
MAY

1942



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The DAWN

A Herald of Christ's Presence

Dedicated to the Promotion of Christian Knowledge in the Spirit of Tolerance and Good Will

Vol. 11, No. 5

MAY 1942

One Dollar a Year

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THE THRONE OF GRACE

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This is a practical discussion of vital points relative to the everyday life of the Christian, being a report of a convention discourse delivered many years ago by Pilgrim Brother B. H. Barton. Brother Barton's memory is dear to all who knew him, and we believe this article will be much appreciated.

FULNESS OF JOY

"My joy I give unto you," Jesus said to His disciples shortly before His crucifixion. Those who put their trust fully in the Lord may experience a large measure of joy even amidst their trials. Fulness of joy will be the happy portion of those who finally attain a place in the actual presence of the Lord.

THE END OF THE WORLD

This article discusses a number of the symbolism of the prophecies which pertain to the end of the age. It shows that the end of the world as taught in the Bible means the greatest boon that could possibly come to distressed humanity.

Entered as second class matter at the Brooklyn, N. Y., Post Office, October 17, 1932, under Act of March 3, 1879. Published monthly by Dawn Publishers, Inc., 136 Fulton Street, Brooklyn, N. Y. Canadian address: Box 99, Adelaide Street Station, Toronto, Ontario; British address: Bible Students Committee, Magazine Section, 20 Sunnymede Drive, Ilford, Essex, England; Australian address: Berean Bible Institute, 19 Ermington Place, Kew E. 4, Victoria, Australia.

NEWS and VIEWS

The War of Survival

PRESIDENT ROOSEVELT asked the general public for suggestions of a suitable name for the present world-wide strife of nations—a name that would be more descriptive than to merely call it World War Number Two. An Associated Press dispatch of April 14 stated that the President's tentative choice was, "War of Survival." He is reported as saying that he has virtually decided upon this title for the reason that the survival of all humanity hinges upon the outcome of this war. While the United Nations continue to express confidence in final victory over the forces of aggression, yet the very fact President Roosevelt considers "War of Survival" a fitting title for the present struggle indicates the seriousness with which the conflict is viewed in high official circles.

As Christians we can and should sympathize with the desires of those who wish to see justice and righteousness triumph in the earth. Christians viewing the present conflict through the prophetic pages of the Scriptures are fully assured that there will be a survival of right because God has promised that the greatest display of might humanity has ever witnessed is to be allied on the side of right. This is to be divine might, the miracle-working power of the Almighty, intervening in world affairs to save the human race from the results of its own stubborn selfishness.

Speaking of the time of trouble with which the present age comes to an end, Jesus foretold that it would be so severe, so destructive, that unless those days be shortened, no flesh would be saved. The Master gives us the assurance that those days would be shortened, which means that humanity will not perish. Because this is true we can say to the fearful ones of earth, "Fear not; behold, your God cometh with vengeance, even God with a recompense; He will come and save you."—Isaiah 35:4.

The prophet's statement that God "cometh with vengeance" is in harmony with the prophecies in general which describe the present transition period in which the old world is falling apart and a new world is coming into being, as the "day of vengeance"—that is, of God's vengeance, not against humanity, but against the evil ways of

humanity. (Isa. 34:8; 61:2; 63:4; 51:6; Jer. 51:6; Rev. 14:4; 18:2-4, 20, 21; Zeph. 3:8, 9.) It is God's vengeance expressed against evil institutions and evil practices, but is really on behalf of humanity in that the object is to deliver the people from the evils of selfish aggression and oppression.

The human race has had little experience with divine intervention in its affairs, and for that reason the vast majority have little faith that such a thing ever will occur. There have, of course, been a few instances in which divine power interfered with the sinful and selfish pursuits of men. This occurred at the time of the Flood; in the destruction of Sodom and Gomorrah; the destruction of Sennacherib's army, and in the many defeats of Israel's enemies, etc. God's life-giving power has also been demonstrated in the past. The Prophets Elijah and Elisha raised the dead. (1 Kings 17:17-23; 2 Kings 4:32-37.) Jesus and His apostles healed the sick and raised the dead. But during this age of faith God's power has seldom been manifested in these outward ways.

The fact of non-intervention in the affairs of men during past ages seems to be alluded to in Isaiah 42:14, where the Lord says, "I have long time holden My peace; I have been still, and refrained Myself: now will I cry like a travailing woman; I will destroy and devour at once." In the preceding verse we read, "The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall cry, yea, roar; He shall prevail against His enemies." Here we have the assurance that while the Lord has refrained from taking a stand against the enemies of righteousness, yet that this is no longer to be so; that now He goes forth to battle, stirring up jealousy among the nations and speaking, or crying to them "like a travailing woman."

This prophecy is undoubtedly descriptive of the "day of vengeance," sometimes referred to in the Bible as the "day of the Lord." It is so designated by the Apostle Paul in 1 Thessalonians 5:1-4. The apostle, in keeping with Isaiah's prophecy quoted foregoing, also speaks of the "travail" that comes upon the world in this "day of the Lord." Isaiah says that the Lord would cry like a travailing woman, and Paul declares that in the day of the Lord "sudden destruction" would come upon the world, "like travail upon a woman with

child." We get from this that when God breaks His long silence by speaking to the world, the first manifestation to the people is in the trouble that comes upon the institutions which they have set up.

THE PATTERN OF THE TROUBLE

Paul's prophecy of the "sudden destruction" which was to come "like travail upon a woman with child" furnishes part of the pattern of the great "time of trouble" with which Satan's world comes to an end. (Dan. 12:1; Matt 24:21, 22.) It indicates, that like travail, the trouble comes in spasms. It is a well recognized fact today that the outbreak of the First World War in 1914 marked the beginning of the end of a world. The time prophecies of the Bible had pointed out 1914 as the end of "Gentile Times," and the date when divine intervention in world affairs would begin to be felt. See Daniel 2:44.

The destruction that began in 1914 did not continue—it was but a spasm, which was followed by a measure of easement; although the groundwork for the next seizure was laid in Europe even before the first spasm was over. The financial collapse of 1929 was an inevitable aftermath of the war, and was closely related to the economic dislocation of world relations resulting from the revolutions in Russia and Germany which brought the first war to an end. As will be recalled, the armies of these nations overthrew their rulers and new forms of government were established.

The second major military spasm began in the summer of 1939, and since then has continued to spread until the uttermost parts of the earth are now involved. Many students of prophecy hold that there are to be three of these major spasms of trouble, designating them as War, Revolution and Anarchy—the last representing the complete breakdown of man's efforts to rule himself. This seems like a reasonable way of identifying the various spasms of trouble which prepare the world for Messiah's Kingdom, and if we take into consideration other prophecies which chart the development of the trouble, the results fit well into the picture of things as they have actually occurred beginning with that memorable year 1914.

One of the prophecies much to the point in this connection is that of Jeremiah 25:30-33. The 32nd and 33rd verses read, "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." The nation-to-nation spread of the "evil" is, we think, a significant part of this prophecy, and helps materially to chart the devel-

opment of events of this day of the Lord. Keeping this explanation in mind in connection with the remainder of the prophecy it would indicate that while the trouble is to be world-wide, we are not to look for a spontaneous world-wide outbreak of evil in connection with any of the "spasms."

Looking back now to 1914 we see how the nation-to-nation spread of the first spasm actually occurred. To begin with, only two nations in Europe were involved. But the prophet said that it would "go forth from nation to nation," and it did. By 1917 it had become a World War—although not as completely so in point of geographical conflict as the present "War of Survival." In the 31st verse of this chapter we are told that the Lord has a "controversy with the nations," and that He will "plead with all flesh." The text also says that "He will give them that are wicked to the sword." Here we have a hint that while all nations become involved, yet that the degree of wickedness on the part of each will be the measure of punishment endured. God does not intend to destroy from the earth that which is in harmony with Him.—Hebrews 12:26, 27.

The second military phase of the trouble also started between two nations in Europe (north from Palestine), and it, like the first, has gone forth from nation to nation, until now it has become more of a world conflict than the one which began in 1914. The present is a war of ideologies, as well as a struggle for territorial and commercial rights. Two of the ideologies prominently involved in the struggle are National Socialism and Communism; the Axis powers promoting the former and Russia the chief sponsor of the latter. These two revolutionary movements sprang out of the first spasm of trouble and the economic breakdown in Europe that followed.

While there is little likelihood that either National Socialism or Communism will ever prevail in this country, yet the present spasm of world-wide trouble is forcing changes in governments the world over—so much so, in fact, that now it is freely admitted that there must be a complete new world after the war. It seems quite clear that by the time the present spasm of trouble is over, there will be little, if anything left of the pre-1914 governments of Europe, and of many other parts of the world. A new world is indeed in the offing.

"FROM THE NORTH"

Another set of prophecies which help to fill in the pattern of events in the "day of the Lord" are those which identify the "evil" as coming from the North, or North Country. (Jer. 1:14, 15.) And these prophecies also furnish some of the details of what apparently will be the final phase

of the struggle, namely, a murderous attack upon God's ancient people in Palestine. That this will be the final phase of the trouble seems clearly shown by the fact that in it divine intervention occurs and Israel is saved. As a result of this the eyes of the nations are opened to behold the glory of the Lord, and from then on the Messianic Kingdom begins to function for the blessing of the people. See Ezekiel 38: 22, 23.

Ezekiel's prophecy reveals that the forces which assault Jerusalem come from the "North." Other prophecies show that in the regathering of Israel, many of them come from the North. These many and varied prophecies relating to the North refer geographically to countries north of Palestine. It has long been thought that the prophecies which speak of the regathering of Israel from the North speak principally of Russia, where so many of the Jews have resided throughout the centuries. But it is probably difficult to tie these prophecies down to one particular country, nor is it necessary to do so in order to see the pattern of events as they have developed since the end of the Gentile times in 1914.

Looking back to that year we find it to be an actual fact that to date the spasms of trouble upon a dying world have originated, geographically, in countries north of Palestine, that is in Europe. This was true of the First World War, and it was true of the present "War of Survival." In a book written about fifty years ago, Houston Stewart Chamberlain, a nephew of the late Neville Chamberlain, the Celts and Slavs, as well as the Teutons, are all referred to as "Teutonic peoples," and are claimed to be the people from which the present inhabitants of Northern Europe are descended. In some of the prophecies, nations—in the plural—are referred to as participating in the events which have their origin in the North.

As events develop the details of these prophecies will become more easily identified; and it would be unwise, we believe, to attempt to interpret them minutely before they are fulfilled. But we can safely look backward to what has occurred, and see how wonderfully it fits into the prophetic picture. Moreover, it is an undeniable fact that the necessary spirit of hate against the Jews exists in Europe today to precipitate the final phase of the trouble, which will be "Jacob's Trouble."—Jeremiah 30: 1-11.

While the present maneuvering of the world's armies suggest the possibility of Palestine becoming the world's central front in this "War of Survival," and while it is interesting to note the frequent mention in the news of countries such as Egypt, Libya, Syria, etc., as alluded to in the

prophecies, yet it isn't unlikely that there will be a period of easement following the present spasm, during which preparations will be made for the final struggle. Meanwhile the great increase of knowledge of the last days has created a desire for liberty on the part of the people of all nations, which means that the present repressive governments of Europe cannot hope to maintain their hold upon the people. This will, in due time, lead to general chaos, from which the people will be saved only by divine intervention through Messiah's Kingdom.

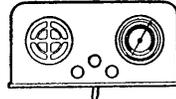
The prophecies indicate that Messiah's Kingdom will become manifest and finally take control over the whole earth in much the same way as the trouble of the day of the Lord has spread, namely, from nation to nation. It will start at Jerusalem, when the Lord rises up to fight for Israel as He did in the days of old. The enemies of Israel will there be defeated and scattered. Following this, as we read in Zechariah 14: 15, 16, those who are left of the nations which were Israel's enemies will fall into line with the new Kingdom at Jerusalem. It is said of those who hold back, that upon them there shall be no rain—in other words, the means of fruitfulness, plenty and blessing.

This and other prophecies seem to clearly indicate a certain lapse of time before all the far-flung nations of earth come wholly under the divine authority of the Messianic Kingdom centered in Palestine. One of these prophecies speaks of "ten men," evidently envoys from their respective countries, who take hold of the skirts of him who is a Jew, saying, we will go with thee for we have heard that God is with thee. Here, too, time is implied. It indicates that information of what is transpiring in Palestine has reached other nations, and that upon the basis of this, they have decided to "go up to the mountain of the house of the Lord."—Zech. 8: 23; Micah 4: 1-4; Isa. 2: 2-4.

And great will be the rejoicing of the people the wide world over when thus they accept divine rulership over them. Speaking of the Messiah, the prophet declares that "of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. 9: 6, 7.) In this promise we can put our trust. We want to see truth and righteousness and liberty triumph in the earth, and by these wondrous promises of God's Word we are assured that they will. God is on the side of right, and ultimately and inevitably right will prevail.



BROADCAST



SCHEDULE



Frank and *Ernest*
GOOD NEWS FROM THE BIBLE

Sunday, May 3 GOD'S REMEDY

All human plans are failing but God has a plan—this is the heart-cheering assurance given us in the promises of God. And God keeps His promises—such is the comforting message of this program.

Sunday, May 10 FREEDOM FROM FEAR

Today men's hearts are failing them for fear, as Jesus said they would be at this time. But fear and the causes of fear will be removed when Jesus becomes the recognized King of the whole earth.

Sunday, May 17 THE TRUTH ABOUT HELL

Strange as it may seem, the true teaching of the Bible concerning the subject of hell, is most comforting; as this program will reveal.

Sunday, May 24 THE MESSIANIC THEOCRACY

A theocracy is a divine government, and such will Christ's Kingdom be. In this program the subject of the Kingdom is discussed in considerable detail.

Sunday, May 31 PARADISE AND THE THIEF

How could the thief on the cross be with Jesus in paradise the day they both died? A misunderstanding of this account has concealed one of Jesus' wonderful promises concerning the restoration of paradise; as this program reveals.

These subjects do not apply to broadcasts in Canada and Newfoundland; nor to the Polish and Lithuanian programs.

(SUNDAYS UNLESS OTHERWISE NOTED) EASTERN TIME

Akron, Ohio, WADC, 1350 kc.,	9:15 A. M.
Albany, N. Y., WABY, 1400 kc.,	9:30 A. M.
Baltimore, Md., WFBR, 1300 kc.,	9:45 A. M.
Binghamton, N. Y., WNBK, 1490 kc.,	10:15 A. M.
Boston, Mass., WORL, 950 kc.,	10:30 A. 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.
Grand Rapids, Mich., WLAV, 1340 kc.,	9:30 A. M.
High Point, N. C., WMFR, 1230 kc.,	9:45 A. M.
Jacksonville, Florida, WJHP, 1230 kc.,	10:30 A. M.
Lewiston, Maine, WCOU, 1240 kc.,	10:00 A. M.
Muskegon, Mich., WKBZ, 1500 kc.,	4:30 P. M.
New York, N. Y., WMC, 570 kc.,	9:30 A. M.
Philadelphia, Pa., WIP, 610 kc.,	9:30 A. M.
Pittsburgh, Pa., WWSW, 1490 kc.,	9:45 A. M.
Presque Isle, Maine, WAGM, 1450 kc.,	4:30 P. M.
Saginaw, Mich., WSAM, 1230 kc.,	9:30 A. M.
Savannah, Ga., WSAV, 1340 kc.,	10:30 A. M.
Springfield, Mass., WSPR, 1270 kc.,	10:00 A. M.
Toronto, Ontario, Can., CKCL, 580 kc.,	12:15 P. M.
Windsor, Ontario, Can., CKLW, 800 kc.,	12:15 P. M.

CENTRAL TIME

Alexandria, La., KALB, 1240 kc., (Saturdays instead of Sundays)	8:30 P. M.
Chicago, Illinois, WJJD, 1160 kc.,	9:30 A. M.
Dallas, Texas, KSKY, 660 kc.,	9:30 A. M.
Indianapolis, Indiana, WIBC, 1070 kc.,	9:45 A. M.
Joplin, Missouri, WMBH, 1450 kc.,	9:00 A. M.
Knoxville, Tenn., WROL, 620 kc.,	10:15 A. M.
Louisville, Ky., WGRC, 1370 kc.,	9:00 A. M.
Medford, Wisconsin, WIGM, 1500 kc., (Wednesdays instead of Sundays)	9:45 A. M.
Memphis, Tenn., WREC, 600 kc.,	8:30 A. M.
Minneapolis, Minn., WTCN, 1280 kc.,	9:15 A. M.

San Antonio, Texas, KMAC, 1240 kc.,	9:45 A. M.
St. Louis, Missouri, KXOK, 630 kc.,	10:00 A. M.
Wichita, Kansas, KFBI, 1070 kc.,	9:00 A. M.
Winnipeg, Manitoba, Can., CJRC, 630 kc.,	10:30 A. M.

MOUNTAIN TIME

Edmonton, Alberta, Can., CFRC, 1260 kc.,	9:00 A. M.
Kalispell, Montana, KGEZ, 1460 kc.,	4:45 P. M.
Nampa, Idaho, KFXD, 1230 kc.,	4:00 P. M.
Phoenix, Arizona, KOY, 550 kc.,	10:30 A. M.

