

The DAWN

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One Dollar a Year

"I Saw the Morning Break"

*Ye that have faith to look with fearless eyes
Beyond the tragedy of a world of strife,
And know that out of death and night shall rise
The dawn of ampler life,
Rejoice, whatever anguish rends the heart,
That God has given you a priceless dower.*

*To live in these great times and have a part
In freedom's crowning hour.*

*That ye may tell your sons who see the light
High in the heavens—their heritage to take—*

*"I saw the powers of Darkness put to flight,
I saw the morning break."*

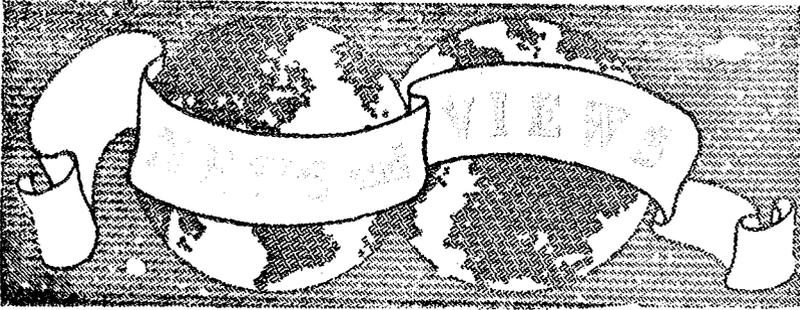


Within the Century

*IN the Twentieth Century war will be dead,
the scaffold will be dead, hatred will be dead,
frontier boundaries will be dead, dogmas
will be dead; man will live. He will possess
something higher than all these—a great coun-
try, the whole earth.*

Victor Hugo

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OUT OF THE PAST

WHILE the angry passions of men and nations continue to keep the world fighting a war of survival, with the lingering hope that some elements of what our generation has called civilization, may be saved, it will afford a rest of mind to

that far back enjoyed the benefits of civilization, but also to visualize to some extent the business methods, literary practices and social customs of that ancient time. Such knowledge is bound to be not only interesting and exciting, but even more

“ . . . And with what bated breath the peoples of earth will, yet enjoy a world-wide broadcast of a dialog between ADAM and EVE relating their experiences in Eden!”

turn aside temporarily from the news of bombings and sinkings to consider the significance of the mass of evidence now available through the tireless efforts of archaeologists, proving that civilizations existed from three to five thousand years ago. The discovery of thousands of clay tablets and other relics of that distant past, now make it possible not only to know that man

important is the fact that all the information coming to light in the field of archaeology tends to confirm the Biblical records concerning creation and the flood, as well as the authorship of the first five books of the Bible. This should be of vital concern to all professed Christians who believe that the Bible is the inspired Word of God.

Before archaeologists made

flood history in the form we now have it. This would mean that these records were written by those personally acquainted with the details.

This view does not do away with the necessity of divine guidance with respect to these records, but places them in a similar position with the four Gospels of the New Testament. The Gospels, though being the accounts of Jesus' life and ministry as observed by the different writers of these books, nevertheless come to us under guidance of the Holy Spirit, so that we unhesitatingly accept them as a part of the divine Word.

As yet, no tablets have been found containing any portions of the Book of Genesis. The conclusion that it was written on tablets is based upon information gleaned from the study of hundreds of other tablets which have been found and which reveal the literary practices of those early times. By comparing this information with certain internal evidences readily discernible in the Book of Genesis, the conclusion has been reached that these accounts were written contemporaneously. One literary practice was for the author of historical records to close his story with a special form of signature comparable to the expression found in the Book of

Genesis several times, namely, "This is the book of the generations of . . ."

It has generally been supposed that these expressions were intended to be introductions to a genealogical list or other data which follows, but its first use—"These are the generations of the heavens and of the earth"—seems definitely to show otherwise, for it is an unmistakable reference to that which preceded. (Gen. 2:4.) The Hebrew word for generations in this expression, is *toledah*, and not the ordinary Hebrew word *dor*, which is translated generation and generations 123 times. Concerning the word *toledah*, the Hebrew critical scholar Gesenius says that it denotes "History, especially family history."

In addition to Genesis 2:4 where we read, "These are the generations of the heavens and of the earth," the expression "these are the generations of" occurs in succeeding chapters as follows:

"This is the book of the generations of Adam."—Genesis 5:1.

"These are the generations of Noah."—Genesis 6:9.

"These are the generations of the sons of Noah."—Genesis 10:1.

"These are the generations of Shem."—Genesis 11:10.

"These are the generations of Terah."—Genesis 11:27.

"These are the generations of Ishmael."—Genesis 25:12.

"These are the generations of Isaac."—Genesis 25:19.

"These are the generations of Esau."—Genesis 36:1.

"These are the generations of Esau."—Genesis 36:9.

"These are the generations of Jacob."—Genesis 37:2.

A careful study of the quotations above reveals that when we read, for example, "This is the book of the generations of Adam," the material that follows says practically nothing about Adam except his age at death. Similarly, with the expression, "These are the generations of Isaac," the following account is not so much a history of Isaac, as it is of Jacob and Esau. Following this phrase to which the name Jacob is at-

tached, we read mainly about Joseph. This peculiarity has puzzled most commentators, and the suggestion based on knowledge now available that these expressions, together with the name in each instance, constitute the signature of the writers, or at least the owners of tablets containing the preceding narratives, is most interesting.

The word "book" in the statement of Genesis 5:1, "This is the book of the generations of Adam," is a translation of the Hebrew word *cepher*, which is translated "finished writing" by the Hebrew scholar Delitsch. The Septuagint version adds the word "book" in Genesis 2:4, and translates it, "This is the book of the origins of the heavens and the earth."

The books of that ancient time were in reality tablets. The earliest records of Genesis, therefore, are claimed, even by the book itself, to have been written down rather than passed on to Moses by word of mouth. A critical study of the various sections of Genesis followed by the signatures of the writers—if this, indeed, is the method by which the first book of the Bible has reached us—shows that in no instance is an event recorded which the person or persons named could not have written from their own intimate per-



A shipping tag, dated the 5th year of Bur-Sin, King of Ur, more than 2,000 B. C. Note the hole through which the string was passed.

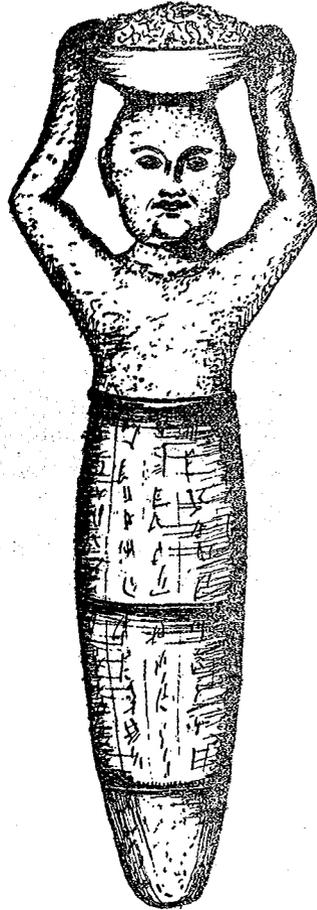
sonal knowledge, or have obtained absolutely reliable information. It is also significant, we think, that the history recorded in each of the sections ceases before the death of the person named. In most cases, however, it is continued to within a short time of the date of death, or the date on which it is stated that the tablets were written.

Another interesting observation lending color to the suggestion that the various sections of Genesis were written originally by those acquainted with events described, is the variation in the style of language. The geographical location of these events was Babylonia, later known as Mesopotamia, and now as Iraq. The first eleven chapters of Genesis reveal Babylonian words. It is said by critics that the whole environment of these chapters is early Babylonian, as they apparently claim to have been written down by persons then living in that country. Is not this what we should expect?

The last fourteen chapters, on the other hand, reveal an Egyptian setting. From the time Joseph arrives in Egypt, the whole environment changes, and such Egyptian names as *Potiphar*, *Zaphnath*, *Aaneah* and *Asenath* appear.

Genesis 10:19 reads, "And the

border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah." This sentence is significant, giv-



An inscribed copper figure of King Auech, one of the four kings against whom Abraham fought, as described in Genesis 14.

ing evidence of having been written before the overthrow of Sodom and Gomorrah, which took place in Abraham's day. These two cities were so completely blotted out that all trace of them became lost. Were this the original phraseography of Moses, it is difficult to understand why he would define the boundaries of a land by naming cities, the whereabouts of which were unknown. On the other hand, if this account was written by Shem, as Genesis 11:10 may indicate, it would be logical for him to name these cities as landmarks, because they still stood in his day.

A further interesting observation is the use of names and places given in Genesis, which in Moses' day were unknown to the rank and file of Israelites. Moses, learned in all the arts of the Egyptians, and doubtless otherwise well educated, was able to add parenthetical identifications when compiling the original records. Thus we have:

"Bela, which is Zoar."—Genesis 14:2, 8.

"Vale of Siddim, which is the salt sea."—Genesis 14:3.

"En-mishpat, which is Kadesh."—Genesis 14:7.

"Hobah, which is on the left hand of Damascus."—Genesis 14:15.

"Valley of Shaveh, which is the king's dale."—Genesis 14:17.

A study of the hundreds of clay tablets unearthed in Mesopotamia indicates that in the ancient days in which they were written the size of the tablet was governed by the amount of material to be written. When the amount of subject matter to be recorded would call for too large a tablet, more than one was used. When this was necessary, the custom was to assign a title to each series of tablets, and to use "catch lines" to aid the reader in following the proper sequence. In addition, many tablets were concluded with what is called the *colophon*, which is the equivalent of our modern title page. However, on ancient tablets it was placed at the end of the written matter, instead of at the beginning, much in the same style as Hebrew writing now is presented. The colophon frequently included, among other things, the name of the scribe who wrote the tablet, as well as the date of its writing.

These literary practices are clearly indicated in Genesis, where evidences of the same are still imbedded in the text as compiled by Moses. These evidences indicate that the book was compiled at an early date, certainly not later than the age of Moses, and also that Moses, the compiler, used ancient tab-

lets in presenting the whole account. It is a remarkable testimony to the purity with which the text has been transmitted to us that these literary aids in some instances still appear. As indicating the use of catch lines, note the following repetition of words and phrases which significantly are connected with the beginning or ending of each of the series of tablets now incorporated in Genesis:

"God created the heaven and the earth."—Genesis 1:1.

"Lord God made the earth and the heavens."—Genesis 2:4.

"When they were created."—Genesis 2:4.

"When they were created."—Genesis 5:2.

"Shem, Ham and Japheth."—Genesis 6:10.

"Shem, Ham and Japheth."—Genesis 10:1.

"After the flood."—Genesis 10:1.

"After the flood."—Genesis 11:10.

"Abram, Nahor and Haran."—Genesis 11:26.

"Abram, Nahor and Haran."—Genesis 11:27.

"Abraham's son."—Genesis 25:12.

"Abraham's son."—Genesis 25:19.

"Esau, who is Edom."—Genesis 36:1.

"Esau, who is Edom."—Genesis 36:8.

"father of the Edomites" (lit: Father Edom).—Genesis 36:9.

"father of the Edomites" (lit: Father Edom).—Genesis 36:43

Going back to the very first section of the book followed by the signature, "These are the generations of the heavens and the earth," some interesting observations seem appropriate. As this account predates the creation of man, necessarily it reveals divine inspiration for the facts recorded. The wording is simple, yet the truth conveyed is profound. It is not hard to visualize in the language, God teaching Adam in the cool of the evening in a simple, yet faultless way. He tells how the earth and the things he could see around it had been created. It is written just as though Adam is recording the words of God, "and God said," "and God called."

As evidence that this account was written at a very early date, note the fact that the sun and moon are not given names, but described simply as the "greater light" and the "lesser light." Facts now available from ancient tablets show that even before the flood men worshiped the sun and moon, and had given them names. Had this first chapter of Genesis been written as late as even Abraham's day, instead of the simple expression, "greater light," we might have had the Babylonian word for the sun, "Shamesh."

The method employed in the

New Testament when referring to the books of Moses is also worthy of note. Christ and the apostles quoted many times from Genesis, yet they never said that Moses wrote the statement quoted. Significantly, though, in the references quoted from the beginning of Exodus and on to Deuteronomy, the New Testament frequently reads, "Moses said."

However, that Moses is responsible for the Book of Genesis in its present, complete and connected form, there is no question. All of the archaeological discoveries mentioned foregoing, and there are many others, substantiate this fact. We have no definite information as to the exact manner in which the series of tablets beginning with Adam's, came into the possession of Moses, but it is reasonable to suppose that these treasured possessions would be passed on from one generation to another, and that Moses would have access to them.

The evidence available may

indicate that the only way God instructed Moses up until He appeared to him at the burning bush, was by means of these tablets. Then, when God said to him, "I am the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob," this great leader of Israel would instantly know from whom the message was coming. (Exod. 3:6.) How well, indeed, in the divine providence, was Moses equipped as the Lawgiver of Israel to present the connected account of creation and the experiences of God's people as they related to His dealings with them down to the Exodus.

Regardless of what rigid tests may be applied, or how minute the examination of its contents in general may be, the more it is read in the light of available facts of archaeology, the more apparent it becomes that our Book of Genesis is a part of the divine revelation, and is available to God's people today as a result of the untiring efforts of Moses. This noble

From **Paradise Lost to Paradise Restored**, is the theme of the booklet, "**God and Reason.**" Ambition, jealousy, deception, hate and love, all play a part in the drama of the ages. Send for a copy of "**God and Reason**"—It makes the Gospel understandable. Five cents a copy. The Dawn, Rutherford, N. J.

servant of God and of Israel, unquestionably compiled the book, regardless of the exact manner in which the necessary information reached him. Seemingly, though, he had access to records written by the ancients, based upon their own personal knowledge of the events described.

Many who in the past have had little or no faith in the divine inspiration of the Bible have been convinced of its truth, inspiration and authorship as a result of the archaeological discoveries. We rejoice in this, but from the standpoint of the divine plan for human salvation, we know that the unbelief of the world in general is to be turned aside, not by the digging up of ancient clay tablets—even though such tablets bearing actual Biblical records should yet be found—but by the resurrection of these very ancients themselves.

No one in the whole wide

world will be able to disbelieve the story of the flood when Noah is brought back and tells about it. Those who have questioned the ability of a man to live three days in the stomach of a great fish will have no cause for doubt when the resurrected Jonah tells his story. And with what bated breath the peoples of earth will yet enjoy a world-wide broadcast of a dialog between Adam and Eve relating their experiences in Eden!

Archaeological discoveries of today confirming the accuracy of God's Word, serve indeed to strengthen the faith of those who believe in the promises of God, and enable us to visualize the fulfilment of those promises in a more realistic fashion. We are glad for this; but how wonderful it will be for all mankind when, in the times of restitution of all things and all people, the complete details of ancient history will become an open book to restored mankind.



“And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things.”—Acts 3:20-22.



The Christian Life

CHRIST, OUR ALL IN ALL

AN HONEST and humble appraisal of ourselves must lead to the inevitable conclusion that as members of the fallen and sinful race of mankind we have nothing of virtue or character by which we can commend ourselves to God with the hope of being acceptable to Him because of our own righteousness. This means that our sonship privileges in His family are possible through the abundance of His grace in providing a way whereby He could be just and still be the Justifier of those who come to Him through Christ. Salvation and all the divine blessings incidental thereto are ours, not because of our own merit, but because of the Heavenly Father's love in giving His Son to be our Redeemer. Well has the apostle put it, saying, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Ephesians 2:8.

