

The DAWN



JANUARY

1945

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A Herald of Christ's Presence

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The DAWN

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One dollar a Year

The Year Before Us

*"Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence by our Father's voice,
Tender, strong and faithful, making us rejoice.
Onward, then, and fear not, children of the day;
For His Word shall never, never pass away.*

*"For the year before us, O! what rich supplies!
For the poor and needy, living streams shall rise;
For the sad and mournful shall His grace abound;
For the faint and feeble, perfect strength be found.
Onward, then, and fear not, children of the day;
For His Word shall never, never pass away.*

*"He will never fail us, He will not forsake;
His eternal covenant He will never break;
Resting on His promise, what have we to fear?
God is all sufficient for the coming year.
Onward, then, and fear not, children of the day;
For His Word shall never, never pass away."*

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"Evening and Morning"

ANCIENT Chinese history affects to begin at creation.

It narrates that God embarked upon the sea in a skiff, and that He took in His hand a lump of earth which He cast into the water. That lump of earth, it is claimed, became our planet. This story, however, is so devoid of reason that it can be considered as merely the childlike imagining of a superstitious heathen philosopher who attempted to explain that which no human mind is capable of understanding.

How different is the Bible's approach to the subject of creation! It starts with the reasonable assumption that a Creator, an intelligent First Cause, already existed. It does not attempt to explain the origin of the Creator, nor to reveal the manner in which the universe was brought into existence by Him. While many scientists lack faith in the existence of a personal Creator, attributing all the works of creation to the operation of natural law, there are many other scientists who admit their inability to explain the operation of natural law ex-

cept from the standpoint that back of it is an intelligent Lawgiver. And no scientist has been able to prove that this is not true. Thus the opening verse of the Bible stands unrebutted in the light of the most modern scientific knowledge.

A moment's reflection upon the immensity and grandeur of the universe should suffice to convince us that behind all this display of intelligence and power must be the design of a great Being who not only is the Creator, but One who is worthy of our reverence and worship as God. Well did the prophet write that only the foolish say in their hearts, "there is no God." (Psa. 14:1; 53:1) David wrote, "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." (Psa. 19:1, 2) Surely no truer statement of fact than this has ever been written!

An appreciation of the infinite power of the Creator, and of our own littleness, should make us teachable. And how marvelously is the power of God mani-

fested in His creative works! Think for a moment of our own solar system, which is but an infinitely small part of the universe. The planets, in comparison with our sun, are as nothing. Imagine the sun's diameter as that of a flour barrel. By comparison, Jupiter would be as a small orange, Earth and Venus as peas, while Mercury and Mars would be as mere raspberry seeds in size. The circumference of the sun is more than one hundred times that of our earth. An airplane traveling 500 miles an hour would fly around the earth at the equator in two days, but it would require 225 days to fly around the sun at the same rate of speed.

Our day and night, as all know, are the result of the earth's rotation on its own axis, while its motion around the sun marks our year. Planets nearer the sun have shorter orbits, hence shorter years, while remote ones have longer years. The wider expanse of our solar system is apparent when we remember that a year on the planet Mercury, which is nearer to the sun, equals three of our months, while on Neptune, farthest off, a year equals 165 of our years.

The sun in our solar system, on the other hand, is but one of the fixed stars in God's great

universe. Astronomers now tell us that there are 125,000,000 of these fixed stars, or suns, and that around each of these revolves a planetary system like our own. Thus reckoned, there are within sight of scientists' powerful telescopes 1,000,000,000 worlds! Even this is not the limit, for astronomers have not yet been able to bring the edge of the universe within the range of their powerful lenses. We would stand appalled at the great power of the Creator did not the Scriptures assure us that He is as loving and kind as He is wise and powerful.

THE CREATIVE DAYS

The six days of creation outlined in the first chapter of Genesis are descriptive not of the creation of the earth but of its gradual preparation for vegetable and animal life. Genesis 1:2 explains that as originally created, it was "without form and void"—that is, its ultimate contour, as God designed it, had not been developed, and it was empty of all forms of life. There were neither mountains nor valleys, trees nor shrubs, rivers nor oceans, but the earth "was."