PACIFIC TIME

Berkeley, Calif., KRE, 1400 kc.,	9:05 A. M.
Los Angeles, Calif., KMPC, 710 kc.,	2:15 P. M.
Salem, Oregon, KSLM, 1390 kc.,	9:00 A. M.
Seattle, Wash., KJR, 1000 kc.,	8:45 A. M.
Spokane, Wash., KGA, 1510 kc.,	2:15 P. M.
The Dalles, Oregon, KODL, 1230 kc.,	9:15 A. M.
Vancouver, B. C., Canada, CKMO,	5:45 P. M.
Vancouver, Wash., KVAN, 910 kc.,	9:15 A. M.

ATLANTIC TIME

Sydney, Nova Scotia, Can., CJCB, 1270 kc.,	9:45 A. M.
St. Johns, Newfoundland, VPCM,	5:00 P. M.

POLISH RADIO PROGRAMS

Chicago, Illinois, WCBF, 1110 kc.,	8:45 A. M.
Detroit, Mich., WJBK, 1490 kc.,	8:45 A. M.
Jersey City, N. J., WHOM, 1480 kc.,	12:30 P. M.
Niagara Falls, N. Y., WHLD, 1290 kc.,	8:45 A. M.
Springfield, Mass., WSPR, 1270 kc.,	8:30 A. M.

LITHUANIAN RADIO PROGRAM

Detroit, Mich., WJBK, 1490 kc.,	8:39 A. M.
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Note: Albany, N. Y.; Binghamton, N. Y.; Boston, Mass.; High Point, North Carolina; Indianapolis, Indiana; Kalispell, Montana; Lewiston, Maine; Pittsburgh, Pa.; Presque Isle, Maine; Savannah, Georgia; and Springfield, Mass., stations are new on the list.

OUR BIBLICAL DIALOG

Freedom from Fear

Fear became a part of human experience when our first parents disobeyed God's law. Since then fear has continued to plague the human race; one of its most hideous forms being the dread that is instilled in millions of hearts pertaining to the hereafter. This Biblical dialog points out that the monster of fear will be destroyed during the Kingdom reign of Christ.

ERNEST:

I have been thinking somewhat lately, Frank, about one of the "freedoms" that President Roosevelt has put on his "must" program for the new world order.

FRANK:

The President's original list of four freedoms has been added to considerably, has it not?

ERNEST:

That's true, but I am thinking of one of the original four, which is freedom from "fear." Frank, I wonder if we can fully realize what a wonderful world it would be if all people could have freedom from fear?

FRANK:

There never has been a condition like that since Adam and Eve disobeyed God's law.

ERNEST:

You're probably right, and as I remember the account, Adam and Eve became fearful right away, in fact, they hid themselves because of their fear, did they not?

FRANK:

That's right, but not until modern times has the evil of fear been so widespread; at least not sufficiently to cause the Washingtons and Lincolns of the past to emphasize it as Mr. Roosevelt has done by offering the people freedom from it.

ERNEST:

Frank, would you say that the widespread fear in the world today has anything to do with the fulfillment of Biblical prophecy?

FRANK:

Yes, very definitely so. Jesus, in His great prophecy of conditions that would exist at the end of the age, lists among other things the fact that at this time men's hearts would be failing them for fear as they looked forward to the things coming upon the earth. (Luke 21:26.) And how true that is today!

ERNEST:

Indeed it is! It's because it is so true that we are now promised freedom from fear: I can see that all right. But Frank, will the people ever be delivered from fear; and if so, How?

FRANK:

The Bible answers, Yes.

ERNEST:

President Roosevelt has it right, then.

FRANK:

He has the right desire, but it remains for divine intervention in human affairs to translate this and other noble desires into reality. Sincere and honest men of all ages have desired better conditions along all lines of human endeavor and behavior, but apart from God's plan, these desires for the most part remain in the realm of wishful thinking. However, when we accept the testimony of God's Word as to the final outcome of present world distress, we can have freedom from fear right now.

ERNEST:

How do you figure that out?

FRANK:

On the basis that God has told us definitely, through His Word, that His Kingdom is soon to be established, and His will to be done on earth even as it is now done in heaven. In Isaiah 35:4 the Lord's people who believe the Bible are authorized to say to others, "Fear not: behold your God will come with vengeance, even God with a recompense; He will come and save you."—Isaiah 35:4.

ERNEST:

Does this mean that the God of the Bible is a vengeful, wrathful God?

FRANK:

No, it means that God does not propose to permit sin and selfishness to rule forever in the earth. There are many prophecies in the Bible which speak of the time in which we are now living as the day of God's vengeance.

ERNEST:

How does that harmonize with the thought that the God of the Bible is a God of love?

FRANK:

The day of God's vengeance is not a manifestation of His wrath against the people, but against the selfish institutions of the people, which He proposes to set aside in order to make room for His Kingdom. God's wrath against a selfish world order is in reality a manifestation of His love for the people, because it is a step in the preparation for their blessing.

ERNEST:

Is that why we Christians can now say to the people "Fear not"?

FRANK:

Yes. We can hold out this message of hope to mankind now. We can explain that the ultimate purpose of God in permitting the downfall of a world order is that He may establish His Kingdom, and through that Kingdom, extend the blessings of life, liberty and happiness to the people. "He will come and save you," is the way the prophet puts it.

ERNEST:

And God's salvation of the people will be through the establishment of the Messianic Kingdom, is that it?

- FRANK:** Yes, but remember, it was first of all necessary that Jesus die to redeem the people from death. Death, as well as fear, entered into the world because of the transgression of divine law. Provision had to be made to set aside the death penalty before salvation could be given to the world. Jesus made this provision by His own death on Calvary's cross. Since then He has been selecting His church from among all nations to reign with Him, and now that the time is near for the actual setting up of His Kingdom, Satan's world is being overthrown.
- ERNEST:** Well, if that is to be the final outcome of the present trouble, there is really nothing to fear. In fact, those who really believe the promises of God should rejoice.
- FRANK:** Quite true. As a matter of fact, Jesus said as much, declaring that when we see these things, that is, the distress of nations with perplexity, and men's hearts failing them for fear, we should lift up our heads and be encouraged. Christians do not, in fact, cannot, rejoice in human suffering, but they can rejoice when they see evidence that soon all suffering and all death are to cease.
- ERNEST:** According to that then, Christ's Kingdom is to bring freedom from sickness and death, as well as freedom from fear.
- FRANK:** That's right. The Revelator tells us of that time, that there shall "be no more death, neither sorrow and crying, neither shall there be any more pain, for the former things are passed away."—Rev. 21:4.
- ERNEST:** Frank, sometime ago you called my attention to one of God's promises in which He said that none shall "molest nor make afraid" in Christ's Kingdom.
- FRANK:** Yes, that's right. That promise is recorded in the 4th verse of the 4th chapter of Micah. In the preceding verses we are told of the destruction of war machines, and assured that nations will then learn war no more. Then follows a promise of economic security for the whole world, when every man shall dwell under his own vine and fig tree. This economic security will be made so sure for all that, according to the promise, "None shall molest nor make afraid."
- ERNEST:** That will mean the end of aggression, won't it?
- FRANK:** It surely will. In Isaiah 11:9 we are told that nothing will be permitted to hurt nor to destroy in that Kingdom.
- ERNEST:** Well, I can believe that all right. If it's the Kingdom that will be established in answer to the prayer, "Thy Kingdom come. Thy will be done, in earth as it is in heaven,"
- certainly no evils of any kind will be permitted. But Frank, there's one more point I would like to mention while we are on the subject of freedom from fear, and from all the evils that are associated with it. It is this: What about fear of the hereafter? Is there also to be freedom from that fear?
- FRANK:** When Christ's Kingdom is ruling in the earth the whole aspect of the hereafter will be changed. We might say that the hereafter will have arrived, for not only will the obedient of that time not need to die, but it will be the time when those who have died will be raised from the dead.
- ERNEST:** Will that really be the hereafter of the Bible?
- FRANK:** Yes.
- ERNEST:** It seems to me, then, that there is really nothing to fear, even now!
- FRANK:** Quite true. The age-old custom of frightening people into being good is one of the evils that will disappear when Christ's Kingdom is established. The God of the Bible is a God of love and mercy, and He is the God the people will worship in His new world of tomorrow.
- ERNEST:** But Frank, don't you think that it has been necessary to hold the whip of fear over the people to some extent in order to hold them in check?
- FRANK:** Human reason has said so, but the Bible does not agree with that. The Bible holds out love as the incentive to serve and obey God. Righteousness that is based upon fear of the future is negative at best. In Isaiah 29:13 the Lord condemns the teaching of fear toward Him, declaring that it is based upon the precepts of men.
- ERNEST:** It has just occurred to me, Frank, that if the dead are to be brought back to life upon the earth, under the favorable conditions of Christ's Kingdom, it will be a very pleasant awakening for many of them, won't it?
- FRANK:** Yes, for millions it will mean that for the first time they will learn that God is truly love. In the last verse of Isaiah 35, we are told that they shall return from death "with songs and everlasting joy upon their heads," and "they shall obtain joy and gladness, and sorrow and sighing shall flee away."
- ERNEST:** According to tradition, the resurrection was to mark the time when sorrow and sighing would just be beginning for many, isn't that true?
- FRANK:** But, Ernest, the best thing for us to do is to believe what the Bible says.

ERNEST: Are we to understand, then, that it doesn't really make any difference how one lives during this life, that he'll receive happiness in the next life anyway?

FRANK: No, that's not in harmony with the Bible, either. The Bible teaches that whatsoever a man sows that shall he also reap; but what the Bible does not teach is that there is any kind of a sowing that will result in a reaping of eternal torture in a fiery hell. The Bible also teaches that one's responsibility before God is in proportion to the knowledge he possesses. In a word, God is just and whatever punishment He administers will be commensurate with the enormity of the sins and the amount of willfulness involved. God told Adam that he would die if he sinned, but nowhere does the Bible authorize the holding of a threat of torment over people in order to make them be good. The Kingdom of Christ will bring complete freedom from this sort of fear.

ERNEST: How will the Kingdom operate to correct the wrong doing of the people?

FRANK: The Bible tells us that first of all the people will be enlightened concerning God and His law. (Isa. 11:9; Zeph. 3:8, 9; Jer. 31:34; 1 Tim. 2:4-6.) The way of righteousness will then be made plain, the prophet tells us. (Isa. 29:18, 24.) The knowledge of God's glory will fill the earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14.) The books of divine revelation will be opened that the people may know what is right and how to do it. (Rev. 20:12.) Upon the basis of this knowledge, and their reaction to it, the people will be judged. Stripes will be administered to the erring ones, and rewards of health and happiness to the obedient.

Freedom from Fear

MORE than nineteen centuries ago when Jesus' disciples asked Him what would be the signs which would accompany His second advent and the end of this age of selfishness, one of the signs He mentioned was that men's hearts would be failing them for fear as they looked forward to the things coming upon the earth.—Luke 21:7, 26.

This foretold "fear" has become so widespread and tragic that President Roosevelt, in his proposed framework of a better world for tomorrow, felt it necessary to include "Freedom from fear." Truly the promise of freedom from fear should mean more to the world today than ever before.

The promises of even our best intentioned earthly rulers often fail because they lack the wisdom and power to put into effect that which their hearts conceived. But God has a plan! The all-powerful Creator of the universe, who made the earth and created man to live upon it, has promised that in His new world of tomorrow there will be freedom from fear.

While the widespread fear in the hearts of the people today is one of the foretold signs marking the end of the age, it is also a sign that a new age is soon to follow, an age in which Jesus will be the King, and peace and happiness will reign supreme. There will then be freedom from the fear of war, because God will "make wars to cease." (Psa. 46:9.) There will be freedom from economic insecurity, for the promise is that every man shall dwell under his own vine and fig tree. (Micah 4:1-4.) There will be freedom from the fear of poverty. (Psa. 72:12, 13.) There will be freedom from the fear of sickness and death.—1 Cor. 15:54; Rev. 21:1-4; Isa. 33:24.

There will even be freedom from fear of the hereafter. Those who obey the laws of the Messianic Kingdom then in force throughout the entire earth will not need to die. (Job 33:23-28.) Furthermore, the knowledge of God's glory and love will then be filling the earth, and the people will learn that the dark-age theory of "hell" was but a tradition.—Isaiah 29:13.

ERNEST: What about those who continue to be disobedient?

FRANK: In Acts 3:23 we are told that they will be destroyed from among the people. That will be what the Bible calls the second death.—Rev. 2:11; 20:6, 14.

ERNEST: Why the second death?

FRANK: The expression is used in contrast to the death that all experience because of Adam's sin. That was the first death.

ERNEST: Christ redeemed the world from that death, did He not?

FRANK: That's right, and when His Kingdom is established, and the people, the dead as well as the living, are enlightened concerning Jesus and His work for them, they will have the opportunity of accepting life as a gift of God's grace through Christ. Those who do not accept, and who continue to disobey God's law, will again go into death, not because of Adam's sin, but because of their own; they will die the second death.—Jer. 31:29, 30.

ERNEST: From that standpoint then, those who get everlasting life will obtain it upon the basis of their intelligent appreciation of God's love, and because divine love has inspired them to obedience.

FRANK: Yes, and thus fear as a frightening influence to salvation will be destroyed.

ERNEST: According to that then, there is to be freedom from fear of all kinds. Well, thank God for that.

The Truth About Hell

THE Bible teaches that there is a hell, but a careful study of what the Bible says on the subject reveals much that is not generally known. For example, in the Old Testament, the Hebrew word *sheol* is the only one translated "hell." This word appears 66 times in the Old Testament, but in our Common English Version of the Bible is translated "hell" only 31 times. Why?

Had the Hebrew word *sheol* been uniformly translated "hell," the Gospel truth regarding this much-misunderstood subject would have been discovered long ago. Knowing, as we do now, that *sheol* is the only hell of the Old Testament, here are some of the things that come to light:

Jacob, a faithful servant of God, expected to go to *sheol* when he died.—Genesis 37:35.

Job, who was "upright before God," prayed to go to *sheol*.—Job 14:13.

There is no knowledge, hence no suffering in *sheol*.—Ecl. 9:11.

God will destroy *sheol*.—Hosea 13:14.

In the above texts the word *sheol* is mistranslated "grave"—it should have been translated "hell," because the old English word *hell* simply means a hidden state or condition.

In the New Testament the Greek word *hades* is used to translate *sheol* of the Old Testament, hence means the same. Notice the Apostle Peter's quotation of Psalms 16:10, which he declares to be a prophecy of the resurrection of Jesus, and it shows that He was resurrected from hell. Here are some of the facts concerning *hades* of the New Testament:

Jesus, not Satan, has the "keys" of *hades*.—Revelation 1:18.

Those in *hades* are to return.—Rev. 20:13.

Hades is to be destroyed in a symbolic "lake of fire."—Rev. 20:14.

The latter reference indicates that hell is not the lake of fire, because it is cast into the lake to be destroyed. The Bible uses a great deal of pictorial language, and the use of the "lake of fire" as a symbol of destruction, is one example.

Even more interesting facts come to light as we continue the study of the hell subject as revealed in the Bible. You will want to know about the rich man who "lifted up his eyes, being in torments." You will also want to learn about the "unquenchable fire."

God's Remedy

God's remedy for a world gone mad is the Kingdom of Christ. Jesus taught His followers to pray for this Kingdom in the well known words, "Thy Kingdom come. Thy will be done in earth, as it is in heaven." (Matthew 6:10.) It has been the ignoring of God's will, or law that has brought man to his present tragic plight. It will be the restoration of God's law in the earth that will solve the world's problems.

But this would be a vain hope if its accomplishment had to wait for mankind as a whole to voluntarily forsake their selfish ways, and look to God for guidance. Since the original transgression of God's law in the Garden of Eden He has been permitting man to follow his own selfish ways; but the Bible reveals that the time is near when God will intervene and impose His will upon the people.

This will be an arbitrary rulership in the affairs of men for a time. It is described in the prophecies as a rulership with a "rod of iron." (Psa. 2:9.) But a program of education will be instituted whereby the people will learn the advantages of God's ways of love over their own ways of selfishness so that eventually all will delight to do God's will. (Zeph. 3:9; Jer. 31:31-34.) The knowledge of the glory of God will fill the earth as the waters cover the sea.—Isaiah 11:9.

Nothing will be permitted to interfere with the progress of this new Kingdom, and finally all enemies of truth and righteousness will be subdued. Even sickness and death will be destroyed. (1 Cor. 15:54; Isa. 25:8.) Thus will the Christian's prayer be answered, and all will rejoice in the glorious triumph of Christianity.

A Divine Government

MUCH is said in the Bible about God's Kingdom. Not only does it tell us about the blessings that will come to the people through that Kingdom, but it also gives us considerable information concerning the manner in which the Kingdom will function. Christ's Kingdom will be much more than the holy influence of high ideals; although it will, of course, promote the highest ideals of truth and righteousness.

Christ will be the great King in the Kingdom. Associated with Him will be one hundred and forty-four thousand associate kings, selected from the world of mankind during the present age. The selection of these is based upon their fidelity to Christ and to God.—Revelation 2:10; 3:21.

These, under the headship of Christ, will be the spiritual rulers in the new Kingdom. Satan, the spiritual ruler of the present evil world, is invisible, but very powerful. He exercises his control through earthly agencies. So it will be in God's world of tomorrow when Christ is King over the whole earth.—Psa. 72:8.