And what a wonderful gift! The value of salvation is appreciated most by those who, having a proper evaluation of their own undone condition, realize their great need for it. And what riches of divine favor are represented in the provision the Heavenly Father has made through Christ! Those who come to Him in simple faith and full devotion, may not only enjoy peace with God, but have access to the inner chambers of His grace, and therein rejoice in the hope of the glory of God. (Romans 5:1, 2.) This "great salvation," the apostle explains, began to be spoken by our Lord, and was confirmed unto us by them that heard Him.—Hebrews 2:3.

The first advent of Christ marked the opening of the age during which the high, or heavenly calling of those who were to reign with Him in glory was to operate. Not until He came

and shed His blood as the Redeemer of both the church and the world would it have been possible for anyone, no matter how earnestly he may have tried, to meet the conditions laid down for those who are called to glory, honor and immortality.

essential that we follow the instructions and leadership of Christ. The Wise Man said that "the fear of the Lord is the beginning of wisdom." (Psa. 111: 10; Proverbs 9:10.) To reverence the Lord implies respect for His words of enlightenment and instruction, a respect that

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 CORINTHIANS 1:30

Christ—

Our Wisdom

Not only was Christ the first one to walk in the narrow way that leads to immortality, but only through His merit, and by virtue of His counsel and example, is it possible for others to walk acceptably in the same narrow way. As our text emphasizes, Christ is our wisdom our righteousness, our sanctification and our redemption, or deliverance. In other words, He is all and everything to us that is necessary in order that we may be heirs of God and joint-heirs with Him in the heavenly reward offered to the saints during this age.

One of the official titles the Scriptures give to Jesus is that of Counsellor. (Isaiah 9:6.) If we are to be truly wise it is

will lead us to fully obey the divine will.

The quality of reverence for God is necessary from the very beginning of our approach to Him, for it means that we recognize His greatness and our own nothingness, His perfection of holiness, and our own depravity and unrighteousness. To recognize this is the true foundation of wisdom's structure, for it implies willingness and desire to put aside our own imperfect viewpoints and ways and to accept instead the counsel and will of the All Highest.

Approaching God in this wise attitude of humility, desiring to be taught of Him, one of the first lessons we learn is of His wondrous provision through Christ whereby, despite our imperfections, we can enjoy the blessings which His grace vouchsafes to

all who long to be in harmony with Him—who “pant” after Him as “the hart panteth after the water brooks.”—Psalm 42:1.

An honest recognition of our own imperfections, hence the need of a Redeemer, is but the first step in wisdom’s way. We need also to recognize the wisdom of making a full consecration of ourselves to do the Father’s will, for the recognition of our own lack of wisdom would be largely in vain should we fail to devote ourselves fully to Him who has promised to give to His own that wisdom which is from above. (James 1:5; 3:17.) While the Word of God is filled with all the necessary counsel to make us truly wise, its instructions become the guiding star of our lives *only* when we devote ourselves unreservedly to the doing of the will of God represented therein.

Christ is our wisdom in this fuller sense also because He is to us the living Word of God, that is, in the perfect example of His life, we have patterned for us the manner in which the written instructions of the Word apply in the lives of the consecrated. He is the Captain of our salvation, the Forerunner, the Head of the body, who, in being guided by the words of God Himself, has shown us the true meaning of those instructions as

they affect the lives of those who are following in His footsteps.

WISDOM FROM ABOVE

The Apostle James gives us an over-all picture of heavenly wisdom, saying that it is “first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” (James 3:17.) In Christ we have a revealing example of the manner in which these various elements of heavenly wisdom operate in one who is fully devoted to the doing of God’s will. Earthly wisdom functions along lines quite contrary to the principles mentioned by James. It is selfish, therefore its objective is to promote self, frequently at the expense of purity, and often by strife, arrogance and stubbornness. Where selfishness reigns supreme, it resorts even to cruelty to attain its ends, while personal favoritisms and hypocrisy are considered virtues, if they can be used to attain the ends sought by the selfish heart.

But how different, as the apostle has shown, is the heavenly wisdom which is in harmony with the divine character of love. How wonderfully, indeed, did Christ display the love qualities of heavenly wisdom as He went about in the divine service doing good. Christ was first “pure.” He was this by nature,

even as a child, having been born perfect. His moral and intellectual purity was sealed by His obedience to the Law Covenant. He was pure also in His whole-hearted devotion to the divine will from the time of His consecration at Jordan until the very end of His earthly pilgrimage. With Jesus, it was not a case of "some of self and some of Thee," because He was all for the doing of His Father's will, and ever in harmony with the instructions of the written Word wherein that will was revealed.

Neither men nor devils could turn the Master aside from the purity of a whole-souled, absolute devotion to His Father's will. Satan, the prince of devils, tried it. Almost at the beginning of Jesus' ministry Satan brought pressure upon Him in the form of subtle temptations to take a course of halfway devotion to His consecration vows, but Jesus was wise and resisted the attack. He was wise in His own right as a perfect human being, but even more important, He was wise toward God in that He not only knew the divine will for Him, but hesitated not a moment in His resolute determination to be wholly loyal thereto. So His rejoinder to the adversary was direct and decisive: "It is written, Thou shalt worship the Lord thy God, and Him only shalt

thou serve."—Matthew 4:10.

THEN PEACEABLE

The Apostle Paul admonished that "if it be possible, as much as lieth in you, live peaceably with all men." (Romans 12:18.) This beloved traveler in the narrow way knew, even as Jesus exemplified in His life, that putting purity first in the consecrated life means that we will not always be able to dwell in peace in the world and with the worldly-minded. Had Christ not put purity first, had He yielded to the adversary's suggestions to compromise the divine will, He doubtless would have avoided much of the persecution that came upon Him. Had He taken the course pleasing to "the god of this world," He could have dwelt peaceably with those who do the will of that god.—2 Corinthians 4:4.

Jesus, on the other hand, was not a promoter of strife. One of the prophetic titles descriptive of the spirit of His mission to earth, was that of the Prince of Peace. In His Sermon on the Mount, He beatified the peacemakers. The gracious words which fell from His consecrated lips were such as to promote peace and good will in the lives of those whose hearts were not calloused by selfishness, and whose minds were not blinded by the darkness of this world. But because

the darkness hateth the light, the Master's words of peace and good will stirred up enmity against Him by the world, an enmity that was not satisfied until the Prince of Peace hung limp and lifeless upon the cross.

In following the Master's example, we may not be confronted with similar large and dramatic issues to test the purity and whole-heartedness of our devotion to God, but His loyalty to the principles of righteousness in the big as well as in the little things of life, constitutes a perfect guide for us irrespective of the manner in which we may be tested.

Putting purity first in the carrying out of our consecration vows will cause us the loss of worldly friendships, and may even test the depth of our devotion as it applies to our association with some who profess to be followers of the Master. Where issues of the truth and its service are concerned, a peace-at-any-price attitude is not wise, because it does not conform to the example of Christ who, by the appointment of our Heavenly Father, has been made unto us the embodiment of heavenly wisdom. Worldly wisdom often compromises principle in order to avoid suffering, but Jesus did not do this. He was guided by His knowledge of the divine

will even though it meant travail and sorrow, thereby proving Himself worthy to be the Savior of both the church and the world.—Isaiah 53:11.

"GENTLE.

EASY TO BE ENTREATED"

Following the course of heavenly wisdom must lead to gentleness of demeanor and character. The coarse, rough ways of the flesh and the world should give place, as we make progress in the narrow way, to genuine refinement and gentleness of heart and disposition. Christ was pleasingly gentle and so "easy to be entreated" that even the children were not abashed in His sacred presence. Those who sought for the blessings He could bestow were given audience and consideration even though they succeeded only in touching the hem of His garment. But the Master's gentleness was in keeping with His purity. He was gentle to those deserving gentleness, but stern in His rebuttal of the hypocritical Pharisees.

In our desire for peace, and in our disposition to promote it, we, like the Master, should be gentle. We should have an open heart toward those who cross our pathway, and for whom, in the divine providence, we may have blessings of comfort and joy in the Holy Spirit, if they would but receive them. Yet, as with

Jesus, so with us, we will not be easily entreated to walk contrary to the will of God, or to lend our support by sympathy, word or deed to anything that is out of harmony with the spirit of heavenly wisdom.

"MERCY AND GOOD FRUITS"

Heavenly wisdom rejoices in mercy. How beautifully Jesus exemplified this quality of the divine character, both in His teaching and manner of life. When He was asked how far one should go in forgiving, He gave that "seventy times seven" formula of divine mercy which, when adapted in the Christian life, serves to by-pass nearly all friction and disputes that otherwise rob followers of the Master of the fulness of joy in the Lord that should be theirs. Whether in our individual lives as Christians, in our homes, or in the church, the mercy element of heavenly wisdom serves to sweeten all of our experiences and to make us more like our Father in heaven.

Fruits of the Christian life are the fruits of the Spirit. The growth of such fruit and its proper ripening, will inevitably take place in the heart which is illuminated with the wisdom from above. Here again the fulness of our devotion to God will be the measure of the fruitage developed in our lives. If we

are to be full of good fruits we must be empty of self. Barren is the selfish heart of the flesh, but to the extent self and self-will is renounced, and the will of God in Christ becomes the all-possessing power of our lives, there is certain to be an abundant crop of good fruit.

"WITHOUT PARTIALITY"

The Scriptures explain that "ye are all one in Christ Jesus." (Galatians 3:28.) Therefore, to show partiality in our dealings with fellow-members of the body of Christ would display a lack of wisdom from above. Just as God is no respecter of persons, so we who are trying to be like Him must ever maintain His viewpoint, which is one of love that seeks to bestow blessings upon all. The outward features of the natural man, the color of the skin, etc., are ignored by those who have the spirit of the Lord, the spirit of wisdom which cometh from above.

To be partial in our dealings with each other, or even with the world, would imply a measure of injustice, which would be contrary to the course of heavenly wisdom, and contrary to the example set by Christ. True, some of the disciples seemed to be more appreciated by the Master than others, and these were granted some additional privileges. In doing this,

however, the Master did not work any injustice upon the others, and His nearness to Peter, James and John was doubtless because of their greater love and understanding of Him. God is not unjustly a respecter of persons, yet He makes it plain in His Word that He draws especially near to those who draw near to Him.—James 4:8.

“WITHOUT HYPOCRISY”

The heavenly wisdom which we see exemplified in Christ is also “without hypocrisy.” It is so pure, so peaceable, so gentle, so merciful toward all, that there is no necessity for hypocrisy where it is in control. Those guided by heavenly wisdom must, of necessity, be out of harmony and sympathy with all that is sinful—not merely outwardly, but in their hearts. To be truly a follower of Christ, who is our wisdom, we must indeed “practice what we preach.” We are not only to outwardly support and be in sympathy with that which is pure, peaceable and gentle, but these divine qualities of heavenly wisdom must also be the adornment of our hearts and characters.

And so, from whatever viewpoint we analyze the wisdom which is from above, we find that in the life of Christ we have a perfect example of how it should control those who are

following Him in the narrow way. Not only, therefore, does the beginning of wisdom lead us to Christ as the Redeemer, but we find wisdom’s perfection manifested in His every word and deed, which, by God’s grace, we are trying to copy in our own lives.

Christ—

Our Justification

In addition to being our wisdom, the apostle explains that Christ is also our righteousness. In explaining this point, Paul used the Greek word *dikaïosune*, which, according to Prof. Strong, literally means “equity,” and specially, “justification.” Various forms of this same Greek word are used in the New Testament, and are translated as “justified,” “justification,” and, of course, also righteousness. As used in our text, the word could properly be translated justification.

Considering the literal meaning of the word *dikaïosune* as being equity, we have presented to us a comprehensive view of what Christ means to us in connection with our relationship to the Heavenly Father and our hope of life. He is our “equity,” that is, His merit is the thing of value which gives us a standing with the Heavenly Father, and permits us to enjoy the privi-

leges of fellowship, or partnership, with the Father and the Son.

No matter how perfect our heart's intentions may be toward God and righteousness, no matter how determined we are to lay down our lives in the divine service; no matter how much we appreciate the invitation to suffer with Christ, that we may reign with Him, that which makes possible the carrying out of our desires, and enables us to render acceptable sacrifice, is the equity of Christ's righteousness imputed to us by divine grace.

But the fact that Christ's righteousness makes up for our deficiencies does not mean, as the apostle explains, that we can "continue in sin that grace may abound." (Rom. 6:1.) We cannot hope to reach the high standard of perfection displayed in the holy and undefiled Jesus, yet we should strive toward this end. He is our example of righteousness, our pattern and guide, to show us the righteous way in all the vicissitudes of life.

We should daily wage an aggressive struggle to control our thoughts, words and deeds, to bring them into captivity to the will of God, as expressed by the teachings and example of Christ. The merit of His righteousness

is imputed to us upon the basis of our faith, giving us a standing of righteousness or justification before God.

It is important to us as Christians that we always keep in mind the fact that Christ is our righteousness, our justification; for to remember this will help to keep us humble. The recognition of our own sinful condition, and of the wondrous provision made for us through Christ, should be indelibly impressed upon our hearts and minds.

It is something that serves as a touchstone of our true relationship to God throughout our entire earthly pilgrimage. If at any time we feel that victories over sin and imperfection have been attained to the point where we have somewhat of our own righteousness wherewith to commend ourselves to God, it is well to remember the pit of sin and death from which we have been rescued by divine grace, and the solid rock Christ Jesus upon which we have been granted the privilege of standing. (Psa. 40:2.) Yes, our continued standing with the Heavenly Father as His children depends upon Christ being our righteousness to the very end of the way. Only thus will we be victorious.—Isa. 51:1, 1 Cor. 15:57.

Christ— Our Sanctification

Sanctification signifies setting apart to holy service. The Greek word *hagiasmos* used in our text which declares that Christ is made unto us sanctification literally means, according to Prof. Strong, purity, or purification. But we should remember that the standard of purity to which the apostle refers is not one of human conception—not merely moral uprightness—but a purity of relationship to God which means a full dedication of ourselves to do His will. The true meaning of sanctification from the divine standpoint is well illustrated by the inscription appearing on the mitre worn by Israel's high priest, which read, "Holiness unto the Lord." It meant in the case of the typical priest that through a properly constituted and carried-out service of consecration or dedication, he had been set apart to serve God in the holy things of the tabernacle, including the offering of sacrifice.

In the consecration service by which Israel's priests were dedicated to fill the office of the priesthood, a part of the blood from the ram of consecration was placed upon the tip of the right ear, the right thumb, and the great toe of the right foot.

Thus was indicated the all-comprehensiveness of their consecration. Antitypically, in the case of those who follow the Master, it would mean that all of life's powers are to be dedicated and used in the divine service. As the blood was put upon the thumb of the right hand, so our consecrated sentiments will be,

"Take my hands, and let them
move,

At the impulse of Thy love."

As the blood was put upon the great toe of the priest's right foot, so we will endeavor to walk in the footsteps of the Master, to walk by faith in the way that the Spirit leads, to walk as He walked. In our hearts and by our words and deeds we will say to our God:

"Take my feet and let them be
Swift on errands, Lord for Thee."

As the blood was placed upon the right ear of the priest, so our hearing is to be one of faith. We are to "hearken unto the voice of the Lord," in order that we may not only know His will, but do it. If the dedication of our lives is complete, if our devotion is unmixed and wholehearted, we will not give ear to suggestions of any kind, whether from the world, the flesh or the Adversary, the purpose of which may be to turn us aside from the narrow way.