A recognition of the division made in Genesis between the creation of the earth and its later preparation to be the home of man eliminates all need for con-

trovery between science and the Bible concerning the age of the earth, or of the length of time required for its creation. It is the so-called fundamentalist viewpoint of Genesis which is in sharp conflict with the well established facts of science. This viewpoint, briefly stated is that approximately six thousand years ago the sun, moon and stars, together with our own planet earth, were created in six twenty-four hour days.

Such a view cannot be substantiated in the light of science today. But this does not mean that the Bible itself, surveyed in the light of its own revealing testimony, is not scientifically correct. If science can prove that millions of years elapsed during which this earth came into being as a shapeless, empty mass, well and good. The Scriptures neither deny nor affirm these guesses and near guesses of the scientists, but state simply that, "in the beginning, God created the heaven and the earth."

And what is even more important for the student of God's Word to note is that the six days of Genesis (chapter one), during which the earth, already created, was undergoing stages of gradual preparation for human habitation, were not short periods of twenty-four hours. They were, rather, epochs of time suf-

ficiently long enough to permit the accomplishment of the work assigned to each.

In view of the wide Scriptural use of the term "day," it is strange anyone should conclude that the creative days of Genesis were only twenty-four hours in length—in fact Genesis 2:4 refers to the entire creative period as one day. The Bible speaks of "the day of temptation in the wilderness," which was forty years long. It prophesies the coming of the "day of God's wrath," a period of time at this end of the age in which the selfish kingdoms of this world are set aside, preparatory to the full establishment of Messiah's Kingdom. The Bible also refers to the "day of judgment" which is to be a thousand years long. It will be during that thousand years that Christ will reign over the earth to bestow God's promised blessing of life upon a sin-sick and dying world.

Not only in the Bible, but outside of it as well, the term "day" often relates to a period of time longer than twenty-four hours. We speak, for example, of Washington's day, of Lincoln's day. It is in this sense that the term is used in Genesis. That the creative days were not twenty-four hour periods, the length of which is controlled by the relationship of the earth to the

sun, is apparent from the fact that the sun was not made to rule the day until the fourth creative epoch.

Another internal evidence substantiating the fact that the time divisions of Genesis, called days, were not twenty-four hour periods, is found in the description of what occurred during those days. Concerning the fifth day, for example, we read that God "created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good."—Genesis 1:21.

It should be observed that the fish and fowl were not merely created during the fifth day, in order to bring forth their own kind in later days, but rather, they were created and brought forth during that one "day." This language clearly indicates a lapse of time sufficient to permit the waters in a natural way to swarm with fish, and for a plentiful supply of birds to multiply. The development during the other days similarly indicate the passing of long periods of time.

The Genesis sequence of progress from one epoch to another harmonizes with the findings of geology, which indicate that there was a slow and orderly

progression in the appearance of plant and animal life. First came lichen and mosses, then grasses and herbs, while fossils of trees and other higher forms of vegetation are found for the first time in a stratum immediately above that in which feathered birds made their initial appearance.

Geological evidences clearly reveal, even as the Bible states, that the first forms of animal life upon this planet were creeping sea creatures. Their remains are found in the lowest stratum, rare and fully preserved. In the Cambrian rock stratum next above are found fossils of trilobites and other shellfish in abundance. Immediately above this appear the fossils of fish of a very low order, without backbone or skeleton, but possessing fins which enabled them to swim.

Then, in the layer next above are found fish of a higher order—vertebrates with full skeletons—similar to many of the varieties with which we are familiar today. Above these are found amphibians—froglike or lizardlike creatures which were able to live both in the water and on the land. Then came reptiles, then birds, then mammals and finally man, who was the crowning feature of God's earthly creation.