The earthly representatives of Christ's Kingdom will be the resurrected ancient prophets and other faithful ones who died prior to the first advent of Jesus. These are referred to in Psalms 45:16 as the "fathers" who will be made "princes in all the earth." Jesus also refers to them saying that people from all parts of the earth will look to these ancient prophets for instruction. While the Bible doesn't give us the details, we can well understand what a wonderful government the world will have under the leadership of these noble prophets and statesmen of old. Miracle-working power will guarantee its success.

A Portrait of Tomorrow

"Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. . . . The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete."

—The Divine Plan of the Ages.

WAIT UPON THE LORD

—ISAIAH 25:9—

O zealous friend of missions and men!
Thy questioning lines reveal
A Martha's care for the Master's cause
Not needful for thee to feel.

Your verse declares that heathendom
wails,
And eagerly "pleads for light";
While Christian prayer and denial fails
To rescue their souls from blight.

You say, "They cry on misery's brink
For succor within our power";
"Yet twenty-nine hundred heathen sink
Into Christless graves each hour."

Are you more wise than the Father,
who gave
To justice His cherished Son?
Or has the Lord of a conquered grave
Abandoned His work undone?

Doth God depend on fallible men
To publish "The Only Name"?
And, if they fail, can His love condemn
The helpless to endless flame?

Hath He, who claims all silver and gold,
Ordained that my scanty store
Must win a soul for the upper fold
Or sink it forevermore?

Hath He, before whose radiant face
The heavens and earth shall flee,
Consigned the fate of a blood-bought
race
To mortals like you and me?

Tell us, O Christ, who suffered such
loss
Have billions of untaught slaves
Been wrecked in sight of thy blood-
stained cross
And perished in hopeless graves?

Creeds answer—Yes! but reason cries—
No!
And reason and truth agree:
No jot can fail of that Word, I know,
"I will draw all men unto me"!

When all are drawn by wooings of love
And knowledge and duty blend,
Then only they who rebellious prove
Will merit a traitor's end.

God hasteth not: the centuries sweep
All obstacles from His path.
His gracious plan worketh wide and
deep,
While slow is His righteous wrath.

His glory yet shall cover the earth
As waters o'erspread the sea:
Each soul shall learn of the Savior's
worth
And blood of atonement free.

"Good will to men"!—Blest echoes that
thrill
His "first-fruits" with rapture grand—
"Shall be to all," when on Zion's hill
The "Bridegroom" and "Bride" shall
stand.

God works by means, or worketh alone,
As serveth His purpose best;
By finite hands makes His power known
Or showeth His arm undressed.

O brother mine! no longer repine,
Nor question God's love and might.
He sips the cup of joy divine
Who readeth the lesson right.

—Old Theology Quarterly

The Christian Life

Resisting unto Blood

"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; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."—Hebrews 12:1-4.

THERE is much in the Book of Hebrews to indicate that the ones to whom it was written were showing tendencies toward lack of faith in God and Christ, and a cooling of their zeal for the doing of His will. In the opening of the second chapter the apostle writes, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." In chapter 3:12 he says, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

The fourth chapter starts out by saying, "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." In chapter 5:12 is revealed the lack of progress these Hebrew Christians had made. The apostle says: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

In the sixth chapter the apostle emphasizes the need for being rooted and grounded in the truth, and for one to have his anchor of faith firmly fastened within the veil, "Whither the forerunner is for us entered." (Heb. 6:20.) Chapter 10:23 admonishes, "Let us hold fast the profession of our faith without wavering; (for He is faithful that promised)." From these and other statements in the epistle it seems clear that it was written to encourage this particular group to a greater steadfastness in the truth, and a more



enduring zeal in their endeavor to follow in the footsteps of the Master.

THE CAUSE OF CHRISTIAN SUFFERING

A careful analysis of the letter seems, also, to indicate that one cause for the cooling zeal of these Hebrew Christians was the ignominy and suffering that continued upon them as a result of their being followers of Jesus. They had accepted Jesus as the Messiah. To any believing Jew, the Messiah was one who was destined to fulfil all the wondrous Kingdom promises of the Old Testament. They probably were not surprised that a cause so young would meet with some measure of opposition, so in the beginning they had "taken joyfully the spoiling of their goods." They had willingly been locked in the stocks, and rejoiced in the privilege of being the companions of those who were so used.—Chapter 10:32-35.

But as time went on they probably began to wonder why the Messianic cause should continue to be subject to so much opposition and persecution. Perhaps they had not understood clearly those doctrinal truths pertaining to the "suffering of Christ," that only after this suffering was all complete could the glory be attained. Perhaps they thought that the suffering of Christ was supposed to have ended at Calvary, and now that the followers of Jesus also had to suffer might indicate that possibly there was some question about Jesus really being the Messiah. Whatever their reasoning may have been, the apostle makes it plain in the second chapter that it pleased God "in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering."—Chapter 2:10.

Here was information showing that while many sons were to have positions of glory in the Messianic Kingdom, yet they all must attain to that position by way of suffering. This would help them the better to understand why some of them had been made a gazingstock and why they had had their goods spoiled as a result of their association with the Messianic cause. If they had been wondering why their suffering was necessary, here was the explanation, or, at least, a part of it.

And then, in the 12th chapter, a further reason is given for Christian suffering. Here it is shown to be a part of the necessary discipline by which we are trained as sons of God for the high position to which we have been called. And those whom the Lord really loves as His children, the apostle explains, should expect to be chastened. Indeed, if they lack such experiences they have reason to doubt their sonship standing before God.—Hebrews 12:6-8.

THE IMPORTANCE OF KNOWLEDGE

We sometimes speak of a faith that will enable us to walk in the dark with God; which is very good. But in order to have such a faith, it is necessary for us to know that God is with us in the dark. We can walk rejoicingly in the dark with Him as long as we know that He is holding our hands in His. But to be walking in the dark without the certain knowledge that God is with us is another matter. If the Hebrew Christians were looking for the glory of the Kingdom, hence didn't understand why they were called upon to endure so much suffering, then they were walking in the dark without knowing whether or not God was with them. Without this necessary knowledge it could be that their suffering meant that they had espoused a counterfeit Messianic cause.

This would seem to explain why the apostle dwelt at length on the point of sacrifice and suffering, as it had been illustrated in the tabernacle services, and pointed out to these Hebrew Christians so clearly that it was their privilege, and quite in harmony with the divine arrangement, for them to go to Jesus "without the camp" and share in His reproach and suffering. (Ch. 13:10-13.) If they could clearly understand that their suffering was truly a part of the Messianic purpose in which it was their privilege to share, this would surely fortify them for whatever experiences they might be called upon to bear.

It is in harmony with this thought that the apostle writes, "Now faith is the substance [margin, "ground," or "confidence"] of things hoped for, the evidence of things not seen." (Heb. 11:1.) It has been suggested that a literal translation of this statement would be that faith is the "understanding" of things hoped for. This understanding of things hoped for would therefore seem to be the "evidence" of things unseen. They had accepted Jesus as their Messiah, and they hoped to share in the Messianic glory. A proper understanding of their suffering would constitute one of the strong evidences of the unseen glory for which they were striving. "If we suffer, we shall also reign with Him," it is elsewhere stated.—2 Tim. 2:12. See also 2 Cor. 4:17, 18.

THE CLOUD OF WITNESSES

Throughout the 11th chapter the apostle tells about the faith-life of the ancient worthies. They, too, were associated with the Messianic cause. Their faith in that cause, and their loyalty to it, also resulted in suffering and death. They did not partake of the suffering of Christ in the same sense as does the church of this Gospel age. Their sacrifice was not represented by the brazen altar in the court of the tabernacle. Their sacrifice, nevertheless, was fully in keeping with the "better sacrifices" of this age, as illustrated in the killing of the red heifer, whose blood was sprinkled seven times toward the door of the tabernacle.—Numbers 19:1-4.

But it took faith on the part of the ancient worthies in order for them to continue faithful. By their faith they "obtained a good report," the apostle says. He then tells us of various individuals in the ancient worthy class, and of what their faith enabled them to do and to endure. By faith Abel offered a more acceptable sacrifice than Cain. By faith Noah built an ark. By faith Abraham, in obeying God, left the city of Ur and journeyed to the promised land, not knowing whither he was going. Faith enabled this class to suffer and to die. It enabled Moses to decide that the "reproach of Christ" was more to be esteemed than the "treasures in Egypt."—Heb. 11:24-27.

Through faith they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."—Heb. 11:33-40.

What a "cloud of witnesses" is here produced as evidence before the Hebrew Christians. All of these as servants in the Messianic cause had gladly suffered and died in it and for it. Should the house of sons, being prepared for still higher glory, expect to attain the high position offered to them without suffering? And besides, the "Captain" of their salvation also suffered and died; and in His life and death the Christian is furnished with the best of all examples of faith and

obedience. How logical, then, that the apostle in this wondrous admonition to faith and zeal, should step from the martyrs of the Old Testament, to the Chief Martyr of the New Testament, even Jesus Himself.

"RUN WITH PATIENCE"

When introducing Jesus as the greatest of all examples to the Christian (Heb. 12:1, 2), Paul shows that the Christian life is, in some respects, like that of one who trains for and runs in a race. "Let us run with patience the race that is set before us," he admonishes. And he gives us some helpful suggestions as to how this can be done successfully. He says, "Let us lay aside every weight, and the sin which doth so easily beset us"; and, laying aside these hindrances, we are to look "unto Jesus"—that is, be guided by His example and inspired by His faith and devotion.

We are to "lay aside *every weight*." Tradition tells us that a part of the training of ancient marathon runners was that of purposely weighting down their feet over a period of time prior to the race for the purpose of developing the muscles of their legs; and also that when these weights were removed their feet would seem unusually light by comparison, enabling them to run faster as well as longer distances. Perhaps the apostle had this in mind when admonishing the Hebrew Christians to lay aside their weights.

Followers of the Master do not, of course, purposely weight themselves down in training for the Christian race-course. We are burdened with many weights without the necessity of specially adding them. It is true, however, that it is only as we lay aside these weights that we can run successfully in the narrow way. But in order to lay the weights aside we must recognize the weights. All of us were by nature weighted down with sin and imperfection. The Hebrew Christians first to be addressed in this epistle had had this weight specially emphasized by the Mosaic Law, and all their lives they had been struggling toward righteousness, weighted down so heavily with this burden that no real progress could be made.

With or without the Law, Adamic imperfection is a weight to those who are seeking to know and do the will of God. When we enter the Christian race-course and lay aside this weight in accepting by faith the imputed merit of Christ, what a burden is lifted! The poet's words, "Ceaseless struggling after life, weary with the endless strife," well express the experience of all who seek after righteousness apart from Christ. Yes, this is one of the "weights" that must be laid

aside if we are to run the Christian race successfully.

We lay it aside by faith—faith in the precious blood, a faith that justifies us and gives us peace with God. (Rom. 5:1.) What a burden is thus lifted, and how free and light-hearted it leaves us as we "look unto Jesus," seeking to "run with patience" the race that is set before us. But we shouldn't burden ourselves again with this weight after we lay it aside. This is what we would be doing should we attempt to justify ourselves before God through the merit of our own works; or should we permit our unwilling imperfections to discourage us from pressing forward in the race.

How foolish it would have been for the ancient runners, once they had lightened their feet for the race by removing the weights, to start putting on weights after the race had started; yet this is what Christians are sometimes induced to do. The weight, or hindrance, of Adamic imperfection is removed by the blood of Christ—if we have faith to believe it. But we should avoid taking on other weights.

If we permit ourselves to be overcharged with the cares of this life, these cares become a weight which impedes our progress. (Luke 21:34.) There are certain responsibilities of life which the Scriptures impose upon us. These we must carry, but they cannot be construed as weights, because, being proper, the Lord helps us to bear them. We are Scripturally exhorted to provide for our own. To do this faithfully is to perform a part of the Lord's will for us. It is a part of the all things which are to be done to the glory of God. But to be "overcharged," and to be carried away with the deceitful lure of riches, or over much comfort and joy in this life, is to add weights which are sure to hold us back from final victory in the narrow way.

So, brethren, not only is it absolutely necessary that we lay aside whatever weights we may have before starting the race, but we must keep laying aside the weights as often as we find ourselves becoming burdened by them. And there are so many things that might serve as weights to slow down our progress toward the Kingdom. The love of money, the love of ease, and the desire to make a fair showing in the flesh—any or all of these might easily become weights. If we keep our affections set upon things above, determined that we will be interested in and do only "this one thing," then we will remain free from the weights which might otherwise rob us of a victorious conclusion of the race.

THE BESETTING SIN

We are also to lay aside "the sin which doth so easily beset us," the apostle tells us. Every Christian undoubtedly has one or more weaknesses, or

imperfections which serve to handicap him in his effort to do the Master's will, but this doesn't seem to be what the apostle is referring to here. If we can judge from the general subject matter of the epistle, the besetting sin to which the apostle refers is evidently that of the lack of faith, and consequent lack of zeal.

"Whatsoever is not of faith is sin," the apostle tells us. (Rom. 14:23.) One of the chief sins of natural Israel was their lack of faith in God and in His overruling providence in their behalf. In chapters three and four of the Epistle to the Hebrews Paul reminds us of this, and exhorts that we strive to enter into the rest of faith which God has provided for us through Christ. "Without faith it is impossible to please God," the apostle says, adding further that those who draw back through lack of faith cannot have divine approval. This sin of a weak faith is a besetting one indeed, and one which every Christian should endeavor earnestly to set aside by grasping more firmly and more resolutely all the exceeding great and precious promises by which he is assured of victory.

"And let us run with patience," the apostle adds. Cheerful endurance is the thought here in the Greek. The trials of the way make it necessary to endure, but the endurance should be cheerful. Going to Jesus without the camp bearing His reproach, is not a cheerful thing in itself—it is something rather to be "endured"—but if we have the proper knowledge of what is involved, and strong faith in the promises of God as they pertain to both the present and the future, we should be able to endure cheerfully.

And it will help us to endure cheerfully if we "look unto Jesus, . . . who for the joy that was set before Him endured the cross, despising the shame." God's design for all of His intelligent creatures is that they may be happy. When the divine plan of redemption and restitution is complete all sorrow and sighing, all suffering and trials, will have fled away. But this doesn't mean that the immediate objective of the Christian life is to be free from suffering. True, we can by faith enter into the "joy of the Lord," but this joy is not based upon present ease and present freedom from suffering.

The joy that meant the most to Jesus, and which enabled Him to "endure the cross," was the joy that was set before Him by the promises of God. This same joy may be ours—must be ours—if we are to endure faithfully whilst we go to Him without the camp bearing His reproach. It is, the joy of anticipation—the joy of faith. It is, as it were, a down payment of that "fulness of joy" which will be ours when, through faithful and cheerful endurance of present trials, we at-

tain a place at His right hand where there are "pleasures forevermore."

"CONSIDER HIM"

"Consider Him that endured such contradiction of sinners against Himself," the apostle adds. The ancient worthies endured many hardships; the Hebrew Christians had had their goods spoiled and had been locked in the stocks, but none of these, by comparison, had endured as much as Jesus had endured. Moreover, they were all imperfect, and to some extent their suffering may have been due to their imperfection; but not so with Jesus. He was holy, harmless, undefiled and separate from sinners; yet He suffered—not for Himself, but on behalf of others, that even those who caused Him to suffer might be blessed.

It is hard for anyone to endure contradiction; yet Jesus, the perfect One, had the main facts of His life contradicted and was put to death because of this contradiction. Jesus was the Son of God, and the King of kings, yet these great facts of His life were subjected to a campaign of contradiction from the very beginning of His ministry, culminating only when He finished laying down His life and died upon the cross. Hanging there as the world's Redeemer, the challenge was hurled at Him to come down and thus to prove that He was the Son of God. In derision the inscription was placed above His head, "This is Jesus the King of the Jews." "He has saved others," the crowd shouted, "let Him save Himself." They didn't realize that by enduring this contradiction and refusing to save Himself, He was providing salvation, not only for Himself, but for all mankind—all the families of the earth.

Surely here is something to consider as we endeavor to walk in the Master's footsteps. We are called to a heavenly calling, to reign with Christ in His glorious Kingdom, but to attain this we must "suffer with Him," and endure with Him. Yes, we must endure "contradiction." When we are wrong in our position and have our error pointed out to us, it requires humility to acknowledge the wrong. Such humility is essential in the Christian life. But when we are contradicted pertaining to things wherein we are right, and take it patiently, we are enduring in some small degree that which Jesus endured. But how are we enduring? Are we enduring cheerfully, and at the same time seeking opportunities to bless those who contradict us; or are we enduring grumblingly, while we seek occasion to "get even" with our accusers?

Then follows the apostle's climax—"Ye have not yet resisted unto blood, striving against sin." This is another way of saying, You have not yet died for the Messianic cause. The Hebrews had

suffered much, and they had been faithful to a degree. In the beginning, they had taken joyfully the spoiling of their goods, and had been locked in the stocks, but they had not as yet "resisted unto blood"—they hadn't followed the Master all the way into death. Until they had done this the joys which had been set before them could not become realities, so they were to continue "looking unto Jesus," and continue to be inspired by the promises that inspired Him, until they had reached the full end of the way.

