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THIS MONTH

NEWS AND VIEWS

Gathering for War and Peace—A summary of important thoughts contained in Mr. Wendell Willkie's report of his round-the-world tour. Very significant in the light of prophecy. 2

THE BIBLE ANSWERS

Prophecy Fulfilled 4

Is God Interested? 4

Science and Creation 5

The New World Capital 6

When There is no Peace 8

BROADCAST SCHEDULE

THE CHRISTIAN LIFE

Strength and Peace—A timely article from the Reprints, which we trust will again be a blessing to many hearts. 10

Israel at Sinai—Another article in the series dealing with the wilderness wanderings of typical Israel. Arranged from contributed notes. 12

"What Hast Thou Done?"—A review of some of the incidents in Jesus' life which reveal His zeal for doing good in contrast to a mere refraining from doing evil. 15

The Holy Spirit Reproves the World—A contributed article pointing out the manner in which the Holy Spirit operates through the lives of Christians, and its effect upon the world. 19

DIVINE PLAN BEREAN LESSONS

Mental Faculties—Now and Then 22

The Broad Road 23

The Narrow Way 24

The Beauty and Grandeur of Immortality 25

INTERNATIONAL SUNDAY SCHOOL LESSONS

Leaders in the Early Church 26

Preaching to Samaritans 27

The Deceitfulness of Wine 28

Peter's Counsel to Scattered Sheep 29

Peter Comforts Persecuted Christians 30

TALKING THINGS OVER

The New Size Dawn 31

Speakers' Appointments 32

Interesting Letters 33

NEXT MONTH

HOW OUR BIBLE REACHED US

A revealing article concerning ancient manuscripts, translations, interpolations, etc.; including a list of the most harmful interpolations in the King James Version, with suggestions as to why these additions have been made.

THE TWO PETERS

A study of the Apostle Peter's viewpoint of suffering for righteousness sake from the human standpoint before Pentecost, and from God's standpoint following Pentecost.

WHY DOESN'T GOD STOP THE WAR?

The answer to this question is contained in the prophecies which foretell the present time of great distress upon the nations. A number of these prophecies will be examined in the June "News and Views."

WHAT IS THE HOLY SPIRIT?

The Bible speaks of being baptized with the Spirit, born of the Spirit, filled with the Spirit, and being sealed with the Spirit. What do all these expressions mean? Should Christians now speak in unknown tongues? is another question discussed in this article.



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NEWS and VIEWS

Gathered for War and Peace

"Wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." —Zeph. 3:8, 9.



HE gathering of the nations in these last days, in fulfilment of the above prophecy, is very notable. Modern discovery and invention have indeed made the remotest ends of the earth neighbors to each other. Travel, mailing facilities, the telegraph, the telephone, commerce, the multiplication of books and newspapers, etc., have brought all the world to a considerable extent into a community of thought and action hitherto unknown. This condition of things has already made necessary international laws and regulations that each of the nations must respect. Their representatives meet in Councils, and each nation has in every other nation its ministers or representatives. International Exhibitions have also been called forth as results of this neighboring of nations. There can no more be that exclusiveness on the part of any nation which would bar every other nation from its ports. The gates of all are necessarily thrown open, and must remain so; and even the barriers of diverse languages are being easily surmounted." —"The Battle of Armageddon,"—1897.

While the railroad, the steamship, and the telegraph were being used in their crude form forty-five years ago, yet the quotation above from "The Battle of Armageddon" may now be considered largely as a prophecy in the light of present-day developments. This has been emphasized recently in a book written by Wendell L. Willkie, describing his round-the-world trip, and the impression it made upon him. The book is entitled "One World." In it the author relates his im-

pressions of how small the world has become as a result of modern education and invention.

He says he traveled a total of 31,000 miles, and that the net impression of his trip was not one of distance from other peoples, but of closeness to them. He says that there are really no distant points in the world any more, that the millions of human beings of the Far East are now as close to us by airplane as Los Angeles is to New York by the fastest trains. He is convinced that in the future what concerns them cannot be ignored by us.

Daniel's prophetic increase of knowledge (12:4) is doing more to the peoples of the earth than merely bringing them closer together geographically. While the advantages of education and invention should, and in isolated instances do, result in blessings upon mankind, yet its initial impact upon the masses hitherto held in the bondage of ignorance and superstition promotes a spirit of unrest and dissatisfaction leading to what Daniel declared would be "a time of trouble such as never was since there was a nation." —Daniel 12:1.

Mr. Willkie also notes this in his book, explaining that while it may seem strange, yet one senses a leaven in these lands, a reaching out of the long-inert masses; among which there is a growing apathy toward restrictive religious rites and practices. He found in every city a small group of restless, energetic, intellectual young people who knew the techniques of the mass movement by which the Russian revolution was accomplished. While there is a growing desire for liberty among all people, yet, as Mr. Willkie reports, there is also, everywhere, a growing spirit of fervid nationalism, which to him was disturbing. It seemed to him that these newly awakened peoples are destined to become followers of some extremist leader if their new hunger for education and opportunity for a release from old religious and governmental practice is not met by those now administering their affairs.

Mr. Willkie has many complimentary things to say about Russia. He was apparently favorably impressed with many things that he saw in that vast country, and what he learned about the 200,000,000 subjects of the U. S. S. R. But with

Russia, as with the other countries he visited, he reveals a great sense of uncertainty and fear as to what the result of their awakening will be. What he says about the future of Russia is in principle true of the masses of mankind everywhere, as they emerge from the ignorance and superstition of the past and face the increasing light of a new day. Knowledge may dispel ignorance and superstition, but it does not in itself destroy selfishness, and enlightened selfishness in the hearts of hitherto have-not peoples of the earth becomes a real threat to whatever plans may be made for future peace. This is doubtless the reason Mr. Willkie and others are raising questions concerning the future of Russia.

What are Russia's plans? Will she be a new disturber of the peace? What will she demand at the end of the war that will make it impossible to re-establish lasting peace in Europe? Will she attempt to flood other countries with her communistic philosophy? Mr. Willkie says he doesn't think anyone knows the answers to these questions, not even Mr. Stalin. He says, however, that Russia must be reckoned with.

What Mr. Willkie saw to be the result of education and enlightenment among the masses of the people, and the uncertainty of what the outcome will be, is symbolically described by the prophet as follows: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be moved like a cottage; and the transgressions thereof shall be heavy upon it and it shall fall, and not rise again."—Isa. 24:19, 20.

The result of the revolutionary power of thought now unsettling the masses of mankind is described in Isaiah 24:1 as a turning of the symbolic earth *upside down*. The prophetic increase of knowledge, for which God Himself takes the responsibility, is creating in the hearts of men everywhere a desire for liberty, peace and happiness, long denied them in the past. As yet, however, divine providence is holding back that further knowledge which will point the only true way to a realization of their awakening desires.

That is why Mr. Willkie is forced to admit that he doesn't know the answers. That is why none of the statesmen of earth knows the answers, as he admits. As he sees it, there is a revolutionary force throughout the nations, which, as he puts it, is exciting and a little frightening. This, Mr. Willkie sees as proof of the enormous power of thought which impels men to fight for freedom. It is also frightening because human wisdom is unable to foresee the extent to which this clamor for liberty will lead the nations into chaos.

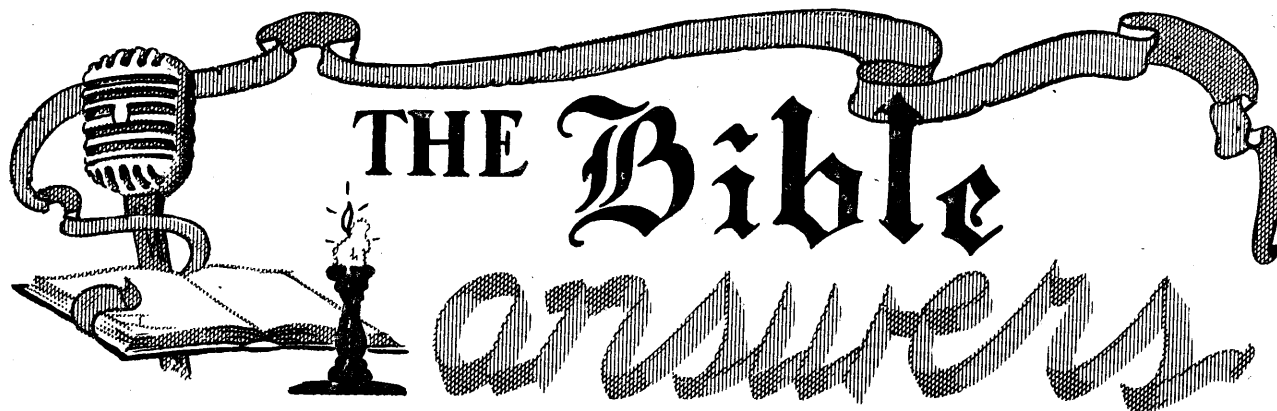
The prophetic increase of knowledge has gone

a long way toward gathering the nations, as foretold in Zephaniah 3:8. Mr. Willkie clearly recognizes how small the world has become as the result of education and invention, and how close together all the nations of the earth have been brought. He sees clearly that the resultant interdependence of nations makes impossible a solution to world problems which leaves *any* of the nations out of consideration. He recognizes that just as this gathering of the nations has resulted in a global war, so the only solution must be that of a global peace—a peace that will include *all* nations.

Quite true! But at this point human wisdom, in its effort to find a way out, is confronted with an impasse which it can neither surmount nor by-pass. The plan of God alone furnishes the answer beyond this point. The Scriptures agree with what all the world's statesmen now know to be inevitable, that the revolution of ideas implemented by the force of arms, *will* make a full end of the order of things which is rapidly becoming the world of yesterday. In our text, it is symbolically described as the "earth," which is said to be devoured by the fire of God's jealousy. God thus takes the responsibility for the destruction of a selfish world. The method by which it is being done, as we have already seen, is that of turning on the light through the increase of knowledge.

But the Bible goes beyond the chaos of the present, and furnishes the answers as to how a global peace is finally to be established. One of those answers is given in the 9th verse of our text, in which the Lord says, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." This indicates an extension of God's educational program to include knowledge concerning Himself, and the standards of righteousness for which He stands, and to which all peoples must adhere in order to enjoy lasting peace and happiness. Other prophecies (such as that of Jeremiah 31:31-34) indicate that this educational program will be so far-reaching, and its results so deep-rooted that the law of God will be written in the very hearts of the people.

And this is not merely wishful thinking. It is not merely what God and His people would like to see. It is what divine wisdom and love have decreed should be, and what divine power guarantees shall be. It is for this purpose that the Kingdom of Christ will take over the rulership of the earth—all the earth: all that Mr. Willkie saw, and the remainder that he did not see, for "of the increase of His government and peace there shall be no end. . . . The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7.



**FRANK AND ERNEST
BROADCAST DIGEST—April 4
PROPHECY FULFILLED**

QUESTION: How do we know that present conditions in the world are in fulfilment of prophecy?

ANSWER: In Joel 3:1, the Bible says, "For behold, in those days, and at that time when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will plead with them for My heritage Israel." This shows that at a time when there would be a re-gathering of Jews to Palestine, there would also be a war-like gathering of Gentile nations of the earth, and that the destiny of the Jews would be inseparably linked with this global struggle of the nations. From 1914 onward these two developments have been in progress. There has never been anything like it in the world before. There are also prophecies which describe the present cruel persecutions of the Jews in Europe, showing that these would occur in connection with the other events mentioned. Thus we have a three-fold testimony that we are living in the end of the age, when the Kingdom of Christ is near.

IS GOD INTERESTED?

QUESTION: Is the God of heaven taking any notice of present human suffering? If so, what is He doing to alleviate it?

ANSWER: In Psalms 102:19, 20, we read, "For God hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth: to hear the groaning of the prisoner; to loose those that are appointed to death." The prisoners here referred to are the prisoners of death, which include the whole human race now under condemnation because of Adamic sin. The loosing of those who are appointed to death is a promise that in due time God will intervene in human affairs and through the Kingdom of Christ establish peace in the earth, and destroy death.

God's program for alleviating human suffering is a long-range one. The sending of His Son, to

be man's Redeemer was one of the first steps toward its accomplishment. The apostle says, "As in Adam, all die, even so in Christ shall all be made alive." (1 Cor. 15:22.) The work of restoring mankind to life will be accomplished during the thousand years of Christ's reign.—1 Cor. 15:22-28.

COMFORT FOR MOTHERS

QUESTION: Does looking forward to a better world after the war help mothers and fathers who have lost their sons in the war?

ANSWER: The Bible gives us the only comforting answer. In Jeremiah 31:15-17, we read, "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Here is described a mother weeping for her children, just as millions of mothers are weeping today. God's assurance is that the children shall be brought back from death. Yes, mothers who lose their sons in war will see them again.

DEATH-BED REPENTANCE

QUESTION: Can a person live as he pleases all his life, and then, an hour or so before he dies, repent, go to heaven, and receive the same reward as one who tries hard all his life to be a Christian? Is this what Jesus meant when He said to the thief on the cross, "This day shalt thou be with Me in paradise"?

ANSWER: The Bible says, "whatsoever a man soweth that shall he also reap." (Gal. 6:7.) The thief on the cross was not promised heaven but rather an opportunity to be in paradise. The original paradise was the Garden of Eden. That was lost because of sin, but Jesus has redeemed

(Concluded on page 6)

BROADCAST DIGEST—April 11

SCIENCE AND CREATION

QUESTION: How can you harmonize the findings of science with the Genesis account of creation? Science proves that it required thousands of years for the creation of the earth, whereas the Bible says that the earth was created in six days.

ANSWER: Genesis 1:1, 2, reads, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." According to this statement the heavens and the earth were already created and in existence before the work of the six so-called creative days began. Nothing is said to indicate how long it took to create the heavens and the earth. If scientists have found out how long that required, well and good, but whatever their guesses may be, they would not contradict the Bible, because the Bible doesn't attempt to say.

Briefly stated, the six creative days of Genesis embrace the time required for the ordering of earth's affairs preparatory to its becoming a suitable home for man. While the earth was already in existence, it was, as the account states, "without form, and void," or empty. Another point to be noted in this narrative is that the sun and the moon do not put in an appearance until the fourth day, which reveals that the "days" mentioned are not twenty-four hour days, the length of which is controlled by the sun. That the creative days were long periods of time becomes very apparent from the account. Note chapter 1, verse 21, for instance. It says that God created "great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was very good." The fact that the fish and fowl "brought forth," each after its kind, clearly indicates a lapse of time sufficient to permit the waters, in a natural way, to swarm with fish, and for a plentiful supply of fowl to multiply and enjoy the air. This is said to have occurred in the fifth day, which obviously must have been a long period of time.

HOW DID GOD REST?

QUESTION: What does the Bible mean when it says that "God rested on the seventh day"? Are we to suppose that God became tired and needed a rest?

ANSWER: No. In Isaiah 40:28, the prophet says: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is

weary?" In Hebrews 4:10 we read, "For he that is entered into His rest, he also has ceased from his own works as God did from His." Here the apostle is speaking of true believers in Christ, who, when they accept Christ, depend upon the atoning merit of His blood to provide life and salvation for them, rather than upon their own efforts. In other words, they rest in the finished work of Christ; they put their trust in Christ as one willing and capable to accomplish the divine purpose in and for them.

God is similarly trusting in Christ to carry on and complete His program of creation. When He created our first parents He commanded them to multiply and fill the earth, hence the divine purpose of creation will not be complete until the earth is filled with the offspring of Adam. Sin and death entered, and God gave over to His Son the task of redeeming and restoring the lost race. In this sense, He has been resting from His creative work, permitting His Son to carry it forward to completion. Hence, when the apostle says that we rest from our works as God did from His, he means that we put our full confidence in Christ, knowing that He will take care of all our interests, even as He takes care of all that is entrusted to Him by His Father.

LENGTH OF CREATIVE DAYS

QUESTION: What is the approximate length of each of the creative days?

ANSWER: There is no definite way of knowing, although it is reasonable to suppose, that they are all the same length. The seventh day, or period, is already six thousand years long. The Scriptures show that we are now at the very dawning of Christ's thousand-year reign, during which the lost race is to be restored. This means that the work of restoration will be accomplished approximately seven thousand years after the fall. This, then, would be the length of the seventh period of time. This may indicate the length of the other six days, or epochs. In any event, they were not twenty-four hour days, so there is no conflict between science and the Bible.