THE SCRIPTURAL OUTLINE

"Let there be light: and there was light." Thus, briefly, is summed up the result of the first creative day. This result was accomplished, the Scriptures declare, by the Spirit of God moving upon the face of the waters. The nature and physical cause of light is as yet but imperfectly comprehended. We do know that it is a prime essential throughout nature, and, as should be expected, it was first in the divine order when the time came for the Creator to prepare the waste and empty earth for human habitation. This original light which the Creator utilized was not sunlight, because the sun did not appear until the fourth epoch. It was probably light produced in some way by electrical energy, such as the aurora borealis.

"And the evening and the morning were the first day." As with the Hebrew lunar days, so also with these epoch days, the evening came first, which marked the beginning of a gradual accomplishment of the divine purpose, reaching its culmination in the morning of that day, or epoch. This first period, or day, of Genesis is scientifically described as azoic, or lifeless.

The work of the second day (Genesis 1:6-8) was wholly de-

voted to the production of an atmosphere. This was probably accomplished in a natural way, as are many of God's wonderful works, though none the less of His devising, ordering and creating. The Scriptures state that the "firmament," or atmosphere, which was then caused to surround the earth, separated waters which were above it from those below.

This would indicate that previous to the creation of atmosphere as it now surrounds the earth, the entire planet was virtually encased in a canopy or ring of moisture so dense that there was little difference between it and the waters which lay upon the earth's crust. When the morning time of the second day ended, the divine intention respecting it was complete. The separation of the clouds and vapors above the earth from the surface waters by an atmosphere had been fully accomplished.

The work of the third creative day is described in Genesis 1:9-13. It was the dividing of land and water upon the earth, and the development of vegetation. Geology fully corroborates this record. It points out to us that as the earth's crust cooled, the weight of the waters would tend to make it kink and buckle. Those parts being depressed became ocean beds, while those

forced up by the buckling constituted mountain ranges.

It is not necessary to assume that all changes of this kind occurred in the one epoch. It is more reasonable to conclude that the third "day" merely witnessed the beginning of this work to a sufficient degree of progress to make possible the introduction of vegetation. Geology indicates that some changes in the earth's surface are of comparatively recent date. Still further changes may occur.

As the waters drained off into the seas, vegetation sprang forth, each after its own kind, with seed in itself to reproduce its own species. This matter is so fixed by the laws of the Creator that although horticulture can and does do much to give variety, yet it cannot change the actual nature of species. The different families of vegetation will no more unite and blend than will the various animal families. This shows design, which can be accounted for only by acknowledging the existence of a supreme and intelligent Creator.

Geology agrees that vegetation preceded the higher forms of animal life, even as the Scriptures show. In this early period, vegetation was extremely rank in growth. Mosses, ferns and vines grew immensely larger and more rapidly than now, because the

atmosphere was laden with carbonic and nitrogenous gases. Plants which now grow only a few inches or a few feet high, even at the equator, then attained a growth of forty to eighty feet with a diameter sometimes of two feet or more, as is demonstrated by fossil remains.

It was during this period, geologists claim, that our coal beds were formed. Plants and mosses having a great affinity for carbonic acid gas, stored up within themselves the carbon which formed coal, preparing thus our present coal deposits, while purifying the atmosphere for the animal life of the later epoch days. These vast peat bogs and moss beds in turn were covered over by sand and clay, washed over them by further upheavals and depressions of the earth's surface. This procedure must have been repeated many times, for coal beds are found one above another with various strata of clay, sand and limestone separating them. Thus the work of the third epoch day progressed. In geology, this period is styled the carboniferous era.

SUN AND MOON APPEAR

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the

stars also." (Gen. 1:16) It is unnecessary to suppose that the sun and the moon were created after our earth. We may as properly lay stress on the word "rule" in this passage as on the word "made." The thought is that God caused the sun to rule the day, and the moon to rule the night. The sun and the moon existed long before this, but not until the waters above and below the firmament were separated, and other changes had occurred in preparation for life upon the earth, could the light from the sun and the moon penetrate sufficiently to divide the day from the night.

Nor is it necessary to assume that the sun shone as brightly upon the earth then as now. It was discernible even though shining through heavy banks of fog and carbon-laden atmosphere. In the progressive work of preparing the earth for the higher forms of vegetation and animal life it is logical that the Scriptures should remind us at this point that the influence of the sun became necessary toward this end.