The life of the fully consecrated is one in which moments and days are made to flow in channels which can be used for showing forth the praises of Him who hath called us out of darkness into His marvelous light. (1 Pet. 2:9.) Our every thought and power should be used in keeping with the divine will. (2 Cor. 10:5.) We will want the will of God enthroned in our heart so completely that our life will be poured out to Him, and our whole being consecrated fully and forever to the doing of His will.

In all of this, Christ is our sanctification because the fullness of His devotion to God, a devotion so zealously performed that He was consumed with His zeal, is the example which we should follow. The work of sanctification is not a momentary one. While there is a moment in which an individual definitely decides to consecrate himself to do God's will, the carrying out of that consecration, the living of a life set apart to the holy purpose of God, is the work of a lifetime. Daily we should study the Word of God by which we are sanctified, and daily we should look unto Jesus, the Author and Finisher of our faith, in order that we may more and more set aside the ways of the flesh, and have

the Spirit of Christ filling our hearts and the will of God the supreme issue in our lives.

Jesus, praying on behalf of His church, asked that they be "sanctified" by the truth. (John 17:17.) It is important to realize that error will not sanctify. Neither will ignorance. This is one very good reason why our study of God's Word should be sincere, and in the spirit of humility, that we may glean from its pages what God expects of us, rather than to search the Word for justification of our own ideas. The Prophet Micah expresses this sentiment, when, enumerating the requirements of the divine will, he lists among them, "walking humbly with thy God." (Micah 6:8.) We are not walking humbly with our God when we resist the plain instructions of His Word with respect to any of the details of the consecrated life.

EMOTION NOT SANCTIFICATION

Confusion exists in the minds of many with respect to the Christian life of sanctification, in that they erroneously couple it with religious emotion, mistakenly expecting an outward manifestation of some spectacular nature, or some inward feeling of ecstasy as an evidence of their acceptance with the Lord. The peace and joy of the Lord which fill the hearts of truly

consecrated believers, will be manifested to a large extent in keeping with their own natural dispositions. Some are by nature more emotional than others, and it is to be expected that when such are introduced to the joys of faith and the blessings of a life that is lived for God, their emotions will be greatly stirred.

On the other hand, the same joys of faith in the hearts of those who by nature are more practical and less demonstrative, will be just as deep and satisfactory, or should be. In other words, religious emotions, to whatever extent they may appear, are to be viewed, not as a guide in the Christian way, but merely as the result of being made free from condemnation and of having the assurance of acceptableness with God.

We should remember, too, that the sanctified life goes far beyond a mere negative goodness or righteousness. It is more than an endeavor to be morally upright and pure. It includes this, but upon the basis of one's best efforts to be righteous, there is the further privilege of devoting that life to the service of God. Sanctification, then, goes far beyond the mere giving up of bad habits, the mere forgetting of a few worldly pleasures. It is indeed a giving up,

but at the same time it is a living for God.

One who is fully devoted to the doing of God's will, and who is laying down his life in the divine service, will have no time to indulge in worldly pleasures. He will not find it necessary to determine, for example, whether it is sinful or impure to spend his evenings in a theatre; for, basically, his life being devoted to the service of God, he will have no time for things of the world. One who, from the bottom of his heart, can truly say to the Lord,

"Take myself—I wish to be
Ever, only, all for Thee,"—

will not be seeking worldly entertainment—there will be too many things to do for the Lord and for the brethren.

Christ—

Our Deliverance

Christ is also made unto us redemption, says the apostle. The word redemption is here used in the sense of deliverance, or salvation, which is the outcome of the redemptive work—the result of a ransom, or a corresponding price, having been given. It is the same Greek word translated, "deliverance" in Hebrews 11:35. The thought is that of the church's full victory through Christ, and of the ultimate attainment of a posi-

tion of glory with Him in the Kingdom.

But if this ultimate and full deliverance of the church is to be realized, there must also be the intermediate and incidental deliverances of the faithful all along the narrow way. Christ is made unto us deliverance, both in our daily experiences of trial and testing, as well as in the final deliverance from this "vile" body, in the glories of the first resurrection.—Phil. 3:21.

The redemption provided by Christ is yet to result in the deliverance of all mankind from sin and death, but in the divine program the redemption and deliverance of the church comes first. The redemption, or deliverance, which is in Christ Jesus, both as it applies to our present experiences and also to our ultimate deliverance into the Kingdom, is always identified with the sacrifice of our Lord made on our behalf. In connection with that sacrifice, our Lord was severely tested and tried, and the apostle explains that by reason of this, He is able to succor them that are tempted (able to deliver them from temptations which otherwise might overpower them).—Hebrews 2:17, 18.

Because Christ is dealing with us as a faithful and sympathetic High Priest, we have the

promise that "He will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13.) True, He may permit us to stumble temporarily, but even such an experience will be overruled for our good, if we continue to put our trust in Him, and to maintain our assurance in the fact that He will help us, assist us, deliver us, in every time of need.

We are permitted to stumble at times, perhaps, in order that valuable lessons may be learned respecting our weaknesses. We may forget our need of divine help. Sometimes we may think that we are able to stand in our Christ, Our All in All. Gal 8 own strength. It is then that we need to take heed lest we fall. The Lord in His wisdom permits us to stumble, therefore, in order that we may be reminded of our need of Him, our need to lean upon His strength, that we may find in Him our staff of support to keep us from actually falling.

If, through all of our daily experiences in the narrow way, we learn to put our trust more fully in Him who is our redemption and deliverance now, who has provided a covering for our sins, and who has promised us

help to overcome our temptations, we will finally experience that great and ultimate deliverance into the Kingdom. This grand hope is especially meaningful today, because the signs around us in the world indicate that the entire church will soon be delivered and united with

her Lord. If we are faithful as individuals we can take comfort in the Master's blessed assurance, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh."—Luke 21:28.



Clothed With Humility

How wonderfully Jesus exemplifies all the graces the Christian is exhorted to cultivate. Peter said, among other things (1 Peter 5:5): "be clothed with humility." In John 13:4, we are told that Jesus girded Himself with a towel and washed the disciples' feet. It will be noted Peter was a recipient of this favour. The incident closes with the words: "ye ought to wash one another's feet, for I have given you an example that ye should do as I have done to you." It seems that Peter had this incident in mind when he wrote his epistle, and said: "be clothed with humility." A commentator has added an interesting note to the effect that the word "clothed" is derived from a Greek word meaning a strip, string or loop to fasten a garment, and then the word refers to a garment that was fastened with strings, and refers particularly to a long white apron that was commonly worn by slaves. There is, therefore, peculiar force in the use of this word here, as denoting a humble mind; we are to be willing to take any place and to perform any office, however humble, in order to serve and benefit our brethren. We are to put on humility as a garment bound fast to us as a servant bound fast to him the apron that was significant of his station.

THAT YE SIN NOT

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 JOHN 2:1.

SIN is the transgression of divine law—the thinking, speaking or doing of things that are contrary to God's will. The daily chief concern of every Christian should be that his thoughts, words and doings be wholly pleasing to the Lord. There is no middle ground, no stopping half-way on the road to this goal of perfection, feeling that we have done the best we can. The standard is perfection, to which we should ever strive to attain.

When the apostle wrote, "My little children, these things write I unto you, that ye sin not," his object was to help every reader of his epistle live without sin. Every Christian has an individual responsibility in controlling himself, and a wonderful privilege also to help others. We are not to be judges of each other, but to "consider one another to provoke unto love and to good works." (Heb. 10:24.) John's epistle is a good example of exhortation—"that ye sin not," that is, my object in writing is to encourage you to greater diligence in the doing of God's will.

We cannot write inspired mes-

sages to the church, but we can all keep in mind the privilege we have of encouraging others to greater faithfulness. Our example, both in word and deed, should help fellow Christians; rather than hinder them. We should always be encouraging rather than discouraging. If we are living up to our privileges, every Christian who crosses our pathway will feel like trying just a little harder as a result of the encouragement received from us.

But there is a possibility of discouraging fellow travelers in the narrow way when we mean to encourage them. We can't make the standard too high, nor can we make the narrow way too narrow, for the Lord has already set the standard of perfection and determined the narrowness of the way. It would be presumption for any Christian to change what has been divinely decreed. What we can do, and should do, however, is to follow the method of the apostle, by reminding those whom we seek to help that "if any man sin, we have an Advocate with the Father."

Here is a good illustration of true spiritual balance! No member of the fallen race can live without sin, although as Christians we should strive to do so—strive just as earnestly and untiringly as though we believed we could finally reach the standard of actual perfection in the flesh. We should not only do this ourselves, but should exhort others to do the same. At the same time we are Scripturally warranted in taking comfort from the fact that when we fail, we are not cut off from divine favor, but have an Advocate with the Father.

The fact that an Advocate has been provided, through whom we can approach the throne of heavenly grace assured that we will obtain forgiveness, should not be used as an excuse for not keeping the body under. It is a wondrous provision of divine grace to encourage us, but not to excuse us for lack of diligence. We are not to "continue in sin, that grace may abound." (Rom. 6:1.) We are to continue striving against sin, assured that when we unavoidably fail, it won't mean defeat, that the Lord is judging us upon the basis of our heart intentions and covering the blemishes of our flesh under the precious blood of Christ. Thus God's grace should encourage us to greater efforts.

KEEPING THE HEART

"Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23.) The "heart" here stands for our real and innermost desires, our affections. Our striving against sin must be from the heart. It is not sufficient that we acknowledge sin by our words, and profess to be struggling against it; that would be merely lip service, while secretly we would be in sympathy with that which we profess to condemn.

The Lord would not be deceived by a hypocritical attitude of this kind. Those who can judge only from the outward appearance might be deceived; they might consider us to be "noble characters," but He who looketh upon the heart would know that our righteousness is only an outward sham, a pretense. In our striving against sin, then, let us make sure that our hearts are pure, that we are really out of sympathy with everything that is contrary to the Lord's will.

A good test of our heart condition is to note our feelings when we come short of the perfect standard. Are we sorry only because we have failed, or is the sin really distasteful to us, because at heart we are out of harmony with it? A child might be sorry for stealing candy be-

cause of the punishment involved, but still love the candy. Is the sin against which we strive a sweet morsel which we regretfully give up because we feel we must, or are we at heart so in attune with the divine will that we have come to despise that which the Lord condemns?

For example, God's will is that we love our enemies. Not to love our enemies, therefore, would be sin. If we love our enemies only in the sense that we refrain, with a protest, from doing them injury, while inwardly wishing we could get even with them, it means that our heart condition is wrong. If this be the case, we should seek to purify our hearts, to cleanse therefrom every root of bitterness, that we may be able to love our enemies as God would have us love them.

But heart purification is not possible without the Lord's help. The Psalmist realized this, and so he prayed, "Cleanse Thou me from secret faults." (Psa. 19: 12.) However, when we ask the Lord thus to cleanse us, we are not to sit back, doing nothing about it ourselves, waiting for Him to miraculously remove our sins. God has provided the means for heart-cleansing, and we need to use the provisions He has made, if our prayers are to be answered.

God's Word is one of the divine provisions for heart-cleansing. David says, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether."—Psalm 19: 7-9.

From this we see the need of diligently studying the Word, not with the motive of learning a lot of things, but to discern the Lord's will and be inspired to do it. "Study to shew thyself approved unto God," Paul exhorted. (2 Tim. 2: 15.) Bible study with any other motive is a waste of time; but to study with this right motive, determined that we will conform to the divine will as it is discerned, is certain to have a cleansing effect in our hearts and lives. Thus our prayers for heart-cleansing and our study of the Word will work together toward the end desired.

WHOM THE LORD LOVETH

David speaks of the "judgments of the Lord." These judgments seem to be akin to what the apostle speaks of as the "chastening" of the Lord. (Heb. 12: 7.) These are manifested

largely, we believe, in the divine providences which surround the Christian life. We are not to think of these judgments, or chastenings, too much from the standpoint of punishments for wrong-doing. They are intended as corrective punishments, disciplinary measures, to help us in our struggle to bring every thought, word and deed into conformity with the divine will.

The apostle emphasizes that it is "whom the Lord loveth He chasteneth," and that if we are without "chastisements," we are not true sons. (Heb. 12:6, 8.) If chastenings were merely for wayward sons, then the apostle

would hardly emphasize the Lord's special love for those whom He chastises. No, beloved, as long as we are in the flesh, and the Lord is dealing with us, we will need all the disciplinary experiences His wisdom sees best to permit. In addition to the power of His Word in the lives of the humble, the Lord surrounds us with His providences. Some of them are sweet, others are bitter, but they are all for our good. If we view them prayerfully, in the light of His Word, they will teach us valuable lessons to help us that we sin not.



PRAISE

He hath put a new song in my mouth,
even praise unto our God.—Psalm 49:3.

The filling of the Spirit of the Lord leads to songs and rejoicings, not only with the lips but with the heart—refreshing, comforting, and uplifting, not only the singer, but also the hearer. It is this "new song" in the heart that constitutes the Christian a separate and distinct being from all others about him. Because it is in the heart, therefore, it must be in the mouth also, and must influence all the affairs of life; for we cannot but speak the things which have so wonderfully uplifted and refreshed our souls.

—DAILY HEAVENLY MANNA

THE EPISTLE OF CHRIST

ALL ARE familiar with the fact that we have in our Bibles epistles, or letters, by various ones of the apostles—St. Paul, St. Peter, St. John, St. James, St. Jude. But not many, perhaps, have heard of the epistle of Christ. St. Paul tells us that it was written in his day. He describes the writing of it, how it was done, and declares that he was one of the instruments used by the Lord in connection with the writing of the epistle. Here are his words: "Ye are manifestly declared to be the epistle of Christ, ministered [written] by us; written not with ink, but with the spirit of the living God; not in tables of stone, but in the fleshy tables of the heart."—2 Cor. 3:3.

How beautiful and poetical is the thought here expressed! It is a compliment to both the apostle as the Lord's faithful servant, and also to the Lord's people at Corinth. It is in line with the apostle's statement elsewhere, "We are God's workmanship." (Eph. 2:10.) Wherever there is a true Christian—not merely Spirit-begotten, but Spirit-developed in the character-likeness of the Savior in meekness, gentleness, patience, long-suffering, brotherly-kindness and love—we have the evi-

dence of the power of God at work in him to will and to do His good pleasure, not arbitrarily, but in co-operation with the will of the individual. And wherever there is a church, an ecclesia, a class of Bible students who show these evidences of the Lord's Holy Spirit working in them and developing them, we have the epistle of Christ, declaring and showing forth the praises of Him who called them out of darkness into His marvelous light.

In the context, the apostle gives the same thought in words a little different, declaring the Lord's true people to be living epistles, "known and read of all men." (2 Cor. 3:2.) Bibles are invaluable, indispensable. So are books that are really helpful in Biblical interpretation; so are hymn books and tracts. All of these show forth the Lord's praises, and assist in pointing in the right direction those of the world who are feeling after God if haply they might find Him. But the best epistle—even more valuable than the Bible, as respects reaching the hearts of men—is the life of a true Christian, a new creature in Christ Jesus, to whom "old things are passed away, and all things are become new."—2 Cor. 5:17.

And yet, in a previous letter from St. Paul this same church at Corinth was criticized sharply because of its carelessness as respects proper standards of morality. The apostle assures us, however, that his words of reproof did much good, working in the church a repentance toward God, and proved to be of lasting benefit to them. Thus in God's providence, He overruled for their good a mistake made by these followers of the Master, by using a faithful and courageous apostle, who gave the proper rebuke in a proper, loving manner.