To do this every follower of the Master must "hold fast the profession" of his faith; must watch that he does not "let these things slip"; must not draw back"; must "endure chastening" as sons; and must be safeguarded against all possibility of

failure by having faith's anchor fastened securely "within the veil, whither the Forerunner is for us entered, even Jesus." (Heb. 6:19, 20.) Only thus may we hope to victoriously reach the end of the race-course marked out for us by Jesus who ran before to show the way. And not until we have "resisted unto blood" will we have reached the end of that way. Only those who are "faithful unto death" may hope to receive "the crown of life." (Rev. 2:10.) We cannot win the prize by running only half or three-quarters of the way—we must continue to run all the way—stopping short of nothing, but determined to continue faithfully "resisting unto blood, striving against sin."

The Christian's Attitude in the Duties of Life

"Not slothful in business; fervent in spirit, serving the Lord."—Rom. 12:11.

THE WORD business has a very broad signification. Whatever we do we are to do all unto the Lord; or rather, whatsoever we do we should do altogether unto the Lord. With the Christian, the chief business of life is to glorify God, to serve Him and, incidentally, as directed by the Lord, to serve the brethren, to serve the truth, to serve righteousness, to serve all men as he has opportunity, "doing good unto all, especially to the household of faith." In our text the word business seems to include any occupation, of any kind, that would be approved of the Lord. It would not do for us to say, Be not slothful in the liquor business or the tobacco business, for we are to give our attention only to those occupations which we believe have the Lord's approval.

The expression, "not slothful," is equivalent to the expression, not lazy, not indolent. The apostle's thought seems to be that any matter proper to be done should have the intelligent and active attention of him whose duty or privilege it is. Whatever is worth doing is worth doing zealously, we'll. The apostle's thought is that we are, first of all, to see that our business is a worthy one; and secondly, to prosecute it faithfully. If it is to provide money for either our personal needs or the Lord's work, we should prosecute that business with energy, with alacrity and with appreciation of the privilege, as done to Him. We should not be slothful or careless in any way.

A certain amount of provision for our temporal need is necessary. How much time is to be given thus is a thing for each to determine for himself.

After we have made a consecration to the Lord, to give our lives in His service, there is very little we can give at best. We should see that we "redeem the time," buy it back from the affairs of this life, as far as reasonably possible, in order to secure the more of it for the special service of promulgating the truth. This does not mean that we should leave our families dependent upon others. We should care for our proper interests. We should not be overcharged, but should have a proper care for those dependent upon us. As for our own requirement, having food and raiment, we should be content and not wish to accumulate for a long period of life.

The word fervent signifies very hot, to boil. The thought that the apostle gives is that whatsoever we do we should do heartily, with our might, as unto the Lord. The one who takes the course of doing whatever he does in a careless manner forms a slothful habit, which is a drag on him all through life. Whatever we do we should do fervently. We are the Lord's and whatever business we have is His. The Lord is pleased that we should be energetic in our affairs. If anyone is in a business where he is violating conscience, he should get out of it into one in which he could do some good in the world.

SHOULD NOT BE BURDENED WITH ANXIOUS CARE

The Lord's people should not worry or take anxious thought respecting tomorrow. The Scriptures imply, however, that we should be provident and careful, laying by in store, that we may be prepared to do something for neighbors and friends who may need. Dollars laid by merely represent so many days of labor saved.

We should not use all of our resources upon the immediate present, but exercise self-control, to the end that we may have good results in the future. This rule will apply to food and clothing also. If our store is small, we should not wonder where the next suit of clothes will come from. If we had the next suit it might be stolen. Neither should we wonder, If I accept the truth, what shall I do if my neighbors and friends turn against me? What if I should get into great disrepute on account of the truth? We should leave all such things to the Lord. If we need persecutions, we hope that He will let them come to us. If in that way He chooses to make the truth worth something to us; we should be glad. "All that will live godly in Christ Jesus shall suffer persecution."—2 Timothy 3:12.

On the other hand, the Lord does not intend us to go through life in a careless manner, happy-go-lucky, so to speak. We are to have a proper thought for the day. What are the responsibilities of today? What are the cares? As the Scriptures enjoin, be "not slothful in business; fervent in spirit, serving the Lord." We are to have a great deal of zeal. We are not to worry over things that may happen tomorrow, but have faith that God will be with us tomorrow, and give grace sufficient for us when it shall come. If the Lord's people are living faithfully they will have a great deal to think about every day. They will not need to go out in advance to worry about tomorrow. We shall have plenty to do if we give attention to the present diffi-

culties, and go to the throne of grace that we may obtain grace and strength to help today.

Our Lord assures us that if the main thought of our hearts is concerning His service and the promotion of righteousness and the attainment of the kingdom which God has promised to them that love Him, then we need carry no anxious cares respecting the future. As His disciples we shall have trials and tribulations enough day by day, and shall need daily to lean upon the Bridegroom's arm as we seek to walk the "narrow way." Sufficient for each day will be the evil of itself; and thanks be to God, we have also His promise that daily His grace shall be sufficient for us.

To those who are the Lord's consecrated people it is the greatest privilege imaginable to serve the Lord. The Lord is looking to see to what extent we are willing to sacrifice earthly things, earthly approval, that we may have His approval and hear His "Well done!"

Let all who would run the race successfully look well to their zeal and activity in the Lord's work. If we bury our one or many talents under a weight of worldly cares and encumbrances which might be avoided or set aside; if we bury them under worldly ambitions for either self or family—whether this be by wasting consecrated time upon science, philosophy, music, or art, or upon business, politics, or pleasures, or in pampering pride and appetite—then, as unfaithful servants, we shall sooner or later go into "outer darkness."

—Reprints, 4871

Israel's Wilderness Journey

Exodus 12:37-39; 13:17-22; 14:1-31;

Numbers 33:5-8.

FOLLOWING the death of Egypt's firstborn and the passing over of Israel's firstborn, Pharaoh decided to let the Israelites go. The morning after the eventful passover night they gathered at Rameses to start their journey toward the Canaan which God had promised to Abraham, Isaac and Jacob. In 1 Corinthians 10:11 the Apostle Paul says, "But these things occurred to them typically, and were written for our admonition, on whom the ends of the ages have come." (*Diaglott.*) It is not necessary, of course, to suppose that every little detail of Israel's experiences was intended by God to be a type or shadow of similar events in the experiences of spiritual Israel of the Gospel age, but we can draw lessons from God's dealings with these ancient people

which should help us to avoid the mistakes which they made and to exercise greater faith in God's care over us than did they.

Rameses was one of the "treasure cities" built for Pharaoh by the Israelites. Rameses was also the title of the Pharaoh of the oppression, and it becomes a most fitting name for the city from whence the Israelites were to start their journey toward the Canaan of promise. The Egyptians were sun worshipers. Their sun god was Ra. It is not surprising that this particular Pharaoh took unto himself the title Rameses, which means "child of the sun." We know, of course, from the standpoint of the truth, that Rameses was not actually a giver of light either to Egypt or to the Israelites. It was he who had so enslaved the children of Israel that they cried for deliverance, and their God, the God of Abraham, Isaac and Jacob, heard and delivered them.

There is an interesting correspondency in this respect in connection with God's dealings with spiritual Israel. We, too, as it were, have a Pharaoh of our oppression. His name is Lucifer, which means shining one. Like Pharaoh of old he has been far from a true light; yet he has, indeed, through his various deceptive methods, appeared as an "angel of light." It has been true of the Gospel age that under the direction of Lucifer, God's professed people have been led to build treasure cities—great church systems which have masqueraded as true cities of God. Let it be noted, however, that all who left Egypt by way of Rameses partook of, and shared in the benefits of the passover lamb while still in Egypt, and it was not so much the nine plagues as it was the tenth which brought deliverance. Let it also be noted that Egypt does not merely represent the great church systems any more than those two cities, Rameses and Pithom, constituted all of Egypt. (Ex. 1:11.) Egypt more particularly represents the world or kingdom of darkness and death in which, at one time or another, all of God's spiritual Israelites have been enslaved.

There wasn't anything that the enslaved of Israel could do about their own deliverance. Deliverance from Egypt, in the type, was accomplished by God. So, too, antitypically, it is God through His overruling providences and by way of the shed blood of the passover Lamb, who brings about our deliverance, our redemption. It is also well to note in this respect, that although the passover blood brought the deliverance of typical Israel out of Egypt, it did not necessarily bring them to the promised land; so, too, it is with the antitypical Israelites. God has delivered us by way of the blood, but continued faithfulness to the conditions of our call is necessary if we are to finally enter into the heavenly Canaan.

Continued faith in the God who had delivered them by way of the passover blood was the only surety the Israelites had of final entry into the land of Canaan. This exercise of faith in the blood by sprinkling it upon their lintels and door posts was accounted by God as a manifestation of their obedience. Failure to continue to exercise this same degree of faith was accounted by God as a manifestation of their disobedience. True, God remembered their frames that they were but dust and continued to strive with them for a while, but their persistence to doubt and to forget God caused Him finally to cease His strivings with them. For this failure to continue faithful and obedient, He turned them back, not into Egypt, but into the wilderness to die. Beloved, let us remember well the words of the apostle in which he tells us that what happened to Israel happened to them for ensamples. May this example of un-

belief and disobedience be a warning to help us walk more faithfully and more obediently in the narrow way wherein we are called.

Let us not presume upon God, nor account the things He has done for us as being ordinary and commonplace. Let us not take for granted that because He once dealt with us while we were yet in our sins, giving us deliverance through the shed blood of Jesus Christ, the antitypical passover Lamb, that He will continue to deal with us without our showing any evidence of an ever increasing appreciation and faith. It is through our faith and obedience to God that we show our appreciation of what He has already done for us. Undoubtedly this is what the apostle means when he says "without faith it is impossible to please Him." (Heb. 11:6.) It is not reasonable to suppose that God will continue to shower His blessings upon us if we do not use them as a means of strengthening our faith in Him and increasing our zeal for Him.

"NO CONTINUING CITY"

All the Israelites were ready to start for the promised land; ready to accept the deliverance which God was offering to them. Accordingly, they met at Rameses, and from there they journeyed to Succoth. The name Succoth means "booths" and is a good reminder of the fact that their journey toward Canaan, while giving to them liberty and freedom from servitude in Egypt, was, on the other hand, a call to them for the self-denial of many of the conveniences and necessities which their homes in Egypt undoubtedly supplied.

No longer were the Israelites to enjoy the protection of houses and roofs over their heads. From then on they must live in tents until they reached the promised land. There is in this the suggestion that for spiritual Israelites who have started their pilgrim journey toward the antitypical and heavenly Canaan of rest there can be no "continuing city" which shall afford them protection from the hardships of the way. As spiritual sons of a Heavenly Father, travelling on in the narrow way, we do not look to *material* sources for our protection but to what we might call the "little booth" over which God watches—and we have the assurance that He neither slumbers nor sleeps. His precious promises of grace and protection for every time of need furnish a blessed canopy between us and the storms and fiery trials which otherwise would overwhelm us.

The typical Israelites traveled on under the canopy of heaven which to us in our experiences might well remind us of the boundlessness of God's grace with which we are surrounded and under which we have our protection and blessing. This grace must not be hindered nor handicapped.

No earth-born cloud should be permitted to come in between us and our God. We should be able at all times to look up to the sunshine of His grace and love and thus to realize an ever-increasing sense of His mercy and care. We should remember, however, that God's love and grace toward us are not always manifested in the pleasant experiences of life. The trials, the persecutions, the chastenings which the Lord permits to come upon us are equally manifestations of His love because we need these various experiences in order to grow strong in Him and in the power of His might.

Take as an illustration two plants of the same kind. Let one be grown in the cellar, where light and fresh air are excluded, and let the other be grown in the open garden. After a few weeks note the difference in the two plants. One will be healthy and strong, the other weak and frail. True, the plant in the cellar may be protected from the winds and the rains but it is this very protection that prevents it from growing strong and hardy. On the other hand, the plant that is grown in the open air becomes strong in its struggles against the elements, being aided by those vitalizing elements provided by the sun's radiance. Under this great canopy of heaven the plant thrives because of all the various elements and factors which contribute toward its development and strength.

It would seem, then, that the "booth" life gives the thought of exposure, inasmuch as the booth does not afford the natural protection from the elements that is furnished by a house. To the true spiritual Israelites this booth life may well represent all of the phases of God's grace under which and by which we grow up into Him in all things. This exposure, this homelessness of the saint of God, is what really makes him strong. It is the adverse winds blowing upon a tree which cause it to become stronger and stronger as it shoots its roots correspondingly deeper in the earth. Yet it should be kept in mind that it is the sunshine which is the vital means of its sustenance and life, thereby affording it the ability to withstand the storms; for apart from it, it could not be. We, too, grow strong through our resistance to the storms of life, yet it is by means of the sunshine of God's favor that we are given the encouragement and ability to resist, even unto death.

The zeal with which the natural Israelites started their wilderness journey did not continue. In this we have a very vivid illustration of what may occur in our own individual experiences if we do not carefully watch ourselves. There is the possibility, yea, the danger, of losing our "first love." According to Numbers 33:6, the Israelites seemed first to have moved northward and then eastward

to Etham where suddenly they were directed to turn southward. The most natural thing for them to have done would have been to continue going eastward, for then would they have come to the little fords lying north of the Red Sea, which surely would have been much easier to cross and more directly in line with Canaan, their goal.

This course seems to have been inconsistent, for instead of it increasing the distance between themselves and the domain of Pharaoh they were virtually shortening it. Not only so, but they were increasing the barrier between themselves and the promised land. However, the explanation is that this move was God-directed. How wonderful! The account reads, "And they took their journey from Succoth, and encamped . . . on the edge of the wilderness; and the Lord went before them . . . to lead them the way."—Exodus 13:20, 21.

FOLLOWING GOD'S DIRECTION

To spiritual Israelites there must be many of these "Ethams" where God directs, not in ways of progress according to the flesh, but in the very reverse direction, so that the demonstration of God's grace and power may be the greater. We must not choose our own way, but must ever let God direct our course, even though, at times, this course seems most hazardous. "There is a way which seemeth right unto a man, but the end thereof" is not the full and complete deliverance for which we hope, but is death.—Proverbs 14:12.

If left to choose our own way we would be inclined to follow our natural tendencies. The way of the flesh is to follow the line of least resistance. But in this way God cannot be glorified nor can our faith be properly demonstrated. It is easy thus to have faith while we can see the farther shore, but when the fogs set in, hindering our natural vision, then it is that we need to exercise strong faith in God.

When traveling by boat on a clear, sunshiny day one hardly ever gives a thought to the skill and competency of the pilot. But when a thick fog sets in and the old, familiar landmarks are no longer visible, it is then that we appreciate the pilot and his ability to bring us safely to our desired haven. Under such circumstances there is nothing that one can possibly do except to put full trust in the pilot. Our uneasiness, our nervousness, our misgivings and fears, our doubting and fretting would not help in the least—we must stand by, while the pilot brings us through.

How true this is of our spiritual journey! There are times when, in the providences of God, we can do nothing to extricate ourselves from a difficult situation. At such times, there is nothing that we can do except to put our trust wholly in God realizing that He is the one who is able to

bring us through. It is then that our extremities become God's opportunities.

God brought the Israelites through an extremity in order that they might have an opportunity to stand still and see His salvation. He changed their course from Etham and brought them down to Pi-hahiroth, which latter means "where sedge grows." This was truly a place where, according to the flesh, their hearts would fail them for discouragement—a place where, instead of finding their deliverance from Egypt complete, they found themselves in an apparently worse condition than when they first undertook the journey. Did they then remember the God who had already done so much for them? No! They murmured and cried. They saw only the Red Sea before them and the Egyptians behind them. They saw no way of escape because they neglected to put their trust in God.

Perhaps we, too, as spiritual Israelites have reached our extremities in the entangling "sedge" of Pi-hahiroth and have seen before us what appeared to be insurmountable obstacles. Perhaps the Lord may lead us, as it were, to the Red Sea, where every visible means of escape seems to be cut off. At such times do we fear and quake at the apparent impending doom? We should not, because it is here that God is afforded His great opportunity to give us deliverance. It is through such experiences that we learn the much-needed lesson that deliverance is not of ourselves but of God. It is at such times that He says to us as He did to Israel of old through His servant Moses, "Fear ye not, stand still, and see the salvation of the Lord."—Exodus 14:13.

It is at such times that God, if we let Him, becomes our tower of refuge, our tower of strength. Literally speaking, how good it is when we have lost ourselves in the woods and no longer know our way out to suddenly see a familiar tower, marking a spot, which, if we can but reach it, will mean safety for us. God is just such a tower of strength and deliverance, bringing salvation to us in our greatest times of need. Without Him we would be hopelessly lost in the wilderness of despair.

The account tells us that God directed the Israelites to Pi-hahiroth "between Migdol and the Sea." (Numbers 33:7; Exodus 14:2.) Migdol means "tower." How significant! It was here that God revealed Himself to the Israelites as a *tower* of refuge. He instructed Moses what was to be done under the circumstances and obedi-

ence to these instructions brought deliverance through the very sea which only a short time before had presented itself as a most impenetrable barrier to their escape. The cloud that went before them, which was called the angel of the Lord, took its position at the rear of the camp becoming a pillar of darkness to the Egyptians and a pillar of light to the Israelites, preventing the Egyptians from marching in upon the Israelites throughout the entire night. In the morning, the Red Sea opened up and they passed through to safety.

