;  
Just so within the realm of grace:  
For all things there's a time, a place;  
When, as around its seasons roll,  
They bring a springtime for the soul,  
Christ will unlock their silent tomb,  
And bid them rise again to bloom;  
Then all who love the right and truth  
Shall flourish on in fadeless youth.

Here let us pause. Again behold  
The roses -- how their leaves unfold:  
The bud, unfolding hour by hour,  
At length displays the perfect flower;  
Slowly its petals all unfold;  
Then do we see the heart of gold.

So, too, unfold God's plans of grace;  
His scheme, deep-laid,  
    no man could trace,  
Till time the mystery unsealed;  
The hidden riches stood revealed.  
The roses their sweet sermon preach,  
Graving it deep as any speech.  
Does not each glorious blooming flower  
Proclaim the wisdom and the power  
Of Flim who, from his throne above  
Watches o'er all his work in love?

- Mary E. Pennock (R1986)

## **The Day the Sun Went Out**

*"I choose to be found doing my duty." - Abraham Davenport*

IN these atomic times, when so many people are trembling about the "ultimate disaster," I find that there is a sort of steadying strength, in the following story:

It was on May 19, 1780-during the anxious days of our Revolutionary War -that darkness came at noon. The bats flew and chickens roosted. It was some sort of meteorological phenomenon that seemed to bring the day to an end when the sun was at zenith. Panic broke out, and people thought that the end of the world was at hand.

At Hartford, Connecticut, the State Legislature was in session and, when the darkness came at noon, the meeting of the Lower House broke up in alarm. In the State Senate a motion of adjournment was made, so that the legislators could meet the Day of judgment with whatever courage they could manage to summon.

But the motion was opposed by Abraham Davenport, a Yankee selectman and judge, friend and adviser of George Washington. Abraham Davenport faced the panic about the end of the world with the best of Yankee heart and head.

He arose and addressed his legislative colleagues. "I am against this adjournment," he said. Then he explained with a logic of courage:

"The Day of judgment," he said, "is either approaching or it is not. If it is not, there is no cause for adjournment. If it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought."

Of course, this was not the only time that people have beheld what seems to be the ultimate disaster. In the past they have trembled in the presence of such nightmares as the invasion of the Huns led by Attila, the Scourge of God, or the rage of plagues like the Black Death, or the predicted end of the world in the year 1000.

But in all history it would be hard to find a better example for our times than the sturdy figure of Abraham Davenport. At a time when we are all haunted by doubts and questions about the possibility of atomic war and trying to decide what course to take, he gives us the only possible answer: *"I choose to be found doing my duty."*

- Lowell Thomas

in "Words to Live By"

*(Contributed by Daniel Buckner at the Midwest Youth For Truth Conference, St. Louis, August 19, 20.)*

## Abide With Me: Fast Falls the Eventide

*"Abide with us; for it is toward evening and the day is far spent." - Luke 14:29.*

THE spirit of the walk of Christ with the disciples to Emmaus at eventide is reproduced in the hymn, "Abide with Me." This has been sung at the close of many a day, and, indeed, of many a Christian life, as believers have uttered it as a prayer for the presence of Christ. It was composed one Sabbath evening in 1847 out of a deep sadness that had settled down upon its author, Henry F. Lyte. A fatal illness had already seized him and he was about to leave England to prolong his life, if possible, in the South. Toward evening he walked down his garden path to the seaside, and there thought out many of the lines of his famous hymn. Into this he has woven the sense of change and of helplessness that one must feel in the presence of death, and also the trustful dependence upon Jesus Christ, the "Help of the helpless," which every true Christian must feel in that solemn hour. Returning to his home, he wrote out the hymn, perfecting its lines and giving to the Christian world one of its tenderest prayer-hymns. He left at once for the south of France, and soon after his arrival in Nice his strength failed him, and whispering the words, "Peace! Joy!" while he was pointing his hand upward, he died.