THE SECRET OF ST. PAUL'S POWER

What is by inspiration thus declared of the church at Corinth, we see to be true also respecting the Lord's people today; and we may suppose that it has not been without faithful witnesses, living epistles, throughout the Gospel age. We are especially interested, however, in conditions today. . . . The elder brethren in the church have in St. Paul a noble example of faithfulness and loyalty. He did not preach himself; he did not preach enticing words of men's wisdom and science, falsely so called. (1 Cor. 2:1-5; 1 Tim. 6:20.) Giving himself up to the Lord's service, and seeking not his own glory, but to do the Lord's will, the apostle be-

came more and more an able and qualified minister, or servant, of the Lord. The Lord used him more and more in the presentation of the glorious message of God's love, as revealed in the great divine plan of the ages.

St. Paul's faithfulness is manifest to us in the words, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before [in the promises of God's Word]. I press toward the mark for the prize of the high calling of God in Christ Jesus. (Phil. 3:13, 14.) That was the secret of the apostle's power. That is the reason why the Lord, by His Holy Spirit has used him so much and so efficiently in the blessing of the church since that time—through the streams of truth which have come down through his epistles.

What a zeal the apostle had! Hearken to his words, "Woe is unto me, if I preach not the Gospel" (1 Cor. 9:16.) This does not signify that the Gospel was preached for fear of being tormented after he would die, but that he felt that he could not be satisfied except when doing all in his power to make known to all who have the "hearing ear" the message of God's grace centered in Christ Jesus. Thus it

was when he was giving his **time exclusively** to preaching. Thus it was when he was obliged for a time to be a tent-maker to support himself—while preaching evenings, holidays, and at his work. Thus it was that he preached with special liberties while still a prisoner at Rome. Anyhow, anywhere, under God's providence, St. Paul was ready and glad to preach the "good tidings" to all who had hearing ears.

**WHY ELDERS SHOULD
BE CAREFULLY CHOSEN**

This should be the spirit, not only of the pilgrims, of the elders of the church of Christ, but the spirit of every member of it; for in a large sense each one of us is privileged to be a minister, or servant, in writing the message of God's grace in the hearts of others.

But let us not forget that we shall not know how to write in the hearts of others what we have not already had written in our own hearts. Hence the propriety of great caution in the choosing of elders—to find those who already have the writing of the Lord in their hearts, and who therefore will be competent assistants, under the Holy Spirit's guidance, for the writing of the Lord's character-likeness in the hearts of the young brethren.

And what is the message, what is the epistle, that is written in our hearts by the Holy Spirit through various agencies? Is it the knowledge of chronology? Is it the unraveling of types and shadows? Is it the cracking of hard theological nuts in respect to differently understood passages of Scripture? Is it the knowledge of the history of the Jews, the history of the world, the history of the church? Is it the understanding and appreciation of the different covenants, past, present, and to come? No, it is none of these.

All of these subjects have more or less of value, and are more or less used of the Lord in connection with this writing that is to be done in the hearts of His people. But writing the epistle of Christ is different—the writing, the tracing of the character-likeness of the Master in the hearts of His people—His meekness, His gentleness, His patience, His long-suffering, His brotherly-kindness, His love, His joy, His peace.

We might have all knowledge respecting chronology and history, might be able to quote every text in the Bible, and to cite it, too; and yet not have the epistle of Christ written in our hearts. It is the epistle of which the Apostle Peter says, "For if these things be in you, and

abound, they make you that ye shall neither be barren [idle, inactive] nor unfruitful in the knowledge of our Lord Jesus Christ"; for knowledge will have its place. And thus with these characteristics of the Master deeply engraved upon our hearts, we shall be granted an abundant entrance "into the everlasting Kingdom of our Lord and Savior Jesus Christ."—2 Peter 1: 8, 11.

THREE VALUABLE LESSONS

The three great lessons which will be required of those who will be heirs of the Kingdom are: (1) A proper, thorough appreciation of justice, and a manifestation of that appreciation of justice by an endeavor to comply with the requirements of the golden rule—to love our neighbor as ourselves. (2) A further lesson is that of love, sympathy, compassion, mercy. However exacting we may be respecting ourselves, our own thoughts, words and deeds, we are not to exact from others,

but be willing to take from them whatever they are pleased to give—as did our Savior. This will mean (3), suffering with Christ, having fellowship in His sufferings. It will mean the learning of valuable lessons to fit and qualify us for the work of being kings, priests and judges with our Lord in His coming Kingdom.

St. Paul emphasized the importance of having the Christ-character engraved on our hearts when he wrote that God's predestination is that all who will be of the church in glory must be copies of His dear Son—must have the epistle of Christ written in their hearts. (Romans 8: 28-30.) No matter how imperfect their bodies, how imperfect the attainment of their ideals, those ideals must be according to the divine standard. And they must be so in sympathy with those ideals as to be glad to suffer for their attainment.

—REPRINTS, 5967



For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.—2 Corinthians 4: 6, 7.



MASTERS OF DESTINY

QUESTION: Romans 9:20, 21, reads, "Nay but, O man, who art thou that replieth against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Doesn't this passage prove that human beings really have no control over their own destiny, and that irrespective of what attitude they take toward life, God will have His own way with them in the final end?

ANSWER: No! That this is not what the Apostle Paul means is apparent when we take into consideration all the circumstances. The passage refers to the natural descendants of Abraham, to the Jews, who rejected Jesus as their Messiah at His first advent. The apostle is explaining that God, as the Master Potter, had the right to change His plan for them because they had rejected the One He sent to them.

That this is the lesson of the passage is shown clearly when we study the prophecy of the 18th chapter of Jeremiah from which

the apostle quotes. The Lord tells Jeremiah to go to the potter's house and observe how he works. The prophet did this, and noticed that the potter, in making a vessel that didn't turn out as he had planned, took the same clay and formed a vessel of a different shape from the one originally started. After the prophet had observed this, the Lord spoke to him and explained the meaning of the lesson. That explanation begins with the 6th verse, which we quote:

"O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it

(Turn to page 34)

God's Glory In the Heavens

The heavens declare Thy glory,

The firmament Thy power;

Day unto day the story

Repeats from hour to hour;

Night unto night, replying,

Proclaims in every land,

O Lord, with voice undying

The wonders of Thy hand.

All heaven on high rejoices

To do its Maker's will;

The stars with solemn voices

Resound Thy praises still:

So let my whole behavior,

Thoughts, words, and actions, be,

O Lord, my strength, my Savior,

One ceaseless song to Thee.

—T. R. Birks

The Lord gets His best soldiers
from the highlands of affliction.
He will not examine you for medals,
degrees or diplomas, but for scars.
Paul said, "I bear in my body
the marks of the Lord Jesus."
—Galatians 6:17.

No man is so insignificant as to
be sure his example can do no
harm.

He who can suppress a moment's
anger may prevent a day of
sorrow for others as well as for
himself.



BROADCAST

(SUNDAYS UNLESS OTHERWISE NOTED)
EASTERN TIME

Akron, Ohio	WADC	1350 k.	8:15 a.m.
Baltimore, Md.	WFBR	1300 k.	9:15 a.m.
Bay City Mich.	WBCM	1440 k.	10:15 a.m.
Binghamton, N.Y.	WNBF	1290 k.	10:00 a.m.
Boston, Mass.	WMEX	1510 k.	2:00 p.m.
Detroit—Windsor (Mondays)	CKLW	800 k.	7:45 p.m.
High Point, N. C.	WMFR	1230 k.	9:45 a.m.
Jacksonville, Fla.	WPDQ	1270 k.	9:00 a.m.
Kirkland Lake, Ont.	CJKL	560 k.	5:15 p.m.
New York, N. Y.	WMCA	570 k.	9:30 a.m.
Orlando, Fla.	WLOF	1230 k.	3:00 p.m.
Philadelphia, Pa.	WIP	610 k.	9:30 a.m.
Pittsburgh, Pa.	WWSW	1490 k.	9:45 a.m.
Pittsburgh, Pa. W-47-P (Freq. Mod.)			9:45 a.m.
Portland, Me.	WGAN	560 k.	9:45 a.m.
St. Albans, Vt.	WWSR	1420 k.	12:45 p.m.
Toronto, Ont.	CKCL	580 k.	9:30 a.m.

CENTRAL TIME

Chicago, Ill.	WCRW	1240 k.	1:30 p.m.
Cicero, Ill.	WHFC	1450 k.	11:30 a.m.
Cincinnati, Ohio	WCPO	1230 k.	10:15 a.m.
Clinton, Iowa	KROS	1340 k.	9:45 a.m.
Columbus, Ohio	WHKC	640 k.	9:30 a.m.
Dallas, Texas	KSKY	660 k.	9:30 a.m.
Dayton, Ohio	WHIO	1290 k.	12:30 p.m.
Fergus Falls, Minn.	KGDE	1230 k.	9:45 a.m.
Grand Rapids, Mich- igan (Mondays)	WLAU	1340 k.	9:30 p.m.
Indianapolis, Ind.	WIBC	1070 k.	9:30 a.m.
Knoxville, Tenn.	WBIR	1240 k.	9:00 a.m.
Louisville, Ky.	WGRC	1370 k.	8:45 a.m.
Medford, Wis. (Wed.)	WIGM	1500 k.	9:45 a.m.
Minneapolis, Minn.	WTCN	1280 k.	9:15 a.m.
Muskegon, Mich.	WKBZ	1490 k.	8:45 a.m.
St. Louis, Mo.	KXOK	630 k.	10:00 a.m.
San Antonio, Tex.	KMAC	1240 k.	8:45 a.m.
Wausau, Wis. (Sat.)	WSAU	1400 k.	2:30 p.m.
Wichita, Kans.	KFBI	1070 k.	11:00 a.m.
Wichita, Kans. (Mon.)	KFBI	1070 k.	5:15 a.m.
Wichita Falls, Tex.	KWFT	620 k.	9:15 a.m.
Winnipeg, Man.	CJRC	630 k.	10:30 a.m.

SUBJECTS FOR THE

January 2—MASTER

January 9—FATHER

January 16—TIME

January 23—ANGRY NATIONS

T SCHEDULE

MOUNTAIN TIME

Edmonton, Alta.	CFRN 1260 k.	9:00 a.m.
Globe, Ariz.	KWJB 1240 k.	9:15 a.m.
Grande Prairie, Alta.	CFGP 1340 k.	10:15 a.m.
Jerome, Ariz. (Tues.)	KCRJ 1340 k.	6:15 p.m.
Kalispell, Mont.	KGEZ 1460 k.	4:45 p.m.
Nampa, Idaho	KFXD 1230 k.	4:00 p.m.
Phoenix, Ariz.	KTAR 620 k.	9:15 a.m.
Prescott, Ariz.	KYCA 1490 k.	9:15 a.m.
Safford, Ariz.	KGLU 1450 k.	9:15 a.m.
Saskatoon, Sask.	CFQC 600 k.	10:45 a.m.
Tucson, Ariz.	KVOA 1290 k.	9:15 a.m.
Yuma, Ariz.	KYUM 1240 k.	9:15 a.m.

PACIFIC TIME

Berkeley, Cal.	KRE 1400 k.	9:05 a.m.
Fresno, Cal. (Sat.)	KMJ 580 k.	9:00 p.m.
Kelowna, B. C.	CKOV 630 k.	8:45 a.m.
Los Angeles, Cal.	KMPC 710 k.	9:15 a.m.
Riverside, Cal. (Sat.)	KMPC 1440 k.	5:00 p.m.
San Diego, Cal. (Sat.)	KFMB 1450 k.	8:45 a.m.
Seattle, Wash.	KJR 1000 k.	8:45 a.m.
The Dalles, Ore.	KODL 1230 k.	9:15 a.m.
Vancouver, B. C.	CKWX 980 k.	2:45 p.m.
Vancouver, Wash.	KVAN 910 k.	9:15 a.m.
Wenatchee, Wash.	KPQ 560 k.	10:30 a.m.

ATLANTIC TIME

St. Johns, Nfld.	VOCM 1006 k.	5:00 p.m.
Sydney, Nova Scotia	CJCB 1270 k.	9:45 a.m.
Sydney, N. S. CJCX (Short Wave)		9:45 a.m.
Yarmouth, N. S.	CJLS 1340 k.	10:00 a.m.

POLISH RADIO PROGRAMS

Baltimore, Md.	WCBM 214½ k.	8:45 a.m.
Boston, Mass.	WORL 950 k.	10:30 a.m.
Chicago, Ill.	WGES 1390 k.	8:45 a.m.
Chicago, Ill. (Wed.)	WGES 1390 k.	3:45 p.m.
Detroit, Mich.	WJBK 1490 k.	3:45 p.m.
Jersey City, N. J.	WHOM 1480 k.	4:30 p.m.
Muskegon, Mich.	WKBZ 1500 k.	10:45 a.m.
Niagara Falls, N. Y.	WHLD 1290 k.	8:45 a.m.
Racine, Wis.	WRJN 1400 k.	2:30 p.m.
Springfield, Mass.	WSPR 1270 k.	8:30 a.m.
Stevens Point, Wis.	WFHR 1340 k.	10:30 a.m.

AUSTRALIAN BROADCASTS

Geelong, Victoria	3GL 222 meters	10:00 a.m.
Swan Hill, Vict.	3SH 226 meters	10:00 a.m.
Wagga, N. S. W.	2WG 261 meters	10:00 a.m.

The Lord will command His lovingkindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life.—Psalm 42:8.

If there were no sowing in tears there would be no reaping in joy.

We bless Thee for Thy peace.

O God,
Deep as the unfathom'd sea,
Which falls like sunshine on the road
Of those who trust in Thee.

He who knows God will be humble; he who knows himself cannot be proud.

But whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him.—1 John 2:5.

God sometimes washes the eyes of His children with tears that they may read aright His providences and commandments.

He who angers at the mistakes of another, takes vengeance upon his own soul. If we would be angry and sin not, we must not be angry with anything but sin.

People look at you six days in the week to see what you mean on the seventh.

MONTH OF JANUARY
SINNERS OF DESTINY
TRUTH OF GOD
END OF THE END

January 30—SORROWS OF SATAN



obey not My voice, then I will repent of the good, wherewith I said I would benefit them."

From this it is clear that the attitude of individuals determine the manner in which God deals with them. God made wonderful promises to the nation of Israel, but the fulfilment of those promises depended upon their obedience to Him. God also explains that in the case of a people upon whom judgments had been pronounced, if that people turn from its evil course, He will change His attitude and bestow His blessings instead.

We have a good Scriptural example of this in the case of Nineveh. God sent the Prophet Jonah to tell the Ninevites that they were to be destroyed because of their sin. When they heard the message they repented, hence He did not destroy them. God, as the Master Potter, does change the shape of the clay at His will, but His will is determined by the degree of obedience or disobedience of those represented by the clay.

The privilege of becoming joint-heirs with Messiah in the spiritual phase of His Kingdom would have been limited exclusively to the natural descendants of Abraham had they, as a nation, accepted the Messiah when He came to them. But because they rejected Him, God turned to the Gentiles to take out of them the remaining necessary number who are to share in the Kingdom reign with Christ. (Acts 15:13-17.) But God did not cancel all of His promises to Israel. Some of them were, as the apostle puts it in Romans 11:29, "without

repentance." Because of this, rich blessings are in store for all Israel, as so many of the prophecies show.