That the Bible does not attempt to give us further details is strong evidence of divine overruling in its writing. God knew that the human mind would be utterly unable to grasp the scientific processes by which

the sun, or, as a matter of fact, any other part of the universe, was actually made. Were the Genesis account of creation merely the guesses of an ambitious human, he could not have restrained himself from the urge to relate many details which would have no other foundation than his own imagining.

During the fifth epoch day of Genesis, fish and birds were created. (Gen. 1:20-23) The extent to which warm oceans at that time swarmed with living creatures, from the jellyfish to the whale, may be judged by the profusion of life in the warm southern seas of the present time. Reptiles, living partly in the water and partly on the land—amphibians—belong also to this period.

There doubtless was an overlapping of the fourth epoch work into the fifth day, when continents and islands were gradually rising and subsiding. This would account for the remains of shellfish now found in the highest mountains. The immense beds of limestone in all parts of the earth are sometimes called "shellfish cemeteries," because composed almost exclusively of conglomerate shells.

In this connection it is well to note, for whatever significance may be attached to it, that the Bible does not assert that God

created separately and individually all the myriad kinds of fish and reptiles. Divine energy, called the Spirit of God, brooded over the waters, and they brought forth living creatures according to God's design. The processes are not declared—one species may, under divinely arranged conditions, have developed into another. Or, from the same original protoplasm, different orders of creatures may have developed according to varying circumstances. No one really knows, and it is unwise to be dogmatic on this point. It is not for us to dispute that even the protoplasm of the paleozoic slime may not have come into existence through chemical action of the highly mineralized waters of those seas.

What we do hold is that all came about as a result of divine intention and arrangement, hence that all the various forms of life were created by God, whatever may have been the channels and agencies used. We claim further, on the authority of God's Word, and verified by all scientific tests, that when the Creator's intention concerning each species had been reached, no further change was possible. In all the ages since no changes in species of either plant or animal life have ever been produced.

MAN CREATED

The sixth creative day spans the period of time during which the higher forms of the brutecreation were brought forth, and at its very close man was created. (Gen. 1:24-31) By the beginning, or evening, of the sixth day, conditions on the earth were becoming more settled. The earth's crust was thicker by hundreds of feet of sand, clay, coal, and various other minerals. The earth's surface was sufficiently above the sea, and well enough drained by mountain ranges and valleys to be ready for the lower animals. These the Scriptures divide into three general kinds; first, earth reptiles, cold-blooded breathing lizards, snakes, etc.; second, beasts of the earth, or wild beasts; third, domestic animals especially suited to be companions for man, and referred to here as cattle.

By this time the air was purified. The rank vegetation of the carboniferous period had absorbed from the air the excessive hydro-carbons which, previous to this time, would have destroyed breathing fowl and animals. We may reasonably assume that it was just at the close of the sixth epoch day that God created man. His creation was the last of this period. It was in preparation for man, whom God

appointed king of earth, that the work of all the creative epochs had been carried forward.

IN THE IMAGE OF GOD

In describing the creation of man the Scriptures use a very different expression from that employed to explain the previous creative processes. It is not, "Let the earth bring forth," as in the case of the lower animals; but, "Let Us make man in Our image, and after Our likeness." Whatever may be said in favor of a possible limited evolutionary process in the creation of the lower animals, this language permits of no such interpretation concerning the creation of man. The detailed statement of Genesis 2:7 makes this fact even more positive. There we read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Not only is man said to have been created in the image of God, but he was fitted to rule over the beasts of the field. He was endowed with the gift of speech and was able to reason rather than to be guided merely by instinct. He was given ability to discern between right and wrong, and a conscience to guide him. Man was also given a capacity to enjoy harmony of

sound, as in music. Gorillas and monkeys have no music in their souls, nor do they have voices capable of producing harmonious sounds.