*Abide with me; fast falls the eventide;  
The darkness deepens; Lord, with me abide;  
When other helpers fail, and comforts flee,  
Help of the helpless, oh abide with me.*

*Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see;  
O Thou who changest not, abide with me.*

*I need Thy presence every passing hour;  
What but Thy grace can foil the tempter's power?  
Who like Thyself my guide and stay can be?  
Through cloud and sunshine, Lord, abide with me.*

*I fear no foe with Thee at hand to bless;  
Ills have no weight, and tears no bitterness;  
Where is death's sting? where, grave, thy victory?  
I triumph still, if Thou abide with me.*

*Hold then Thy cross before my closing eyes;  
Shine through the gloom, and point me to the skies;  
Heaven's morning breaks, and earth's vain shadows flee;  
In life, in death, O Lord, abide with me.*

Nurse Cavell, martyred in Belgium during the First World War, October 15, 1915, joined the British chaplain softly in this hymn shortly before she was shot.

*(Contributed by James Dalesandro at the Midwest Youth For Truth Conference, St. Louis, August 19, 20. )*

## How We Stack Up in the World

*(A Discussion of World Population and Food Problems)*

SUPPOSE that in our imagination we could compress the total population of the world, more than 21 billion people, into one town of 1,000 people.

Dr. Henry Smith Leiper, a leader in Congregational Christian churches and in the American Bible Society, has done just that. This image of the world is graphic.

In this imaginary town-the world reduced in exact proportion to a community of 1,000-there would be 60 Americans. The remainder of the world would be represented by 940 persons.

The 60 Americans would receive half the income of the entire town, with the other 940 dividing the other half.

### **ONLY 330 RESIDENTS WOULD BE CHRISTIAN**

About 330 in the town would be classified as Christians, and 670 would not be so classified.

Fewer than 100 would be Protestant Christians, and some 230 would be Roman Catholics.

At least 80 townspeople would be practicing Communists, and 370 would be under Communist domination.

White people would total 303, with 697 nonwhite.

The 60 Americans would have an average life expectancy of 70 years; the other 940, less than 40 years average.

The 60 Americans would have 15 times as many possessions per person as all the rest of the people.

The Americans would produce 16 per cent of the town's total food supply. Although they eat 72 per cent above the maximum food requirements, they would either eat most of what they grew, or store it for their own future use, at enormous cost.

Inasmuch as most of the 940 non-Americans in the town would be hungry, and little prospect of ever having enough food, the disparity in the supply might understandably lead to some ill feeling among the townspeople.

The Americans also would enjoy a disproportionate share of electric power, coal, fuel, steel, and general equipment.

The lowest income group among the 60 Americans would be much better off than the average of the rest of the town.

## **HALF WOULD KNOW NOTHING OF CHRIST**

Half of the 1,000 people would never have heard of Jesus Christ, or what he taught. On the other hand, more than half would be hearing about Karl Marx, Lenin, Stalin, and Khrushchev.

The 60 Americans, and about 200 others representing Western Europe and a few favored classes in other areas in South America, South Africa, Australia, and a few wealthy Japanese would be relatively well off.

But the majority of the 1,000 people would be ignorant, poor, hungry, and sick.

## **DEFENSE WOULD GET \$850 A YEAR**

The American families would be spending at least \$850 a year for military defense, but less than \$4 a year to share their Christian faith with the other people in the community.

Many of the 60 Americans wouldn't even have brains enough to be thankful for the privilege of being Americans.

Dr. Leiper didn't mention this, but a good many of the townspeople living in different blocks would be building guns for self defense, naturally -- with which they could, if necessary, wipe out the whole American settlement.

It is, in fact, a very nervous community. But most of the 60 Americans would be too interested in eating and increasing their holdings to take much notice.

- *Jack Mabley*  
in "Small Town Tells the Story"

*(Contributed by Ronald Rutkowski at the Midwest Youth For Truth Conference, St. Louis, August 19, 20. )*

## Recently Deceased

Bro. J. G. Cunningham, East Liverpool, Ohio (Sept.)  
Bro. L. B. Marquand, Cardiff, Wales (Aug.)  
Sr. Grace F. Meyers, Columbus, Ohio (Sept.)  
Sr. Antonia L. Nowostawski, South Bend, Ind. (Aug.)  
Bro. L. Rouse, Fairhope, Ala. (Sept.)  
Sr. Hettie A. Varro, Los Angeles, Calif. (June)