Spiritual Israelites oftentimes have these experiences by which their faith is tested. How else could we ever learn the lesson that "by grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast"? (Eph. 2:8, 9.) It is most important for us to realize that it is not by our own strength that we gain deliverance. It is very necessary that we, at times, stand still and see the salvation of God. This does not mean a listless or disinterested attitude, but it does mean a calm confidence in Him—a confidence born of faith, that greater is He who is for us than all those who be against us. By thus putting our confidence in Him and cooperating with Him as He directs our paths, victory and deliverance are sure.

To have full faith in God means that we will trust Him under all circumstances. We will trust Him when He says to stand still and we'll trust and obey when He commands us to move forward. Not to move when the Lord gives us marching orders would manifest a lack of faith, as much as it would not to stand still when He asks us to do so. However, whether standing still or going forward at His command, our hearts should always be in repose, for we even now rest in the realization of His completed work. It is only thus that we can enter into the rest which is provided for us by faith in Christ Jesus. All our work for the Lord, all our marching forward in the narrow way should be based upon and in harmony with this quiet, trustful repose in Him and His promises which give us the assurance that no matter what may happen, all things are working together for our good. Thus in anticipation of the final end of the way, and the Canaan of rest that will be found there, we can, even now, amidst the strife and the difficulty of the way, give thanks to God who giveth us the victory through our Lord Jesus Christ.

—Arranged from contributed notes.

Speaking the Truth in Love

THERE can be no justifiable occasion for a Christian to ever speak anything but what he conscientiously believes to be the truth. Likewise, there can be no justifiable occasion for ever speaking the truth in any other manner but that of love. It follows, furthermore, that speaking the truth, and speaking it in love, are necessary prerequisites to growing up into Christ in all things. The Christian who thinks he can grow in Christlikeness by merely absorbing the truth into his own heart and life, and not, through self-sacrificing efforts, pass it on to others, is deceiving himself, and at the same time losing much of the joy of the Christian life.

All creation reflects the divine principle of giving. All created things, animate and inanimate, exist for the benefit of something else. The law of the new creation is the same. Those who are new creatures in Christ Jesus have become such because it is the divine purpose that their existence shall be a blessing to others. Through them God's promised blessings are to reach all the families of the earth.

The divine law of giving becomes operative in the life of the new creature even before reaching full birth in the resurrection. Indeed, the growth of the embryonic new creature in Christ is made dependent upon the exercise of itself in the interests of others; and that exercise is very largely by preaching the truth in love.

To speak the truth in love means not only to speak in a loving way, but also, that our speaking of it should be motivated by love. If this be not true, then even though we speak with the tongue of men and of angels, it will profit us nothing. But if love fills our hearts sufficiently to impel our speaking the truth that God may be glorified and that others may be blessed, it will profit us much; for thereby we will be laying up treasures in heaven.

In 2 Corinthians, chapter 6, Paul sets forth many of the credentials of Christian ambassadorship, exhorting us to give heed to them "that the ministry be not blamed." Here the apostle mentions "kindness" as one of the necessary elements of character to be possessed by those who are approved as the ministers of God. To speak the truth kindly, is to speak it in love. To speak it unkindly is to defeat the divine purpose in having it spoken. The pure truth of the Gospel is often distasteful to those who sit in darkness, and it will do all the reproving that's necessary to be done without the necessity of our using it as a cudgel over the heads of those who may not agree with us.

It isn't necessary to compromise the truth in order to speak it in love. The truth is a Gibraltar of strength against all the opposing forces of error. We can, and should, use the truth firmly and uncompromisingly, but always in love. Harsh condemnation of others is not preaching the truth—it only closes their minds against the truth. When this occurs, the hearers are not built up, nor is the speaker blessed. It seems cruel to some to be told that the Bible doesn't teach eternal torture for the wicked, but we don't need to make it harder for them to see the truth by questioning their sanity for believing the error. Let us preach the truth as clearly and as plainly as we can, but always in love, letting its mighty power do the work.

ALWAYS PREACH THE TRUTH

Equally important to the manner in which we preach is the character of the message we preach. The truth is the only message a Christian is divinely authorized to preach. By the truth we mean the Gospel truth—that "good news" concerning God's plan through Christ to establish a Kingdom here upon the earth through which the whole world will have an opportunity to be blessed. It means the truth concerning the blessings that are coming to the people, as well as the truth pertaining to the means whereby the blessings will be dispensed. This includes the call and development of the church, and all the details of the divine plan appertaining thereto. Making the whole plan of salvation possible is the fundamental fact of the ransom, which should be the basis of all our preaching.—1 Cor. 3:11.

Dispensational truth should also be included in our message. Jesus and the apostles preached dispensational truth; and now that we are living in the Millennial dawn, it is the blessed privilege of the Christian to proclaim this glorious fact to the whole world, far and wide, as opportunities arise and can be made. On this point we quote from *Studies in the Scriptures*, Volume 2, pages 141 and 142, as follows:

"Through the prophetic Word, she [the church] shall not only be shielded from discouragement, and enabled to overcome the besetments, snares and stumbling stones so prevalent in the 'evil day,' and thus to stand approved of God, but she becomes the light-bearer and instructor of the world. The church is thus enabled to point out to the world the cause of the trouble, to announce the presence of the new Ruler, to declare the policy, plan and object of the new dispensation, and to instruct the world as to the wisest course to pursue in view of these things."

"PREACH THE WORD"

Paul writes, "Preach the Word." (2 Tim. 4:2.) This is another way of saying that we should preach the Gospel, for the Word of God is the Gospel. And how comprehensive is the Word of God! And how profitable each aspect of the Gospel as presented in the Word. "All Scripture," the apostle says, "given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16, 17; Luke 4:4; Deut. 8:3.

The statement "that the man of God . . . may be thoroughly furnished," is important. It means that unless we give heed to the whole message of the Scriptures we cannot expect to be "thoroughly" furnished. First on this list of profitable things contained in the Word is "doctrine," or teaching. This is evidently a reference to the great plan of God itself, which we should know and preach. There are also teachings in the Word pertaining to righteous living. These teachings the apostle describes as "instruction in righteousness."

The doctrines of God's plan of salvation, and the instructions of the Word governing the conduct of those who believe and preach them, are equally important. (1 Tim. 4:16.) One might attain to a reasonable high standard of righteousness in his personal life, yet if his message to others were out of line with the truth he would not be an approved minister of Christ. Some who are noble characters so far as their personal living is concerned, defame God's name by preaching eternal torture and other equally blasphemous doctrines. These have given heed to the "instruction in righteousness," but have not yielded their hearts to the pure and loving doctrines of the Word.

It is important that our ministry be one of the whole truth rather than of part truth and part error. The apostle says that even though an angel from heaven preach some other Gospel he should be accursed. (Gal. 1:8, 9.) This doesn't mean that we are to pronounce sentence upon those who do not preach the truth, but it does surely indicate that we are not to favor and support their ministry.—Matt. 5:19.

It is likewise important that one give heed to the Scriptural "instruction in righteousness" in order to be an approved ambassador of Christ. A story is told of a person who was enthusiastically preaching the Gospel who, himself, had not been cleansed by the Gospel, and someone said to him, "I can't hear what you say because your actions speak louder than your words." Let us make sure that the truth is having its proper influence

in our own lives before we attempt to tell it to others; otherwise our preaching very largely will be in vain.—Luke 22:32.

"IF I PREACH NOT THE GOSPEL"

In 1 Corinthians 9:16 the apostle writes, "Woe is unto me, if I preach not the Gospel!" The setting of this statement is very interesting. Paul explains to the Corinthian Church why he thinks it best that he should provide for his own temporal needs while serving them in spiritual things. His viewpoint was that by doing this his ministry of the truth would be much more effective; and it was this ministry with which he was most concerned. The joy and delight of his life was in this ministry, and he was determined not to permit anything to interfere with it nor to minimize its power.

Yet the apostle didn't want anyone to get the idea that he was glorying in what he was privileged to do for the Lord, or taking credit for being more faithful than others. "For," he says, "though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!" How revealing is the statement, "necessity is laid upon me." Do we fully realize that necessity is laid upon all of us to preach the Gospel? God lays this necessity upon us when He calls us out of darkness into His marvelous light.

The preaching of the Gospel is a "necessity" in more than one way. God has commissioned us to preach it, and this in itself makes it a necessity. It is also a necessity in order not to lose the truth and the spirit of the truth ourselves. There must be both an inflow and outflow of the waters of truth if we are to maintain a healthy spiritual condition, and grow up into Christ in all things. We may, to a limited extent, grow up into Christ in *some* things while ignoring our privilege of speaking the truth in love, but if we are to grow up into Him in *all* things it is imperative that we heed His admonition to let our light shine and not to hide it under a bushel.—Matt. 5:15.

THREE THOUGHTS—ALL IMPORTANT

The apostle's statement, "Woe is unto me, if I preach not the Gospel," contains three thoughts which are worthy of notice: (1) "Woe unto me," (2) "if I preach not," and (3) "if I preach not the Gospel."

The apostle probably didn't mean that he would go into the Second Death if he didn't preach the Gospel, but he did realize that his lot would be a very unhappy one if he were "disobedient unto the heavenly vision" of the truth which the Lord had given to him. (Acts 26:19.) The Prophet Jeremiah tried to withhold the message the Lord had given him to deliver and he discovered that

it was like fire shut up in his bones, permitting him to have no peace, so he felt compelled to tell it out. (Jer. 20:9.) Paul's experience would have been the same. The violation of any of God's laws brings disaster. God's law for the new creation includes the dissemination of the Gospel, and "woe" of one kind or another is sure to result from any attempt to abridge that law, or to ignore it.

"If I preach not," the apostle adds. Refraining from activity as a Christian is in itself detrimental to spiritual health. In the natural world if one eats and does not exercise he becomes sluggish and oftentimes ill; and the same is true in the life of the new creature. We feast upon the Gospel ourselves, but its life-producing and building qualities lie largely dormant unless we "speak the truth," and speak it in "love." Preaching the truth is not, of course, limited to proclaiming it from a public platform. In these modern times, with the aid of Millennial dawn inventions, there are many ways in which we can effectively let our light shine. Some of these are enumerated in the following timely quotation from *Studies in the Scriptures*, Vol. 3, pages 235 and 236:

"Several Scriptures show that there is a special work for the last members of the body to do on this side the veil, as important and as essentially a part of Kingdom work as that of the glorified members on the other side the veil. While the glorified Head and those members of the body on the other side the veil have the complete supervision of the great changes now in progress and about to be inaugurated in the world, the fellow-members who remain in the flesh are the agents of the Kingdom in publishing, by word, by pen, by books and by tracts, the 'good tidings of great joy which shall be unto all people.' They tell the world God's gracious plan of the ages, and that the time is at hand for the glorious consummation of that plan; and they point, not only to the great time of trouble now impending, but also the blessings which will follow it as the results of the setting up of God's Kingdom in the world. A great and important work, then, is given to the remaining members: Kingdom work it is indeed, and accompanied also by Kingdom joys and blessings. Although yet in the flesh and pursuing their appointed work at the expense of self-sacrifice, and in the face of much opposition, these are already entering into the joys of the Lord—the joys of full appreciation of the divine plan and of the privilege of working out that plan, and, in conjunction with their Lord and Redeemer, of offering everlasting life and blessings to all the families of the earth.

"These with their message are clearly pointed out by the Prophet Isaiah (52:7) as the 'feet' or last members of the body of Christ in the flesh, when he says: 'How beautiful upon the mountains [kingdoms] are **the feet of him** that bringeth good tidings of good, that publisheth salvation [deliverance]; that saith unto Zion, Thy God **reigneth**. [The reign of Christ, which shall bring **deliverance**, first to Zion, and

finally to all the groaning creation, is begun.] Thy watchmen shall lift up the voice: with the voice together shall they sing; for they shall see [clearly] eye to eye, when the Lord returneth unto Zion."

In harmony with the foregoing and showing further the value of dispensational truth, particularly as it relates to the Christian ministry is the following quotation from Volume 2, *Studies in the Scriptures*, page 364:

"That we might now have the comfort of this knowledge, and not be in doubt and perplexity, was but part of the object in the giving of the time-prophecies. Another object was, that, as the representatives of that Kingdom among men, we should be aware of the great dispensational changes now in progress, and able to bear testimony before the world, regarding God's plan, etc., which though unheeded now, will greatly benefit them by and by, and help them the sooner to recognize the Lord's presence in the great day of wrath, drawing on. Another object is, that the faithful, thus armed and strengthened by God's Word, may be enabled to stand firm, when so many will be falling into infidelity and various other deceptive errors, which will soon sweep over 'Christendom.' Another object is, to give force and point to the entire Plan of the Ages: for it is a general experience that, while the first glimpse of God's gracious plan for blessing the whole world through the church, during the Millennial age, fills the hearts and enlists the zeal of His faithful children to the uttermost, yet as their efforts to enlighten others are coldly received, and they find that only a very few, comparatively, have 'an ear to hear,' the tendency is to settle down to the quiet enjoyment of the precious knowledge, in such a manner as will bring the least reproach and opposition."

But activity alone is not the full expression of the divine will. It must be the right kind of activity. Preaching alone does not suffice. The *right* message must be preached. So Paul completes the formulae, saying, "Woe unto me if I preach not **THE GOSPEL**." And this Gospel must be the true Gospel, not "some *other* Gospel." It shouldn't be partly the Gospel and partly our own ideas, or the ideas of others. As already noted, the whole and pure Gospel is in reality the divine plan for the redemption and recovery of the fallen race from sin and death, and the method and time by which it is to be accomplished.

A part of God's will is that we should preach the Gospel. Another part of it is the manner in which we should preach—that we should "speak the truth in love." The great objective of the divine will as it pertains to us as individuals, is that we may, by speaking the truth in love, "grow up into Him in all things." If we are to grow up into Christ as our Head, our own body must be kept under, and our own wills made subject to His will. May the dear Lord help us all to attain unto this for which we have been apprehended!

DIVINE PLAN BEREAN LESSONS

GOD'S CHARACTER DISPLAYED IN HIS PLAN

(Lesson 61)

Text Book: The Divine Plan of the Ages, page 135, paragraph 1, to page 136, bottom of page.

Key Sentence: "The permission of evil for a time among men thus displays a far-seeing wisdom, which grasped all the attendant circumstances, devised the remedy, and marked the final outcome through His power and grace."

Main Text: "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."—Psa. 76:10.

Are the angels benefited by man's experience with evil? Yes, by observation. They not only have seen all the dire calamities and heartaches which man has experienced for the past six thousand years, but they will also observe in the Millennium the blessings which come to man when he accepts God's arrangements in the Lord's Kingdom. This would also include the experiences of the church during the Gospel age. The apostle says that "we are made a spectacle [margin, Gr. *theatre*] . . . unto angels and to men."—1 Cor. 4:9.

Will God's plan when completed enable mankind to have a greater appreciation of God's character than Adam could have had in the Garden of Eden before sin entered into the world? Indeed, it would seem so. His justice will be more clearly seen in the fact that He would not permit His law to be broken without punishing the guilty ones. On the other hand, upon acceptance of the sacrifice of Jesus Christ as a ransom for Adam and his race, He is ready to see that all get the benefits of it. The Adamic death sentence no longer rests upon those **in Christ**. God is just and the justifier of him which believeth in Jesus. (Rom. 3:26.) Was Jesus a forced redeemer or a willing redeemer? He was a willing one. God's justice would not accept Him otherwise. Note Heb. 12:2 and Phil. 2:5-9, to see that His was a voluntary sacrifice. "Who for the joy that was set before Him, endured the cross, despising the shame."

How does God's plan reveal the love of God? His love was shown in providing a sacrifice for man, as we read in John 3:16, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but, have everlasting life." God's love was also shown in exalting Jesus to the divine nature as a reward for this noble sacrifice and thus to enable Him to give to the human race the benefits of that ransom sacrifice.

How will the divine plan of the ages display the wisdom and power of God? His wisdom and power will be shown by the fact that He was able to map out and carry to a successful conclusion a plan that involves so many free moral agents, over so long a period of time. His wisdom and power will also be

shown in that He was able to overrule every opposing influence. In Psalm 76:10 we read, "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

What use is God making of the permission of evil so far as Jesus and the church are concerned? He is using it to try them and thus to afford an opportunity to demonstrate their loyalty to Him. Through sufferings their Captain, Jesus, was made perfect as a new creature. These sufferings were the things which He endured through the opposition of the world, the flesh and the devil and through the submission of His own will to the Father's will. So with us: our sufferings as new creatures are not the ordinary sufferings of pain, such as the "groaning creation" experiences and in which we also share. The sufferings which count in the development of the "new creature" are those voluntary and willing endurances on account of the Lord and the Lord's Word and the Lord's people, while seeking to do God's will. All of this training for both Jesus and the church is made possible only through the permission of evil.

What will be the law of all mankind in the ages following the Millennium? God's general law which will ultimately be the rule of all of God's creatures. What is that law? The law of love so ably expressed by Jesus in Luke 10:27, "And He answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Summing up the chapter which we are now completing in our text book, to what conclusion do we come? The conclusion so very well stated in our text book, "Ultimately, when the purposes of God shall have been accomplished, the glory of the divine character will be manifest to all intelligent creatures, and the temporary permission of evil will be seen of all to have been a wise feature in the divine policy."