"Truth, like a modest little flower in the wilderness of life, is surrounded and almost choked by the luxuriant growth of the weeds of error. If you would find it you must be ever on the lookout. If you would see its beauty you must brush aside the weeds of error and the brambles of bigotry. If you would possess it you must stoop to get it."

—Selected.

BROADCAST DIGEST—April 18**THE NEW WORLD CAPITAL**

QUESTION: Will Jerusalem be the headquarters of Christ's Kingdom on earth?

ANSWER: In Jeremiah 3:17, the Bible answers, "at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it." This does not mean that the little nation of Israel will then exercise world domination. That's not the thought. Christ is to be the new King of earth, but the Scriptures show the Jewish nation, restored to the promised land, will be the first to receive the blessings of the divine New Order. First, it will be necessary for them to accept their Messiah, and to come into harmony with the Lord's Messianic Kingdom. Other nations will also come into line with Christ's Kingdom as they notice the outstanding manner in which the Jews are being protected and blessed in the Holy Land.

One of the prophecies setting forth this fact is that of Zechariah 8:20-23. It reads: "Thus saith the Lord of hosts; it shall yet come to pass that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem and to pray before the Lord. Thus saith the Lord of Hosts, in those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him, that is a Jew, saying, We will go with you: for we have heard that God is with you."

The number ten is often used in the Bible to symbolize the Gentile nations as a whole. What the prophecy evidently means is that envoys from all the nations will report to their people that divine providence is truly overshadowing the affairs of the Jews, and that it would be a wise thing to fall into line with the Messianic Kingdom functioning in Jerusalem.

In Luke 13:28, 29, Jesus indicates who will be the recognized authorities in Jerusalem when His new Kingdom begins to function there. He explains that from the East, West, North and South, the people will come and sit down with Abraham, Isaac and Jacob and all the prophets, in that Kingdom. The thought of sitting down with these ancient prophets is that of sitting under them as pupils under masters. In Psalm 45:16, these same fathers of Israel are spoken of, and we are told that they are to be made "princes" in all the earth.

CHRIST'S KINGDOM IMMINENT

QUESTION: How soon will Christ's Kingdom be established in the earth?

ANSWER: According to the Scriptures there is every reason to believe that the present generation will witness the beginning of Kingdom miracles in the Holy Land, and will see these miracles spread to other parts of the earth. Jesus outlined a number of signs which were to mark the end of the present age of sin and selfishness and the time of the establishment of His Kingdom. In giving these signs He said that the generation to witness them would not pass away until all be fulfilled. (Matt. 24:34.) Among these signs are the experiences through which the Jews are passing today. It is the time for God's favor to return to them, and the prophecies indicate that in connection with their restoration would come one last manifestation of hatred and persecution against them. But this will be temporary. Their restoration will soon be complete, which will mean life from the dead, not only for them, but for all the families of the earth, even as God so long ago promised to their father, Abraham.

DEATH-BED REPENTANCE

(Continued from page 4.)

mankind from that loss, and during the coming thousand years of the Kingdom, paradise will be restored world-wide. Through misplacement of the comma the promise Jesus made to the thief has seemed to indicate that there was a hope of the two being together in paradise that day, but with the punctuation properly placed, what Jesus really said reads, "Verily I say unto you today, thou shalt be with Me in paradise."

It was a dark day for Jesus. He knew that it was necessary for Him to die in order to redeem the fallen race from death and to make the restoration of paradise possible, hence, in spite of the fact that He was dying, and the thief was dying, He was able to promise that day, that paradise would be restored, and the thief would be awakened from death and have an opportunity to enjoy its blessings.

The thief, however, will not enjoy the same reward as those who follow faithfully in Jesus' footsteps as Christians. Nor will others who have lived sinful lives and partially repent just before they die. To Christians, God has promised, "Be thou faithful unto death and I will give thee a crown of life." (Rev. 2:10.) The crown of life is immortality—the "divine nature." (2 Pet. 1:4.) All non-Christians, however, will at the best, be restored to life upon the earth, and even then will have to prove their desire for righteousness under the trials of the world's coming judgment day.

BROADCAST DIGEST—April 25

END OF THE WORLD

QUESTION: Does the second coming of Christ mean the end of the world?

ANSWER: This question is evidently based upon Matthew 24:3, which reads, "And as Jesus sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us when shall these things be? and what shall be the signs of Thy coming, and of the end of the world?" According to Greek scholars there are two quite serious mistranslations in this text. The word "world" should be "age" and the word "coming" should be "presence." What the disciples really asked Jesus, therefore, was, what would be the sign of His *presence* and the end of the *age*.

The Greek word which is here mistranslated "world" is *aion*, meaning age. The second coming of Christ does bring the end of the age, but that in no sense implies the destruction of the earth, as portrayed in the traditional dooms day theory concerning the end of the world. Professor Strong tells us that the Jews used the word in connection with their hope of the Messianic age. The disciples were Jews, and they had accepted Jesus as their Messiah. They had learned that Jesus expected to leave them and return to earth again at a later time to establish His Kingdom. This meant a postponement of their hopes concerning the Messianic Kingdom, so what they were anxious to learn was how they would know when the time of the Messianic age had arrived. To the Jew the ushering in of this age meant a time of happiness and peace for all nations.

The return of Christ does mark the beginning of the Messianic age, but His coming is not in the precipitate manner in which tradition has presented the subject to us. The true manner of His coming is revealed by the disciples through their use of the Greek word *parousia* which should have been translated *presence* instead of *coming*. From this we see that they were not asking about the moment of Christ's arrival, but about the entire period of His second visit to earth.

The disciples, in asking this question, were probably comparing Jesus' second visit with His first. It was only by means of the signs which accompanied His first presence among men that they recognized Him and accepted Him as their Messiah. Millions of people, even today, refuse to believe that Christ came the first time. Even His own people, as a nation, refused to believe that He was the Messiah and the majority of them still refuse to believe this. The disciples wanted to know what signs would accompany His second

presence, in order that they would be sure to recognize it when the time came.

Eventually, of course, the whole world of mankind will know of Christ's second presence, because the glory of the Lord will fill the earth as the waters cover the sea. That, in fact, is one of the main purposes of His visit, but this result will not be obtained all at once. That's the reason why the correct translation of the Greek word *parousia* is so important in connection with the study of this subject.

The prophecies which apply to the early beginning of the Master's presence predict the nations locked in a life and death struggle described by the Prophet Daniel as a "time of trouble such as never was since there was a nation." (Dan. 12:1.) It will be in the climax of this great time of trouble upon the world that the people will recognize the presence of Christ. In Revelation 1:7, this trouble is symbolized by "storm clouds" and we are told that Christ comes in these clouds and that every eye will then see Him—that is, through the clouds the fact of His presence will be revealed to all mankind. Following that, there will be practically a whole thousand years during which the work of the Messianic age will go forward to completion. This will include even the resurrection of the dead. The Apostle Peter tells us that all of God's prophets have foretold these blessings which will come to humanity during that glorious period of reconstruction.

The traditional end of the world is something that will never happen, but there is an end of the world foretold in the prophecies that is already occurring, namely, the end of the pre-1914 order of things. The Greek word used in the Bible for this is *cosmos* which means *order* or *arrangement*. From this standpoint we can see that the end of the world and the end of the age synchronize in point of time. The Messianic age will be the first thousand years of God's new *cosmos* or order of things. During the ages of the past, Satan, the devil, has been the ruler of the *cosmos*, hence his world is called an evil world, but God's new world is to be one filled with righteousness because Christ will then be the Ruler.



"It is in the school of experience that we learn our most valuable lessons; and the ripest saints, in whom we find the deepest sympathy, the most patient forbearance, and the most tender helpfulness and consideration, are those who have been through the fire of affliction and who have been rightly exercised thereby."—Charles Taze Russell, 1896.

When There Is No Peace

(E) Frank, the apostle says that "the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief." (1 Thess. 5:2-4.) What does the apostle mean by the day of the Lord coming as a thief in the night? When that day comes, won't everybody know about it?

(F) Yes, eventually everybody will know that the day of the Lord has come, just as everybody knows when the sun is high up in the heaven. But in the early dawning of a natural day, those who are awake and watching are the first to know that it is dawning, so with this symbolic day of the Lord, the followers of Christ are watching for it, hence know in advance of the world that the natural dawn has come. That's why the apostle says that it will not overtake the "brethren" as a "thief in the night."

(E) But what about the destruction that the apostle indicates is due to come in that day? I should think that the day of the Lord would be a peaceful, happy day.

(F) The Day of the Lord to which the apostle refers is a thousand years long, and the early dawn of that period is marked by a time of destructive trouble. The prophet describes it as a "day of darkness and of gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains." He indicates also that the darkness of that day is caused by a "great people and a strong."—Joel 2:1, 2.

(E) Frank, who is the "great people and a strong" described by the prophet?

(F) This probably has reference to the army mentioned by Mr. Wallace, the Vice President of the United States, an army of the common peoples of the earth who are on a march for freedom. It is the light of the new day, reflected in the great increase of knowledge for all mankind, that has started this great army on the march, demanding fundamental changes in the world society.

(E) I take it then that you agree

with Mr. Roosevelt, Mr. Churchill and others, who see the need of a new order, and are planning for it.

(F) That's right. When Mr. Roosevelt said this generation is having a rendezvous with destiny he uttered a profound truth which is substantiated through the pages of the Bible. Indeed, it is a divine destiny with which this generation is having a rendezvous, and the final outcome will be the full establishment of Christ's Kingdom world-wide.

(E) You know, Frank, it is positively thrilling to think that the peoples of the earth are to be so adequately compensated for the present distresses through which they are passing. But getting back to the Apostle Paul's prophecy recorded in 1 Thessalonians 5:2-4, I notice he says that just before the foretold sudden destruction comes in the day of the Lord, that there will be a great cry of peace and safety. Doesn't that present somewhat of a paradox?

(F) Not when properly understood. There has been a cry of peace and safety in these last days, because the nations are in darkness as to the real significance of impending events.

(E) Come to think of it, Frank, wasn't the year 1913 somewhat of an international peace year?

(F) That's right. During that year the Peace Palace at the Hague was dedicated. The thought then was that with the tremendous progress in science and education the world had outgrown war as a method of settling disputes among nations.

(E) Frank, if I remember correctly I believe it was in the spring of 1939 that the Pope, in his Easter message called attention to the fulfillment of prophecy along this line. Am I right in this?

(F) Yes, Ernest, you are. The Pope quoted a prophecy from the Old Testament which describes the people as saying, "Peace, peace, when there is no peace," and declared that in his opinion there was no time perhaps as in the days through which we are now passing, that these words of the prophet have had such an accurate fulfillment.—Jeremiah 6:14.

(E) Well, it certainly is true that

this generation has heard a lot about peace, yet have had very little of it. Even as late as 1938 Mr. Chamberlain, who was then Prime Minister of Great Britain, announced that he had saved the peace for our time.

(F) Well, of course, everybody wants peace. That's why so much is now being said about "winning the peace." Thank God for the assurance of the Bible that we are living in the day of the Lord and that soon there will come lasting peace for the nations.

(E) Frank, in this passage I quoted from the 5th chapter of 1 Thessalonians, the apostle says that "sudden destruction cometh upon them, as travail upon a woman with child." What does that mean?

(F) Travail, or the pains of childbirth, come in spasms with periods of easement in between. The spasms usually come closer together and are more severe as the birth of the child draws near. In Paul's illustration a new order is being born, and the birth pains are so severe that they cause the death of the old order. These pains come in spasms. One of these was undoubtedly the first world war. We are now in another.

(E) How many more will there be?

(F) The Bible clearly shows that this generation will witness the full establishment of Christ's Kingdom, which will be God's new order. But the details of events between now and then is something for which we will have to wait and see. Present conditions throughout the earth are preparing the people to welcome that new Kingdom and to accept it with rejoicing as the solution of their problems. Truly "the desire of all nations shall come."—Haggai 2:7.

(E) And I guess that will mean more than a quart of milk a day for everybody, won't it?

(F) The Lord says that in His Kingdom He will make unto all people a "feast of fat things." The provisions of Christ's Kingdom will go far beyond anything for which man has dared to hope, because, through miracle-working power, even sickness and death are to be destroyed.

NOTE:—This article is available in tract form, together with listing of radio stations, for general distribution.

FRANK AND ERNEST

Broadcast Schedule

Sunday, May 2

THREE WORLDS—What is the end of the world? What about the proposed new Bill of Rights? When will people of all nations be guaranteed economic security? When will paradise be restored?

Sunday, May 9

CHRISTIAN STANDARDS—Are Christians supposed to hate their relatives? Is Jesus a peace-maker? Why must Christians suffer and die? What is the unpardonable sin? Is food rationing the mark of the beast?

Sunday, May 16

THE SECOND COMING—In what sense does Jesus come as a thief in the night? Do thieves announce their presence

by blowing trumpets? What is the duration of Christ's second visit to earth? How many people will see Christ at His second coming? What is the purpose of Christ's coming?

Sunday, May 23

THE EARTH ABIDETH FOREVER—Is Christ's Kingdom to be established upon the earth? Is the earth to be destroyed with fire? How is the earth to be melted? When will all the mountains of the earth be made low, and the valleys exalted? When will islands flee away?

Sunday, May 30

WHAT IS TRUTH?—How do we know that the Bible is the Word of God? What are interpolations of the Bible? What great fact of the Bible proves that it contains the wisdom of God, rather than the opinions of men? What will the success of God's plan mean for the people?

(SUNDAYS UNLESS OTHERWISE NOTED)

EASTERN TIME

Akron, Ohio, WADC, 1350 kc.,	9:15 A. M.
Baltimore, Md., WFBR, 1300 kc.,	9:15 A. M.
Binghamton, N. Y., WNBK, 1290 kc.,	10:00 A. M.
Boston, Mass., WMEX, 1510 kc.,	2:00 P. M.
Cincinnati, Ohio, WCPO, 1230 kc.,	10:15 A. M.
Columbus, Ohio, WHKC, 640 kc.,	9:30 A. M.
Dayton, Ohio, WHIO, 1290 kc.,	12:30 P. M.
Detroit—Windsor, CKLW, 800 kc.,	1:00 P. M.
Elizabeth City, N. C., WCNC, 1370 kc.,	6:15 P. M.
High Point, N. C., WMFR, 1230 kc.,	9:45 A. M.
Jacksonville, Florida, WPDQ, 1270 kc.,	9:00 A. M.
Kirkland Lake, Ont., Can., CJKL, 560 kc.,	5:15 P. M.
Muskegon, Mich., WKBZ, 1500 kc.,	4:30 P. M.
New York, N. Y., WMCA, 570 kc.,	9:30 A. M.
Orlando, Florida, WLOF, 1230 kc.,	3:00 P. M.
Philadelphia, Pa., WIP, 610 kc.,	9:30 A. M.
Pittsburgh, Pa., WWSW, 1490 kc.,	9:45 A. M.
Pittsburgh, Pa., W-47-P (Freq. Mod.),	9:45 A. M.
Portland, Maine, WGAN, 560 kc.,	9:45 A. M.
Saginaw, Mich., WSAM, 1400 kc.,	6:45 P. M.
Scranton, Pa., WARM, 1400 kc.,	10:15 A. M.
Toronto, Ontario, Can., CKCL, 580 kc.,	9:30 A. M.
Washington, D. C., WOL, 1260 kc.,	9:30 A. M.

CENTRAL TIME

Anderson, Ind., WHBU, 1240 kc.,	9:30 A. M.
Chicago, Illinois, WAIT, 820 kc.,	6:30 P. M.
Clinton, Iowa, KROS, 1340 kc.,	9:45 A. M.
Dallas, Texas, KSKY, 660 kc.,	9:30 A. M.
Grand Rapids, Mich., WLAV, 1340 kc., (Mondays)	9:15 P. M.
Indianapolis, Indiana, WIBC, 1070 kc.,	9:30 A. M.
Jackson, Tenn., WTJS, 1390 kc.,	9:45 A. M.
Knoxville, Tenn., WROL, 620 kc.,	10:15 A. M.
Louisville, Ky., WGRC, 1370 kc.,	8:45 A. M.
Medford, Wis., WIGM, 1500 kc., (Wednesdays)	9:45 A. M.
Minneapolis, Minn., WTCN, 1280 kc.,	9:15 A. M.
St. Louis, Missouri, KXOK, 630 kc.,	10:00 A. M.
San Antonio, Tex., KMAC, 1240 kc.,	8:45 A. M.
Wichita, Kans., KFBI, 1070 kc.,	11:00 A. M.
Wichita, Kans., KFBI, 1070 kc., (Mondays)	5:15 A. M.
Winnipeg, Manitoba, Can., CJRC, 630 kc.,	10:30 A. M.