God's foreknowledge enabled Him to know in advance that Adam would transgress His law; but He was able to know this without in the least interfering with Adam's free choice in the matter. God did not force Adam to sin; He merely permitted him to transgress the law. Adam had been told that death would be the penalty for disobedience, hence he would have continued to live had he not sinned. Had Adam remained obedient and carried out the command given to him to fill the earth with his progeny, the whole earth would eventually have been like the Garden of Eden, filled with a perfect human race, free from sickness and death, enjoying God's favor continuously.

But because of Adam's sin, God changed the shape of the vessel, as it were. But even then only temporarily, because through the redemptive program centered in Christ, the Redeemer, all of the children of Adam are to have an opportunity to be re-molded, that is, restored to perfection and live on the earth forever. Yes, God's plan includes a world-wide restitution project. It follows the second coming of Christ. The Apostle Peter declares that it was foretold by all of God's holy prophets since the world began. (Acts 3:19-23.) It was this that God meant when He made promise to Abraham that through His seed all the families of the earth would be blessed.

The Fatherhood of God

QUESTION: Does the Bible teach the universal Fatherhood of God?

ANSWER: The term father means life-giver, and by heredity, from Adam on down to the present time, all mankind have received life from the Creator. In Luke 3:38, Adam is said to be the son of God. He received life from God, but forfeited the right to it because of his disobedience, thus in the strict sense of the word he ceased to be the son of God. His posterity, likewise, lost the right to life, hence are not today sons of God in the full sense of the word.

Acts 17:26 declares that God made of one blood all nations to dwell upon the face of the earth. This is a reference to the original creation of the human race through Adam, its representative head, and would show that, from God's standpoint, there is no such thing as a super-race. It does not, however, prove that mankind in a condition of sin and under condemnation to death, are properly viewed by God as His children. Just to keep certain Scriptural distinctions clearly in mind, let us say that the unbelieving world of mankind are lost sons of God—that is, sons who have strayed away from home, and for a time are out from under the jurisdiction of their Father.

Jesus, speaking of the scribes and Pharisees in Israel, declared that they were of their father, the devil. (John 8:44.) Here the term "father" is used in an accommo-

dated sense. The scribes and Pharisees did not get their life from the devil, but what Jesus meant is, that in their case, by doing the works of the devil, and by being filled with the spirit of the devil, they acted much as he did, and therefore, were said to be his children. On the other hand, God did not consider that the scribes and Pharisees were His children, as long as they were under the influence of the great adversary.

The idea of the universal Fatherhood of God and brotherhood of man is a beautiful idealism, which in fact, will become a reality in God's due time, yet up until the present time the term "sons of God," is, according to the Bible, a very restricted one. It was so restricted in Jesus' day that one who claimed to be a son of God was considered guilty of blasphemy. It will be recalled that this was one of the charges against Jesus which led to His crucifixion.—John 5:17, 18; 10:36.

Jesus indeed was a Son of God. At the time of His baptism, He heard a voice from heaven assuring Him of this. (Matthew 3:17.) While the Jews previously had been merely servants of God, yet as many as received Jesus were given the privilege of becoming sons of God, and as sons, joint-heirs with Jesus in the House of sons that will constitute the spiritual phase of the Messianic Kingdom.—John 1:11, 12; Romans 8:17.

The Apostle Paul contrasts the House of Israel, under Moses, with the church under Christ. He says

that Moses was a servant over his house, but that Christ is the Head over the House of sons.—Hebrews 3:4-6.

For thousands of years the world was ruled by hereditary ruling families, called Houses. We do not hear much about that today, although up to 1914 Europe was governed to a large extent by ruling Houses, such as the House of the Romanovs, the House of the Hohenzollerns, and others. These ruling houses were families, so the Bible refers to Christ and His church as a House of Sons. It is this divine ruling house that will constitute the governing body in the Kingdom of God for which Christians pray when they offer the Lord's prayer, "Thy Kingdom come. Thy will be done in earth, as it is in heaven."—Matthew 6:10.

The Time of the End

QUESTION: In Daniel 12:4 we read of the "time of the end," and in Micah 4:1 the prophet speaks of the "last days." What is the significance of these expressions, and is there any evidence that we are now living in the time to which they refer?

ANSWER: These expressions have been misunderstood to mean the burning up of this literal earth. However, the Bible tells us that the "earth abideth forever." (Ecclesiastes 1:4.) When the Bible speaks of the "end of the world," or the "time of the end" or the "last days," the reference is to much the same thing as writers

speak of today when they say, for example, that a world began to die in 1914. The word "world" as most frequently used in the Bible means "order of things." The Scriptures show that the present world, or order of things, is under the rulership of Satan. (2 Corinthians 4:4.) It is this world that comes to an end, and the period of time in which this occurs is what is described in the prophecies to which the questioner refers. The time of the end does not mean the end of time, therefore, but merely the end of the present evil order of things.

There is much evidence that we are now living in the time of the end. Daniel's prophecy tells us that it would be a time in which there would be much running to and fro, and a great increase of knowledge. We are witnessing this increase of knowledge today. While many hold the view that man has made steady progress in knowledge throughout all the centuries of the past, yet this is not true. Many years ago, when science and invention were beginning to affect the course of men and nations, the theory was developed that the world was entering what was then called "the brain age." But the fact is that the people generally are no more brainy today than they have ever been. The thousands of inventions which have so transformed the whole social and economic structure of the world are not the products of the masses, but of a comparatively few individuals, and what appeared to be mere chance.

Most of us are able to make good use of modern inventions, and previous generations could have done the same, but few are able to produce them. History does not indicate that there has been a gradual increase of knowledge throughout the centuries of the past which has now reached a peak. Four thousand years ago Abraham was able to travel four or five miles an hour on the back of a camel or a donkey. Up to a little more than a hundred years ago people were not able to travel very much faster than that over any considerable distance. The great increase of knowledge and running to and fro on the earth have come suddenly, and human wisdom has been unable to make proper use of these advantages.

While man has boasted of having entered the brain age, yet his brain capacity is now so limited, that he is unable to properly use these last-day blessings that the Lord has permitted him to have. In nearly every nation on earth, the skill and inventive genius of man has turned to the manufacture of weapons of destruction, resulting in a loss of life and property beyond expression.

In the prophecy of Daniel, where we are told of the increase of knowledge, the prophet explains that there would be a "time of trouble, such as never was since there was a nation." Jesus quotes this prophecy, and shows that its fulfilment would mark the time of His return and the establishment of His Kingdom. (Matthew 24:21, 22.) With the ending of the old

world, under the domination of Satan, there comes the establishment of a new world, which will be under the control of Christ.

The purpose of Christ's reign, however, is not to transfer mankind to heaven, but to restore all the willing and obedient to life upon the earth. It was an earthly paradise that was lost because of sin, and it is an earthly paradise that will be restored through Christ. Jesus at His first advent died in order to make possible the payment of the penalty of sin, and during His second presence on earth He will restore to life those for whom He died.

The time of the end, then, and the last days, refer merely to the ending of the period during which Satan has been the ruler of the world, and mankind has been plagued by sin and death. This being true, we should all rejoice in the fact that we are even now living in the time of the end, because it means that God's promised blessings for all mankind are very near, indeed just around the corner.

GOD'S REMEDY

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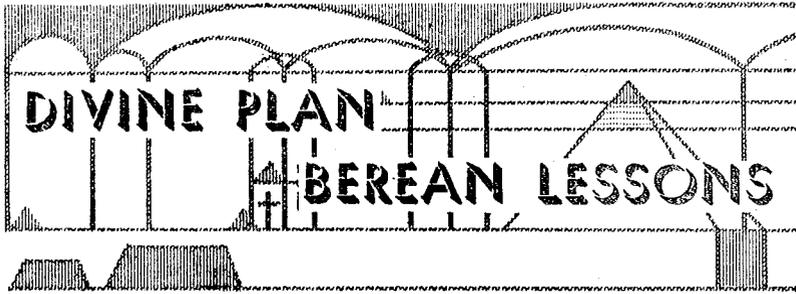
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Rutherford, N. J.

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4 Albert Street, Toronto, Ont.



TRANSLATED INTO THE KINGDOM

"We must through much tribulation enter into the Kingdom of God."—Acts 14:22

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 283 to page 285.

IN what sense is the true church in this Gospel age referred to in the Scriptures as the Kingdom of God over which Christ now reigns? In the sense that its members represent the Kingdom in its embryotic state. We accept Christ as our Head and King and gladly give Him the obedience that the world will be forced to give in the Millennium.

We are able to see from the Scriptures that the kingdoms of this world are under the prince of this world, but that in the end of this age they will be overthrown and the Kingdom of God set up instead. As a result of our faith in God's promises we have now given our allegiance to the new King and the new Kingdom before it is forcibly set up in the earth. We are ready to obey its laws of righteousness even now when such a course calls for the sacrifice of earthly aims and hopes and ambi-

tions where they conflict with serving our King, Jesus. This is what the apostle referred to in Colossians 1:13—"Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son."

Quote some Scripture texts that show that the Kingdom of God will be world-wide in the Millennium even though in this age only the true church comes under its influence. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (Psa. 72:8.) "And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him." (Dan. 7:27.) "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."—Philippians 2:10.

Does the parable of the pounds in Luke 19:11-15, teach that the

setting up of the Kingdom in power and glory was to take place in the future? It does. It clearly locates the time for the establishment of the Kingdom at the return of Christ. Notice especially the eleventh and twelfth verses, which read as follows: "And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a Kingdom, and to return." Another text along this same line, showing that the kings who will reign with Jesus will not be crowned in this life but sometime in the future, is the one found in Revelation 2:10.

We have seen that the true church in this life is the Kingdom of God merely in an incipient and embryotic sense. Has it been the object of persecution and ill-treatment? Just as Jesus, the King, was crucified and rejected, so likewise those who follow in His steps must expect to be maltreated. While it is true that the nominal church has been able to avoid much persecution by taking a compromising course, the true church, according to the Scriptures, must expect to meet violence and persecution. This thought is supported by Matthew 11:32 and 2 Timothy 2:12.

How does James 2:5 show that the Kingdom is not set up in full power and glory at the present time? It refers to the footstep followers of Jesus Christ as being "the poor of this world rich in

faith" and says that God hath chosen them to be the "heirs of the Kingdom which He hath promised to them that love Him." The word heirs implies that the Kingdom is not a present possession, but something to be enjoyed at some future time.

How does 2 Peter 1:10, 11 show that the Kingdom will not be set up in power at the present time? The passage clearly implies that it is not while we are here on earth carrying out our covenant of sacrifice and putting on the fruits and graces of the spirit, that we receive a share in that Kingdom, but after we have finished our course and have been conformed to the character likeness of Jesus that we can hope to receive the abundant entrance into the Kingdom of our Lord.

How shall we answer the arguments of some who quote Romans 14:17 to show that the Kingdom is only figurative and that those who live lives of righteousness and peace are in an imaginary Kingdom of God? The context shows that this is not the case. The apostle is pointing out that the liberties and chief blessings of this Kingdom that we are looking for, and into which, by faith, we have been translated, do not consist of freedom from certain ceremonial requirements regarding food, but do consist of the privilege of heeding that which pertains to righteousness and having the peace of God which passeth all human understanding reigning in our hearts. It also consists of the joys of doing the Father's will and being the object of His special love and care.

PREMATURE KINGS

"If we suffer, we shall also reign with Him: if we deny Him, He also will deny us."—2 TIMOTHY 2:12

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 285 to page 288.

WHAT strong incentives to loyalty to God even in the midst of trials and persecution, helped the early church? The promises of Kingdom honor and joint-heirship with the Lord after they had faithfully endured the fiery experiences, which they were forewarned to expect would result from seeking to carry out their covenant of sacrifice. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter 4:12, 13.

This text shows that the Kingdom is more than merely a work of grace in the hearts of the believers. It also shows that the Kingdom is not the reign of the nominal church over the nations at the present time. Peter shows that it is after we are partakers of Christ's sufferings and when His glory is revealed that we can expect to be glad with exceeding joy in the Kingdom. That will not be in this life here on earth. Revelation 20:6 shows that it will not be until the first resurrection that we can hope to reign with Christ. "Blessed and holy is he

that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

What prompted some, even in the apostle's day, to apply to the present lifetime the promises of glory and exaltation of the church in the Millennium as God's representatives in blessing all the families of the earth? Human nature then as now seeks to avoid suffering and to grasp at any opportunity to gain power and glory. The result was a cultivating of pride and a leading away from sacrifice.

How did the Apostle Paul meet this error? We find the answer in 1 Corinthians 4:8 where he says, "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God that ye did reign, that we also might reign with you." In the first part of this verse, he is speaking ironically. He is trying to point out the foolishness of their imagining that now they were prosperous in worldly power and glory and that God was pleased that they had avoided the ignominy and shame of the cross and had become "kings" and rulers. He goes on to say that he wished that they were really reigning because it would mean that the time would have come for them, the perse-

cuted apostles, also to be set up in glory with their Lord—that the time of suffering would all be past.

Was this course of trying to enjoy their Christianity by getting out of it all that they could, the proper one? No, it was not. If they were in the proper heart condition and were faithful to their covenant of sacrifice, they would have had some very unpleasant experiences. "Yea, and all that will live godly in Christ Jesus shall suffer persecution."—2 Timothy 3:12.

What did the apostle mean by his statement in 1 Corinthians 4:10, "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised"? This is a continuation of the apostle's argument in which he is pointing out to them that they are looking for pleasant experiences whereas the apostle and the other faithful Christians were having opposite experiences. Surely they should not expect to have the favorable experiences and the apostles have the unfavorable experiences when both were supposed to be traveling the same narrow road of sacrifice.

Did this new theory of reigning now grow in popularity in the nominal church? Yes, it did. As the centuries passed, the church nominal became more and more convinced that its mission was to conquer the world, establish the Kingdom of God here on earth and that the church was now to reign over the nations of earth without waiting for the second coming of

Christ. The result was worldly intrigue and pomp and pride. To help build up its claims of being God's Kingdom on earth, the nominal church sought to impress and captivate and overawe the world by making ostentatious shows and ceremonies.

Did they succeed? Yes, they seemingly deceived themselves and others and, for a time, the great system of Papacy crowned and uncrowned the kings of Europe.

Would it be true to say that although Papacy adopted this wrong theory Protestantism, on the other hand, did not succumb to it? No, not only the mother church, called Babylon the Great, but also the daughters were carried away with the thought that they were "full" and "rich" and were to reign as kings. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."—Revelation 3:17, 18.

What has been the result of this theory so far as the number of tares—imitation Christians—is concerned? These tares have grown so numerous that they far outnumber the true Christians—the "wheat" class. This tare class is opposed to the thought of sacrifice and seek to avoid persecution by a course of compromise.

THE REGAINING OF LIFE

"Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night."

—PSALM 90:3, 4

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 288 to page 291.

THE first appearance of Christ's Kingdom will be without outward demonstration. During the Millennium two phases of the Kingdom will be in operation—a heavenly and an earthly. The heavenly phase will be invisible, but the earthly phase will be visible.

Who will make up the heavenly phase of the Kingdom? The overcoming saints of this Gospel age, after they have finished their course in sacrifice and have been glorified in the first resurrection to the divine nature. "And I saw thrones, and they sat upon them, and judgment was given unto them . . . and they lived and reigned with Christ a thousand years." (Rev. 20:4, 5.) This resurrection will be first not only in point of time but also in rank.

Hebrews 11:39, 40, reads, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." This Scripture is quoted in our text book to show that the church—Head and Body—will be the Lord's instrument in bringing blessings to all others, including

the ancient worthies; and for that reason, also, the Church's resurrection will be first in importance. In order to be the "seed" to bless all the families of the earth, their resurrection must precede all others.—Galatians 3:16, 29.