Can everyone now see the glorious outcome of God's plan in the times of restitution? No, only by the eye of faith through an understanding of the Word of God can these wonderful things be understood.

In the 34th chapter of Deuteronomy we are told that God instructed Moses to go up into the mountain called Nebo, the culminating peak of which is Pisgah. There God gave him a vision, a view of the glorious land where the people he had loved were to have their home. So we too now see by faith the blessings coming to the whole world in the Millennial age.

"Come all ye saints to Pisgah's mountain,
Come view our home beyond the tide:
Millennial Canaan is before us,
Soon we'll sing on the other side.

O! the prospect! it is so transporting,
Reapers, hasten the gath'ring, we pray;
We rejoice in the glory that's promised,
And the dawn of Millennial Day."

THE DAY OF JUDGMENT

(Lesson 62)

Text Book: The Divine Plan of the Ages, page 137, to page 139, top of page.

Key Sentence: "A parable is never an exact statement, but merely an illustration of a truth by something which is in many respects like it."

Main Text: "He [God] hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained."—Acts 17:31.

We are now considering a new chapter in our text book. This chapter is entitled "The Day of Judgment." What thoughts are suggested by the opening theme text? Acts 17:31, "God hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained." First, that God has set aside a definite fixed time for the world's judgment. Second, that it will be a judgment in righteousness, and third, that Jesus Christ will be the great judge.

What is the general view regarding the day of judgment? That it is a 24-hour period. That it will be opened by the angel Gabriel blowing his horn. Jesus will suddenly appear in the sky on a white throne and will be visible to all. All those then living on the earth will form in line and pass before the judgment seat. The souls of the sinners will come out of hell and will enter their human bodies which will be resurrected at that time. They will also join in the procession passing the judgment throne. Likewise the souls of the saints will come out of heaven and will enter their human bodies which will be resurrected at that time. They also will join the procession.

While this is going on there will be great convulsions of nature—earthquakes, lightning, thunder, opening of graves, etc.

What, according to this common theory, is the object for judgment? In the case of the saints from heaven, to witness the misery and utter hopelessness of the unsaved, have their lives reviewed and hear God tell them of their heavenly reward and then go back to heaven. How about the people from hell? They will hear their sins rehearsed, be told how bad they are and how they deserved eternal torment and then in spite of their groans and misery be sent back to hell fire.

But, someone will ask if the saints got along so well in heaven until the judgment day without their bodies and being merely "souls," why resurrect their bodies? Likewise, the souls that were tortured in eternal torment without their bodies until the day of judgment? What is gained by resurrecting their bodies? The mere asking of these questions shows how absurd is the statement in the creeds of the nominal churches, "I believe in the resurrection of the body." But is not this statement supported by the Scriptures? We answer, no! The apostle Paul in 1 Cor. 15:37 tells us, "Thou sowest not that body that shall be."

But, why do people believe in the resurrection of the body on the day of judgment? Because they know that the Scriptures teach that there will be a resurrection on the day of judgment. They mistakenly think that each one has an immortal soul which cannot die and hence, that the soul could not be resurrected. But as the Bible speaks of the resurrection and they must have something to resurrect, they jump to the conclusion that it is the body that will be resurrected.

As each one, according to the creeds of churchianity, receives an individual judgment when he dies and is sent immediately to either heaven or eternal torment, why is it that there will be another judgment, called a general judgment or the Day of Judgment? No one can give any sound or logical reason for two such judgments. This theory is based on a misconception of God's Word.

How much time is allotted to the day of judgment according to this teaching? Twenty-four hours. But a little thought would show that all this stupendous work could never be completed in one day of 24 hours.

Where did this crude conception come from? It is based on a literal interpretation of a parable. What parable? The sheep and goats in Matt. 25: 31-46: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations."

Is a parable an exact statement? No, it is merely an illustration. For instance, does this parable refer to literal sheep and goats? No, it refers to mankind. Is there a more reasonable and Scriptural view of the day of judgment than the one we have just been considering? Yes, there is and it is now our pleasant task to consider it.

What does the word judgment signify? It includes not only a decision but a fair, impartial trial leading up to that decision.

Does the word day always mean a period of 24 hours? No, it often signifies any definite or special period. Give some examples. We sometimes speak of Luther's day, meaning the period when he lived. Read Gen. 2:4, "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." Is this a 24-hour day? No, it is a long period of time.

HOW LONG IS A DAY AS USED IN THE BIBLE?

(Lesson 63)

Text Book: The Divine Plan of the Ages, page 139, top of page, to page 141, paragraph 1.

Key Sentence: "Why any should suppose this day of judgment to be of but twelve or twenty-four hours, while recognizing the wider meaning of the word day in other similar cases, is beyond comprehension, except upon the supposition that they have been influenced by tradition, without proper evidence or investigation."

Main Text: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."—Romans 1:18.

What is meant by the "day of temptation" mentioned in Hebrews 3:8, 9? It reads, "Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My works forty years." It refers to the period that the Israelites wandered in the wilderness because of unbelief. If they had had sufficient faith, they could have gone immediately into the land of promise.

What is meant by the expression "the day of salvation" in the following quotation: "For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2.) This Scripture has its fulfilment during the Gospel age which is here described as "the day of salvation," in which those who become members of the church, the body of Christ, through the merit of Jesus Christ and by becoming dead with Him, are acceptable to God as sacrifices.

This text is a quotation from Isaiah 49:8, 9, which very evidently refers to the Christ—Head and body—and not to the unsaved world. The Christ will be the Mediator of the New Covenant and in that sense will be given for "a covenant of the people." In Romans 12:1 those who are justified by faith in the blood of Jesus Christ are asked to present their bodies a living sacrifice and during this Gospel age these sacrifices are acceptable. Quoting this text (Isa. 49:8, 9), note how aptly it fits the church during this Gospel age: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation [the Gospel age when the narrow way of life is open to the church] have I helped thee: and I will preserve thee and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves."

When the Bible speaks of a "day of vengeance" and a "day of wrath" does it refer to a twenty-four hour period? No, it is describing the forty years in which the Jewish age ended, from A. D. 29 to A. D. 69, in which the Jewish church-state government was overthrown in a period of trouble and distress. This harvest of the Jewish age is typical of the harvest of the Gospel age in which Christendom is being overthrown in a "time of trouble."

In Acts 17:31 we are told that "He [God] will judge the world in righteousness by that Man Whom He had ordained." How long will that day be? A thousand years. This was explained by the Apostle Peter in 2 Peter 3:7, 8, where he mentions the day of judgment and then goes on to say, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

If we should take a concordance and look up all the Scriptures pertaining to the day of judgment, what would we find regarding the kind and amount of work to be accomplished within that period? We would find that there is so much to be done then that

it would be absurd to think that it all could be accomplished in twenty-four hours. Hence, the Scriptural explanation that it will take a thousand-year "day" seems very reasonable.

Would it be true to say that all the judging mentioned in the Scriptures will be in the Millennium? No, the Bible shows that there have been judgment days for certain classes in the past.

What was the first judgment day for the world? It was the judgment of Adam and Eve in the Garden of Eden. The world was represented in Adam. The test was obedience to God's command. What was the verdict? Guilty, and as a result, the penalty of death passed upon the whole human race as we read in Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom [margin] all have sinned."

What Scripture can we give to show that the decision pronounced in the Garden of Eden has since been enforced? Romans 1:18: "The wrath of God is revealed from heaven against all . . . unrighteousness." How is it revealed? In the sickness, pain and dying which the human race has experienced for the past six thousand years. What is meant by the statement in our text book which reads, "It may be seen in every funeral procession"? The penalty of death is the expression of God's wrath. Therefore, each time a person dies and is buried, it means one more victim of the death penalty, which is the righteous sentence of God, that all of Adam's children are unworthy of life and the blessings originally enjoyed in the Garden of Eden.

Why does the Bible refer to this Adamic death as sleep? Because all will be rescued from the grave and the sentence of death as a result of the ransom sacrifice of Jesus Christ. In what sense has the church "escaped the corruption that is in the world through lust," as stated in 2 Peter 1:4? Only reckonedly by faith, but not actually. "We are saved by hope" only. (Rom. 8:24.) When will our hope be realized? In the resurrection, when we shall be satisfied to awake in the likeness of our Redeemer. Of what is our reckoned deliverance from death a foretaste? Our full deliverance from imperfection and death to the divine nature. When is the "trial-day for life or death to those called to the divine nature"? This Gospel age.

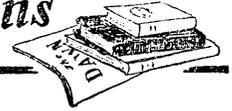
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"ACCORDING to the standard of God's Word, the disciples of Christ should be the most polished, the most courteous, the most refined, the most generous, the most kind and considerate, of all people. Theirs should not be merely an outward appearance of these graces, so common to the world, but should be a kindness, a gentleness, which springs from the heart, because of the possession of the Lord's Spirit, the spirit of justice, of mercy and of love. Thus they are to let their light shine in their lives."

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International Sunday School Lessons



THE DAY OF AUTHORITY

May 10—Matthew 21:12-22.

GOLDEN TEXT: "Mine house shall be called an house of prayer for all people."—Isaiah 56:7.

THE events related in today's lesson followed closely the Master's triumphal entry into Jerusalem when He was acclaimed King. Following this acclamation of the people Jesus went to the temple, drove out the money-changers, taught and healed the people, and was given a royal greeting by the children, who shouted, "Hosanna to the Son of David." The next day He cursed the barren fig tree causing it to wither and die. Thus we see the Master fittingly exercising the kingly authority which was His from the time of His royal entrance into Jerusalem.

But Jesus exercised His kingly authority in Israel for a very short time, and during this short time it was demonstrated mostly in condemnation of the nation which, as a whole, had rejected Him. It was during these few days of the Master's Kingship in Israel that He pronounced the sentence, "Your house is left unto you desolate." It was during this same time also that He told the disciples that the temple was to be destroyed—that there would not be one stone left upon another.

Natural Israel, as a nation, was in line for the chief place in God's Messianic Kingdom arrangement, but when the Messiah came to them, "His own received Him not." A few, as individuals, received Jesus, but the nation, through their representatives, the scribes and Pharisees, rejected Him, hence the Kingdom was wrested from them and given to a "nation bringing forth the fruits thereof." (Matt. 21:43.) This new nation to which the Kingdom privileges were given is mentioned in 1 Peter 2:9, as the "holy nation," the "peculiar people," of this Gospel age.

While natural Israel did not obtain "that which he seeketh for" (Rom. 11:7, 8), it was fitting that their King should present Himself to the nation even though His authority was exercised mostly in

decrees of condemnation. God's dealings with natural Israel throughout the entire Jewish age were typical, and their casting off at the end of the age by the true Messiah and King whom they rejected was a further type of events in the divine plan future from that time.

The nation of Israel comprised all the professed people of God during the Jewish age, and as such furnish an illustration of the professed people of God during the Gospel age. The great majority of natural Israel were God's people in name only—not "Israelites indeed." During this age we have had a merely nominal church, made up mostly of those who have been Christians in name only. But as there were some true people of God during the Jewish age, there have, likewise, been true followers of the Master during this age.

It was at the end of the Jewish age when a sharp distinction was drawn between the nominal and the true. The nominal Israelites rejected Jesus, but the "Israelites indeed" accepted Him. The work of separating the two classes was called a "harvest," and after the "wheat" had been separated from the "chaff," the latter was subjected to the "burning" represented in the great time of national trouble that came to a precipitant end in A. D. 70, their official rejection by the Messiah having previously occurred.

The true and the nominal Christians of the Gospel age are spoken of by Jesus as "wheat" and tares." He said that both should grow together until the "harvest," and the "harvest is the end of the age." In the end of the age, Jesus presents Himself to both classes even as He did at His First Advent. Now, as then, nominal Christendom rejects Him, but individuals accept Him, and are given an opportunity to share with Him in His Kingdom soon to become manifest to all nations.

While the Messianic Kingdom is not yet functioning for the restoration and blessing of the people, yet Jesus in antitype of what occurred following His triumphal entry into

Jerusalem nineteen centuries ago, has already rejected nominal Christendom, and as a result we can now see this counterfeit kingdom being destroyed. Meanwhile, consecrated individuals are rejoicing in the presence of the King, and are looking forward to the near fruition of their hopes of living and reigning with Him.

The cursing of the barren fig tree was also significant. Jesus had come to the Jewish nation but had not found the fruit that should have been there. It was this that led to their rejection. It was like the cursing and subsequent withering of the barren fig tree. But, thank God, the symbolic fig tree, which is the Jewish nation, is not to remain withered forever.

Jesus, in outlining the signs of His second presence, mentioned the budding fig tree as one of them. (Matt. 24:32, 33.) Israel's "buds" of favor have been gradually manifesting themselves now for many years; and while they still have to face "Jacob's trouble," yet the experiences through which this people have been passing in our lifetime constitute irrefutable evidence that we are living in the end of the age and the time of the Master's second presence.

The practical application of today's lesson is also valuable. The temple of God is no place for money-changers. We should not exploit the worship and service of God for material gain. Our relationship to God and our association with God's people should be wholly free from the motive of temporal advantage. The typical temple was a place to offer sacrifice, not to seek wealth. Just so our worship of God should be expressed in sacrifice to Him and on behalf of His people. Only those who imbibe this spirit, and are controlled by it, may hope to reign with Christ.

The Golden Text is a beautiful one, showing that ultimately the distinction between Jew and Gentile will cease and that "all people" shall worship together in the one "house of prayer." This, of course, will not be a literal house. Jesus explained that the time was coming when literal temples and particular

geographical locations would lose their significance as centers of worship; and that God desires the people to worship Him in "spirit and in truth." This can be done anywhere. As a result of the "pure language" that will be turned to the people in all lands during the Kingdom period, they will finally call upon the name of the Lord to serve Him with "one consent."—Zeph. 3:9.

QUESTIONS:

What typical lessons may be drawn from the incidents recorded in today's lesson?

What practical lesson is taught by the act of driving the money-changers out of the temple?

Is the "house of prayer" mentioned in the Golden Text a literal building? When will all people serve the Lord with "one consent"?

THE DAY OF CONFLICT

May 17—Matthew 22:41—23:11.

GOLDEN TEXT: "The stone which the builders rejected, the same was made the head of the corner."—Mark 12:10.

THE events of today's lesson seemed to have occurred on the day following the Master's dramatic experiences in the temple when He drove out the money-changers. By that act He emphasized the fact that commercialism cannot properly be mixed with the worship and service of God. Today's lesson brings to light a further fundamental requirement of acceptable service to God, namely, that of humility and self-abnegation.

Service that is rendered to God for any glory the servant may obtain from it, is not acceptable. Not that God doesn't recognize and honor those who are faithful to Him. He does. We can rejoice when the time comes for God to exalt us, but if we attempt to exalt ourselves, then it will become necessary for God to humble us. If we humble ourselves, God's part will be to exalt us, and such exaltation will be safe, and to His glory.

Jesus' teachings came in conflict with those of the Pharisees in almost every instance. Either they were unable to answer His questions, or else their hearts were so far removed from the spirit of His precepts and example, that there was no common ground upon which they could discuss the things of God. Hence, whenever and

wherever Jesus and the Pharisees met there was conflict.

Today's lesson opens with Jesus propounding a question to the Pharisees—"What think ye of Christ? whose Son is He?" This question was not necessarily one intended to draw from the Pharisees an expression as to whether or not they thought Jesus was the Christ. It was a question rather to test their knowledge of and ability to interpret the Scriptures. It was as though Jesus had inquired: "According to your understanding, whose Son will the Messiah be?" This seemed like a simple question, and they were quick to answer, "The Son of David."

They were right, but when Jesus asked them to harmonize their answer with what David himself had said about the Messiah, they couldn't do it. Jesus reminded the Pharisees that David had referred to the Messiah as his Lord. It was not customary for a father to refer to his son as lord, and Jesus wanted the Pharisees to explain why David seemingly had done so. As was so often the case, they had no answer.

In this, we have a good illustration of the limited understanding of God's plan that many have even today. If we do not know the plan of God in which there is a place for all that the Scriptures say, we will find ourselves in much the same position as the Pharisees. We will have some of the answers, perhaps; but won't be able to harmonize them with other things taught in the Bible. If we have the truth, we can use all of the Bible. If we don't have the truth, we will be able to use only the parts of the Bible that seem to agree with our views, ignoring other parts and looking upon them as inexplicable mysteries.

Jesus didn't explain to the Pharisees that the Messiah was to be the Son of David merely according to the flesh; and that He would become David's Lord by virtue of His spirit begetting, birth, and high exaltation to the throne of God. The Pharisees were not in the heart condition to understand this truth anyway, so Jesus didn't waste time trying to explain it to them. He explained to the disciples, nevertheless, that these Pharisees still sat in Moses' seat, and that because of this a certain degree of obedience should be rendered to them.

It is in this connection that the Master presents His lesson in humility. He points out that the Pharisees had the wrong viewpoint in mind in connection with the position they occupied. They served, yes, but to be "seen of men." They laid heavy burdens upon others, but weren't interested in helping others to carry those burdens. They sought the chief seats at feasts, and wanted to be called Master. All of this, Jesus pointed out was wrong. Not only was it wrong to make merchandise of serving God, as exemplified in driving the money-changers from the temple, but it was wrong also to seek power and glory among men in the name of service for God.