MOUNTAIN TIME

Edmonton, Alberta, Can., CFRN, 1260 kc.,	9:00 A. M.
Grande Prairie, Alberta, Can., CFGP, 1340 kc.,	10:15 A. M.
Kalispell, Montana, KGEZ, 1460 kc.,	4:45 P. M.
Nampa, Idaho, KFXD, 1230 kc.,	4:00 P. M.
Phoenix, Ariz., KTAR, 620 kc.,	9:45 A. M.

Safford, Ariz., KGLU, 1450 kc.,	9:45 A. M.
Saskatoon, Sask., Canada, CFQC, 600 kc.,	10:45 A. M.
Scottsbluff, Nebr., KGKY, 1490 kc.,	10:30 A. M.
Tucson, Ariz., KVOA, 1290 kc.,	9:45 A. M.
Yuma, Ariz., KYUM, 1240 kc.,	9:45 A. M.

PACIFIC TIME

Berkeley, Calif., KRE, 1400 kc.,	9:05 A. M.
Fresno, Calif., KMJ, 580 kc.,	10:00 A. M.
Los Angeles, Calif., KMPC, 710 kc.,	1:30 P. M.
Riverside, Calif., KPRO, 1440 kc.,	10:00 A. M.
San Diego, Calif., KFMB, 1450 kc.,	10:15 A. M.
Seattle, Wash., KJR, 1000 kc.,	8:45 A. M.
Spokane, Wash., KGA, 1510 kc.,	4:00 P. M.
The Dalles, Oregon, KODL, 1230 kc.,	9:15 A. M.
Vancouver, B. C., Canada, CKWX, 980 kc.,	2:45 P. M.
Vancouver, Wash., KVAN, 910 kc.,	9:15 A. M.
Wenatchee, Wash., KPQ, 560 kc.,	10:30 A. M.

ATLANTIC TIME

St. Johns, Newfoundland, VOCM,	5:00 P. M.
Sydney, Nova Scotia, Can., CJCB, 1270 kc.,	9:45 A. M.
Sydney, N. S., CJCX (Short Wave),	9:45 A. M.
Yarmouth, N. S., CJLS, 1340 kc.,	10:00 A. M.

POLISH RADIO PROGRAMS

Baltimore, Md., WCBM, 214½ kc.,	8:45 A. M.
Boston, Mass., WORL, 950 kc.,	10:30 A. M.
Chicago, Ill., WGES, 1390 kc.,	8:45 A. M.
Chicago, Ill., WGES, 1390 kc., (Wednesdays)	6:45 P. M.
Detroit, Mich., WJBK, 1490 kc.,	8:30 A. M.
Jersey City, N. J., WHOM, 1480 kc.,	4:30 P. M.
Muskegon, Mich., WKBZ, 1500 kc.,	10:45 A. M.
Niagara Falls, N. Y., WHLD, 1290 kc.,	8:45 A. M.
Racine, Wis., WRJN, 1400 kc.,	2:30 P. M.
Springfield, Mass., WSPR, 1140 kc.,	8:30 A. M.

GREEK RADIO PROGRAM

New York, N. Y., WBNX, 1380 kc., (Saturdays)	10:30 P. M.
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AUSTRALIAN BROADCASTS

Geelong—near Melbourne—Sunday evenings. Can be heard in most of Australia.

WCNC, Elizabeth City, N. C., Grande Prairie, Alta., and Yarmouth, N. S., are new on the list.

The Christian Life

Strength and Peace

"The Lord will give strength unto His people; the Lord will bless His people with peace."—Psalm 29:11.



As we look back over the years that have passed since first we learned to "know the joyful sound" of the true Gospel and consecrated ourselves fully to the Lord, we view with sorrow the imperfections of even our best efforts; and as looking forward we see the difficulties that seem to obstruct our onward course, we shall greatly need to reinforce our waning courage with the special promises of divine grace to help in every time of need. Among others, we have the blessed assurance that "The Lord will give strength unto His people"; "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."—Psalm 50:15.

As soldiers under our great Captain, we have enlisted in no uncertain struggle, unless our own faint-heartedness or unfaithfulness should make it so. We are fully supplied with the whole armor of God, which will amply protect us against the fiery darts of the Adversary, if only we accept it and carefully buckle it on. We have with us the constant presence of our Captain, so long as we are closely following His leading. Above the din of battle His inspiring voice may be heard saying, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom"; "Be of good cheer; I have overcome." (Luke 12:32; John 16:33.) If we are weak and incline to faint-heartedness, we have only to remember the blessed promise, "The Lord will give strength unto His people"; and by our faithfulness we shall glorify God, who will deliver us from all our foes, both seen and unseen.

Like all others, the Lord's people need fortitude and patience, else they might soon become discouraged in the conflict with the world, the flesh, and the Adversary. They need strength; they need encouragement. In the text under consideration, the word strength means, in large measure, courage. The Lord will give courage to His people. He encourages us in a variety of ways; He encourages us through each other, as we build one another up in the most holy faith.



MILK FOR BABES—

STRONG MEAT FOR THOSE MORE DEVELOPED

We, nevertheless, look to the individual, innate strength and to its importance. "Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." (Psa. 31:24.) We are assured that we shall be strengthened in the "inner man" through the Spirit of the Lord. None have this particular kind of strength, that of the "inner man," except those who have become new creatures in Christ, to whom "old things have passed away, and all things have become new." (2 Cor. 5:17.) With this particular Spirit-begotten class all of the Lord's dealings are intended to develop character.

"Desire the sincere milk of the Word, that ye may grow thereby," and become strong. (1 Pet. 2:2.) This milk of the Word the Lord gives at first to His children, that the new nature may grow thereby and become able to digest stronger food and thus develop in character-likeness to our Lord. To all His own He has provided nourishment—milk for babes, strong meat for those more developed. (Heb. 5:12-14.) Any one who would be strong in the Lord and in the power of His might (courageous) will avail himself of the divine provision.

Our faith, however, is the basis of both our strength and our peace. No matter how fiercely the storms of life may assail us, we must never let go of our anchor and allow ourselves to drift but always remember that "the foundation of God standeth sure"; that "His truth is our shield and buckler"; that "What He has promised He is able also to perform," notwithstanding our human imperfections and frailties; that, covering these, we have the imputed righteousness of Christ, our Surety and Advocate; that "The Father Himself loveth us," and that "He knoweth our frame and remembereth that we are dust," and so has compassion for the sons of His love and is very pitiful and of tender mercy. (2 Tim. 2:19; Psa. 91:4; Rom. 4:21; John 16:27; Psa. 103:14.) Indeed, "What more could He say than to

us He hath said" to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts in the narrow way of sacrifice?

With abounding compassion and tenderness our Lord on the last night of His earthly life, bestowed upon His beloved disciples His parting blessing, His legacy of peace. It was the richest legacy He had to bequeath, and was of priceless value. It was the promise of that tranquillity of soul, that rest and ease of mind which He Himself possessed—the peace of God. It was the same peace which the Father has always enjoyed, even in the midst of all the commotion which the permission of evil has brought about; but it was not derived from the same source. In Jehovah, this peace is self-centered, because He realizes in Himself omnipotence and Infinite wisdom; while the peace of Christ was centered, not in Himself, but in God, through faith in His wisdom, power and grace. So also, if we would have the peace of God, the peace of Christ ("My peace"), it must, like His, be centered in God, by faith.

The peace promised is not the short-lived peace of the world, which is sometimes enjoyed for a little season; but "My peace," the peace of God which Christ Himself by faith enjoyed, who, "Though He was rich, yet for our sakes He became poor" (2 Cor. 8:9); who lost friend after friend, and in His last hour was forsaken by all of the few that remained—the peace that endured through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This peace is something which none of the vicissitudes of this life can destroy and which no enemy can wrest from us.

"MARVEL NOT IF THE WORLD HATE YOU"

"There is no peace, saith the Lord, unto the wicked." (Isa. 48:22.) "The wicked are like the troubled sea, continually casting up mire and dirt." Their hearts are not in accord with peace and righteousness, but are filled with selfishness. The wicked are self-seeking and grasping; filled with anger if they cannot always get what they want; with malice if they see some one enjoying what they cannot have. All of these things indicate a lack of peace.

To the extent that any of the Lord's people have any of these evil propensities they cannot have the "peace of God, which passeth all understanding"—which passeth all description. It is a rest of heart by faith. In this peace lies a satisfaction for all the various qualities of the mind; in proportion as the mind develops the ambition of pleasing the Lord, of communicating to others the know'edge of the truth and the blessed opportunity of salvation, it becomes our ambition to do good, instead of evil. So ambition, being turned

into a right line the peace of God, which none can comprehend save those who possess it, comes to the mind and heart.

It is not an outward peace, however, for the Lord's people, individually and collectively, have most distressing experiences. The church has always been persecuted, as Jesus forewarned us: "Marvel not, My brethren, if the world hate you"; "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—1 John 3:13; John 15:19.

"IN THE WORLD YE SHALL HAVE TRIBULATION"

The peace promised is not such as the world can always recognize and appreciate, for the possessor of it, like the Lord and the apostles and prophets, may have a stormy pathway. They did not have peace outwardly. They were beset, harassed on every hand; they were persecuted and obliged to flee from place to place some of the saints of old were stoned to death; some were sawn asunder. Yet the peace of God, abounding in their hearts, enabled them to endure all these trials joyfully. Indeed, that it must be so with all the faithful until all the purposes of God in the permission of evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms of life this peace shall abide—"In the world ye shall have tribulation," but "in Me ye shall have peace."—John 16:33.

This promise, that God will give peace to His people, seems to apply only to a peace of heart. Our Lord and the apostles possessed it to such an extent that they enjoyed themselves much more than did their enemies. While Paul and Silas were in prison they sang praises to God, instead of berating the governments and threatening what would be done to them; instead of butting their heads against the bars and saying, "God does not care for us; we will go about our own business, hereafter." So with us. In proportion as we see matters from the divine viewpoint and appreciate the precious promises and let them inspire our hearts, we shall rejoice in those promises, and our hearts will be blessed. Even if we have trials and difficulties that we are not able to surmount, if these are working out for us the fruits and graces of the Spirit, we may rejoice and give thanks for these evidences of God's love.

"MY PEACE I GIVE UNTO YOU"

We see that the peace of God is compatible with great commotion and with sorrow and pain of various kinds; for it is not dependent upon outward circumstances, but upon a proper balancing of the mind and the condition of a perfect heart. Such peace—the peace of God—was en-

joyed by our Lord Jesus in the midst of all the turmoil and confusion of His eventful earthly life. And this brings us to the consideration of our Lord's last legacy to His disciples, when He was about to leave the world, as expressed in His own words: "Peace I leave with you, My peace I give unto you; not as the world giveth [in stinted measure or in perishable quality], give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27.

The promise in our text—"The Lord will bless His people with peace"—evidently belongs to this age, when all creation groans and travails in pain. (Rom. 8:22.) When the Millennial age shall have been ushered in, there will be prevailing conditions of peace and thus He will give peace to all people.

Let us, then, have for our watchword, "LOYALTY" to God and to the principles of righteous-

ness; and let each of us write upon his heart the gracious promise—"The Lord will give strength unto His people." Let us be faithfully "His people," and let us earnestly desire and faithfully use the strength promised. "Faithful is He that calleth you, who also will do it"; "He is faithful that promised."—1 Thess. 5:24; Heb. 10:23.

So then, if you lack the strength or the peace promised the fault is yours, not God's. Either you have not the interests of His service closely enough at heart, or else you do not make use of the strength He provides. "The Lord will give strength unto His people [His trusting, faithful servants, those who are using to His praise the talents consecrated to their Master, however many or few those talents may be]; the Lord will bless His people with peace."

Reprints, page 4817.

Israel at Sinai

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai; for they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount."—Exodus 19:1, 2.



WO months had elapsed since the Israelites departed from Egypt, and now had come to the mount of God where He would manifest Himself to them and make known His will, the doing of which would require devotion to Him. He said, "Obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people . . . and ye shall be unto Me a kingdom of priests, and an holy nation."—Exodus 19:5, 6.

In Egypt, the Israelites were virtually a dead nation. There was nothing they could do to bring about their redemption. Then God intervened, and delivered them from under the despotic rule of Pharaoh. True, He did not deliver them immediately into the Canaan He had promised Abraham and his seed, yet in all their wilderness experiences thus far He had dealt with them as His own—a redeemed people, the children of His faithful friend, Abraham. All of God's dealings with the Israelites were in accordance with His great covenant made with Abraham and which He certified with His oath. That covenant

was, in brief, "In thee and in thy seed shall all the families of the earth be blessed."—Gen. 12:3; 22:17, 18.

But Israel failed to appreciate the significance of God's dealings with them. They were swiftly losing their hold upon that tie of faith in God's promises by which they were bound to Abraham. From this standpoint of their faith and fidelity they were, indeed, losing their right to be considered the seed of Abraham—the seed of promise—through which the blessing of all nations was to come. Full faith in those promises made to Abraham and obedience to all of their blessed implications are the conditions upon which anyone may entertain the hope of being a part of the foretold seed. Israel, not only in their wilderness experiences, but later throughout practically the whole period of their national existence, proved themselves unworthy to be this seed, hence the real seed of promise is being developed during the Gospel age and is made up of those who are baptized into Christ instead of into Moses and who become obedient to the will of God as it is expressed in Christ Jesus their Lord.

It is quite evident that the Abrahamic Covenant no longer served to inspire the Israelites to zeal and faithfulness to God. On the whole, these natural descendants of Abraham seemed incapable of maintaining a genuine interest in the promises God made to Abraham but, instead, were concerned chiefly with the material things of life, the flesh pots of Egypt, etc. This undoubtedly is one of the reasons why the Law was given to

them at Sinai—"added because of transgressions, till the seed should come to whom the promise was made." (Gal. 3:19.) The law served as an aid in deterring Israelites from their drift away from God and His promises and, also, in preparing some of them for the acceptance of Jesus as their Messiah when finally He came to them.

God's purpose in giving the law to the Israelites was not to make them perfect, although they would have been perfect had they been able to keep the law inviolate. But being members of the fallen race they were incapable of measuring up to the perfect standard of righteousness set forth in the law, hence its purpose to them was to bring them into a consciousness of their sin and to make them realize their great need for the grace of God as it would later be expressed through Christ Jesus. Paul expresses this thought saying, "the Law was our schoolmaster (R. V., tutor) to bring us unto Christ." (Gal. 3:24.) Those who realize their imperfections and their inability to measure up to God's standards of righteousness should be able to appreciate His benefits toward them. The benefits of God's grace manifested through the gift of His beloved Son should, when properly appreciated, lead to the full surrender of one's self to do the will of God. The Psalmist expressed this thought saying, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now in the presence of all His people."—Psalm 116:12-14.

Thus we see that the law was intended to serve, first, to reveal sin and then to awaken in the sinner the desire for God's grace and favor. It is important that we note, also, that while the law thus reveals sin, it is not responsible for sin. Nor does the law remove sin. The Apostle Paul says in this connection:

"I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: But when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."—Rom. 7:7-13.

But while the law given the Israelites at Sinai was to serve as a revealer of sin, it was also to inspire a desire for righteousness and life. It could not, however, give to any fallen man the life he sought. The law promised life to anyone who could keep it, but anyone who was able to keep the law would need life to begin with, and thus all of the imperfect Israelites failed to attain that which they had hoped to secure under the Law Covenant arrangement. We read in Hebrews 7:19 that "the law made nothing perfect." This would indicate that no matter how sincere and painstaking an effort one might make to keep God's law, such an effort would not serve to develop perfection but merely to reveal imperfection.

However, the law did point out the man Christ Jesus, by the keeping of which He demonstrated His perfection and righteousness, thus qualifying Him to live forever upon the earth. Relinquishing this right or privilege constituted the merit of righteousness which provided the offset or substitute for the sins of the whole world. Thus by Jesus' faithfulness in keeping the law and by His obedience to the divine will in laying down His life for the sins of the world, He revealed the Father's great love for all mankind—the love that through Him has given others, even all mankind, the opportunity to live.