Are the words, "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5), a part of the Bible? If we consider the so-called King James Version, which is the one most commonly used as the Bible, then they are. But we must bear in mind that it is a translation and not the original Bible. Since the oldest Greek Manuscripts do not contain this expression, we must conclude that it is merely a man-made addition. Surely if we are Christians who are seeking to be led by God and are more interested in the message God has for us than we are in some particular translation of His Word, we will be prompt to decide not to accept this expression as a part of the Bible. It will be true, of course, that perfection of life will not be attained by mankind until the close of the Millennium.

Would it be true to say that the work of the church—Head and Body—in the Millennium will pertain only to earthly beings? No, their work will pertain not only to

human beings but also to heavenly spiritual beings. "Know ye not that we shall judge angels? how much more things that pertain to this life?" (1 Cor. 6:3.) "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth."—Matthew 28:18.

Who will compose the earthly phase of God's Kingdom? The ancient worthies, who proved their faithfulness to the Lord in the ages before the Gospel dispensation. In the Millennium, this class will be highly honored among men, as His earthly representatives. They will not come forth to judgment again, but instead, will receive an instantaneous resurrection to perfection as men. This will be the reward for their loyalty and obedience under adverse circumstances.

Will the remainder of mankind also be instantaneously restored to absolute perfection? No, they will be gradually raised to perfection during the Millennium. Will the ancient worthies be ready at the beginning of the Millennium for the great work that God has assigned to them? Yes, they will be prepared to cooperate as perfect human beings and as the earthly agents of the Christ, in the work of helping mankind to walk up the highway of holiness to human perfection.—Isa. 35:8-01.

Will the perfect human nature of the ancient worthies be appropriate for them in their work for mankind? Yes, indeed, because it will enable them to make the necessary contacts with mankind. They also will be examples of what

the world can attain unto if they consecrate themselves to obey the laws and rules of the Millennial Kingdom. That they will be in contact with mankind during the Kingdom period is shown by Luke 13:28, which reads, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and you yourselves thrust out."

Do the Scriptures furnish us any illustrations of how the heavenly and earthly phases of the Kingdom will cooperate? Yes, they do by telling of the way God dealt with Israel through certain leaders, such as Moses, Aaron, and Joshua. Will the ancient worthies in the Millennium have greater power and authority than that which former rulers in Israel exercised? Far more, for there will be greater works to do. These greater works will consist of training, disciplining, and uplifting the millions and millions of people who will be awakened from death by the power of the Christ, assisting back to perfection all those who are willing to be obedient to God's arrangements at that time.

Could the work of the ancient worthies be performed by imperfect men? No, it will require the services of perfect men to rightly administer the affairs of mankind in that restitution period, because a perfect government will then be needed. Adequate arrangements will have to be made for educating the people and helping them along various philanthropic lines.



HONOR FOR KINGDOM HELPERS

"Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."—PSALM 45: 16

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 291 to page 293.

The Ancient Worthies will enjoy their work of helping to elevate the human race to perfection, and will consider it a great honor. Mankind will gladly cooperate with them and appreciate their services. Could the Ancient Worthies carry on their work without the guidance and power and help of Christ and the church, who will be in the unseen spiritual phase of the Kingdom? No, they could not. But both phases will cooperate one with the other and together will accomplish the great work of restitution under the headship of Jesus Christ.

When the world of mankind start on the highway of holiness, will they find their experiences pleasant ones? Yes, those who wholeheartedly obey will have a glorious and satisfying portion. The blessings and joys will increase and accumulate as they progress up the highway of holiness.

Will all attain to these blessings? No, there will be some who will be wilful and stubborn. These incorrigible ones will be destroyed—"And these shall go away into everlasting punishment: but the righteous into life eternal." (Matthew 25:46.) "And they went up on the breadth of the earth, and

compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."—Revelation 20:9.

When the sheep class have attained to human perfection and stood the test at the end of the Millennium, and stand approved without spot and without wrinkle, or any such thing, in the presence of Jehovah, what will be their attitude toward the Ancient Worthies? They will be forever grateful to the Ancient Worthies for their labor of love in helping them to attain to the full benefits of restitution. In Daniel 12:3, these Ancient Worthies are referred to as stars. "They that turn many to righteousness [shall shine] as the stars for ever and ever." Again in Psalm 112:6, we read, "The righteous [the Ancient Worthies] shall be in everlasting remembrance." This will be because of their work for mankind in connection with their restoration to human perfection.

We have just considered the glory and honor that will come to the Ancient Worthies as a result of their Millennial age work. Will the Christ—Head and Body—enjoy as much glory and honor because of their work? It will be a greater glory and a greater honor. The human mind cannot fully grasp the wonderful glory that

will be the Christ's for the ages to come. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Romans 8:18.) "That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus."—Ephesians 2:7.

What lesson can we learn from the reference to multiplying the seed of Abraham as the stars and the sand in Genesis 22:17, 18? The stars referred to in this passage represent those who will be in the heavenly phase of the Kingdom. The sand pictures those in the earthly phase. There is a spiritual seed and an earthly seed. Both will share in the work of blessing all the families of the earth in accordance with the promise. The natural seed was selected first, but the spiritual seed will have a higher nature and will be the chief instrumentality in the work of blessing all the families of the earth.

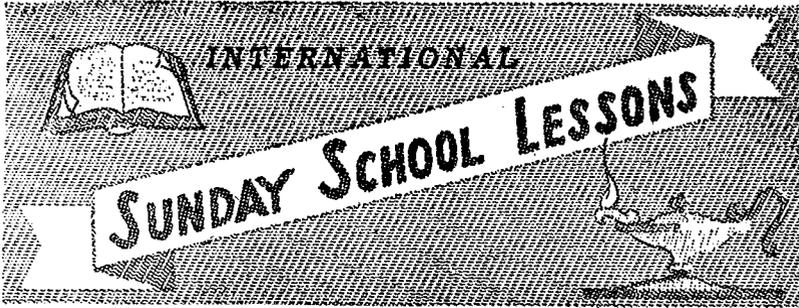
What lesson can we learn from the figure of the olive tree and the grafting of the branches used in Romans 11:17, which reads, "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree"? The root of the olive tree is the Abrahamic Covenant. From that root, grew the nation of Israel. Each branch, therefore, would represent an Israelite. Together they formed the House of servants of which Moses was the head. These

natural branches were the natural seed.

Who are pictured by the wild olive branches? The truth-hungry Gentiles who take the place of the cultivated olive branches, which have been broken off because of unbelief. When the offer of the spiritual Kingdom was made to Israel those natural branches who were in the right heart condition, were transferred from Moses to Christ. Some of them underwent John's baptism to symbolize their reformation from the sins of carelessness and indifference to their covenant. This was necessary before they could be transferred to Christ. All other natural branches were broken off. The natural seed was developed first during the Jewish age. The spiritual seed is being developed during this Gospel age, upon the basis of faith and sacrifice.

Will the natural seed be first in grandeur of position and tim of instalment? No, the spiritual seed will be the first. "But many that are first shall be last; and the last shall be first." (Matthew 19:30.) "The law and the prophets were until John: since that time the Kingdom of God is preached."—Luke 16:16.

Let us now consider Acts 7:5: "And He gave him [Abraham] none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." What promise is here referred to? The one recorded in Genesis 13:14-17.



JESUS' MINISTRY OF LOVE

JANUARY 9—Mark 1:32-45

GOLDEN TEXT: I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work.—John 9:4

IN LAST week's lesson we found Jesus spending forty days in the wilderness, in communion with His Father and a study of the truth in order that His earthly ministry might be conducted in harmony with the divine will. We found Him also selecting His disciples, and in other ways preparing for the work which had been given Him to do. Today's lesson presents the Master busily engaged in His ministry of love, laying down His life for the blessing of others.

There were what we might speak of as two phases to the ministry of Christ; namely, His training of the apostles to carry forward the work of the Gospel age following the close of His own earthly ministry, and a witness work on behalf of the general public, which in Jesus' day, of course, was the Jewish public. Today's lesson is concerned principally with His general witness work, a work made doubly effective by

the outstanding miracles which He performed.

The prophecies concerning the Messiah called for a world-wide program of miracles on behalf of mankind, and while the work of Jesus at His first advent was very limited in scope, yet His miracles did convince the sincere among Israel that He truly was the Messiah of promise. His miracles also certainly helped to call attention to the Master, which gave Him an opportunity to present His message with a greater weight of authority than otherwise would have been possible. In the account for today's lesson Jesus charges the healed leper not to publish the information, but despite this, the news of His miracles got around, and to avoid the crowds the Master withdrew to temporary seclusion for prayer. When the disciples found Jesus they reported that "all men" were seeking Him.

The fact that Jesus sought an opportunity for prayer while on

the crest of a wave of popularity exemplifies well His remarkable spiritual balance. Fallen man is quite liable to forget his need of God when everything is going well with him. Too often God is consulted, and benefits asked from Him, only when we are in trouble. But it was not this way with the Master. In His perfection, He knew that if He were to work the works of His Father in an acceptable manner, He needed to commune with Him under all conditions, that popularity and ignominy were alike opportunities for prayer. Whether all men were seeking Him for His blessings, or seeking Him to put Him to death, as in Gethsemane, He needed His Father's help.

In John 2:11 we read concerning the turning of water into wine, that this "beginning of miracles" by Jesus "manifested forth His glory." The thought here evidently is that the miracles were in illustration of the coming Kingdom glory of Christ, when all the world would be blessed by power divine. The providing of wine at the marriage might illustrate His power to fulfil the promise of Isaiah 25:6, which declares that in the Lord's Kingdom a feast of fat things will be provided for the people, a "feast of wines on the lees well refined."

In promises of this nature, wine is probably used as symbolic of the joy that will be given to the people during the Kingdom period.

So with respect to all the miracles performed by Jesus—each in its own way illustrated the fulfil-

ment of God's promises recorded centuries previously by the holy prophets. Isaiah 35:5, for example, promises the opening of blind eyes, so Jesus opened a few blind eyes. Job had declared (chapter 14:15) that he expected to hear the voice of the Lord calling him forth from death, and Jesus called Lazarus from the tomb and thus proved that all such hopes, based on the promises of God, were certain of ultimate fulfilment. Furthermore, He said we shouldn't marvel at this, because the time is coming when all will hear His voice and come forth from the tomb.—John 5:28.

Our Golden Text carries a practical lesson for all Christians. The nighttime of life comes for all of us, when there are no further opportunities to serve the Lord this side the veil of death. When Jesus was arrested and about to be put to death, He explained that the hour of darkness had come, and it had, for Him. The Bible also speaks of a general nighttime of trouble upon the whole earth at the close of this age, when the work of the church will be stopped. We are probably nearing that time now, so it behooves us all to be zealous in bearing witness to the truth while the door for such service is still open.

QUESTIONS:

Do Christians need God's help in times of popularity as well as in ignominy?

In what manner did Jesus' miracles show forth His coming glory?

What did Jesus mean by the "night" when no man could work?

JESUS ANSWERS HIS CRITICS

JANUARY 16—Mark 2:20-3:6

GOLDEN TEXT: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.—Matthew 5:11

TODAY'S lesson is quite in contrast with the one for last week in that it shows Jesus being persecuted by the scribes and Pharisees, instead of honored by the common people who heard Him gladly and rejoiced in the blessings He showered upon them. True, there are miracles in our present lesson, but we are presented with the reactions of a jealous and hypocritical leadership to these miracles rather than the rejoicing of the humble and sincere.

The attitude of the Pharisees illustrates the fact that those who are seeking an opportunity to find fault are usually able to find it. If we are prejudiced against an individual, or a good work, we can almost always find what our biased minds consider to be justification for our prejudice. Probably one of the greatest struggles a Christian has is to maintain an unprejudiced mind and heart and thus be able to judge all matters solely upon the basis of merit.

Regardless of how the Law given to Israel at Mt. Sinai could be misconstrued, a Jew whose heart was not filled with prejudice against Jesus would not think of attacking Him because of healing the sick on the sabbath day, nor for plucking and eating grain as they walked through a field. Oh yes, technically, perhaps, they

would have grounds for finding fault. When the Law said that they should remember the sabbath day to keep it holy, no exceptions were made to cover such incidents as furnished the Pharisees with their excuse to accuse the Master of wrong-doing. But there are some things so obvious, or should be—and are, indeed, to the unprejudiced mind—that they don't need to be set forth in writing.

But the Pharisees were not without prejudice, so they apparently found no difficulty in questioning the right of the disciples to pluck and eat grain on the sabbath day; and, to exert oneself sufficiently to heal the sick on such a sacred day was more than should be tolerated in Israel. Consequently, they sought to destroy the One whom they considered their rival. How sin and selfishness do distort one's reasoning! The Pharisees apparently thought it was within the Law to plot murder on the sabbath day, but wholly contrary thereto for Jesus to heal the sick.

Jesus was always more than a match for His adversaries when He chose to answer their charges. Probably His answers were intended as much for the instruction of His disciples as they were to refute His critics. His explanation that the sabbath was made for man, and not man for the sabbath,

hints at one of the outstanding features of the divine plan. True, even the typical seventh day, under the Jewish Law, was intended for the benefit of man, rather than that man should become a slave to an ordinance. But the Jewish sabbath was an illustration of a larger sabbath; namely, the seventh one-thousand-year day in God's great plan of salvation.

In this plan there are six thousand years which, as it were, constitutes man's work-week of struggle against sin and death. But the seventh period of a thousand years is to see a change, a rest, so to speak, from this struggle. Christ, as the Lord of this larger sabbath, is to intervene in the affairs of mankind, remove the curse and thus rescue all the willing and obedient from the miry pit of sin and death. The healing of all disease, and the feeding of all mankind with the bread of everlasting life, will be the work of Christ and the church during that larger sabbath of which the Jewish sabbath was a type.

There may be some during that great sabbath of the future who will be prejudiced against the good work that is being accomplished, but the Scriptures indicate that should there be opposition in their hearts, it will not be permitted to interfere with the dispensing of Kingdom blessings. Indeed, the prophecies indicate that the vast majority will gladly accept of the blessings and become obedient to the conditions upon which they are obtainable. They will say, "Lo, this is our God; we have waited for Him, . . . we will be glad and

rejoice in His salvation."—Isaiah 25:9.

Our Golden text indicates that we, as servants of Christ, cannot expect to be above our Lord. They called Him the prince of devils, and if we follow Him faithfully, we, too, must expect the enmity of the world. This, however, should be a cause for rejoicing, not for discouragement. We are to consider ourselves "blessed" if we have the privilege of suffering with Christ.

Suffering with Christ means that the opposition of the world is due, not to wrong doing on our part, but to right doing. If the accusations against us are false, we can rejoice, but if not, if we do foolish things, or things that are wrong, and get into trouble, we have nothing for which to be thankful—unless by the experience we learn to do better.

When the larger sabbath day has fully dawned, then there will be no more suffering for righteousness' sake. The rebuke of God's people will then be taken away from off the face of the whole earth, declares the prophet. (Isaiah 25:8.) But the opportunity of reigning with Christ because of suffering with Him, will also cease; so we are blessed indeed, if we now have this witness of the Spirit that we have been made prospective joint-heirs in His kingdom.

QUESTIONS:

What caused the Pharisees to criticize Jesus for doing good on the sabbath day?

Of what was the Jewish sabbath typical?

Will the time ever come when those who serve God will not be persecuted?