Man was also endowed with a faculty for worship, which, perhaps, more than any other one thing, separates him from the lower animals. This was one of the qualities which reflected in him the image of God. He was so constituted as naturally to reverence and desire to serve his Creator. That man should be thus created is surely a marvelous manifestation of divine wisdom. If we could imagine the human race endowed, as it is, with intelligence and yet utterly devoid of any sense of moral responsibility toward a higher power, the tragic chaos and horrible suffering that would result is readily discernible.

OBEDIENCE NECESSARY

The harmonious functioning of God's great universe of inanimate worlds is due to obedience to divine law—blind obedience, to be sure, but obedience nevertheless. Should we expect that man, the highest order of God's earthly creatures, could fulfill the purpose of his creation without obeying the laws of God? But the fact that man was created in the image of God and

given the ability to obey or disobey, lifts his obedience out of the mechanical into the intelligent and voluntary.

To render intelligent and voluntary obedience to divine law, it was necessary that man be endowed with the desire and ability to recognize the need and advantages of obedience. Such recognition is possible only through belief and conviction that the Creator, as God, is worthy of being obeyed, and to such a full extent that one's whole being belongs to Him and should be devoted to the doing of His will. This is real, true worship, the faculty for and proper use of which will yet result in the entire human race living happily upon this earth forever.

MAN IS FALLEN

Man today is fallen! When Darwinism was first foisted upon a credulous public as a theory of creation alleged to be more scientifically correct than that recorded in the book of Genesis, it was not so easy to refute the claim that the human race was evolving into a higher, more perfect state of existence. But in the light of more recent discoveries in the field of archaeology, scientists are admitting that every scrap of evidence thus far uncovered by the pick and shov-

el of the archaeologists tends to prove that man today is less perfect, less advanced mentally and physically, than he was at the time evolutionists would have us believe he was but a scant step removed from an anthropoid ape.

We now know that the earliest inhabitants of Mesopotamia—the generally accepted “cradle of civilization”—as well as the earliest known people of Egypt, Crete, and Asia Minor, actually had a civilization which far exceeded that of Europe as late as three or four centuries ago; and indeed compared most favorably with ours of the present day. Earliest historical man was not the primitive “caveman” brute concerning which the fictionists have written so many imaginative stories. Cavemen did finally appear in the world, and indeed savage cannibals; but they came about as a result of retrogression—the antithesis of evolution. The evidence of this is so clear that such a noted scientist as the late Prof. John Arthur Thomson of Aberdeen, a leading evolutionist, frankly admits that,

“Modern research is leading us away from the picture of primitive man as brutish, dull, lascivious and bellicose. There is more justification for regarding primitive man as clever, kindly, generous and inventive.”

As further evidence that scientists are now being forced to repudiate the Darwinian myth that earliest historical man was a lowbrowed brute from which we have gradually evolved, let us quote from the collaborated works of Professors Albert Sheppard and John Seybold Morris. In Vol. 1 of their *Outline of History*, pages 28 and 29, they say:

"When we open the first page of authentic history we find man in possession of almost all the fundamental inventions. He had learned the art not only of using tools, but also of making them. . . . In drawing, painting, and sculpture he had developed a very respectable ability in response to his instinctive desire to express his love of the beautiful. . . . Such a picture as these earliest records present to us differs in no great essential from life lived today on great areas of the world's surface. How all these inventions and discoveries came about we have no certain knowledge."

THE BIBLE IS TRUE

Having examined the brief outline of creation as presented in the first chapter of Genesis, we have established that it agrees with the latest findings of scientists to a remarkable degree. Its detailed story of the creation of man is also scientifically correct. It declares that God formed man out of the dust

of the ground, and it is a fact well known to scientists that every chemical element found in the human body is native in "mother earth."

We have found scientists, ever avowed evolutionists, testifying against their own theories, telling us that the earliest known facts now being unearthed reveal that man was nearer perfection ages ago than he is today. Thus the Bible is proved to be true; for it declares that at the close of the sixth creative day God made man in His own image, endowed him with the ability to know right from wrong, and gave him a law by which he was to be governed.