God was very long-suffering in dealing with the Israelites. What patience, what forbearance He manifested toward them! From one standpoint, the Law Covenant itself into which He entered with them at Sinai was a manifestation of His loving care for them because it helped to save them from the fate of other nations who, without His protection, passed into oblivion. The Law Covenant also served in helping to keep alive the hope, which, though embodied in the Abrahamic Covenant, they had steadily been relinquishing. God even found it necessary to remind them of Himself, for they so readily forgot Him. He said: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself." (Exodus 19:4.) So important was it for them, if they were to continue in God's favor, not to forget God, that He incorporated a reminder of Himself in the preamble of the Decalogue which reads, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."—Exodus 20:2; Deut. 5:6.

And what an important lesson this is for spiritual Israel of today. If we are to continue in God's favor, we, too, must not forget God. God and the divine will must ever be first and foremost in our hearts and in our lives. We must ever keep the Lord before us. It is only thus

that the spirit of the law is fulfilled in our devotions to Him as expressed by Jesus' summary of the commandments to the effect that we should love the Lord our God with all of our hearts and with all of our souls and with all of our minds. —Matt. 22:37.

ISRAEL ACCEPTS RESPONSIBILITY

Israel of old earnestly desired God's favor. In entering into the Law Covenant they heartily said, "All that the Lord hath spoken we will do." (Exodus 19:8.) Of course they wanted to be God's peculiar treasure above all people and thus a kingdom of priests, a holy nation. They also wanted life which the law promised to anyone able to keep it. Their desire for these blessings of the Law Covenant was evidently more the motive of their enthusiasm for agreeing to keep it than that of doing God's will. They did not realize that this selfish approach to the doing of God's will in itself was contrary to the spirit of the law and meant that from the very start their effort to keep it would most certainly fail.

What was the result? A double curse, for not only did the original Adamic condemnation still stand against them, but the law which promised release from this, merely placed them under a further condemnation for failure to keep it. And so says the Apostle Paul, "the commandment, which was ordained to life, I found to be unto death."—Rom. 7:10.

Entering into such a covenant as Israel did at Sinai, implied—full surrender to do God's will implicitly, and failure to do so involved the curse which was death. There is an important lesson in this for us. Too often those who accept Christ as their Savior fail to appreciate God's grace thus manifested toward them, thinking of it only in terms of the benefits they have received, rather than the fact that it should call forth, in return, their full surrender to do His will. True, we should never lose sight of divine benefits as they have reached us through Christ Jesus; but if we think of divine grace merely from this standpoint alone, we are failing to catch the real spirit of Christianity. There is something that we are to do for God in return for His great love to us, and that is the full surrender of ourselves to do His will, irrespective of what the cost may be.

Israel's consecration to keep the Law Covenant was motivated, as we have seen, more with the idea of gaining life and blessings than it was with the desire to serve and please God by endeavoring to fulfil all His requirements of them. There is a danger that we of spiritual Israel may do likewise and thus fail in the real purpose of the consecrated life. Our first and chief concern

should ever be the doing of the perfect will of God. It was so with Jesus. While the joy set before Him (Heb. 12:2) undoubtedly involved the glories of the divine nature, yet His chief concern and therefore His greatest joy, was not in the contemplation of these, but in the favor and blessing of His Father by always doing those things which pleased Him. When He consecrated Himself unto God, He made no mention of the rewards, but in spirit declared, "Lo, I come . . . to do Thy will, O God."—Heb. 10:7.

COVENANTS SERVE TO SEPARATE

The Law Covenant given to Israel at Sinai served to separate that nation from all the other nations of the world, despite their inability to keep it. So, too, our covenant of sacrifice serves to keep us separate from the world. There were some, though infinitesimally few, of typical Israel, who, though born under the covenant and its law, actually transcended it, not by the works which that covenant commanded, but by the faith which God counted as the fulfilment thereof. These are the Ancient Worthies whom the Apostle Paul brings to our attention in the eleventh chapter of Hebrews saying of them, "these all, having obtained a good report *through faith*, received not the promise."—Heb. 11:39.

Lest we become discouraged with our inability to meet all the terms of our covenant on account of the imperfections of our flesh, the Holy Spirit, through the inspired Apostle Paul, directs us to keep the example of the Ancient Worthies in mind. We are admonished to note their faith, their trials, their lives, their fortitude. They were God's witnesses (martyrs) examples of faith, "of whom the world was not worthy." (Heb. 11:38.) Their hope, inspired by faith in God, kept them, in the face of many trials and failures, ever looking forward to that great Deliverer, the Abrahamic seed, the promised Messiah. This Messiah, thus, being the very substance of their faith—its beginning and its end—became also the basis of their justification to life, when at Calvary, He died, "the just for the unjust, that He might bring us to God." (1 Pet. 3:18.) In the *Reprints*, page 4320, we read:

"Abraham, Isaac, Jacob and others before the Law Covenant were not bound by it, yet were not in the fullest sense justified to life until the Abrahamic Covenant had been established at Calvary. Their faith, then, entitled them to a share in the merits of that sacrifice. Likewise throughout the period of the Law Covenant, before it was annulled at the cross, there were ancient worthies who lived above the masses of their time, and who, although bound by the law, had above it a living faith in the original Oath-

Bound (Sarah) Covenant of Grace. These in the divine records were entitled to their share of that grace as soon as the merit of Calvary's sacrifice had been presented on behalf of believers . . . Although they lived while the Law Covenant was alive, they foresaw its death and trusted not in it, but in the superior Covenant of Grace."

It is concerning these that the apostle writes in Heb. 12:1, 2: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

Faith justifies in the face of our failure to keep our covenant inviolate. But this only so long as, in the recognition of our own unworthi-

ness of God's grace and inability to do God's perfect will, we retain Jesus as the bulwark of our faith, and endeavor to carry out His instructions and injunctions. The Ancient Worthies, though unable to keep the law, were accounted, because of their faith, as having it fulfilled in them. That is, they were justified by their faith. We too, though unable to keep our covenant perfectly are accounted as having its righteousness fulfilled in us. (Rom. 8:4.) God's law is love, and, no matter how it be expressed, whether negatively as in the "Thou shalt nots," or positively as in the "Thou shalt," we realize that we cannot keep it perfectly, but thanks be to God, we can fulfil it through that grace of God manifested toward us in Christ Jesus.

—Arranged from contributed notes.

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"What Hast Thou Done?"

"Jesus answered, My Kingdom is not of this world: if My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My Kingdom not from hence."—John 18:36.



ORDINARILY when an innocent person is brought before a judge and accused of wrong-doing, he is quick to deny the charge. If asked, as Jesus was, "What hast Thou done?" human wisdom dictates that the answer should be, "I have done nothing." Jesus did not reply thus to Pilate, however, because He was not there to defend Himself, and besides He could not truthfully say that He had done nothing. Jesus had done much! He had spent three and a half years doing things, which had at last aroused the hatred of Israel's religious leaders against Him, and now they had brought Him before Pilate and demanded that He be crucified.

True, Jesus had committed no crimes that could be justly charged against Him, but He had been active in doing good. He had healed the sick; cleansed the lepers; cast out demons; opened blind eyes; raised the dead; and equally praiseworthy, the gracious words which proceeded out of His mouth had helped to loose the shackles of superstition that had been fastened upon Israel by their hypocritical leaders. These works of grace and goodness were appreciated by many of the common people who heard Him gladly. Indeed, His popularity rose to the point where the

Pharisees became fearful that if He were left alone the whole world would become His followers.—Matt. 4:23-25; John 11:47, 48; 12:19.

This is why Jesus was hated by those whose position of power and authority in the nation was jeopardized by His teachings and works of righteousness. As members of the fallen race, motivated by selfishness and unrighteous ambitions, they were utterly unable to understand—much less appreciate—the Master's self-less viewpoint and untiring zeal for the blessing of others. To them, Jesus was a misfit, one whose precepts and example exposed their unrighteousness and in time might prevent their grasping practices of devouring widows' houses. They wanted to put a stop to His going about doing good because they selfishly desired to continue their practice of doing evil, so they cried, "Crucify Him, Crucify Him."

THE LEPER CLEANSED

While Pilate probably knew in a general way something of the Master's activities throughout Judea, yet his question, "What hast Thou done?" was no doubt a sincere effort on his part to get a better understanding of just what it was that had caused the religious leaders of Israel to rise up against Him and demand His death. As for the priests and Pharisees themselves, however, there was no need for them to seek information concerning the details of Jesus' life, because He had seen to it that they were made acquainted with His activity. As evidence of this we have the account of Matthew 8:1-4, telling us of the cleansing of a leper. After Jesus had performed this outstanding miracle, He said, "See thou tell

no man, but go thy way, show thyself to the priests, and offer the gift that Moses commanded for a testimony unto them."

From this we see that while the Master was not interested in promoting Himself in the eyes of the public, He did desire that those who sat in Moses' seat should be aware of what He was doing, and that His benefactions were to be reported to the priest in keeping with the spirit of the law given through Moses. In this, as in the other miracles performed by Jesus, there is revealed an utter lack of any desire or effort on His part to be personally benefited. Jesus was not willing to use the divine power at His command on behalf of Himself, but on all appropriate occasions He was glad of the opportunity to bless others.

The first suggestion made to the Master that He perform a miracle came from Satan. Jesus had been fasting for forty days, and of course would be virtually famished for food. Satan appeared, and suggested that the Master use the power now at His command to turn stones into bread, that He might have that with which He could satisfy His hunger. As no one would be benefited but Himself, and in addition it would reveal a lack of faith in the manner in which God was caring for all of His interests, Jesus turned down this suggestion. But when the leper came to Him, saying, "Lord, if Thou wilt, Thou canst make me clean," we read that Jesus said unto him, "I will; be thou clean. And immediately His leprosy was cleansed."

If the scribes and Pharisees could discover that in any way Jesus was seeking to promote or benefit Himself by the good He was doing, they might have found a way to appeal to His selfishness and make arrangements to cooperate with Him in a way to serve their own selfish interests as well as His. But what selfish compromise could they suggest to a man who was willing to devote His whole life purely in the interests of others? There was only one way to deal with one like this, and that was to put Him out of the way.

SIMPLICITY IN SERVICE

The spirit of selfishness which motivated Israel's leaders was further manifested in their planned effort that what little good they selfishly did should be seen and heard of men. But not so with Jesus. The spirit of God which was in Him promoted a beautiful simplicity and straightforwardness in what He did that was calculated to divert attention from Himself and to direct it toward God, the Giver of every good and perfect gift.

When the centurion came to Jesus, informing Him that his servant was "at home sick of the palsy," Jesus' simple reply was, "I will come and

heal him." (Matt. 8:6, 7.) There was no bargaining, no request that the miracle be publicized, no hint that the centurion, by accepting this favor, would be placed under obligation, nor any attempt to wrest from him a pledge of future support. All tactics by which a selfish world, through aggrandizement, has perverted charity into gainful exploitation, were utterly lacking in Jesus.

Matthew 8:14 reads, "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever." Again, there is no show or unnecessary ado. Here was a human being who needed help, and Jesus helped her. After all, the Master had come into the world that through Him all might have health and life, and why should the healing of Peter's mother-in-law be anything extraordinary for Him to do? It wasn't, for Him, and so we read that "He touched her hand, and the fever left her: and she arose."

In Matthew 8:16, 17, we read that "When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." It would seem that in spite of the fact that Jesus made no effort to acquaint the people with His miracle-working powers, His fame spread, and by the close of this day He found Himself the center of attraction, and His popularity increasing. That the Master was not seeking this result from the good He was doing is apparent from the 18th verse, which reads, "Now when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side."

The plan of God reveals that in due time all men will be drawn to Jesus, that He is the true light which yet is to enlighten every man that cometh into the world. But Jesus was not desirous that the multitudes at that time be drawn to Him, nor that they should be attracted merely because of the temporary good He was able to bestow upon them. The drawing of all men in His Father's due time was to be based, as Jesus explained, upon the fact that He would be lifted up as man's Redeemer and sin-bearer, even as Moses lifted up the serpent in the wilderness. This supreme example of love that does good, even the sacrificing of His life that the world through Him might have forgiveness of sin, must be the real drawing power for those who come unto God through Jesus, and in so coming it is necessary that one not only appreciate the unselfish sacrifice of the Master, but that he himself partake of the spirit of unselfish love that prompted it.

Jesus recognized that the crowd which followed Him for the loaves and the fishes and the benefits of His miracle-working power, were not ready to recognize their need of sin atonement, and much less were they willing to follow His example of unselfishness, by laying down their own lives for others. They were glad to obtain all they could from Him, but few of them were willing to sacrifice their lives for the unselfish cause which He represented.

When Jesus arranged to cross to the other side of the lake to get away from the multitude that was singing His praises as long as they could receive of His benefits, we are told that "a certain scribe came, and said unto Him, Master, I will follow Thee whithersoever Thou goest." (Matt. 8:19.) Most religious leaders would have been flattered and pleased with this expression of devotion and pledge of support, but not Jesus. His reply to the scribe was calculated to cause the would-be disciple to change his mind unless he had, indeed, caught the spirit of the Master's teachings and example, and was ready to follow in His steps of self-sacrifice unto death. Jesus said, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." (Matt. 8:20.) The scribe could get no other implication from these words except that if he followed Jesus he, too, would have no place to lay his head, and from the world's standpoint would be homeless and an outcast. Such is the cost of a life of doing good in this present evil world.

UNTIRING BENEVOLENCE

The good works of the Master were not occasional incidents, but His life's habits. He was never too occupied to give heed to the needs of those who came to Him for help. Not only did He use the miracle-working power of God which was at His command to heal the sick and raise the dead, but He gave all His own strength as well. So unselfishly and generously did He thus give, that His perfect human body was practically worn out in His short ministry of three and a half years.

Jesus' ministry was along the line later suggested by the Apostle Paul as being proper during this Gospel age, namely, that of doing good unto all men, but devoted His special care and attention to His own disciples who were in training to carry on as the household of faith following His return to heaven. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:10.

Matthew 9:18-38 gives us an interesting cross-section view of the Master's life, showing how He spent His time, and His unselfish interest in the

people for whom He was laying down His life. Verse 18 tells of a ruler whose daughter had died, and of his request that Jesus lay His hand upon her that she might live. In response to this plea for help we read that, "Jesus arose, and followed him." Ordinarily, one going on such an important mission as that of raising the dead, would not wish to be interfered with or delayed by matters less important. But Jesus was not like ordinary fallen men, who often become so impressed with the importance of their immediate undertakings that they lose sight of the human needs with which they are surrounded.

While on His way to raise the ruler's daughter from the dead, a woman who had been diseased for twelve years came behind Him and touched the hem of His garment. Jesus turned around, and when He saw her He said, "Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." (Matt. 9:22.) Then He went on to the ruler's house, and despite the derision heaped upon Him by the "minstrels and the people," He proceeded with the work in hand, and awakened the maid from the sleep of death.

The fame of this miracle went abroad into all the land, we are told, with the result that, first, two blind men followed Him, asking to have their sight restored, then a dumb man possessed with a devil sought help. These good works by the Master were gaining too much popularity for Him, so the Pharisees began discounting the value of the miracles by claiming that He was casting out devils through the power of Beelzebub, the prince of devils. But their effort failed. The hour for Jesus' death had not come. He was still to enjoy a season of measurable popularity with the people, during which He could continue to preach the Kingdom message, and to give illustrations by His miracles of the blessings that were to come to all mankind in God's due time. And so we read that, "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing every sickness and every disease among the people."—Matt. 9:35.

What a following Jesus could have obtained for Himself, and what power in Israel He could have wielded, had He so desired! It would be even so today. Individuals even now who profess ability to heal the sick, always have large crowds at their meetings. Were these "miracles" genuine, as were those of the Master's, the whole world would soon be following any man, or group of men, who could thus heal diseases, and especially so if they could raise the dead.

Jesus knew that this would be true in His case. Indeed, it became true to the limited ex-

tent that the Master permitted it. But He was not then undertaking to convert the world, nor had the time come for restitution blessings to be dispensed to all mankind. He rejoiced in the privilege of distributing samples of Kingdom blessings, but it was not time for the flood-gates of the River of Life to be thrown open for the healing of the nations. However, in the miracles He did perform, and His attitude toward the people displayed in connection therewith, we see manifested the real spirit of Christ, and His genuine interest, not alone in those He was specially instructing as apostles, but also in the larger number who had no deeper interest in Him than the material blessings He was able to give them. We read, "But when He saw the multitude, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."—Matt. 9:36-38.