While Jesus doesn't reveal a direct connection between His question concerning whose Son the Messiah would be and the subsequent lesson in proper Christian humility, yet there seems to be a connection. The Messiah was to become David's Lord, and sit at the right hand of the Majesty on high, because He first of all humbled Himself in becoming a servant. He was the Son of David according to the flesh, and His becoming flesh was a demonstration of His true servant-like qualities.

Jesus came not into the world to be ministered unto, but to minister. This was His position as David's Son. Because He was thus a humble, faithful servant, He was later highly exalted. And this is the only true path to glory for His followers. The Pharisees had the wrong viewpoint. They were seeking present glory from their service; or, more strictly speaking, they were seeking others to do the serving, while they enjoyed the glory. But it mustn't be so among you, Jesus said to His disciples.

"Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren." This is the time to serve, sacrifice and suffer. If we are faithful in this, God will supply the glory later on. Like Jesus—"the stone which the builders rejected"—we will be humiliated and rejected now; but like Him also, if we are faithful, we will be exalted in due time.

QUESTIONS:

What is the important practical application of today's lesson?

What is one of the important tests of our having the truth?

In what sense was Jesus "the stone which the builders rejected"?

THE LAST DAY WITH THE DISCIPLES

May 24—Luke 22:14-30.

GOLDEN TEXT: "This do in remembrance of Me."—Luke 22:19.

THE spirit of selfishness as a motive for human behavior is so deeply ingrained in the fallen race that it's difficult to adopt and practice anything else. This is revealed in today's lesson. For two days Jesus had been teaching by word and example that self-interest is not the proper motive for worshiping and serving God. He had driven the money-changers out of the temple, symbolizing His opposition to a commercialized worship of God. The next day He revealed the serious error of the Pharisees in seeking honor and exaltation.

But still the disciples hadn't caught the spirit of these instructions. Now they were gathered in the upper room. Jesus had instituted the Memorial of His death as the antitypical Passover Lamb, and had told them that one of their number should betray Him. It would seem that the experiences of the past two days, the invitation to drink the cup and eat the bread which represented His shed blood and broken body, as well as their participation in His sacrificial death, should have sufficed to put far from their thoughts any suggestion of chief place or rulership among them. But not so!

They inquired among themselves which one it was that intended to betray the Master, as though they realized what a dishonorable thing this would be to do; and this inquiry turned into a strife of words as to which of them should be accounted the greatest among their number. Thus the very things which Jesus had condemned among the Pharisees the day before, in their hearing, they were now undertaking to introduce into their own midst. How deceitful is the fallen, human heart, and how desperately wicked!

But Jesus was patient with His disciples, as always. Like the Heavenly Father, of whom He was a character image, patience, forbearance and mercy entered very largely into all His contacts with fallen humanity, and especially so in the case of those whom He had chosen to be His apostles. He knew their weaknesses, and how

very hard it was for them to get His viewpoint of humility and love. There had been many occasions when one less understanding, and less patient and merciful, would have given up trying to teach the minds and mould the characters of those so slow to learn.

It was doubtless with a great degree of satisfaction that Jesus, in prayer to His Father had said, "Those Thou gavest Me I have kept, and none of them is lost, but the Son of perdition." (John 17:12.) One reason He hadn't lost them was because of His great patience in dealing with them. And even though now, and in spite of the pointed lessons of the past two days, they still were far afield in their viewpoint of what their ministry was to mean to them and to others, Jesus was willing to go over the subject again, and once more try to help them understand.

As usual, the Master again used an illustration. The disciples were striving over the matter of who among them would be the greatest, and Jesus reminded them that "The kings of the Gentiles exercise lordship over them; and them that exercise authority upon them are called the benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as He that serveth."—Luke 22:25-27.

This was a wonderful lesson. The hope of the disciples, as Jews, was that through Jesus, their Messiah, the nation would be delivered from the yoke of Gentile rulership. Obviously there was much about the Gentile rulership that was obnoxious to the Jews. So Jesus reminded them of this, and of the Gentile spirit of lordship that caused it. The Master had promised them a Kingdom. In this same lesson He assures them that they would sit on thrones, judging the twelve tribes of Israel. His inference is that they would surely want that new Kingdom to be different than the selfish, oppressive rulership of the Gentiles.

Then He uses the illustration of one who serves at a meal. He is but a servant. Those who eat are the served. "I am among you as He that serveth," the Master said.

That this was the way to be truly great from the divine standpoint, was the point He was driving home to them. They had seen the effect of the opposite spirit in the rulership of the Pharisees. Now they were reminded of the same thing in the case of the Gentile lordship, and if they wanted to have a share in the Messianic Kingdom which was to be instrumental in destroying this and all other evils which afflict mankind, they should bring themselves into line with this unselfish motive and viewpoint of humility and service, rather than arrogance and lordship.

Drinking of the symbolic cup, and partaking of the symbolic bread—"in remembrance of Me"—as Jesus enjoined, should be a constant reminder to all Christians of His spirit of service and sacrifice. It should remind us, also, of our privilege to share His suffering, that we may later share His Kingdom glory.

QUESTIONS:

What is the significance to Christians of the bread and cup which they are to partake of in remembrance of Christ?

Why did Jesus speak of the rulership of Gentile kings in His lesson to the disciples?

What was the hope of the Jews in Messiah as it related to Gentile rulership?

THE DAY OF SUFFERING

(Part 1)

(*Gethsemane and Trials*)

May 31—Mark 14:32-34, 44-46; 15:1-5.

GOLDEN TEXT: "Not My will, but Thine, be done."—Luke 22:42.

JESUS, with His disciples, left the upper room where He had eaten the passover with them, and went to the Garden of Gethsemane. Judas had evidently departed ahead of the others to make contact with those who were later to seize the Master when His identity was revealed to them by the Judas kiss. In that upper room Jesus had given His disciples what proved to be virtually His parting message to them. What they learned from there on until after His resurrection was largely through observation and hard experience. In this parting message Jesus had asked them to share His cup with Him, and they soon had an opportunity to observe what sort of a cup it turned out to be.

Jesus knew that His hour had come. He was undoubtedly acquainted with the time prophecy of the Old Testament which foretold that He would be "cut off" in the midst of the seventieth symbolic week from a given starting point. (Dan. 9:24-27.) He knew it was to be in the spring of the year, and that the slaying of the typical passover lamb pointed out the exact day in that eventful spring when He, as the antitype of the passover lamb, must be slain. There was no disposition on His part to hold back from making the supreme sacrifice which was to provide redemption for all mankind.

There was no question in the Master's mind about it being the Father's will that He should die. He had on more than one occasion spoken of this to His disciples, although they had not comprehended it. He had said, "My flesh I give for the life of the world." In asking them to drink of the cup which represented His poured out life He had indicated His knowledge of what was due to transpire. What then could have been in His mind when in Gethsemane He prayed, "If Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done"?

The answer seems to center around the **manner** of His death. While He knew and was fully resigned to the fact that He must die in order to redeem the world—and had known this from the very beginning of His ministry—yet it probably had not come to Him so vividly as now that in addition to dying, He was to die as an outcast, a blasphemer, and a malefactor. He also knew in advance that Judas would betray Him, but not until now did He realize the shame and ignominy that would follow the betrayal.

Jesus was perfect. He had always been pleasing to His Father, and had always delighted to do the Father's will. It was no small thing that now He saw looming up before Him the possibility of being treated as a breaker of God's Law, and a traitor in the sight of men. Was this necessary in order to redeem the world? was the question which may have flitted through His weary mind. "If Thou be willing, remove this cup from Me," was His prayer. He knew that it could be possible only if it were

not included in the divine will for Him.

The Master had done the right thing by taking His problem to His Father in prayer; and He got the answer, which was not a release from drinking the cup, but an assurance that this was the Father's will for Him and that He would be given strength to carry it through. Thus was the Master "comforted" by the knowledge that the divine will was being worked out in Him and by Him.

Events followed closely from now on. Jesus aroused His sleeping disciples who had failed to watch with Him, and announced, "He that betrayeth Me is at hand." A mob appeared, and Judas with them, ready to point out the object of their wrath with a kiss of feigned friendship. But Jesus knew this was coming, and more important, He now knew of a certainty that it was His Father's will for Him, so He was calm and unresentful. He offered no resistance, nor would He permit others to offer it for Him. He made no attempt to justify Himself before His accusers, for now He knew the full import of the prophecy which had said that He would be led as a lamb to the slaughter, and that He would not open His mouth in self-defense.

There were two counts upon which Jesus was finally crucified; one was religious, and the other civil. His trial before the high priest had to do with the former; and His trial before Pilate was concerned with the latter. While from one standpoint Jesus was falsely accused, yet on these two counts He admitted to His accusers that the charges they had entered against Him were true.

The high priest and the scribes inquired, "Art Thou the Christ, the Son of God?" and Jesus answered, ye say that I am," and He truly was. The difficulty was that the high priest construed this to be blasphemy because he didn't believe it was true; and Jesus made no attempt to prove that it was true. At the beginning of His ministry Satan challenged Him to prove that He was the Son of God by casting Himself down from the pinnacle of the temple. Jesus wasn't willing to do anything then to establish His claim, nor was He willing now, at the close of His ministry, to do anything more than

acknowledge the charge that was made against Him, knowing full well what would be the result.

Pilate wasn't interested in the religious aspect of the controversy, but he couldn't ignore the charge that this Jesus claimed to be a King who proposed to set up a Kingdom which would be in opposition to Caesar's rule. If this were true, He would have to be gotten out of the way. Pilate also gave Jesus an opportunity to deny the charge, but the Master didn't deny it—He acknowledged it. His real enemies, the religious leaders of Israel accused Jesus of "many things," and Pilate marvelled that He made no attempt to refute their charges. The charge that really counted with Pilate was His alleged claim to kingship, and this one Jesus acknowledged was true. "To this end was I born and for this cause came I into the world," Jesus explained. When the mob insisted, Pilate yielded and turned Jesus over to His accusers.

QUESTIONS:

Did Jesus have any question in His mind as to whether or not it was necessary for Him to die?

What were the two main charges against the Master which resulted in His crucifixion?

In what way did the Heavenly Father comfort Jesus?

"They Watched Him There"

Sitting down, they watched Him there,
 Watched Him, fairest of the fair,
 Gazed with cold, un pitying eye,
 While the jeering crowd passed by;
 For His vesture cast a lot
 (Seamless robe, without a spot);
 Watched the "Man of Sorrows"
 there,
 Who the world's great sin must bear;
 Watched while darkness veiled the sun,
 Watched until He cried, "'Tis done!"

God of Heaven! forbid that I
 Thus should gaze with pitiless eye
 On a suffering child of Thine,
 Watch him while his foes malign,
 Watch him while his life-blood
 flows,
 Watch until the dark day's close;
 Grant me, Lord, a heart of love,
 Make me like a tender dove;
 Let me bring him strength and
 peace,
 Until death shall send release!

Talking Things Over

THE WILL OF GOD

FROM two consecrated followers of the Master residing in the State of Wyoming, come the following heart-searching questions, with the suggestion that possibly they could be answered through the columns of *The Dawn*. As they are questions which are of general interest to all of the brethren we are glad to talk them over with you as best we can. As these questions so pointedly reveal, it is a difficult matter at times to discern the Lord's will; but of one thing we can always be sure, namely, that it is His will for us to seek help from each other along these lines. The first question is:

"How can we who have no fellowship whatever with the brethren, lay down our lives in serving them unless we go from door to door?"

Some, in reading this question, might wonder what connection there is between laying down our lives for the brethren and going from door to door, but we believe there is a very definite connection. We read of the Apostle Paul that he went from door to door teaching and exhorting. (Acts 20:20.) Paul, of course, did not distribute tracts from door to door, nor did he sell or "place" books. What Paul did, evidently, was to seek out the interested ones by going to their homes, and there teaching them the Gospel. However, we are inclined to think that the questioners have in mind mostly the distribution of truth literature from door to door, and this, we believe is one of the efficient ways we now have of bearing witness to the truth, and of serving the brethren.

When we use the expression "serving the brethren," we should remember that this includes the service that is rendered in order that individuals here and there may become brethren. In fact all witnessing for the truth is primarily on behalf of the brethren. It is not to convert the world, although it serves as a witness to the world. But for one here and there it is more than a witness, for it points them the way to consecration and to following in the footsteps of the Master. This means that whatever share we have in bringing the truth to such, is a service to the brethren. If we knew exactly who these individuals were before we started to serve, we could go directly to them with the message without the necessity of much effort or sacrifice on our part. But the Lord doesn't give us this information. He has a different method, a method which calls for sacrifice in

order to find and serve the brethren; and a method which, in our service of the brethren, at the same time witnesses the truth to the world.

Now, the point of the question is, How can one lay down his life for the brethren when deprived of the privilege of going from door to door with the message? The answer, it seems to us is that going from door to door with truth literature is by no means the only way of serving the brethren. Just as the different members of the human body perform various kinds of service for the body, so there are various ways in which we, as members of the body of Christ, can serve the body. Some can give discourses; some can lead meetings; some can take the message from door to door in an effort to reach those with whom we are not in immediate touch; while others can find service in various other ways. Some are in a position to serve in more than one capacity. Some are able to help others serve, and this in itself, is a very valuable service. Some are able to take literature from door to door if the literature is supplied, while others can help financially to provide the literature. Some are able to serve in both these ways.

The Lord looketh upon the heart, and for this reason many are counted by Him as being active in His service who, for one reason or another over which they have no control, are able to do very little. But even for these there is a very important avenue of service, and that is by prayer. We are never so isolated from our brethren that we cannot serve them through the medium of prayer. And by our earnest and fervent prayers on behalf of the ministry of the truth and the brethren, we demonstrate our own zeal for the service and love for the brethren.—2 Thes. 3:1.

Another question:

"How do we know the will of God? We thought it was to be willing to have His will done in us—that is, a cheerful acquiescence in whatever comes to us. However, we are here on the earth, more or less bound by our environments, and must make decisions as best we can in certain matters; but how do we know we are doing God's will thereby? Perhaps what we decide may be just the opposite from what He would have us do?"

The fundamental principles of God's will are clearly outlined in the Bible, and we should always consider these when making decisions. These principles include love, justice, mercy, purity of thought, word and deed, and faithfulness as ambassadors of Christ. Our consecration

vows include also the willingness to spend and be spent in the divine service. In the application of these principles to our daily lives we should remember that our viewpoint should always be that of sacrificing rather than of acquiring. In other words we should not make our decisions upon the basis of what would be best for us according to the flesh, but what would bring the most glory to God and give us the greatest opportunity to serve Him.

If we make our decisions upon this basis it seems to us possible that there are times in our lives that God would be just as pleased for us to take one course as another, provided our relationship to Him and to His people is the same in either case. The apostle tells us that there has not befallen us any temptation but what is common to man. From this we take it that God deals with us largely through the ordinary experiences that come to us from day to day, and that He wants us to learn our lessons from these common-place things to the fullest extent possible.

So, for example, we may be confronted with the problem of whether or not to move into another home or to stay where we are; whether to accept a different position, or to hold on to the old one. Almost every day problems arise and decisions must be reached. How can we be sure of making these decisions in harmony with the Lord's will? The deciding factor should always be, How will it affect my consecration vows? We know that God's will for us is that we lay down our lives in His service; that we daily study His Word; that we fellowship with His people; and that all these things be done in harmony with the principles of love.

Why do we consider moving to a different home? It's a better home, more comfortable, etc. But, will it tie us down more to take care of it? Will it keep us from the meetings? or consume time that we might spend in ministering the truth? If so, it would seem that the acquiring of a little extra comfort would be at the expense of our consecration vows. In the case of changing employment, is the motive a larger salary? If so, is it the thought to use this additional talent for the Lord? Does the larger salary imply longer hours of work, keeping us away from meetings, or depriving us of time for Bible study, etc.?

The point we are emphasizing is that as consecrated Christians our decisions should be guided by our vows of sacrifice unto the Lord. If they are, they will not be based upon what is the most advantageous to us from the material standpoint, but upon how we can best carry out our consecration. This doesn't mean that we should not accept the more comfortable home, or the larger salary. These more advantageous temporal things

may better our opportunities to serve the Lord. The Lord may want us to abound in material blessings provided we use our abundance to His glory. Paul said he had learned how to abound and how to be abased; how to enjoy plenty, and how to suffer want. Paul often made decisions that caused him to suffer want, yet at all times he was increasing the treasures he was laying up in heaven.

After we have considered each problem in the light of our consecration, and decide upon the course to take, we can rest the matter in the Lord's care, knowing that He will overrule for our good if we have not chosen the better way. Sometimes the Lord may permit these problems to arise for the very purpose of affording us an opportunity to make decisions. In the exercise of our minds and hearts to discern the Lord's will we are strengthened and thus prepared to meet the problems yet ahead. Perhaps through a mistake we make today, the Lord will teach us to reach a correct decision tomorrow. In any event, we can always take comfort in the fact that if our hearts are perfect toward Him, and we do the best we can with our imperfect heads, He will cause all of our experiences to work together for our good. Should the way we chose result in increased trials, this would not necessarily mean we had not chosen in harmony with the Lord's will. It might reveal that it was His will for us to endure these trials that through them we may be drawn nearer to Him, and to a more trustful leaning upon His arm of strength.