In passing, we wish to correct an erroneous theory concerning the Genesis account of creation which is becoming quite popular among some groups. The theory is that the first and second chapters of Genesis contain accounts of two separate creations so far as man is concerned; that the first chapter tells of the creation of the spiritual man, in the image of God, whereas the second chapter relates the creation of the carnal, sinful man. The Bible reveals clearly that this theory is erroneous.

It should be noted that God provided "every herb bearing seed, which is upon the face of all the earth, and every tree, in

the which is the fruit of a tree yielding seed," as food for the man and woman described in the first chapter of Genesis. Material food of this description would not seem to be necessary for a purely spiritual man. On the other hand, the man described in the second chapter is not said to be wicked or carnal by nature. The fact that he was given a law and endowed with ability to keep that law indicates that he was just like the man of the first chapter; namely, created in the image of God and fully capable of obeying divine law. Besides, whenever the New Testament writers refer to the origin of the human race they mention only one man, not two. They affirm that his name was Adam, that he fell into sin and is redeemed from sin and its effects through the "last Adam," who is "the Lord from heaven." —1 Corinthians 15:45-47.

The first chapter of Genesis is what we have found it to be, merely a brief outline of the manner in which conditions upon this earth were gradually developed to the point where it was suitable for human habitation. This chapter closes with a statement concerning the creation of that great being for whom the earth had been created as a home. The second chapter does not describe the

creation of another man, but gives us some of the details concerning the manner in which the man of the first chapter was made.

The entire Bible, as a matter of fact, is concerned with this man and his offspring. Genesis not only tells us how he was made, but also relates the story of his disobedience to divine law and the subsequent penalty of death pronounced upon him. The remainder of the Bible outlines the divine method whereby fallen man is to be recovered and the whole earth filled with the progeny of Adam, all of whom will enjoy everlasting life and happiness conditional upon having learned willingly and joyfully to obey the Creator's laws.

It will be a surprise to some when we assert that the creation of man, described in Genesis as occurring in the close of the sixth creative day was only the beginning of what God had purposed concerning him. Of the lower forms of animal life the Creator said, "Let the earth bring forth the living creature after his kind," and then the statement, "It was so." To man God gave the commission to multiply and fill the earth, and subdue it, but there is no statement to the effect that "it was so." Nor do we read that "the evening

and the morning were the seventh day."

Why this difference when it comes to man and the seventh day? Genesis 2:2 declares that God "ended" His work on the seventh day. This indicates that man's creation was at the turning point between the sixth and seventh creative days, if not actually in the very early beginning of the seventh. Thus there was no time remaining in the sixth day for the earth to be filled with the offspring of Adam, hence it could not be said on this day that "it was so."

That the Scriptures do not say, "the evening and the morning were the seventh day," is strong circumstantial evidence that at no time previous to the completion of the inspired record of Genesis had the seventh day or epoch come to an end. This strongly suggests the thought that not until the close of the seventh day or epoch will the divine purpose for perfect man to fill the earth be realized. Not until then will the record of the seventh day be completed as was the record of the other days with the statements, "And it was so," and, "the evening and the morning were the seventh day."

FREEDOM OF CHOICE

While we marvel at the immensity of the universe and the

orderly arrangement of all its parts, we should not overlook the fact that divine law operates to control all things which have been made. Back of nature's laws is nature's Lawgiver, and the whole universe is held together and functions because of obedience to His laws. But this is a blind, mechanical obedience imposed by the mighty power of God and correlated as between the myriads of created things by the Creator's wisdom.

The divine purpose in the creation of man is just as dependent upon obedience to God's law as is His design for the stars. But man is not a machine. He was created in the image of God, with ability to think, to reason, to choose one course or another. Not only was he competent to exercise a choice, but he was given freedom to use that ability. And God, with all His power, will not overstep man's liberty of choice; yet the divine purpose concerning man is to be fully accomplished, not through coercion, but through education based largely upon experience.