IN HIS STEPS

The Master's request of His disciples to pray that the Lord of the harvest should send forth reapers, reveals that those who truly follow Him are invited to join in His works of grace and love. In John 14:12 we read, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall He do also; and greater works than these shall He do; because I go unto My Father." Those who are filled with the Master's spirit of self-sacrifice and are faithful in following Him into death by laying down their lives for others, will, in the Kingdom, share with Him in the work of healing all the sick and raising all the dead. The healing of the people in that day will be permanent, and those who are awakened from the sleep of death will have the opportunity of living forever if they will. Thus, all the true followers of the Master will truly share with Him in doing works far greater than those which He performed at His first advent.

But even now, and in order that we may demonstrate the spirit by which we are controlled, God gives us the opportunity, as ministers of His Word, to do all we can toward opening spiritually blind eyes, and unstopping spiritually deaf ears. We also now may use the Word of reconciliation to cleanse away the leprosy of sin. Those dead in trespasses and sins may even now, by accepting the Gospel message as proclaimed by the feet members of the body of Christ, be awakened to righteousness and have their mortal bodies quickened by the spirit to serve the living God.

And now, even as in the days of Jesus, those who zealously lay down their lives in thus seek-

ing to bless their fellow-men, will not be held in high esteem by the religiously influential of our time. But it is far better that the servant of God have heaped upon him the reproaches of the world on account of his going about doing good, than to be placed in a position where he would need to confess that while called out of darkness into the marvelous light of the Gospel, he had done nothing about it so far as the blessing of others was concerned!

Jesus was before Pilate because He had spent His life doing good in the Father's way. He had preached unpopular truth, and had exposed popular error, and now the pent-up animosity of Israel's leaders was being heaped upon Him, and He was rushed to Calvary, not because He had refrained from doing wrong, nor yet because He had done nothing, but because He had spent His life doing good.

It would be a tragedy indeed, for any followers of Christ to suffer on account of his own wrongdoing. While persecution and Christian suffering are evidences of God's favor upon the Christian, constituting important witnesses of the Spirit that we are the children of God, yet let us not be so concerned merely with the desire to be persecuted that we will be induced to do foolhardy or wrong things in order to elicit the opposition of the powers that be. The Gospel accounts of the Master's life indicate clearly that while the religious rulers of that day finally were successful in causing Him to be put to death, yet there were long periods of His ministry during which He was comparatively free from opposition and persecution.

It would be equally tragic for a Christian, in order to avoid the ill-will of the world, or to maintain a respectable standing in his community, to refrain from faithfulness in proclaiming the glad tidings of the Kingdom. As followers of the Master, there is no other course that will have God's approval except that of emulating His example. His example is pre-eminently that of interest in others, at the cost of sacrifice to Himself. Jesus was consumed by the zeal of His Father's house, a zeal for doing good, for manifesting the spirit of divine love which prompted His Father to send Him into the world, that the world through Him might have life. For us not to be interested in this viewpoint, and not to be concerned for the well-being of others, especially in connection with their understanding of God, would manifest a lack of the divine spirit by which we will be conformed more and more into the image of God's dear Son.

The Apostle Peter, who while in a moment of supreme test, and without the aid of the Holy Spirit, denied the Lord, nevertheless, through his

association with the Master, and by observing the unselfishness of His example and the wisdom of His methods, learned well the lesson of love which leads to the laying down of life for others. Years later, Peter expressed himself on the subject, saying, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in His steps: Who did no sin, neither was guile found in His mouth."—1 Peter 2:20-22.

We should all note well the many Scriptural declarations that if we suffer with Christ we shall also reign with Him, but let us also remember the only basis for true Christian suffering, namely, not for doing evil, nor for doing nothing, but for doing good. When we suffer for this cause, and take it patiently and rejoicingly, and faithfully, even unto death, we are thereby demonstrating our wholehearted devotion to God, and to the spirit of divine love which must rule supreme in all those who will be blessed with life everlasting.

It will be the church's privilege, during the Kingdom period, to instruct the world of mankind in the advantages of this way of life. Hence, all its members must qualify in advance to share in such a glorious program of education, a program by which the knowledge of the glory of

God will be caused to fill the earth as the waters cover the sea.

While the world of mankind, when restored to human perfection, will not be called upon to suffer for doing good, they will, of necessity, need to learn and to practice the love principle in their dealings with others. This is revealed in the Master's explanation to the restored world, as we find it in the Parable of the Sheep and the Goats. To those who are invited to inherit the Kingdom prepared for them from the foundation of the world, Jesus explains that the basis of their acceptableness is the fact that they had manifested their interest in others.

They had not busied themselves in acts of kindness with the hope of receiving a reward therefor, but had cooperated in the restitution project because they had imbibed the spirit of God who planned it. They had been so wholehearted in the manifestation of the love which ruled their hearts that they were surprised to learn they had done that which merited their inheritance of the restored paradise. Like the church of this age, they entered into eternal life, not because they had refrained from doing evil, nor because, like the goats, they had done nothing, but because they had visited and cared for their brethren.

May Pilate's question to Jesus, "What hast Thou done?" serve as a reminder to us that there is indeed something good for us to do, and that by doing it we may prove worthy to suffer and reign with Christ.

The Holy Spirit Reproves the World

"And when he [the Comforter, the Holy Spirit] is come, he will reprove [margin, convince] the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged."—John 16:8-11.



OUR text speaks of a reproof of the world by the Holy Spirit. During our Lord's ministry here on earth the nation of Israel was reproofed by the teachings and the course of His life. But here He explains that a further witness must be given, not only to Israel, but to the whole world.

In these words, which were evidently a condensed report of a talk given by Jesus to His

disciples not long before His trial, conviction and death, He pointed out that if the world had believed on Him—the Son of God—and had conformed their lives to His teachings, no further witness would be necessary. But, inasmuch as they did not, and He was now about to ascend to heaven and therefore would not be here to bear witness that Satan's rule was doomed, this witness must be given in some other way. This witness also would explain that the reason Satan's rule was doomed was because God had provided a ransom sacrifice for the world and also had provided the Millennial Kingdom to offer the world the opportunity of restitution as a result of that ransom sacrifice.

Such a testimony has been given all during this Gospel age by the Holy Spirit operating through the church by precept and by example. The church has been telling the world of the creation of Adam, his disobedience, and resultant

penalty of death which, through him, has passed on to the human race. The church has also borne witness of the ransom sacrifice of Jesus Christ and of the coming Millennial age judgment. Its members have held up to the people the divine standard of righteousness, and by their lives of obedience to God have been shining lights of that righteousness. They have not only pointed out the evils of sin but by their avoidance of the sinful practices of the world, have been a reproof to them.

Several years ago, some seeds of grain were found sealed up in an Egyptian tomb near a mummy. Out of curiosity, these seeds were planted to see if they would grow. They did, and the grain was no different from any other grain. Likewise, sometimes the seeds of truth which we sow do not bring fruitage in this life, but in the Millennium, when those who have died come forth from the grave, they will remember the reproofs of sin, of righteousness and of judgment given to them by the Holy Spirit operating through the church. Then, under the favorable conditions of the Millennium, these reproofs will bring forth a rich fruitage of love and obedience.

This testimony to the world by the church is referred to in 2 Corinthians 2:14-17 (Emphatic Diaglott), as follows: "Now thanks be to that God, who always leads us forth to triumph with the Anointed One, and who diffuses by us the fragrance of the knowledge of Him, in every place; because we are a sweet odor of Christ to God, among those who are being saved, and among those who are perishing; to these, indeed, an odor of death to death, and to those, an odor of life to life; and for these things who is qualified? For we are not like the many, trafficking the Word of God; but really from sincerity, and as from God, in the presence of God, we speak concerning Christ."

LED FORTH TO TRIUMPH

In what way does God always lead us forth to triumph? In the sense that when we put forth the effort to witness concerning God's gracious plan of salvation and to manifest the spirit of Christ, our course of action is always a sweet odor to God, whether others accept our message or not.

An interesting story is told of how the stethoscope was discovered. A certain doctor had a patient who was very ill. He was unable to make a satisfactory diagnosis of her case because he did not know the condition of her heart and how much it contributed to the patient's illness. He could not hear her heart beat because this patient was very stout and had a thick layer of fat over her heart. So he ordered her to stay in bed

while he went out for a walk to think over her case. He walked to the edge of town, where he was quite disturbed in his thinking by the noise of some children who were getting considerable pleasure out of a game they were playing. A boy was hitting one end of a hollow log with a club and at the other end were a group of boys and girls shrieking with glee. When they listened at their end of the hollow log, they could hear clearly the sound of the taps of the club made by the boy at the other end of the log.

The doctor stopped, his feet rooted to the ground, as he exclaimed, "That is the idea by which I can hear the heartbeat of that lady." He went back to the home of the patient. He then wrapped a piece of heavy paper in the shape of a tube. He put one end of the tube against her chest and his ear against the other end of the tube. Sure enough, he could now hear the heart beat and discovered that her heart was in good condition. It was from this incident that the stethoscope was invented.

What is the lesson for us? We have the stethoscope of faith by which we can hear the Lord as He is directing us in our work of letting our lights shine before the world. We can hear Him assuring us that we are going forth to triumph, as we read in Hebrews 6:10: "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister." The world would think it foolishness for us to imagine that we can hear God directing us and approving us through our circumstances and through His Word. But, O, how clearly we can hear Him speak to us through the stethoscope of faith!

NOTHING WITHOUT CHRIST

If our automobile were stolen, and the insurance company paid us for a total loss and then the car was recovered by the police, it would be turned over to the insurance company. They would then have the car fixed up and sell it. The money received for the car would be credited to salvage. We sometimes have temptations where we fail miserably in overcoming. We are a total loss. If we realize we have failed we should then ask the Lord to forgive us through the merit of Jesus Christ. We should also make amends for the wrong we have done and make straight paths for our feet so that we will not be liable to fail on that point the next time. By so doing, we will salvage from the sad experience, lessons of humility, watchfulness, and thoughtfulness, and develop a hatred of the sin, and a love of righteousness. As a result the Lord can still lead us forth to triumph and make us stronger for the next trial.

In Psalm 133, reference is made to the anointing of Aaron as the High Priest of Israel: "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." While it lasted, what a sweet fragrance would be diffused by this anointing oil, wherever Aaron would go. This fragrance pictures the pleasant and uplifting influence that we should exert upon all with whom we have any dealings.

Let us ask ourselves some searching questions. During the past week, what kind of impressions did we leave on others? Did we leave the disagreeable odor of faultfinding, losing our tempers, snap judging of others, sowing seeds of discord, and evil speaking? Or did we leave the sweet fragrance of the Spirit of Christ, manifested in a supreme love for God and a joyful loyalty to His cause? Did we display an unselfish and pure love for the brethren which is always alert to do them good? When we spoke, were we careful to avoid a harsh, irritating tone in our voice, thus leaving a disagreeable odor; or were we careful to keep our voice kind and gentle? Did we express appreciation of what others did for us, or were we merely pointing out the things they did that were wrong?

At Niagara Falls, on the Canadian side, is a park in which there are many varieties of roses. They are very beautiful because the mist from the Falls helps to make them grow profusely. Suppose some one was visiting this garden who had something wrong with his nose which destroyed his sense of smell. While others would delight in the abundance of sweet fragrance and would be thrilled with the many varieties of roses, this man would not be able to smell anything. We can liken God's people to a garden of roses, each one different and yet each yielding the sweet perfume of the Spirit of Christ. Can you detect the brethren's honest heart endeavors to do those things God would have them do? If you can, then you will love to fellowship with them and delight in being with them in the meetings. And the more you do fellowship with them in the meetings, the more you will be pleased to note their many little sacrifices for the truth, their longings to be humble and teachable and kind, and the purity of their motives. Blessed are you, if you can thus appreciate the brethren's sweet perfume of love.

Paul asks, "Who is qualified" to diffuse this fragrance? (2 Cor. 2:16, *Diaglott.*) He answers that it is those who are sincere, and who always realize that the Lord is watching them and approving them. Oh, how important to growth in Christian character is this quality of being fully

sincere in what we say and do in carrying out our covenant of sacrifice!

THE SALT OF THE EARTH

The testimony of Jesus Christ and His church, by their teachings and examples, has not only served as a reproof to the world but has also served as a preservative influence, which has kept the world from sinking deeper into the mire of sin. Jesus refers to this in Matthew 5:13, saying, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." It is not merely that which the salt preserves that is important, but it is also the influence that preserving effect has on others. Likewise, this influence of Jesus and the church has had not only a direct effect, but also an indirect effect on mankind.

It is said that the priests threw salt that had lost its savor on the ground at the foot of the brazen altar, to keep them from slipping on the blood from the sacrifices. This would fit in with the lesson that Jesus is giving us in this text. Those who have become unfaithful to their covenant of sacrifice are as salt having lost its savor which is "good for nothing." At best they would serve as an example to the faithful at the altar of sacrifice of what is wrong and undesirable.

And so, brethren, let us ever remember the dignity and importance of our position before the world, as channels through which the Holy Spirit accomplishes its present mission of re-proving the world of sin, of righteousness and of coming judgment. While we occupy this position before the world, let us remember that we are not of the world, but have been separated therefrom and set apart by the Holy Spirit as ministers of righteousness. By God's grace, may we ever be faithful as such!

—Contributed



"A PRAYER"

"Blessed Lord, Thy saints defend,
Watching o'er them to the end;
Day by day their faith increase,
Keep them in Thy perfect peace;
Comfort, strengthen, guide and bless,
Lead them through the wilderness.
And when Thy due time shall come,
Gather all Thy loved ones Home."

DIVINE PLAN BEREAN LESSONS

MENTAL FACULTIES—NOW AND THEN

(Lesson 105)

Text Book: The Divine Plan of the Ages, page 200, middle of page, to page 204.

Key Sentence: "With these thoughts clearly in mind, we are able to appreciate how the change from the human to the spiritual nature is effected, viz., by carrying the same mental powers over to higher conditions."

Main Text: "We shall be like Him, for we shall see Him as He is."—1 John 3:2.

HAVE WE any Scriptural proof that we will receive in the resurrection a divine body? Yes. In Hebrews 1:3 we are told that Jesus is now the express image of the Father's person. In 1 John 3:2, it says that the church class will be like Him and see Him as He is. We know that both the Father and Jesus must have divine bodies as well as divine minds and that we will be like them. It is, therefore, reasonable to conclude that we will have divine bodies. We receive the divine mind now and will receive the divine bodies in the resurrection.

"But," says some one, "how do you know that spirit beings have spiritual bodies?" We answer that St. Paul tells us this in 1 Cor. 15:44: "There is a natural [human] body and there is a spiritual body."

Let us now read 1 Corinthians 15:51, 52: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump." We know that the transforming of the mind from human to spiritual is a gradual work, but how about the change from a human to a spiritual body? This text just quoted shows that it will be instantaneous. How does 2 Corinthians 4:7 apply here? "We have this treasure in earthen vessels." Here the church alone is referred to—those who have received the treasure of the new mind, the new nature. They have this treasure or new nature, in the natural body, which is reckoned dead, and here denominated an "earthen vessel." In the first resurrection that new will, developed in character, shall be provided with a suitable body, a heavenly body, a spiritual body, perfect and complete and in absolute harmony with the divine will. This new glorious vessel will be adapted to the new mind.

Are the mental faculties of the divine, the angelic and the human natures similar? Yes, all three have wills, reason and memories that are alike in character. With the same information, all can arrive at the same conclusions. What is the difference in the mental faculties of these three natures? The difference is in scope and range and sources of information. This is because the perfect man is an earthly

image of God. Man's benefit and happiness decides how much God is willing to let mankind have the ability and disposition to see and grasp.

How does the divine nature compare with the perfect human nature? It is immeasurably grander and higher. We can get only glimpses of the divine wisdom and power and goodness, but the more we think about it the more we are ready to "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Romans 8:18.

How do these thoughts enable us to understand how the change from human nature to spiritual nature can be carried out? We can readily see that it is done by carrying the same mental powers over to higher conditions. There will be a wider range of thought and greater power in the new nature but the same process of thought.