JESUS TEACHES IN PARABLES

JANUARY 23—Mark 4:1-9, 26-32

GOLDEN TEXT: If any man have ears to hear, let him hear.—Mark 4:23

TWO interesting and important viewpoints are presented in our lesson for today. One is that the long-promised Kingdom of God is slowly, gradually developing, that its development covers the whole period of the Gospel age, and not until after that is it to reign in power and great glory for the blessing of all the families of the earth. The other important viewpoint is brought to us in the Golden Text, which shows that the Kingdom message during this age is not forced upon any, that it is intended only for those who hunger and thirst after righteousness and are willing to pay the cost of discipleship.

Jesus taught the public in parables in order that they might not understand the full import of His doctrines. On the other hand, a parable is an illustration, and can be used as well to clarify a subject; and Jesus' parables do help materially to clarify many details concerning the manner in which the Kingdom is prepared and finally established. When Jesus was alone with His disciples He explained the parables to them, applying their lessons to the divine plan. But to those who did not have ears to hear, these explanations were not given, hence the parables kept the Kingdom teachings obscure to the general public.

The Parable of the Sower (Mark 4:1-9) must have sounded very strange to Israelites who expected Christ's Kingdom, from the start, to be impressive and powerful enough to liberate their nation from the Roman yoke and spread its beneficent influence throughout all the earth. Instead of astute generalship leading a conquering army to victory, this parable speaks of a sower scattering seed, only a small portion of which produces a mature crop to reward the sower's efforts.

Without explanation this parable would surely serve to keep the truth from being understood by those not in a heart condition to benefit from it. But when explained, how well it serves to illustrate the method by which the Kingdom class is selected from the world throughout the Gospel age, as well as the difficulties incidental thereto. First, there is the sowing of the seed of truth, the Gospel message. It is not directed specifically to individuals, but broadcast, and falls in various places, as represented by the good ground, the wayside, the stony ground and the thorns.

And how true this has been, as all can testify who have been active in proclaiming the Gospel of the Kingdom. Judging from human standards of success little is accomplished by preaching the truth

for so much of the seed seems to be wasted, but the parable of the sower shows that this would be the case. But from the divine standpoint there is no failure. The broadcasting of the message was not intended to convert the world, but merely to reach those whose hearts would respond in full consecration to do God's will.

Those who are to constitute the Kingdom class of joint-heirs with Christ must be tested and tried. Some may like the sound of the message, but when they find that obedience to it leads to sacrifice, ignominy and suffering, they lose interest. Only those who are willing to suffer with Christ will have the privilege of reigning with Him, and these are the ones in the parable whose roots go down deep into the good ground, enabling them to endure the heat of the day and to withstand the storms of opposition that beat against the followers of the Master.

The parable, illustrating the Kingdom in its preparatory stage, also reveals that the true Kingdom class is small in number, a "little flock," as we read in Luke 12:32. Those of the world represented by the seed which falls elsewhere than in the good ground will have their real opportunity in the next age, when the Kingdom is established in power and great glory. Meanwhile, many receive a temporary blessing from the measure of enlightenment they receive. It is true, of course, that any wilfulness connected with a failure to profit from the truth, even now, will be punished; but in most cases failure to respond fully to the mes-

sage is due to a lack of sufficient appreciation to enable the hearer to brave the heat of persecution and to disentangle himself from the many worldly cares that hinder a proper living of the consecrated life.

The parable of the Mustard Seed may represent the Kingdom from the nominal standpoint—as the world views the results of church activities. From a little seed we have a great institution, with many denominational branches. But, alas! the thrifty development has invited into these branches those whom the Lord describes in Revelation 18:2 as unclean and hateful birds.

The nominal church-kingdom—Christendom—is not the real Kingdom of God, although it is the only one the world as yet knows. The imposing mustard tree, giving shelter to so many, will ultimately be uprooted in the great time of trouble with which this age closes, and the true Kingdom will be established in its place and through it all nations will receive the true and rich blessings of promise. Oh let us flee from the mustard tree if perchance we find ourselves still nesting in it! Lest when it is cut down we fall and suffer with it.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation 18:4.

QUESTIONS:

Why did Jesus speak to the general public in parables?

Relate the Parable of the Sower and explain what it teaches.

What is represented by the Parable of the Mustard Seed?

JESUS USES HIS POWER TO HELP

JANUARY 30—Mark 4:35-41; 5:35-43

GOLDEN TEXT: Why are ye so fearful? How is it that ye have no faith?—Mark 4:40

OUTSTANDING in the life of Jesus is His ministry of love and helpfulness toward those in need. There are other details of His ministry, such as His rebuking the Pharisees; His resistance of temptation; His habits of prayer, etc.; but recurring more often than any thing else in the Gospels are the stories of how He used His time and strength to help others. Today's lesson is the second of the month in which this phase of the Master's life is brought to the fore.

Jesus' faithfulness in ministering to others was not without the depletion of His own strength. Our present lesson tells of an attempt to separate from the crowd, for a much needed rest. The multitude was sent away, while Jesus and His disciples embarked in a ship to the opposite side of the lake. That His labor of love had sapped the Master's strength is evident from the fact that, once in the ship, He fell asleep so soundly that even the severity of a storm on the lake did not awaken Him. The disciples, fearing that their ship would be wrecked, awakened their Lord and chided Him for lack of interest in their welfare.

Jesus arose, rebuked the wind, and said to the waves, "Peace be still." "The wind ceased," we are told, "and there was a great calm." Later the disciples, discussing the incident, inquired, "What manner

of man is this, that even the wind and the sea obey Him?" It meant much to them that their Master had the necessary power at His command to perform miracles of this nature, but it should mean much more to His followers now.

Today the raging waves of human passion are mountain-high, being stirred up by the winds of strife, dissatisfaction, and unrest. The hearts of men are "failing them for fear" as they look forward to the things coming upon the earth, just as Jesus said would be the case during the early period of His second presence. (Luke 21:26.) But not so with true believers. "We will not fear," says the prophet, "though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." —Psalm 46:2, 3.

And what is it that makes the difference now between believers and non-believers? It is simply that believers have faith in Him who rides the storm with them. Those today who have faith in the divine plan as it centers in Christ know that He is at the helm and that miracle-working power is again to be used, this time to establish the long-promised Kingdom of peace and thereby subdue the raging passions of human selfish-

ness. Their confidence is in the near-fulfilment of God's own promise that He will soon say, "Be still, and know that I am God." (Psalm 46:10.) It is through Christ, now present to establish His Kingdom, that this voice of authority will be heard and obeyed among the nations.

The joys of faith go far beyond the blessed assurance that a Kingdom of peace is soon to be established in the earth. Through Christ an even greater boon awaits the human race; namely, a restoration of those who have been lost in death. It is this great hope that is brought to our attention in the second section of today's lesson.

The awakening of Jairus' daughter from the sleep of death is a meaningful and comforting illustration of how the power of the Christ will yet be exercised to call forth all the dead from the tomb. "Marvel not at this," Jesus said on another occasion, "for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth."—John 5:28, 29.

As Jesus approached the home of Jairus a messenger ran out announcing that it was too late to do anything as the daughter was dead. Jesus heard this, and bade Jairus not to be afraid, but to believe. Entering the house He counseled those present, saying,

"Why make ye this ado, and weep? the damsel is not dead, but sleepeth."—Mark 5:39.

But "they laughed Him to scorn," the account tells us. Evidently the hired mourners, friends and relatives thought Jesus had made an incorrect diagnosis of the case. They knew the maiden was dead, and with the wisdom Jesus was reputed to possess it is little wonder they made light of His opinion. But Jesus was not referring to ordinary sleep. He knew the girl was dead, but because He also knew that she would not remain dead, He referred to her condition as a sleep.

There is an expectancy of an awakening for those who are sleeping, hence sleep is a beautiful symbol of Adamic death, because as all in Adam die, so all in Christ are to be made alive; hence the Scriptural expression of those who "sleep in Jesus." (1 Cor. 15:22; 1 Thes. 4:14.) All mankind are thus sleeping, and will continue to sleep until awakened by divine power. What a glorious hope this is for those who can believe God's promises!

QUESTIONS:

What is one of the outstanding features to be noted in the ministry of Jesus?

When and how will lasting peace be brought to the nations?

Why did Jesus say that Jairus' daughter was sleeping?

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing flee away."—ISAIAH 35:10

JESUS FEEDS THE MULTITUDE

FEBRUARY 6—Mark 6:35-44; 8:1-9

GOLDEN TEXT: And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.—John 6:35

THE first episode in today's lesson occurred just after the death of John the Baptist. The disciples had taken care of necessary details in connection with the burial of the prophet, and had reported the event to Jesus. Naturally the people were excited and it was but natural that their attention should be riveted more than ever on the Master, who, according to the flesh, was John's second cousin, and the one whom the prophet himself had announced as the "Lamb of God."—John 1:29.

The circumstances added to the physical strain of an already zealous ministry, so Jesus suggested to His disciples that together they retire to a quiet place to obtain a much-needed rest—"Come ye yourselves apart into a desert place, and rest a while," is the way the Evangelist reports this invitation. (Mark 6:31.) The intention was a good one, but the people did not permit it to be carried out. Some noticed the attempt to slip away in a boat to the opposite side of the lake, and reported it. The news circulated quickly in the neighborhood, and even to nearby communities, and by the time Jesus and the disciples reached their destination where they hoped to be able to rest, a multitude was there waiting for them, having hurried around the shore of the lake.

Here was a most interesting situation. What was to be done? The little company of weary servants could probably have pushed their boat out into the lake, refusing to minister further to the people until they obtained their needed rest, or they could meet the situation as it was, accepting further service despite their weariness. Jesus was their leader and spokesman, and His decision was to continue to serve.

What mattered it if He were tired? Here were five thousand human beings for whom He came to earth to die and He was willing, yea glad, though weary, to give more of His strength for their succor. He was filled with compassion for them, the account states, because they were as sheep having no shepherd. (Mark 6:34.) So He who was to be their Redeemer considered it a privilege also to be their shepherd, "and He began to teach them many things."—Verse 34.

At this point our lesson proper continues the narrative. The day was far spent—a day that didn't turn out as the Master had planned, but a blessed day, nevertheless, because it had offered further golden opportunities of service. How much the disciples entered into the spirit of the occasion we may not know, but as the day drew to a close they approached

the Master with the suggestion that the multitude be dismissed—sent out into the villages where they could obtain food. In their lack of faith they saw a situation developing which could turn out quite unpleasantly. To be the attraction which drew five thousand people away from their homes and into an isolated place where they could not be properly cared for, especially with night coming on, was, as they reasoned, no small cause for concern.

But Jesus, the compassionate One, was not willing that those whom He loved should be so summarily dismissed and sent away hungry. He had fed them with the words of life for their minds and hearts, and now He wanted to use His power still further to provide for their temporal needs. The disciples at once thought of the great expense involved in buying food for such a crowd, but Jesus simply wanted to know the extent of food already on hand. The amount seemed pitifully small—five loaves and two fishes.

But there turned out to be plenty. Another miracle was performed, so that under divine blessing this scanty supply increased as it was passed around to the multitude. It was a wonderfully meaningful miracle, because it illustrated the bounteous provisions of life to be made available for all mankind during the Messianic Kingdom period. The prophet had foretold that the Lord would make a "feast of fat things," and in this miracle we are reminded of it and assured that divine power will suf-

fice to do all that has been promised.—Isaiah 25:6.

The second section of our lesson deals with another miracle of feeding. It is not another account of the same miracle. It is clear that on two occasions the Master used divine power to increase the scanty food supply to feed thousands. On one occasion five thousand were fed, and on the other, four thousand. Five loaves and two fishes constituted the stock-pile of provisions in the first instance, and seven loaves and a few fishes in the second. Twelve baskets of fragments were gathered up after the feeding of the five thousand, but only seven following the miracle by which the four thousand were fed. Both miracles, however, have the same meaning for us today; namely, that Christ, as the world's Redeemer and Lifegiver, is vested with the necessary power to accomplish the divine purpose of blessing toward the fallen and dying race.

The Golden Text reminds us that Christ is, indeed, the Bread of Life, more important by far than temporal food. But, as natural food supplies life temporarily, so Christ will give life everlastingly to all those who believe on Him and obey the laws and the spirit of His Kingdom. "Hallelujah, What a Savior!"

QUESTIONS:

Relate the circumstances leading up to the first miracle of today's lesson.

What meaning does the feeding of the multitude have for us today?

In what manner is Jesus properly called the Bread of Life?

The Bow of Promise

*The world is old with centuries,
But not for these she bows her head;
Close to her heart the sorrow lies:
She holds so many dead!
Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans—How long
Ere all shall be made new?*

*Yet brightly on her smiles the sun,
A bounteous heaven delights to bless;
O! what shall be that fairer one,
Wherein dwells righteousness?
O happy world! O holy time!
When wrong shall die, and strife shall cease,
And all the bells of heaven chime
With melodies of peace.*

*No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth—
There shall be no more curse.
Ye broken-hearted, cease your moan;
The day of promise dawns for you;
For He who sits upon the throne
Says, "I make all things new."*

*We mourn the dead, but they shall wake!
The lost, but they shall be restored!
O! well our human hearts might break
Without that sacred word!
Dim eyes, look up! sad hearts, rejoice!
Seeing God's bow of promise through,
At sound of that prophetic voice:
"I will make all things new."*



SO TEACH US TO NUMBER OUR DAYS,
THAT WE MAY APPLY OUR HEARTS
UNTO WISDOM—Psalm 90:12

THE turn of the year is always an appropriate occasion for the Christian to consider carefully and prayerfully the passing of time, with the view of making the best possible use of every moment, hour, and day to the glory of God. A haphazard life is seldom, if ever, a successful one. This is true even from the standpoint of the natural man, and is equally, if not more true of the Christian. Just as a carpenter must follow a plan if he is to build a satisfactory house, so the Christian, who is building a superstructure of faith and character on the Rock Christ Jesus, must diligently observe God's ways, and be guided by them.

The natural man considers himself wise enough to plan his own life, but it would be a grave mistake for a Christian to attempt this. David expresses the only proper Christian approach to the matter, which is that of looking to the Lord for wisdom and guidance. If we have properly appraised our own lack of wisdom we will want the Lord to teach us how to number our days, that is, to plan our lives. As we become more and more familiar with the Lord's will, we will find, also, that often God's way for us is not always the most pleasant to the flesh, but always the best for the new creature. This is one reason why we need to seek His guidance, and follow His leadings; for if we did our own planning we would be inclined to make our lives, if possible, a bed of roses without thorns.

The Christian life is one of continuous rejoicing, or should be—not because there are no hardships, no trials, no disappointments; but because of faith in the Lord's promise to make all things work together for our good. (Rom. 8:28.) Thus our rejoicing is not in the things which make up life's experiences, but in the Lord, who is able so to overrule every detail that they will all contribute toward an eternity of glory. Yes, we want the Lord to teach us how to use our time, our strength, our means, our all. We want Him to have His way in our lives, for we know that while our own way may seem right, it would not lead to victory in the end.

**HOW GOD TEACHES
HIS PEOPLE**

If we do want the Lord to instruct us, one of the first prerequisites is to recognize the method by which He teaches His people; namely, through His Word. How wonderfully that Word sets forth the fundamental principles of the Christian life which should guide us in all our planning! Important among these principles is the one set forth in 1 Corinthians 6:19, 20—"Ye are not your own. For ye are bought with a price."