Viewed thus, we see that the entire seventh day of creation is set aside to complete God's purpose as it pertains to man. And what is the method by which that purpose is being accomplished? The Bible shows it to be the testing of the entire

race representatively in the first man Adam, then the redemption and restoration of the same race through Christ. As each generation of Adam's dying children has come upon the scene it has experienced its baptism of tears and has passed on into the sleep of death. Finally, this process of bringing forth the human race will have reached the point where sufficient children have been born to fill the earth comfortably.

Then will come the closing scenes of the seventh creative day, the last thousand years of which will be devoted to the restoration of the dead race. The people will not only be awakened from the sleep of death, but will also be given an opportunity individually to experience good, in contrast to the evil they experienced before they fell asleep in death.

Thus they will know good from evil. They will have learned the terrible consequence of disobedience to divine law, and will have learned the glorious results of obedience. Then they will be in a position to choose intelligently what course to take. There is little doubt that the vast majority will choose to obey, and it will be a willing, enthusiastic choice. This final choice of obedience on the part of the human race will result in

the same order and harmony among the children of men as the obedience of the stars brings to our solar system.

The training of man up to this point of intelligent, freewill choice to obey the divine law may be properly considered as a part of the creative process pertaining to him. When Adam was first created God pronounced him "very good." (Gen. 1:31) But not until he had been tested, and had experienced evil, could he enthusiastically fulfil the divine purpose in his creation. This thought also applies to Adam's entire race.

The Scriptures indicate that already more than six thousand years have been required for this educational program, and there is still another thousand years yet to come—the thousand years of Christ's Kingdom. There is every evidence now that we are living in the early dawn of the last thousand years of the seventh creative day, or epoch. It will be during this last thousand years that God's will shall be established in the hearts of the human race in answer to the Christian's prayer, "Thy Kingdom come. Thy will be done in earth as it is in heaven." When the divine will or law is thus established as the ruling principle in the lives of men, the work of the seventh

day will be completed. The earth will be filled with a perfect and happy race, enjoying God's favor and blessings of eternal life.

GOD'S REST DAY

Not only do the Scriptures tell us that God ended His creative work on the seventh day or epoch, but that He also rested on this day. We can't conceive of God becoming weary and needing rest. In fact, the Scriptures declare that He does not—"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" (Isa. 40:28) God's "rest" on the seventh creative day must, therefore, have some other significance than that of recuperating from weariness.

Hebrews 4:10 reads, "For he that is entered into His [God's] rest, he also hath ceased from his own works, as God did from His." The obvious point of this text is that a Christian ceases from all endeavors to attain life through his own efforts and accepts instead, the provision of life which has been made for him through Christ. **And this** is God's provision; for He gave His Son to be man's Redeemer with the promise that "whosoever believeth in Him should

not perish, but have everlasting life."—John 3:16.

In Isaiah 45:18 we read that God created the earth not in vain, but formed it to be inhabited. Plainly it was not the Creator's purpose that the earth be inhabited by a dying race, but by a living one. Death came upon the race through disobedience to divine law, but this did not thwart the divine purpose in the creation of man. God ceased His own active participation in the creative plan and commissioned His beloved Son to carry it through to completion. Thus, just as we depend upon Jesus for life, so Jehovah depends upon Him to provide life, that is, to carry forward to a glorious "morning" of perfection the Creator's plan to have this planet filled with human beings in His image, worthy of living forever.

When Jesus was on earth His enemies condemned and persecuted Him because He healed the sick on the Sabbath day. He pointed out to them that works of mercy on the Sabbath day were allowed under the law given to the Israelites by God. Concerning this type of work, Jesus said, "My Father worketh hitherto, and I work." (John 5:17) While the task of restoring the human race was assigned to Jesus by the Creator, never-

theless He is still interested and responsible for the undertaking. Regarding this, Jesus said, "The Father that dwelleth in Me, He doeth the works." (John 14:11) This, however, is not out of harmony with the declaration that God rested on the seventh day. His work on behalf of man, which is being accomplished through Jesus, is a work of mercy. His whole plan for the recovery of the human race reflects His love and mercy. It is, therefore, a typical work of mercy.