What part of the transformation takes place in this life? The transformation of the mind. Does this mean a new brain? No. Does it mean that the brain operates differently? No. Where is the change? It is the will and the bent of mind that is changed. What makes up our individuality? Our wills and our sentiments. This small beginning is called a begettal.

Shall we know ourselves when we are changed? The same character including our wills and sentiments and memories will be carried across to the new divine body. Note how Paul says "If we be dead with Christ we believe that we shall also live with Him." (Rom. 6:8.) Note also 1 Corinthians 13:12: "Then shall I know even as also I am known."

How is this transfer of the identity from one nature to another illustrated in the case of Jesus? There was first the transfer from the spirit nature to the human nature and then from the human nature to the divine nature. After He became a man He could remember His past glory. What Scripture proves this? John 17:5, where Jesus says, Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was."

In Romans 12:2, it tells us to be not conformed and to be transformed. Why did it not say, "transform yourselves"? Because there are two sets of influences. One is the spirit of the world working through the fallen tendencies of our flesh, the other is the will of God as expressed in His Word and His providential leadings. Consciously or unconsciously we are submitting ourselves to one or the other each day. The heavenly influences can and will transform the wide awake consecrated Christian, not only developing his mind along heavenly, spiritual lines but also in the love of God.

Where should our treasure be? In heaven. Let our hearts be continually there. Explain 2 Timothy 1:10: "Life [restitution in the Millennium] and immortality [divine nature offered now to the church] are brought to light through the Gospel."

THE BROAD ROAD

(Lesson 106)

Text Book: The Divine Plan of the Ages, page 205 to page 207, paragraph one.

Key Sentence: "As years and centuries have rolled on, the downward path has become more and more smoothly worn, and the race has sped more and more rapidly to destruction, the way becoming daily more glazed and slimed and slippery with sin."

Main Text: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." —Matthew 7:13.

WE ARE now entering into a new study called "The Three Ways." What three ways are referred to by this expression? The broad way, the narrow way, and the highway.

What Scripture text speaks of this broad way? Matthew 7:13: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Who travel on this road? The first one was Adam when he disobeyed God and as a sinner condemned to destruction was driven out of the Garden of Eden. His sin involved the whole human race and as a result they are all following after him and are heading for the same end, which the Scriptures here call "destruction."

Let us now consider Psalm 49:14: "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling." Compare the illustration of sheep in this text with the illustration of travelers in Matthew 7:13. Just as sheep follow a leader and flock after him regardless of where he goes, so mankind have been pushing along after their leader, Adam, on the course that finally brings them to the end, which in this text is called "grave."

We have seen that the travelers on the broad road to destruction and the sheep on the way to the grave, represent the world of mankind under condemnation to death. What is the Hebrew word from which the word grave is translated in Psalm 49:14? It is *sheol* and means death, non-existence, destruction.

Is it harder to travel the broad way now than when mankind first started on it? No, it is just the other way. The road becomes more smooth and slippery as time goes on. Why is this so? Because the race as a whole is much weaker and less able to resist sin now than when they first started on this road of disobedience to God. Adam and Eve were perfect when they were on terms of harmony with God, but when they disobeyed, they gradually became more and more imperfect. Their children were born imperfect and each generation found themselves further and further away from the perfection with which the race was originally created.

In our text book it says that men now reach the end of the road—destruction—nine hundred years quicker than did the first man. Please explain. The average length of life is now about thirty-five years. Adam did not die until he was 930 years old.

How many have tried to retrace their steps and have put forth very much effort to regain the original perfection? Only a few. With what results? Some have had very beneficial results, but no one has been able to get back to mental, moral and physical perfection. This is because sin is ingrained in every one of Adam's children. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." As a result, Man is born unto trouble, as the sparks fly upward."—Psa. 51:5; Job 5:7.

The statement is made in our text book that "For six thousand years sin and death have reigned relentlessly over mankind." What figure of speech is here being used? Sin and death are personified as task masters and tyrants who are ruling over mankind and treating them as slaves, whose wishes they are forced to obey. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." (Rom. 6:12.) Note also Rom. 6:20, Diaglott, where we find the expression "For when you were slaves of sin."

When was a way of escape from this broad road first brought to light? Not until our Lord's first advent. "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (2 Tim. 1:10.) But were there not promises in the Old Testament, which showed that a way of escape would be opened up? Yes, there were rays of hope but they were only dimly seen. The types and shadows of the Old Testament are very clear to us, but back in those days were not understood. What two things are necessary before any one can escape from this broad road? The ransom sacrifice of Jesus Christ and the resurrection from the dead.

Why does it mention life and immortality separately in this text that we are now considering? Because the apostle is referring to the two salvations that God is arranging for in His plan of the ages. The first salvation referred to by the word "life" is the hope of restoration to human perfection that will be offered to the human family in the Millennial Age, when God will wipe away tears from all faces and the willing and obedient will be able to gradually but fully escape from all Adamic imperfection. "That your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give them, as the days of heaven upon the earth."—Deut. 11:21.

What does the word "immortality" refer to? This is the way of escape for the church during the Gospel age. It is the hope of receiving the divine nature and immortality. This prize will go only to Jesus Christ and His church.

Why is it that even though the Gospel has brought to light a way of escape from the broad road, that so few have taken advantage of it? This is because they are so depraved by sin that they do not put forth much serious effort to be fully righteous and also because they are blinded by the devil. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Corinthians 4:4.

THE NARROW WAY

(Lesson 107)

Text Book: The Divine Plan of the Ages, page 207, paragraph one to page 209, paragraph two.

Key Sentence: "Yet, let us remember that as the diamond can reflect no light except when shone on by the sun, so man can possess and enjoy life only as the supply of life is continued."

Main Text: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matthew 7:14.

WHAT Scripture tells us about the narrow way? Matthew 7:14, which is quoted above. What is meant by the expression "strait is the gate"? The entrance to this narrow way is very difficult and narrow. This gate represents a full consecration of all that we have to the Lord. It means that we are to joyfully put on the altar of sacrifice our justified humanity and that henceforth we are not to do our will but seek day by day to do God's will as outlined in His Word. To the world this seems like a very strait gate but to the one who is in the right heart condition, the one who is seeking to find God and walk with Him, it does not seem strait. Notice Psalm 27:8: "When thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek."

Are there many who enter through this gate? No, only a few because not many have heard of this gate and because only a small per cent of those who have heard are willing to comply with the requirements of consecration and sacrifice.

We saw that the broad road leads to destruction. Where does the narrow way lead to? Jesus tells us that it leads to life. Is there more than one form of life? We answer, yes. What form of life was Jesus here referring to? He was referring to the highest form of life called immortality, which is a quality of the divine nature. Each of the natures lower than the divine nature has a form of life but each such form of life is lower than immortality.

In how many forms do we find life? We find it in vegetation, in the lower animals, in man, and also in the different spirit natures. Is life an energizing principle or a substance? It is an energizing principle, which inheres in God. In what sense is God the Fountain or Author of life? In the same sense that He has arranged certain causes which result in His creatures receiving life. He is the great Fountain which supplies the hidden springs of life in all His creatures. All living things depend on Him for life.—Psa. 36:9; Jer. 2:13.

Would it be proper to say that the creature is a part or offspring of the Creator's essence or nature? No, but he is the work of God's hands and infused with life, which God originally supplied and which He sustains by means, which are the results of His arrangements.

Why is it necessary for God to be superior to the laws of nature and to the supplies which He has provided for the sustenance of His creatures? Because He has the divine nature with a life that is

independent, unlimited, exhaustless, and ever continuous. This is because His life is neither produced nor controlled by circumstances. The more we meditate on this fact, the more we realize how much greater God is than man.

What did we find in our previous studies to be the signification of the word immortality? We found that it means to be deathproof. This also means that one who possesses immortality is able to withstand any damage or destruction or discomfort from pain or disease. There can be no sapping of his vitality or strength.

Explain how the sun as the fountain of light is a good illustration of God as the source of life. The sun shines on many different objects, producing a great variety of color and shades of light. The light reflected from these different objects varies in degrees of brilliancy. Likewise God has given life to many, producing a great variety of organic powers in creatures upon various planes.

Explain how a polished diamond in the light-illustration is a picture of man. The effect of light upon different objects depends upon their capacity to receive and to transmit it. The diamond is so adapted to light that it looks as if the diamond is a miniature sun, which produces its own light. Man has been so grandly formed by God that he is able to receive and retain life by the means which God has supplied in a manner and to a degree which is wonderful.

Was Adam before he fell grander and more noble than any other earthly creature because of having a better life principle? No, it was because he had a grander organism. What lesson can we get from the fact that a diamond has no brilliancy except when the sun shines on it? The lesson that we can learn is that man does not have inherent life. He can only continue to enjoy life if the circumstances are right. As the diamond does not have an endless supply of light of its own, so man does not enjoy an exhaustless supply of life independent of circumstances.

What provision did God make for Adam and Eve to retain their perfect life in the Garden of Eden? He arranged for them to have access to life-sustaining trees. See Gen. 2:9, 16, 17: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. . . . And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Why did God drive Adam and Eve out of the Garden of Eden? Because as long as they were in the garden and could eat of this life-sustaining food, they would have been able to resist death. See Gen. 3:22 and 23: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the Garden of Eden."

THE BEAUTY AND GRANDEUR OF IMMORTALITY

(Lesson 108)

Text Book: The Divine Plan of the Ages, page 209, paragraph two, to page 211, last paragraph.

Key Sentence: "Since the resurrection of the Lord Jesus, then, two beings are immortal; and, amazing grace: the same offer is made to the Bride of the Lamb, being selected during the Gospel age."

Main Text: "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself."
—John 5:26.

WHAT lesson can we learn from Psalm 39:11 and Job 14:14? "Thou makest his beauty to consume away like a moth." "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." We answer, that just as a diamond loses its beauty when the light is withdrawn, so man loses his glory and beauty when he is deprived of the continual supply of life.

What is meant by the expression "man giveth up the ghost" in Job 14:10, which reads as follows: "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" The word ghost should be translated life. The Hebrew word means the power to live, which is supported by breathing.

Quote two texts to show that the dead are absolutely out of existence. One such text is Job 14:21: "His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them." Another text to prove that the dead are really dead is Eccl. 9:10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." This last text gains added force when we realize that the word here translated grave is the Hebrew word *sheol*, which is translated 31 times hell in the Old Testament. It does not refer to a hole in the ground where a corpse is laid. It means the condition of oblivion, non-existence.

A diamond loses its brilliancy because the light ceases to shine on it, but regains its brilliancy when the light again shines on it. What lesson can we learn from this illustration? God has provided a ransom sacrifice for the human race and as a result, they will cease to march into the tomb. Job 33:24: "Then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom."

Let us now read Malachi 4:2: "But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings." Jesus is here likened to the sun, which will give again to the human race in the Millennium, the beauty and glory and honor of human perfection which they enjoyed in the Garden of Eden in their representatives Adam and Eve.

What does Jesus say on this subject? He tells us in John 5:28: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice." Will all of the human race in the Millennium receive restitution? It will be offered

to all, but only those who comply by full obedience will attain human perfection.

Is restitution the reward which will be given to those who faithfully walk in the narrow way in this Gospel age? No, these are promised the divine nature as explained in 2 Peter 1:4: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Would it be right for any one to aspire to such heights of glory? Without a clear invitation from God Himself, it would be presumptuous. But in view of the fact that it is God Himself who invites us, it is proper and obedient that we should so aspire. "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."—Luke 12:32.

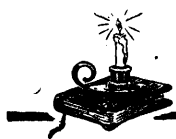
What can we learn from a careful study of 1 Timothy 6:14-16? "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in His times He shall shew, Who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting."

One lesson that we learn from this text is that only those who have the divine nature can have immortality. All creatures on other planes of nature are but vessels, each of whom can hold only a measure of life. This text refers to Jesus Christ. It is understood that the Father is excepted as explained in 1 Corinthians 15:27: "But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him."

Do the Scriptures support the thought that God at one time was the only one who had immortality, but that the time came when He gave immortality to Jesus? Yes, they do. "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." (John 5:26.) As we read in Hebrews 1:3, He is now the express image of the Father's person. What is meant by the expression "life in Himself"? This is a good definition of immortality. It means that this life is not drawn from other sources and is not dependent upon circumstances.

When was this immortality given to Jesus Christ? We answer, that it was given to Him at His resurrection. Would it then be true to say that since the resurrection of Jesus Christ there are two beings who have immortality? Yes, Jesus Christ and the Father. Will any one else be given this wonderful kind of life? Yes, those who faithfully carry out their covenant of sacrifice and become members of the church, which is the body of Christ.

In 1 Corinthians 15:44, we read, "It is sown a natural body; it is raised a spiritual body." What does this text prove? It shows that the church will not be raised from the tomb as human beings. They will be changed in the resurrection and come forth with spiritual bodies. Will these spiritual bodies be the same as that now possessed by Jesus Christ? This is exactly what the apostle tells us in 1 John 3:2.



International Sunday School Lessons



Leaders in the Early Church

May 9—Acts 2:37-41; 3:1-8; 4:13, 18-21

GOLDEN TEXT: Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.—Acts 4:13.

THREE thousand Jews who heard Peter deliver his Pentecostal discourse were “pricked in their heart” and inquired of him and the other apostles, “What shall we do?” They had been convicted of their share in the sin of crucifying the Lord of glory; and now, recognizing that Jesus was in very truth the Messiah, wanted to do whatever was necessary in order to be in line with the Messianic program. Peter urged them to repent, and to be baptized in the name of Jesus Christ, “for the remission of sin.”

The whole nation of Israel was a covenant people of God, baptized into Moses, “in the sea and in the cloud.” Through repentance and baptism for remission of sin, these individual Israelites were restored to a position of favor in connection with the original covenant, and needed only to be transferred into Christ in order to be in line for joint-heirship with the Messiah. And so, with no further ceremony, these three thousand were added to the church. Thus they saved themselves from the fate that later befell the nation as a whole, and were among the few, who, in receiving Christ, were made “sons of God.”—John 1:11,12.

It was shortly after Pentecost that Peter and John were used as instruments of God to heal a man who had been unable to walk from the time of his birth. Here we have a lesson which evidently was designed for the remainder of the Israelites who did not repent and come into the church. The healing of the cripple prefigured restitution blessings yet to come to all Israel and to Gentile nations as well. It was “all the people” who

“wondered” at this miracle, and it was these that Peter “answered.”—Acts 3:11, 12.

But the apostle’s answer in this case was quite different from his reply to the three thousand who were “pricked in their heart” and inquired “what shall we do?” Amazement and wonderment come far short of a conviction of sin. The Israelites who did not come into Christ at that time, came under the condemnation that was against all Israel as a nation, and Peter knew that this national sin would not be blotted out until after the second advent of Christ. He knew also that then it would be too late to become members of the church of Christ, the called out class of this age—although not too late, thank God, to receive the benefits of divine grace.

So to these, Peter said, “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.”—Acts 3:19-21.

Verse 23 adds that then those who will not hear “that prophet” shall be destroyed from among the people.” Thus the apostle made it clear—as Paul also did later on, (Rom. 11:32, 33)—that repentant Israelites would be in line for restitution blessings, yet there was to be an end of divine grace, when all who finally proved themselves wilfully disobedient would be destroyed.

The apostles soon felt the animosity of Israel’s religious leaders. The Sadducees didn’t believe in the resurrection of the dead anyway, and the others were grieved with the claim that the resurrection was to come through Jesus whom they had crucified—for so they had properly interpreted Peter’s sermon on “restitution.” (Acts 4:1, 2.) But like Jesus, Peter and John had a message to deliver, so when the opposition arose against them, they didn’t misinterpret it as an indication that God wanted them to keep silent. Instead, they saw in it an opportunity for further suffering in the cause of Him whom they loved, and for whom they were now willing to lay down their lives.

What the people saw in these two apostles that reminded them of Jesus was their boldness. Of Jesus we read that He spoke with authority. (Matt. 7:29.) So Peter and John, although they were rated as ignorant and unlearned, yet they knew whereof they spoke, and did not hesitate to declare boldly that which they knew to be the truth. Love is “kind,” Paul says (1 Cor. 13:4), but let us not interpret this to mean that we should not boldly contend for the faith once delivered unto the saints. We do not need to be unkind in order to be bold and courageous in proclaiming the truth.