TRACT DISTRIBUTION AND RADIO ADVERTISING

WITH the view of having our efforts do as much good as possible, we are enlarging the May Radio Folder to eight small pages instead of the four pages used in the April Folder. This gives sufficient space for short articles on the truth—articles which deal in a general way with the subject matter to be discussed in the May radio programs. In order that all may know what the circular will be like, we are publishing these articles in connection with the Broadcast Schedule on pages five and six of this issue of *The Dawn*. A number of additional stations have been added to the schedule this month, and as the complete listing will appear in the Folder, they will be suitable for distribution in almost any part of the United States.

Many friends have expressed the desire to give out a message of truth in connection with the advertising of radio programs, and in order to do this, some have been distributing tracts with the Radio Folders and cards. In view of this our

thought is that possibly many will find that the enlarged Radio Folder will serve the double purpose of radio advertising and tract distribution.

It is our hope that the friends will give this idea a good trial. While the articles in this Folder will not be long, yet they do explain certain points of truth clearly, and we believe sufficiently to create a desire for more on the part of those who are searching for something better than they have. If this proves to be true, then the use of these Folders will effect a considerable saving of paper as compared with the use of the larger tracts. We are still glad to furnish the larger tracts, but suggest that the friends give these smaller ones a trial.

If present plans carry through, these Folders will be issued monthly; and all those who wish, both Ecclesias and individuals, may place standing orders for whatever quantity they desire each month. We will be glad to place these orders on the list for any quantity desired from 25 up to as many thousand per month as you wish to distribute. Like tracts, they are for free distribution, and are supplied free.

Another feature of these new Folders will be that all Ecclesias ordering a thousand or more per month, may have their Sunday meetings announced on the back page. A space is reserved for this purpose. Where this feature is used, the Folders will serve a triple purpose; namely, give a witness for the truth, advertise the radio programs, and announce your local meetings.

While the subject matter of the Folders will be along the line of the radio programs for the month, they will not announce definite subjects for each Sunday. The plan of announcing the subjects for each Sunday has its advantages; but it has disadvantages, too, the chief one of which is that unless the Folders are given out early in the month they become out of date, and specially so if some are held over until the next month. We learn by experience, and trust the new plan will be more satisfactory. It means that while it will be preferable to distribute the circulars during the month they are issued, yet they will also be suitable for distribution any time thereafter. The subject matter of some of them will doubtless prove more effective than others, in which case many of the friends may desire to later get an additional supply of these and make a wider distribution of them.

Adopting the suggestion of a considerable number of friends, the main heading of the May Radio Folder will bear the title, **THE MILLENNIAL DAWN**. This title is very expressive of the message we are privileged to give to the people today,

and one, the meaning of which, is at least vaguely understood by the general reading public. Some have thought that because of past associations this caption might arouse prejudice, while other brethren feel that it will not be more liable to do this than other titles which are in quite general use. In any case we feel that it is the Lord's will that it be tried, and we will appreciate very much hearing from the friends who use the circulars as to any special reactions of the public to this name that may come to their attention. There has been no time in the whole harvest period when the Millennial Dawn message has been more timely than now. It is the only hope of the world.

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CONVENTIONS —GENERAL AND LOCAL

IT IS refreshing to note the zeal of the brethren in arranging for opportunities to meet together for fellowship and mutual encouragement. Gasoline rationing and other deterrents will undoubtedly hinder some from attending these conventions who otherwise would be present, yet the various gatherings are so numerous and so well spread out over the country that most of the brethren will be able to be present at one or more of them. In one very wonderful way we can all join in the blessings and that is through prayer. Let us all join in prayer, seeking the Lord's blessing upon His people who in this day delight in speaking "often one to another."

All the essential information concerning the various gatherings of which we have been notified appears in the regular listing. What could be said of any of them is true of all, namely, that every possible effort is being put forth by the local friends to make these conventions a blessing to all who attend. However, these efforts are being made in full realization of the fact that they will be in vain unless the Lord's blessing is upon them. To do God's will, and to glorify His name, should be uppermost in the minds of all the consecrated. In connection with the Los Angeles Convention we are glad to quote the following from a letter recently received from Brother Abrahamsen:

"We will be glad if you will put something in the May issue getting over the fact that this convention will go on with the Lord's help, in spite of present prevailing conditions. If there is any thought that we on the West Coast are not living a normal life (almost) dispel that thought, for at present, although there are plenty of military activities about us, they have not interfered with our daily lives to any great extent, particularly as to our spiritual lives in the way of meetings, etc."

A LETTER FROM CANADA

THE following letter from Brother Don Copeland, who is in charge of The Dawn office at Toronto, will, we believe, be of interest. It is, as Brother Copeland suggests, a further evidence that the Lord desires the truth to continue being circulated in Canada!

"Dear Brethren: Greetings in our dear Redeemer's name. A few minutes ago saw the last chapter in a very complete investigation of Dawn activities by the City, Provincial and Mounted Police. They really gave us a pretty complete going over this time and maybe this story will interest you.

"It all started last week with a visit to CKCL by a detective inspector of the Mounted Police. They had had a complaint, and were looking for Frank and Ernest. They were shown a transcription, but as they couldn't arrest a phonograph record they were a little nonplussed for the moment. The station manager referred them to me.

"Last Thursday I had a call from Detective Inspector M. of the City Police, and we sat down and discussed the whole thing thoroughly. Quite an interesting conversation. He told me that the night before, he had been 'phoning from his home to an agent, instructing him to go down to Sovereign Hall (meeting place of local ecclesia) to a Wednesday night meeting to see what these people were saying. When he got off the 'phone his wife said to him,

'Why are you sending a man down there? you don't have to find out about them that way. Why, your own cousins, and neighbors across the street, and even I myself have attended those meetings. We know what they teach. Call up your cousins and ask them.'

"A copy of your affidavit satisfied him but I told him that I would send the approved scripts over to his office for him to see, and more than that I insisted that he have for his file (and I suggested that he personally read this carefully) a selection of the literature we were sending out. I took the attitude that I welcomed the investigation, that our operations were an open book, that I wanted all the authorities to be more than satisfied. I offered all files for his inspection and told him I wanted to cooperate in every way and he was quite impressed.

"Today he came back with the file of scripts and thanked me for our very cooperative attitude, and said, 'As far as we are concerned you have a completely clean sheet. Go ahead, and if any complaint is again made we'll take care of it. Refer anyone to me that tries to interfere with your work. I am sending a copy of my full report to both the Provincial and the Mounted Police for their information. You won't be bothered again.'

"So there you are. Evidently the Lord wants some work done yet, and He is keeping the line clear. All we need to do is to avoid unnecessary controversial subjects and let the truth do the work."

COMING CONVENTIONS

In view of the increasing need for space in THE DAWN, we are changing our style somewhat in listing coming conventions, so that the following listings show only the necessary data. The brethren arranging for conventions are anxious that as many attend as possible, hence it is not necessary to repeat this in connection with each individual listing:

SAGINAW, MICH., May 3. Regular First Sunday gathering (except January and July) held in 311 N. Jefferson, commencing at 10:30 A. M.

JERSEY CITY, N. J., May 3. Gathering to be held in Lawyers Trust Bldg., Bergen Sq., commencing at 9:30 A. M.

ALBANY, N. Y., May 3. Usual monthly gathering of friends in Albany-Schenectady district, held this time in the Y. W. C. A., 5 Lodge Street.

MONESSEN, PA., May 3. Gathering of English-Russian brethren at 524 Donner Avenue, beginning at 10:00 A. M.

NEW HAVEN, CONN., May 17. Convention to be held in Fraternal Hall, 19 Elm Street, with opening service at 10:30 A. M.

FLINT, MICH., May 17. The friends plan a season of refreshment; for details, write Mr. H. C. Deitrich, 1822 Monteth Street.

CHICAGO, ILL., May 24. The Chicago Ecclesia hold local conventions fourth Sunday each month in their hall, Central Masonic Temple, 910 N. La Salle Street.

JACKSON, MICH., May 24. Convention to be held in K. of P. Hall, 104 E. Michigan Avenue (upstairs).

PITTSBURGH, PA., May 24. Convention to be held in O. of I. A. Temple, 610 Arch Street, N. S., with opening service at 10 A. M.

WILMINGTON, DEL., May 30, 31. Junior O. U. A. M., 907 Tatnall Street. For information regarding program, accommodations, etc., write the Secretary, Mrs Peter Kolliman, 404 W. 31st Street, Wilmington, Del.

GRAND RAPIDS, MICH., May 30, 31. Grand Rapids Women's Club, 1132 Cass Avenue, S. E. Class Secretary, Miss Elva De Groot, 924 Ellsmere, N. E.

ST. JOSEPH, MO., May 30, 31. Y. W. C. A., 8th and Jules Streets, Administration Bldg. Secretary, Mrs. C. Buehler, 2630 Lucille Street. A baptism service can be arranged.

BUFFALO, N. Y., May 29-31. 501 South Division Street. All three days in Italian language. In addition there will be meetings in English on May 30, 31—these are particularly for the younger brethren, but all are invited.

CINCINNATI, OHIO, May 30, 31. Y. W. C. A., Room 526, Ninth and Walnut Streets. Room will be open for fellowship at 9:30 A. M. Sunday. Public meeting Sunday at 8 P. M. Restaurants, hotels, railroads and bus stations conveniently located. Secretary, Mrs. W. N. Poe, 2128 New Linden Road, Newport, Kentucky.

WEATHERFORD, TEXAS, May 31. Convention to be held in Zion Hill Schoolhouse.

RICHMOND, VA., May 30, 31. Smithdeal-Massey Bldg., 8th and Broad Streets, beginning at 2 P. M. Saturday. For information regarding accommodations address the Secretary, Mrs. Elsie P. Smith, 2201 Lamb Avenue, Richmond, Va.

TACOMA WASH., May 31. Convention will open at 9:30 A. M. in Maccabee Hall, Pacific Avenue and 12th Street. There will be a public meeting at 8 P. M.

READING, PA., June 14. Gathering to be held at home of Brother W. F. Redcay, located near Webber's Hotel, three miles beyond Reading, on the Pricetown Road (all concrete) running north-east from Reading at 13th and Spring Streets.

PATERSON, N. J., June 21. Gathering to be held in the Y. M. C. A., Ward and Prince Streets.

PIQUA, OHIO, June 21. Convention to be held in Y. W. C. A., 418 N. Wayne Street. Hall will be open for fellowship at 9 A. M.

BOSTON MASS., June 28. (Instead of May 31.) Gathering to be held at 30 Huntington Avenue.

LOS ANGELES, CALIF., July 3-5.

DETROIT, MICH., July 3-5.

SPEAKERS' APPOINTMENTS

BROTHER T. E. BARKER	
Lynn, Mass.	May 3
Providence, R. I.	10
Worcester, Mass.	17
Boston, Mass.	24

BROTHER FRED BRIGHT	
Jersey City, N. J.	May 3
Paterson, N. J.	10

BROTHER W. A. BUHL	
Washington, D. C.	May 24

BROTHER DAVID DINWOODIE	
Paterson, N. J.	May 31

BROTHER A. C. FREY	
North Brookfield, Mass.	May 10
Paterson, N. J.	24

BROTHER W. J. HOLLISTER	
Wilmington, Del.	May 30, 31

BROTHER G. S. KENDALL	
Berkeley, Calif. (afternoon)	May 3
San Francisco, Calif. (evening)	3
Oakland, Calif. (afternoon)	10
San Francisco, Calif. (evening)	10
Stockton, Calif.	12
Sacramento, Calif.	13
Ashland, Oregon	15-17
Lebanon, Oregon	19
Salem, Oregon	20, 21
The Dalles, Oregon	22
Portland, Oregon	24
Tacoma, Wash.	26, 31
Seattle, Wash.	27-29

BROTHER P. KOLLIMAN	
Pottstown, Pa. (morning)	May 3
Norristown, Pa. (afternoon)	3
Lebanon, Pa.	10
Baltimore, Md.	17
Philadelphia, Pa.	24

BROTHER ROBERT KREBS	
Jersey City, N. J.	May 3
Philadelphia, Pa.	10
Easton, Pa.	19
Allentown, Pa.	20
Lehigh, Pa.	21
Hazleton, Pa.	22
Wilkes Barre, Pa.	23
Scranton, Pa.	24
Bloomsburg, Pa.	25
Shamokin, Pa.	26
Reading, Pa.	27
Pottstown, Pa.	28
Norristown, Pa.	29

BROTHER J. Y. MAC AULAY	
Muncie, Ind.	May 1, 2
Richmond, Ind.	3
Indianapolis, Ind.	4, 5
Lebanon, Ind.	6
Dayton, Ohio	7, 8
Piqua, Ohio	9, 10
Cincinnati, Ohio	11, 12
Portsmouth, Ohio	13
Columbus, Ohio	14
Newark, Ohio	15, 16

Zanesville, Ohio	17
Crooksville, Ohio	18, 19
Nelsonville, Ohio	20, 21
Byesville, Ohio	22
Pittsburgh, Pa.	24
Connellsville, Pa.	25, 26
Monessen, Pa.	27
Lewistown, Pa.	28
Lancaster, Pa.	29
Wilmington, Del.	30, 31

BROTHER EDWIN PROCTER	
Albany, N. Y.	May 3
Utica, N. Y.	4
Syracuse, N. Y.	5
Rochester, N. Y.	6
Tonawanda, N. Y.	7
Lockport, N. Y.	8
Brantford, Ont., Canada	9
Toronto, Ont.	10
Orillia, Ont.	11
Kitchener, Ont.	12
London, Ont.	13
Port Huron, Mich.	14
Detroit, Mich.	15, 18
Flint, Mich.	17
Ypsilanti, Mich.	16
Bay City, Mich.	19
Saginaw, Mich.	20
Grand Rapids, Mich.	21, 22
Kalamazoo, Mich.	23
Jackson, Mich.	24
Gary, Ind.	25
Chicago, Ill.	26
Clinton, Iowa	27
Canton, Ill.	28
St. Joseph, Mo.	30, 31
St. Louis, Mo.	June 1, 2

BROTHER A. OBENLAND	
Pittsburgh, Pa.	May 24
Grand Rapids, Mich.	30, 31

BROTHER J. H. L. TRAUTFELTER	
Wilmington, Del.	May 30, 31

BROTHER J. I. VAN HORNE	
Duquesne, Pa.	May 3

BROTHER G. M. WILSON	
Baltimore, Md.	May 3
East Liverpool, Ohio	10
Grand Rapids, Mich.	30, 31

BROTHER W. N. WOODWORTH	
Jersey City, N. J.	May 3
New Haven, Conn.	17
Pittsburgh, Pa.	24
Cincinnati, Ohio	30, 31

BROTHER H. L. YOUNG	
Allentown, Pa.	May 10

BROTHER C. W. ZAHNOW	
Bangor, Maine, and vicinity	April 30-May 5
Augusta, Maine	6
Belgrade, Maine	7
Lewiston, Maine	8
Wilton, Maine	17
Brooklyn, N. Y.	24
Wilmington, Del.	30, 31
Washington, D. C.	June 1

IS THERE ONE NEAR YOU?

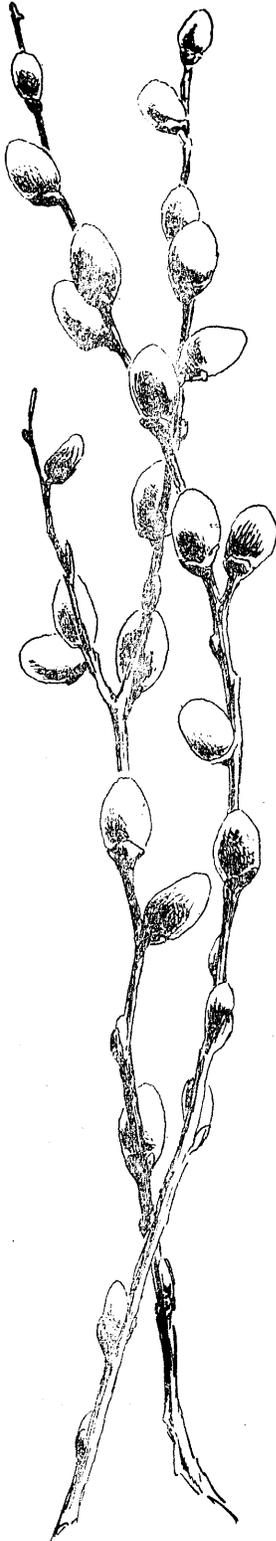
It has recently been brought to our attention that THE DAWN is frequently appreciated by those living in Old Folks' Homes. This leads us to suggest to the friends that there may be an opportunity for them to enter subscriptions for THE DAWN to be sent regularly to these Homes that may be located in their districts.

The subscription could be entered in the name of

the Home, and it would be sent regularly and thus be available for all in the Home to read. We will be glad to cooperate by sending a letter to the Home, explaining that the subscription is being sent as a gift by friends of the neighborhood.

IMMERSION SERVICE IN BROOKLYN

The brethren meeting at 109 Remsen Street are arranging for a Baptismal service to be held in Concord Baptist Church, Concord and Putnam Avenues, Brooklyn, N. Y., at 5 P. M., Sunday, May 24th.



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.