At the opening of the new year, what lesson could be more vital to us as Christians than this. Through the apostle the Lord is thus teaching us that our goal for the new year, for every year, for eternity, is not to please ourselves, but to please the Lord, not to seek our own advancement, but His glory. This is a difficult lesson to put into practice. We may sing, "Gladly all to Thee I bring," yet we will find that the flesh rebels against such a course, and we will need constantly to be on the alert lest the will of the flesh divert us into self-seeking channels, and we forget that we belong to the Lord.

The life of selflessness is not possible except as we keep close to the Lord, hence another of His instructions is that we should "Pray without ceasing." (1 Thess. 5:17.) If we are sincere in asking the Lord to teach us how to number our days, we will gladly follow this instruction. It means that days properly accounted for in the divine service are days of prayer, as well as days of study and service. We are to "pray without ceasing," that is, prayer is to be one of the regular and continuous features of all our days. It won't do to approach the throne of heavenly grace on January 1, 1944, and on all the remaining days of the year neglect the privilege of prayer. If we are to remain alive,

and grow as God's children, we are to pray without ceasing.

**PRAY
WITHOUT CEASING**

Every experience of the Christian's daily life is an opportunity for prayer. We go to the Lord for all our needs, and in everything we should give thanks. Our joys are enhanced when we share them with Him, and our burdens are lightened when we ask Him to help us bear them. If He sees that we need a lesson in faith, or in patience, He may delay His answer to some of our requests. Indeed, if in our lack of wisdom we ask for things that will not be good for us, He may not answer at all, or He may answer with a No! But for this, too, we can be truly thankful.

We are to "wait on the Lord," David says. (Psalm 27:14.) This is very essential to a proper numbering of our days. It is so easy to run ahead of the Lord. We should do our best, through study of the Word and through prayer, to determine the Lord's will in all matters, but we should never try to force an issue. If what we have decided to do is the Lord's will, we can well afford to wait upon Him. This doesn't mean that He will do everything for us. We will need to do things ourselves—to make sacrifices, overcome obstacles, endure trials, etc., in carrying out the divine will. But the Lord always opens the way for us, rough and thorny though it be—we don't need to do that part of it.

Because the road is often thorny we need to be of good courage, as the Psalmist further declares; and even in the matter of courage, we will need the Lord's help—we will need Him to "strengthen our hearts." One of the greatest tests of our courage is to wait, even though our waiting be on the Lord. Time is an important element in God's plan for us as well as for the world. It is, indeed, a plan of the "ages." Our lives are so brief that we are prone to be impatient when things don't move as swiftly as we think they should, but the Lord is never in a hurry. Sometimes His richest blessings are the ones that follow our trustful waiting upon Him, so, "Wait, I say, on the Lord."

So, dear brethren, we of The Dawn greet you at the beginning of a new year with these few words of encouragement. It is our earnest prayer that the Lord will make us all rich with His blessings throughout the whole year—blessings that result from prayer, from the study of His Word, from service of the brethren, and from making known the glad tidings of His Kingdom. Pray for us, too, won't you?

INTERESTING LETTERS

LIKES TO SPREAD GOOD NEWS

"Dear Friends: Just received the November Dawn and I enclose \$1 for a year's subscription. Please also send, when convenient, the little one-cent booklets listed, for which stamps are enclosed. I can't go out much, but like to spread the good news when I write my friends. I was so glad to meet Brother Zahnow when he called at my home a few weeks ago. My town has only 10,000 people but is much spread out and therefore it is not easy for the Bible Students to get together, and so I very much enjoy your wonderful program over the radio. It has been such a joy to me and a help. I am seventy-six years young, live alone and have not been able the last year to take long walks. Thank you for your wonderful help, and God bless you in your work is my loving wish. N. H. S., Wash."

CHRISTIANITY NOW CLEARER

"Gentlemen: My subscription has been entered and I have already received two copies of The Dawn. I cannot find words to tell you how much I enjoy and appreciate the manner in which Christianity is outlined in these booklets. I have been interested in the Bible for several years now and have more than 'read' it—I have studied diligently; and while I have wanted to live up to its teachings, it seemed like an impossible thing to do since I was so confused on many of the things

I read. The Dawn is making many of these things more clear to me. It makes Christianity much clearer, as it takes one step by step and points out the way they should go. Please tell me if it is possible to get back numbers. I feel as though I would like to have them since there must be many subjects discussed that may not be brought up again for a long period of time.

"Please send me your Bible Study Helps—Studies in the Scriptures—deluxe set, complete. Also send me six five-cent booklets and ten each of the one-cent booklets as listed on the back cover of The Dawn. Sincerely, A. H., Mich."

THANKS GOD FOR GUIDANCE

"Dear Brethren in Christ: Please use the enclosed check in whatever way it will most help to spread the good news. We thank God that He has guided us to an understanding of the Bible through the brethren and through the 'Divine Plan.' After more than two years of Bible study in the logical approach outlined by the 'Divine Plan' we must testify that for the first time Christianity has been explained to us. The leader of our class has devoted whatever time we have asked, and much more, in guiding us into truth. It is a new and wonderful experience to be able to 'give a reason for the hope that is within us.' How clear and reasonable and harmonious the Bible becomes when it is understood! We pray God's blessing

on you and your work. Sincerely,
G. H. H. and G. H., Calif."

GOD SHOWS THE WAY

"Dear Sirs: I thank you for the booklet you sent me. Mr. and Mrs. T. have come to my home and we have had some wonderful talks. I feel I have gained so much. It is all easy to accept. I listen to all of your radio broadcasts. I feel that my prayer is being answered, as I have been praying that God would show me the way. I went to the Sunday meeting, and will attend all the meetings I can. Very truly, L. M. S., Del."

WAS THIRSTING FOR TRUTH

"Dear Frank and Ernest: Enclosed is \$1 for a subscription to The Dawn. I am so sorry I haven't sent it before, as I think it is the best magazine I have ever read regarding the Bible. Thank you so much for sending it. It has been of much help to me in studying God's Word. I also hear your broadcasts every week and enjoy each one of them. In my opinion you are doing a wonderful work, and I pray that the Lord will continue to bless you in what you are doing. Some people here do not understand why I have changed my belief concerning the Bible and this is why: I was like most everyone 'else I knew—I depended on some one to read the Bible for me, not taking time to read and search the Scriptures for the real truth. About ten years ago I became so hungry and thirsty for the truth and righteousness that I began to study the blessed Bible, and what a blessing it has brought to my life. I thank you so much in

helping me to understand God's plan. I wish I were able to help pay your broadcast on the radio, for I do want everyone to know the truth. Thank you for your many acts of Christian service. Daily asking the Father's continued guidance and blessing for you, I remain, by His favor, lovingly and sincerely, E. H., Tenn."

A BETTER UNDERSTANDING

"Dear Brothers: I am enclosing \$1 for The Dawn for one year. I have been receiving your Dawn and I surely appreciate its teachings and research of the Bible. I am away out here on the desert in a cabin alone. I am almost eighty years old, and have to use a lead pencil because my hand is too heavy for a pen. I have read all of Pastor Russell's books two or three times, and they opened up to me a far greater understanding of the Bible than I used to know through the teachings of the creedal churches. May God bless you. You are doing a great work. The new dawn will soon come, for the Gentile times have ended and the King of kings and His saints will rule. I'll write no more. With love, H. C. R., Calif."

HAS QUESTIONS ANSWERED

"Dear Sirs: I am enclosing payment for subscription to The Dawn and the two booklets, 'God's Plan' and 'Hope Beyond the Grave.' I enjoy your program beyond words to express. I've had Scriptures answered or explained by you on the air that I did not understand before. Keep up the program. R. T. M., Tex."



SPEAKERS' APPOINTMENTS



Information as to time and place of meetings in various places served by speakers listed below will be gladly furnished by the Pilgrim Dept. of The Dawn, Ruth-erford, New Jersey.

F. A. BRIGHT

Paterson, N. J.	Jan. 9
Groton, Conn.	15
New London, Conn.	16
Allentown, Pa.	23

W. A. BUIHL

Easton, Pa. (3 p.m.)	Jan. 23
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S. C. DeGROOT

Chicago, Ill.	Jan. 1, 2
Indianapolis, Ind.	3
Richmond, Ind.	4
Dayton, Ohio	5
Piqua, Ohio	6
Columbus, Ohio	7
Newark, Ohio	8
Pittsburgh, Pa.	9
Paterson, N. J.	23

A. C. FREY

New Haven, Conn.	Jan. 16
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W. J. HOLLISTER

Paterson, N. J.	Jan. 30
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R. A. KREBS

Durant, Okla.	Jan. 1, 2
Oklahoma City, Okla.	3, 4
Wichita, Kans.	6, 7
Topeka, Kans.	9, 10
Kansas City, Kans.	11
St. Joseph, Mo.	13, 14
Barnes City, Iowa	16-18
Clinton, Iowa	20
Canton, Ill.	21
Quincy, Ill.	23
Mattoon, Ill.	24, 25
Urbana, Ill.	26
Danville, Ill.	27
Milwaukee, Wis.	30
Waukesha, Wis.	31
Rockford, Ill.	Feb. 1-15

J. Y. MAC AULAY

Chicago, Ill.	Dec. 31-Jan. 2, 5, 9
Gary, Ind.	3
Danville, Ill.	10
Mattoon, Ill.	11
St. Louis, Mo.	12
Cape Girardeau, Mo.	13
Memphis, Tenn.	15, 16
Oklahoma City, Okla.	17
Phoenix, Ariz.	21-23
Yuma, Ariz.	24
Santa Ana, Calif.	27
Hyde Park, Calif.	28
Los Angeles, Calif.	30-Feb. 2

W. S. MARSHALL

Dexter, Me.	Jan. 2, 9
Gulford, Me.	16
Dexter, Me.	23
Ellsworth, Me.	30

C. H. MEADORS

Chicago, Ill.	Dec. 31-Jan. 2
Jackson, Mich.	3
Ypsilanti, Mich.	4
Detroit, Mich.	5
Saginaw, Mich.	6
Flint, Mich.	7
Grand Rapids, Mich.	9
Kalamazoo, Mich.	10
Muncie, Ind.	11
New Albany, Ind.	12
Salem, Ind.	13-15
St. Louis, Mo.	16
St. Joseph, Mo.	17
Topeka, Kans.	18
Wichita, Kans.	19
Denver, Colo.	20
Ogden, Utah	23
San Francisco, Calif.	25
San Luis Obispo, Calif.	27
Riverside, Calif.	28

EDWIN PROCTER

Jacksonville, Fla.	Dec. 29, Jan. 8, 9
Miami, Fla.	Dec. 31-Jan. 2
Sarasota, Fla.	4
Tampa, Fla.	5
St. Petersburg, Fla.	6
Orlando, Fla.	7

F. W. RICE

Paterson, N. J.	Jan. 16
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P. KOLLIMAN

Reading, Pa.Jan. 2
Albany, N. Y.9

G. M. WILSON

Chicago, Ill.Dec. 31-Jan. 2

W. N. WOODWORTH

Baltimore, Md. (Afternoon) ..Jan. 9
Wilmington, Del. (Evening)9
Washington, D. C. (Morning)16

Wilmington, Del. (Evening)16
Philadelphia, Pa. (Afternoon)23
Wilmington, Del. (Evening)23

C. W. ZAINOW

Cleveland, OhioJan. 23
Erie, Pa.25
Tonawanda, N. Y.26
Lockport, N. Y.27
Brooklyn, N. Y.Jan. 23-Feb. 4
Paterson, N. J.Feb. 5

CONVENTIONS

Miami, Fla., Dec. 31-Jan. 2. Convention opens 10:30 a.m., Friday. All inquiries should be addressed to Mr. A. L. Muir, 74 S. W. 18th Terrace, Miami, Fla.

Chicago, Ill., Dec. 31-Jan. 2. Convention opens 3 P. M., Friday. Watchnight Service, 11 P. M. All services at 910 La Salle Street. Address inquiries to Mr. Adam Miskawitz, 1916 S. Christina Ave., Chicago, 23, Ill.

Vancouver, B. C., Can., Jan. 1, 2. For particulars, write Mrs. Henry Burdett, 2591 E. 20th Avenue, Vancouver, B. C., Can.

Shamokin, Pa., Jan. 2. Red Men's Hall, Market Street.

Saghnaw, Mich., Jan. 9. Woman's Club, 311 N. Jefferson Street.

Albany, N. Y., Jan. 9. Y. W. C. A., 5 Lodge Street.

Chicago, Ill., Jan. 23. The Chicago Ecclesia holds local conventions the fourth Sunday of each month in their hall, Central Masonic Temple, 910 La Salle Street.

Detroit, Mich., Jan. 30. One-day gathering in regular hall, Maccabees Bldg., Woodward Avenue, at Putnam, with opening at 10:00 A. M.

Weatherford, Texas, Jan. 30. Fifth Sunday gathering in Zion Hill School House, near Weatherford.

Brooklyn, N. Y., Jan. 30. Fifth Sunday gathering at 109 Remsen Street.

New Albany, Ind., Jan. 30. Fifth Sunday gathering. Write W. I. Wells, 1102 Elm Street, for information.

Oakland, Calif., Jan. 30. Y. W. C. A., 15th and Webster Streets. For particulars, write H. A. Schumaker, 931 East 23rd Street, Oakland, 6, Calif.

CHANGE OF DAWN ADDRESS

As explained in the December issue, The Dawn office and printing plant now has a new location. Beginning now, the address for mail, telegrams, etc., will be Rutherford, N. J. No street address will be necessary.

It is inevitable that starting operations in a new plant will entail some disruption of service, but we will do the best we can to keep up with correspondence, and filling of orders. As near as can now be determined, the

February Dawn will be out on time, but should there be a delay, readers will understand why. We are looking forward to the prospect of rendering more efficient service than heretofore once we are established in the new headquarters.

"GOOD HOPES" REPORT

Report of donations and expenditures for the year 1943, which ordinarily would have appeared in this issue of The Dawn, will be published later.

Ring Out, Wild Bells

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

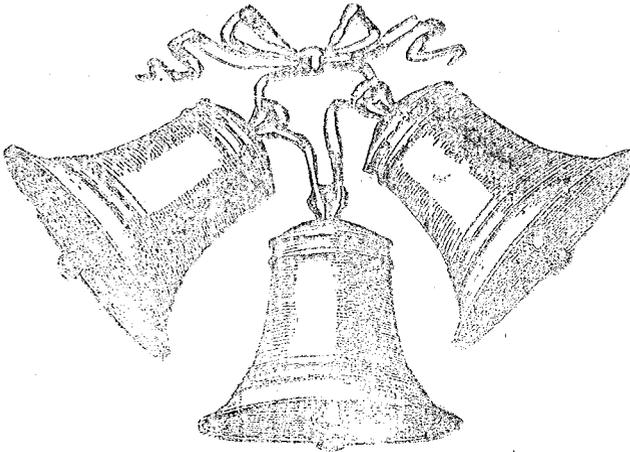
Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—TENNYSON

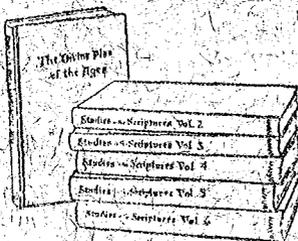


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Zionism in Prophecy—A pre-war treatise; 10 cents in any quantity.

Envelopes for mailing sample copies of *The Dawn*: 25 for 25 cents.

"To Us the Scriptures Clearly Teach"
—As on reverse cover \$1 a hundred.

THE DAWN

Rutherford

N. J.

Co 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.