The religious leaders of Israel had no legal authority under the Roman law, hence could not enforce their demand that the apostles cease preaching the Kingdom message. Peter and John poised the question, “Whether it be right in the sight of God to hearken unto them more than unto God.” There

(Concluded on page 29.)

Preaching to Samaritans

May 16—Acts 8:14-25

GOLDEN TEXT: Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

THE Golden Text of today's lesson expresses a truth which, in principle, has ever been true. In a world of sin and darkness there is always abundant opportunity for the servants of God to bear witness to the truth. In this respect the fields are ripe unto the harvest today, providing blessed opportunity for service to all into whose hearts God has caused the Gospel to shine.

However, the Bible uses the term "harvest" in a slightly more restricted sense than merely to denote an opportunity for service. As Jesus used the expression in our Golden Text, it is related to a previous work of seed sowing. In the case of Israel this seed sowing work had progressed throughout the entire period of their national existence—nearly nineteen centuries—and the harvest came with the first advent of Christ at the end of the Jewish age.

The "wheat" that was harvested by Jesus and His disciples at that time consisted of those Israelites who were in the proper heart condition to accept the Messianic Kingdom message and to devote their lives to the cause which was represented in it. While, as our Golden Text indicates, the field was indeed ripe for harvesting, yet it yielded comparatively little mature wheat. There was much chaff, and later, as John the Baptist foretold, this was burned with fire in the great time of trouble which came upon Israel in A. D. 70. This completed the Jewish age harvest. See Matthew 3:12.

The "harvest" at that time was limited to the Jewish nation, hence when Jesus sent His disciples out in the ministry He instructed them to confine their efforts to the "lost sheep of the house of Israel." They were not to go to the Gentiles, "nor to any city of the Samaritans." (Matt. 10:5.) This restriction was afterwards lifted, however, and they were instructed to expand their ministry beyond Jerusalem and Judea, first to Samaria, and then to the uttermost parts of the

earth. (Acts 1:8; Luke 24:47.) It was in keeping with these instructions that Peter and John, hearing of the good work starting in Samaria, went there to give it their apostolic guidance and blessing.

Many have wondered why, even for a short time, Jesus should restrict the ministry to the Jewish nation alone. If all who did not then have an opportunity to hear of Him and believe, were doomed to an eternity of torture, it would indeed seem strange that the Gospel should be held back from reaching as many as possible. In the light of the divine plan, however, it is quite understandable. The work of God in the earth thus far has not been to convert all nations, but merely to select from the nations a few to be associated with the Master in the future work of converting and blessing the world.

This "seed" class of joint-heirs with the Messiah would have all been taken from the natural descendants of Abraham had a sufficient number of them accepted Christ when He came to them. It was only because so few natural Israelites did accept Jesus that the call went forth to other nations. But the purpose of selecting this "little flock" (Luke 12:32) is not that all the others might be damned; but rather, it is a provision through which all nations may later be blessed. The millions who died before Christ came, and the millions who have died since without an adequate opportunity to know and accept Him as their Redeemer, will yet have that opportunity. Thus, no injustice has been done to anyone, Jew or Gentile.

Our lesson indicates that a good work had already been started in Samaria before Peter and John arrived. But the believers had not yet entered fully into their privileges—they had not received the Holy Spirit (mistranslated Holy Ghost). The account says that the apostles laid their hands on the believers and as a result they re-

ceived the Holy Spirit. The record, of necessity, is greatly abbreviated, and we think it reasonable to suppose that in addition to the mere act of laying on their hands, the apostles imparted further instructions to these believers, probably along the lines of full consecration to God, and what it means to follow in the footsteps of Jesus. Accepting these advanced thoughts on the Christian life, and indicating their desire to abide by them, then would follow the outward token of their acceptance into the body of Christ and the receiving of the Holy Spirit.

The miraculous "gifts" of the Holy Spirit, quite common in the early church, should be distinguished from the "fruit" of the Spirit. The former was bestowed instantly, and enabled those who received them to do miraculous things, such as speaking with tongues, healing the sick, etc. This was necessary in the early church but not now. The fruit of the Spirit, however, must be developed. It is a growth of grace in the heart and life.—Gal. 5:22-25.

Simon's offer to purchase the gift of the Holy Spirit with money and Peter's rebuke, is worthy of note. Too many have thought that the "gift of God" could be "purchased with money." And many also have made the mistake of supposing they could sell the grace of God for profit. God's grace is not for sale, and those who attempt to commercialize it are, by so doing, jeopardizing their own standing before God.

QUESTIONS:

In what sense did the term "harvest" describe the work of Jesus and the disciples among the Jewish people at the first advent?

Why did Jesus first forbid His disciples to go to the Samaritans and afterwards lift the ban?

What is the difference between the gifts and the fruit of the Holy Spirit?



The Deceitfulness of Wine

May 23—Proverbs 20:1; 23:29-35; Matthew 24:45-51

GOLDEN TEXT: At the last it biteth like a serpent, and stingeth like an adder.—Proverbs 23:32.

INTEMPERANCE along any line is an evil and the more so is the use of alcoholic liquors. Indeed, the dire results of intemperance are so well known to Christians that it seems hardly necessary to enlarge upon the subject in a lesson intended specially for believers. Perhaps this is why the committee which selects the Scriptural passages for these lessons supplied a supplementary citation dealing with spiritual intoxication. Intemperance and intoxication along spiritual lines are also evils, against which we need to be constantly on guard.

The lesson of Matthew 24:45-51 applies specially to the time in which we are now living, that is, at the end of the age, during the time of Christ's second presence. It is an admonition urging watchfulness on the part of those who would be here upon the earth after Christ returns, lest they become spiritually intoxicated and claim that He has not returned, but delays His coming.

It might seem strange that Christ could already be present and yet some of His professed people would not know about it—that there would be a controversy among them in which some would say "my Lord delayeth His coming," or "He has not yet come." But such is the clear lesson of this passage. It emphasizes what other prophecies teach, namely, that Christ would return as a thief in the night, and that the only ones to know about it for a time would be those who were awake and watching. Later, through the storm-clouds of the great "time of trouble" His presence is revealed to all mankind (Rev. 1:7), but to begin with, only the faithful watchers know of His return.

I Thessalonians 5:1-10 is a good comparative passage. Here also the time of our Lord's return—the day of the Lord—is being discussed. The apostle says that it comes upon the world as a thief in the night, but not so upon the "brethren"

who are awake and watching. "They that sleep, sleep in the night," says Paul, and they that be drunken, are drunken in the night."

"But let us who are of the day," he continues, "be sober." All Christians should be of the day; that is, they should be aware of the new day of Christ now near, and be living in expectancy of that day, conforming their lives to the high standards of righteousness that are to be enforced when Jesus becomes King. As children of the day, they should be awake and watching for every evidence of its approach.

To do this means faithfulness in the study and practice of the Word of God. It means watching for the fulfilment of its prophecies, as well as faithfulness in bearing witness to the truth as they learn it. To be thus awake and watching calls for soberness. There will be no time to participate in worldly things and to become intoxicated with the world's spirit.

There are many things with which a Christian may become intoxicated—things which in themselves may be good, but if we permit them to take time and strength to the point where we lose interest in spiritual things, then we have fallen asleep, spiritually and will lose the rich blessings belonging to those in this day who are awake, sober, and watching.

It is possible to become intoxicated with some pet theories of our own concerning the Scriptures and thus fail to learn the lessons God has for His people.

Another form of spiritual drunkenness is that which is caused by false doctrine. One of the outstanding examples of this in the Scriptures is the "wine" of "fornication" mentioned in Revelation 18:3. "Babylon" is the symbolic name here given to a false church-state system, whose spiritual fornication consisted in the union of the church with civil governments, in-

stead of waiting for the return of Christ, the true Bridegroom.

The intoxication caused by this wine of false doctrine has been so widespread throughout the professed Christian world, that all but the few faithful watchers are oblivious both to the manner and purpose of Christ's return, hence are still hoping and trying to establish lasting peace through cooperation with the kingdoms of this world. They fail to see that Christ's Kingdom is not to be a patch on an old garment, but something new and entirely separate from any thing that has been wrought by man. "The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7.

"That servant" mentioned in Matthew 24:46 seems clearly to be a reference to a certain individual who, because of his faithfulness the Lord would specially use as a mouthpiece at the time of His second presence. As this special servant is blessed with spiritual discernment because he is awake and sober, so all the consecrated who are similarly humbly watching will not be in darkness "that that day should overtake them as a thief." Not all are as widely used to serve the household of faith as "that servant," but all who are not asleep and drunken may know that Christ has come, and join happily in announcing to the world the imminence of His Kingdom.

QUESTIONS:

What kind of drunkenness is referred to in Matthew 24:49?

How may Christians avoid becoming spiritually intoxicated?

What is meant in Revelation 18:3 by the wine of Babylon's fornication?



"As we perceive the consistency of the divine plan of the ages, our hearts are full of thanksgiving to God."

Peter's Counsel To Scattered Sheep

May 30—1 Peter 1:1; 2:11-25

GOLDEN TEXT: Honor all men. Love the brotherhood. Fear God.
Honor the king.—1 Peter 2:17.

FOLLOWERS of Christ are "strangers" in this present evil world because their citizenship is in heaven. They have turned from sin and selfishness to serve the living God and are no longer motivated by the selfish spirit of the world. The Jews who accepted Christ during the days of the early church became strangers to their brethren according to the flesh, and were misunderstood by the Gentiles. Gentile converts who previously were not God's people, also became separated from the world. These strangers, as Peter addresses them, were pretty much scattered at that time, even as a similar class still is today. There have never been many of these true followers of the Master. That's why Jesus Himself addressed them as a "little flock," and assured them of the Father's love and of His desire that they should have the Kingdom. --Luke 12:32.

But it is only to the world that the followers of Jesus are strangers. God's viewpoint of them is quite different. To Him they are a "chosen generation, a royal priesthood, an holy nation, a peculiar people." They are chosen to be with Christ, the seed of promise. They are a royal priesthood, destined to "reign upon the earth." (Rev. 5:10.) They are a holy nation, fully devoted to God and qualified to administer the laws of the Kingdom when it is established. (Matt. 21:43.) They are a peculiar people because they have been purchased by the precious blood of Christ, and thus, as indicated by the Greek text, are acquired by God and preserved as a special treasure to Him.

In "times past," Peter explains, these were not a people, but are now the people of God. This was especially true of the Gentiles in the early church. It is clear from this language that Peter considered himself a servant of the Gentile converts as well as the Jewish Christians, which refutes the claim made by some that Peter was exclusively a servant of Jewish Chris-

tians, and that his Epistles are not intended for Gentiles.

It is true that Paul was given a special commission to serve the Gentiles, but not to the exclusion of the Jews; and probably Peter reached more Jews than he did Gentiles, but both apostles ministered to both groups, and considered them all one in Christ Jesus. Peter, indeed, as the one to whom Jesus gave the keys of the Kingdom, was given the privilege of being the first to minister the Gospel to Gentiles. This was in connection with the conversion of Cornelius.

While all true Christians are strangers in the world, yet they are to be law-abiding and honest. The apostle admonishes that they are to do nothing that will give just cause for complaint on the part of unbelievers. There is no guarantee, however, that such a course will win the approval of the world. We know, in fact, that it will not. It did not with Jesus, and He forewarned that the servant cannot expect to be above his Lord. Jesus made it plain that His followers would experience tribulation in the world, and that they would be hated of all men for His name's sake.

But the Christian should not unnecessarily oppose unbelievers in order to get himself hated. Suffering resulting from such a course would not be for righteousness' sake, but because of foolishness. There is no glory, the apostle says, in being buffeted for one's faults, not even if the buffeting is taken patiently. But if one suffers for conscience's sake, or because of doing good, that is real cause for rejoicing, "for even hereunto are ye called." Why is the Christian called to suffer? In chapter 1:11 of this Epistle Peter points out that the prophets had foretold the "sufferings of Christ, and the glory that should follow." Jesus did not complete that foretold suffering, for it was the divine plan for the church to share in it.

This first Epistle of Peter has much to say about the manner in which the church does share in this foretold suffering of the Christ, showing that every Christian is called, or invited, to share in this part of God's plan, and thus to be prepared to share in the Kingdom glory to follow. It is only if we suffer with Christ that we may hope to reign with Him. Let us then be happy in the thought that we are strangers in the world, sharing the experiences of Jesus, and thus being prepared to administer Kingdom blessings of life and happiness to all mankind when the due time comes.

QUESTIONS:

Why does the Apostle Peter refer to Christians as strangers?

Should Christians make themselves a nuisance in the communities where they live?

Why are Christians called to suffer, and why should they rejoice when they suffer for righteousness' sake?



LEADERS IN THE EARLY CHURCH

(Continued from page 26.)

was only one proper answer to this question, and the priests and the Sadducees, knowing that they were in danger of being exposed before the people, withdrew as gracefully as possible by further threatening the apostles and then letting them go. Boldness has often disarmed the enemies of truth; but notwithstanding, God wants us to be loyal to Him and His Word, whatever the cost may be.

QUESTIONS:

Why was it necessary for the Jews, on the Day of Pentecost, to be baptized for the remission of sin?

What was illustrated by the miraculous healing of the man who had never been able to walk?

Is it necessary to be unkind in order to be bold?

Peter Comforts Persecuted Christians

June 6—1 Peter 3:13-17; 4:12-16; 5:6-10

GOLDEN TEXT: For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.—1 Peter 3:17.

PETER'S comfort to persecuted Christians consists largely of his explanation of why they suffer. For one to know why he suffers goes a long way toward helping him bear the suffering, especially if good is to result therefrom. Great good is to result from Christian suffering. This suffering started with Jesus and is participated in by all His faithful followers. It results in the future blessing of the world of mankind by means of the Messianic Kingdom in which Jesus and His church will reign in glory.

"If ye suffer for righteousness' sake, happy are ye," says Peter. This is contrary to human wisdom. From the natural standpoint it is a calamity to suffer for doing good. One who has done wrong and suffers for it may concede that he is getting his just deserts, but to be happy in the thought of suffering for doing good is not compatible with human philosophy.

The time is coming when there will be no suffering of any kind, for suffering is directly or indirectly the result of sin. Since sin entered into the world through Adam, suffering has been the common lot of all mankind. This suffering has been a part of the experience of sin and death, and has been because of evil doing. Jesus suffered, too, but not because He was a sinner, although it was on account of sin, or "for" sin, as Peter puts it.—1 Peter 3:18.

The astounding part of Peter's lesson is that Christians suffer for the same reason that Jesus suffered, namely, for sin, and not because they are sinners. Study carefully chapter 3, verses 16-18. Here Peter explains that a true Christian who has a good conscience is falsely accused when evil is charged against him. If he suffers on account of this, then it is the will of God that he suffer for well doing. This is the best way to suffer, explains the apostle, "For Christ also hath once suffered for sins, the Just for the unjust."

There is no escaping the meaning of these words, namely, that the Christian who suffers for doing good, is, like Christ, suffering the just for the unjust, and this, Peter explains, is suffering for sins; that is, the sins of others, not our own. Hence it is, that if we suffer for wrong doing it is a punishment, but if we suffer for doing good, it is a sacrifice, an offering—a part of the sin-offering by which sin and its effects upon mankind will be destroyed.

But some may ask, How can an unjust person suffer the just for the unjust? It is because as Christians we are justified by the blood of Christ, and thus, by faith, made just. God does not look upon the Christian as a sinner, but as one who has been made perfect through the blood. He may not always do perfectly, but that is his aim in life. He is willing to lay down life itself in order that others might be blessed. It is this spirit that prompts him to do good unto all men as he has opportunity, and especially unto the household of faith.—Galatians 6:10.

It was this spirit that prompted Jesus to lay down His life for the world. Jesus was actually perfect, "holy, harmless, undefiled, and separate from sinners." His sacrificed humanity was a substitute for the forfeited life of Adam. There is no way in which the church can share in that. Indeed, nothing more is necessary. But there is much to be done in the recovery of the redeemed race. The church is to share in this during the thousand years of the coming Kingdom and is now being prepared therefor.

Each follower of the Master, in order to qualify for that future service with Him, must demonstrate that he is governed by the same spirit that prompted Him to lay down His life. They must show that they are willing to lay down their lives just as He laid down His life, and that because of a genuine love for their fellowmen, even

those who are their enemies. Thus they suffer and die for the same reason that Christ suffered and died; that is, because they love mankind, and for that love the world returns hatred and persecution, because the darkness hateth the light.—John 3:19.

Because they are moved by the same spirit that filled Jesus, and endure similar trials to those which came to Him, Christians are authorized by God to "reckon" themselves as dying for sin, even as Jesus did. (Rom. 6:10, 11.) It is not for sin in the sense that it helps to cancel the debt of sin, but rather that it is part of the divine program for destroying sin. The basis of that program is the ransom, the culmination of it will be the actual destruction of sin during the thousand years of the Kingdom reign. The attack of a sinful world against a true follower of Christ, and the latter's humble yielding to the assault, as Jesus did, contributes to the final result. For this reason the church's suffering is properly said by the apostle to be for sin.

For this reason we should not think it strange when fiery trials come upon us because of doing good, but rejoice inasmuch as we are thereby partaking of the sufferings of Christ. Instead of rebelling, we should humble ourselves under the mighty hand of God, knowing that this is His will for us; and that if faithful He will exalt us in due time. This is the promise as recorded by the prophets, when they testified concerning the sufferings of Christ, and "the glory that should follow."—1 Peter 1:11.

QUESTIONS:

Why are Christians called upon to suffer for doing good?

What relationship does Christian suffering bear toward the world's sin?

How is it possible for a Christian, being by nature a sinner, to offer an acceptable sacrifice to God?

Talking Things Over

THE NEW SIZE DAWN

APRIL issue of The Dawn carried a notice inviting readers to send us their opinions as to whether there would be any advantage in publishing The Dawn in The Reader's Digest size. The response to this invitation has been large, and overwhelmingly in favor of the change. Chief reasons given for the preferred new size are: Convenience in carrying and reading while traveling to and from work; easy to hold while reading; and would occupy less room on tables and in bookcases. In view of what seems to be a general desire on the part of our readers, we are planning to make the change, so look for the June issue in its new size.

For the most part, the few letters we received suggesting that the change not be made indicated a misunderstanding of what would be involved. These letters were concerned more with the contents of The Dawn, rather than its size. Others may have this same thought, so we wish to assure all that there is no intention of changing the general balance of subject matter as between doctrinal and devotional articles. This balance has been approximately the same as the spiritual food presented in Studies in the Scriptures. The Lord has richly blessed these volumes, both in developing new interest and sustaining mature Christians. The Lord has also thus blessed The Dawn in the past, and we have every confidence that He will continue to do so.

The booklets dealing with specific subjects will continue to have their place in the dissemination of the Kingdom message, and we are in hopes that the friends will find a wide use for The Dawn, also. Ecclesias and individuals may wish to order extra copies. We believe that colporteurs will find the new style Dawn something they can use to advantage. Colporteurs who were in the field in Brother Russell's time will remember that then the "Tower" was sold extensively, yearly subscriptions being taken in combination with Studies in the Scriptures. It was believed then that a magazine intended primarily for the consecrated could also be a blessing to beginners in the truth. We believe that is still true.

The Publishers of The Dawn take this opportunity again to ask an interest in the prayers of the brethren. We wish sometimes that it were possible for all the friends to visit us here in Brooklyn and get personally acquainted with every member of the family of consecrated workers who publish and send The Dawn to you. That, of course, isn't possible, but we can meet at the throne of grace, and through the fellowship of prayer, cooperate in the ministry of Present Truth—the truth through which we have learned to know our Heavenly Father and His boundless love for us and for all mankind.

SEEKING GOD AND FINDING HIM

IT HAS been claimed, and properly so, that one of the proofs of the existence of a supreme, Intelligent Creator, worthy of the worship of His creatures, is the fact that all normal human beings instinctively turn to a higher power in times of great need. The desire to worship God is inherent in all of us. Some try to stifle this desire and call themselves agnostics. Indeed, millions today are trying to forget God and some are temporarily succeeding. But this is contrary to the trend of human experiences as recorded on the pages of history, and is but a passing symptom of the times in which we live.

Agnostics discount the value of man's natural desire to worship as an evidence that there is a God. They claim it is merely an exhibition of superstition based upon ignorance. In this they are wrong. In His wisdom the Creator has endowed all His creatures with intelligence impelling them to seek and find that which they most need. In the lower animals we call this instinct. The baby kittens, for example, knows where and how to obtain its food. Birds know when and how to build their nests. They inherit this knowledge.

Man is born with a desire and intelligence to seek that which means much more than temporal food. He, by nature, reaches out to find God. And, just as the lower animals, in acting upon the impulses with which they are endowed, find the source of their supplies, so man, created with the disposition to worship his Creator, reaches out in prayer to find Him and is not disappointed. Call it an "instinct" if we will, but we are born with it and the Creator is not deceiving us. If we seek after Him with our whole hearts, we will find Him.



PLEASE—

LET US KNOW WHEN YOU MOVE

WE often get letters advising that The Dawn has not been received, and usually the reason is we have not been advised of a change of address. If you want your Dawn to arrive regularly please notify us in advance when you contemplate changing your address. The post office will not forward this type of mail.

SPEAKERS' APPOINTMENTS

BROTHER H. E. ANDERSON	
Paterson, N. J.	May 9
BROTHER F. A. BRIGHT	
Paterson, N. J.	May 2
Jersey City, N. J. Lawyers Bldg., Bergen Sq.	May 16
BROTHER W. A. BUHL	
Jersey City, N. J.	May 16
BROTHER D. DINWOODIE	
Brooklyn, N. Y. (109 Remsen Street)	May 30
BROTHER A. C. FREY	
Newark, N. J., Essex House, 1050 Broad St., 7:30 P. M.	May 2
Paterson, N. J.	May 30
BROTHER P. A. GATES	
Columbus, Ohio	May 1
Newark, Ohio	2
Zanesville, Ohio	3
Cleveland, Ohio	5, 6
Tonawanda, N. Y.	7, 8
Toronto, Ont., Can.	9
Brantford, Ont.	10
Rochester, N. Y.	13
Syracuse, N. Y.	14
Albany, N. Y.	16
Brooklyn, N. Y.	17-19
Laurelton, L. I., N. Y., 130-33 228th St., 8 P. M.	20
Rutherford, N. J.	21
Allentown, Pa.	23
Lehigh, Pa.	24
Reading, Pa.	25
Lebanon, Pa.	26
Lancaster, Pa.	27-29
Wilmington, Del.	30
BROTHER W. J. HOLLISTER	
Wilmington, Del.	May 30
BROTHER PETER KOLLIMAN	
Philadelphia, Pa.	May 9
Paterson, N. J.	23
Wilmington, Del.	30
BROTHER R. A. KREBS	
Boston, Mass.	May 2
Lynn, Mass.	3
Dover, N. H.	6
Augusta, Me.	May 8, 10, 13
Wilton, Me.	9
Belgrade, Me.	11
Belfast, Me.	12
Lewiston, Me.	14
Portland, Me.	16, 17
Springvale, Me.	18
Hartford, Conn.	20
Paterson, N. J.	23
Brooklyn, N. Y. 71 Remsen St., 7 P. M.	23
Brooklyn, N. Y. 109 Remsen Street,	30
BROTHER J. Y. MAC AULAY	
Grand Rapids, Mich.	May 2, 3
Elkhart, Ind.	4
South Bend, Ind.	5
Gary, Ind.	6
Harvey, Ill.	7
Roseland, Ill. (Morning)	9
Chicago, Ill. (3 P. M. and 7 P. M.)	9
Aurora, Ill.	10
Batavia, Ill.	11
Rockford, Ill.	12
Madison, Wis.	13
Lake Mills, Wis.	14
Waukesha, Wis.	16
Milwaukee, Wis.	17
Appleton, Wis.	18, 19
Tomah, Wis.	20, 21
Clinton, Iowa	22, 23
Canton, Ill.	24, 25
Quincy, Ill.	26, 27
BROTHER E. R. MAC JILTON	
Duquesne, Pa.	May 2
BROTHER W. S. MARSHALL	
Dexter, Me.	May 2, 16, 23
Guilford, Me.	9
Ellsworth, Me.	30
BROTHER M. C. MITCHELL	
New Haven, Conn. (Morning)	May 16
New London, Conn. (Afternoon)	16
BROTHER D. J. MOREHOUSE	
Grand Rapids, Mich.	May 29-31
BROTHER EDWIN PROCTER	
Brooklyn, N. Y. 109 Remsen Street, 3 P. M.	May 9
Newark, N. J., Essex House, 1050 Broad St., 7:30 P. M.	May 9
Philadelphia, Pa.	13
Wilmington, Del.	14
Baltimore, Md., 2 W. Eager St., (Morning and Afternoon)	16
Washington, D. C. (Evening)	16
Richmond, Va.	18
Enfield, N. C.	20, 21
Greensboro, N. C.	23, 24
Hendersonville, N. C.	25, 26
Knoxville, Tenn.	27
Chattanooga, Tenn.	28
Memphis, Tenn.	30
Paragould, Ark.	May 31, June 1
BROTHER G. M. WILSON	
Saginaw, Mich.	May 2
East Liverpool, Ohio	May 9
Grand Rapids, Mich.	May 29-31
BROTHER W. N. WOODWORTH	
Reading, Pa.	May 2
Boston, Mass.	9
Jersey City, N. J., Lawyers Bldg., Bergen Square	16
Dayton, Ohio	22, 23
Piqua, Ohio	24
Cincinnati, Ohio	25
New Albany, Ind.	26
Indianapolis, Ind.	27
Chicago, Ill.	28
Grand Rapids, Mich.	May 29-31
BROTHER E. G. WYLAM	
Grand Rapids, Mich.	May 29-31
BROTHER H. L. YOUNG	
Lehigh, Pa.	May 9
BROTHER C. W. ZAHNOW	
Rockford, Ill.	May 1

CONVENTION ANNOUNCEMENTS

SAGINAW, MICH., May 2. Convention to be held in Saginaw Woman's Club, 311 N. Jefferson Street.

BOSTON, MASS., May 9. 30 Huntington Ave., beginning at 10:15 A. M.

JERSEY CITY, N. J., May 16. Lawyers Bldg., Bergen Sq. Services begin at 9:30 A. M.

ALBANY, N. Y., May 16. Y. W. C. A., 5 Lodge Street.

CHICAGO, ILL., May 23. The Chicago Ecclesia holds local conventions on the fourth Sunday of each month in their hall, Central Masonic Temple, 910 N. La Salle Street.

DAYTON, OHIO, May 22, 23. Meetings to be held in Van Cleve Hotel. For details, write the secretary, Mrs. Mildred Raffel, 126 Allen St., Rear, Dayton, Ohio.

GRAND RAPIDS, MICH., May 29-31. Grand Rapids Woman's Club, 1132 Cass Ave., S. E. Meals will be served. For details, address Mr. Stanley Tudor, 1733 Eastern Ave., S. E. Grand Rapids, Mich.

BROOKLYN, N. Y., May 30. Meetings to be held in Lecture Room, 109 Remsen Street, beginning at 9:30 A. M.

WILMINGTON, DEL., May 30. Jr. O. U. A. M. Hall, 907 Tatnall St., beginning at 9:30 A. M.

WEATHERFORD, TEXAS, May 30. Fifth Sunday gathering in Zion Hill Schoolhouse, near Weatherford.

TACOMA, WASH., May 30. For details, write the secretary, Ethel Bentley, 1124 East 29th St., Tacoma, Wash.

JACKSON, MICH., June 6. I. O. O. F. Hall, 414 South Mechanic Street.

INTERESTING LETTERS

"Dear Friends: Enclosed find \$1 for which please send me a copy of Volume Six, 'The New Creation.' Please send copies of 'Divine Intervention Near' with balance of money sent. God bless you! And many thanks for nice letter you sent me. I have tried to interest many of the Methodist Church members by talking to them earnestly and giving them literature, but they seem to think I have been taken in by false teachings instead of the real truth. But I am being true to my understanding of God's plan and feel that I have left nothing behind worthy of taking me away from it. Sincerely yours, G. T. C., Ill."

"Frank and Ernest: Too often perhaps I question theories, but you must be in earnest to give your ideas free by mail. It may be worthwhile reading; therefore if you will send me your booklet on 'Restitution,' I shall give it close attention and thank you. Respectfully, M. S. S., Ore."

"Dear Brethren: I have just heard your very interesting and instructive discourse over the radio on Bible prophecy. I'm sure God will abundantly bless your every effort along this line. I should very much like to receive the booklet, 'God and Reason.' I don't know if today is the first time you have broadcast over this station or not, but it is the first time I have heard you. It shall not be the last, for I am much interested in these things. I feel that it is high time that we as God's messengers 'stand in the gap' and proclaim to the people what all this war is for and what it will bring. May God richly bless you both in your efforts for Him. J. H. S., Ariz."

"Dear Sir: Found your book called, 'The Truth About Hell,' very interesting and convincing. I never could figure out how God was considered so merciful, believing the old teaching. To know the real truth a person can't help but love God and Christ. Please send me twelve more copies which I would like to give to friends; also the book called, 'The Divine Plan of the Ages.' Thanking you for such a wonderful book, I remain, Sincerely yours, H. G. J., Mich."

The following is a letter from a Dawn reader, written in reply to a request from a church committee to contribute to the expense of building a church:

"I have your letter of several days ago, asking for a contribution for the purpose of building a church in your community. In reply I am enclosing \$10.00 but allow me to say that the day is now when men will not worship God in temples, but rather in Spirit and in Truth. I have been a member of several churches and am still on the church Roll, but I am frank to admit that they all seem to belong to a system that is fast falling apart. These systems must be replaced with honest individuals who may group themselves together for the purpose of learning the truth—God's Word. By copy of this letter I am requesting that The Dawn write you, giving a complete list of several book aids that you may, if you choose, secure and read which will help you in getting acquainted with the Word. May God bless you in your efforts, Your friend, S. J. A., Fla."

"Dear Frank and Ernest: Please accept a small gift for use in spreading God's Word and truth. I had this five dollars to give to some worthy work and the receipt of some literature by mail seemed to show just where to send it. Respectfully, L. K., Mich."

"Frank and Ernest, dear Sirs: I so enjoy your program that I am enclosing \$1.00 for subscription to The Dawn, starting with February, 1943 issue. I received the January copy. I would also like to have a copy of your broadcast yesterday, 'The Sorrows of Satan,' telling all about hell. Most sincerely, L. T., Md."

"Dear Sir: Just listened to your program. I'm sending 25 cents. Don't want booklets for nothing—costs to print them. Please send me a few copies of 'Divine Intervention Near' and 'Armageddon.' I have had the six 'Studies in the Scriptures' twenty years. Read them all, enjoyed them—especially 'The Divine Plan of the Ages' and 'Thy Kingdom Come.' I like The Dawn Magazine. I am old and can't see to read much. I am hoping we can soon say 'Divine Intervention Here' instead of 'Near.' S. A. P., Okla."

"Dear Brethren in the Lord: I will ask again that you send me the good Dawn Magazine. I am in my seventieth year and am not able to work. Flu settled in one leg six years ago and left me in bad shape. I must live on charity. I have been rejoicing in the Lord ever since I heard Frank and Ernest over the air more than two years ago. I wish to say that I, like others mentioned in the January issue of The Dawn, have returned to my first love. I, like many others I feel sure, had become so badly confused through other teaching that I had begun to doubt many things. According to said teaching the church was completed years ago and the great company was being developed—what few of them there would be, and a new race would be born and . . . many other things the dear old Bible doesn't even mention. Surely somebody has added to and also taken things from our Bible. I mean no harm to any one and wish them well and that they too, all of them, everywhere, will return to their first love.

"I use my opportunities to witness to others. I keep a supply of Kingdom cards and other literature. I am completely isolated but still find the dear Lord's grace sufficient. . . . Pray for me that I may be faithful unto death. May the dear Lord continue to bless you all most richly and the witness work that is being carried on. Your brother by His grace, O. W. C., Ala."

"Dear Frank and Ernest: I have spent many enjoyable Sunday afternoons listening to your programs. It is always interesting to get another's views on the subjects on which you speak. Your discussions seem to be based purely on Bible and not just man's opinions. Several times I had intended to write and ask for your printed copies of your programs. I'm sorry I've neglected it so long. I suppose it is now too late to receive any of the past copies. I should like to ask you for your copy of the discussion on 'Hell.' I'm going to be sending for more of these as your program continues. You might class me as one of your permanent subscribers. Respectfully yours, P. S., Mont."



To Us the Scriptures Clearly Teach

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

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

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

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

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

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