OBEDIENCE DEVELOPED

We have noted the upward, progressional sequence of the creative work during the six days or epochs, and it is but natural to expect that the work of the seventh should be more marvelous than that of its predecessors. The work of the first six days related largely to the creation of material things and earthly beings, while that of the seventh is characterized chiefly by the fact that it represents a development of mind and conscience through a process of education of human beings already created.

Back of every material thing, and responsible for it, is thought. Our automobile represents the thoughts of its designer, and responsible for the universe are the thoughts of God. The me-

chanical obedience of the stars to divine law is the result of God's thoughts which designed the magnetic currents which enforce His law. In the mind of the Creator was the thought to have this earth filled with a race of beings which would obey His law by intelligent choice to do so. These human beings were to be created in His image. They were to have the ability to think matters out for themselves and to reach definite, satisfactory conclusions.

But how could the Creator be sure that beings endowed with these powers would reach decisions in keeping with His will unless He arbitrarily controlled their thinking? He knew that this could be accomplished by giving them knowledge—not merely informing them of good and evil, but allowing them to learn by experience that His laws are right, and just, and good. God foreknew that for a whole race to be thus educated would require the entire period of the seventh creative day, or epoch. Hence, after creating the first perfect pair and giving them His law, He rested, while His beloved Son, His appointed representative, was empowered to carry out the divine plan of education through the trial, redemption, and restoration of the fallen race.

THE SEVENTH-DAY PLAN

Concerning the six creative days the Scriptures inform us that it was the Spirit or power of God which operated to accomplish the divine intention concerning them. The same is true of the seventh day. The difference is that during the other six days it was largely the mechanical power of God, while during the seventh day the principal objective is attained by the power or influence of God's thoughts which reflect His will. During the seventh creative day the thoughts of God are executed through His Son, Christ Jesus.

The sum total of God's thoughts pertaining to the creation of the human race may properly be called the divine plan. Because that plan involves redemption and also recovery from death, it is a plan of salvation. Thus, after assuring us that the earth was not created in vain, but to be inhabited, God declares, "Look unto Me and be ye saved, all the ends of the earth." (Isa. 45:22) God then outlines the conditions upon which salvation from death can be obtained, saying, "I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall

bow, every tongue shall swear."
—Isaiah 45:22, 23.

Here we have emphasized the thought of obedience to God, and that the earth is to be inhabited by those who have learned to bow the knee in absolute fidelity to Him. It is also made plain that this eventuates by way of salvation—being saved, or recovered, from death. While God declares that it is His Word which will accomplish His intention, the Apostle Paul, quoting from this passage, shows that it will be through Christ. —Phil. 2:10, 11.

Only a few verses in the first chapter of Genesis are devoted to the work of the first six days of creation, but the entire Bible, beginning with the second chapter, is devoted to the work of the seventh creative day. In it is outlined the whole plan of God as it is being executed by Jesus. Throughout that plan, and as a background of its every phase, is the expression of divine law. Certain members of the fallen race are invited to co-operate in the plan, but only upon the condition of absolute surrender of their wills to do the will of God.

God declares that His word has gone forth in righteousness. That is true. Every requirement of His is righteous, and designed to instill in those who obey, not

only the principle of obedience, but also the glorious qualities of character possessed by the Infinite One whom they obey. This leads the obedient ones to the viewpoint of love in contrast with selfishness. They learn that the secret of true happiness is that of obedience to divine law, and that true obedience leads to selflessness in that the glory of God and the well-being of others come before their own interests.

THE BIBLE HARMONIOUS

The Scriptural outline of God's plan for the seventh creative day is consistent and harmonious from first to last. In the opening chapters we are told of the original creation of man, his disobedience to divine law, and the consequent loss of his life. In the closing chapters we are told of man's recovery upon the basis of obedience to God's law, as symbolized by the open books of Revelation 20:12. Following a reassuring promise that there shall then be no more death, we read, "He that sat upon the throne said, Behold, I make [create] all things new." —Rev. 21:4, 5.

Yes, that will be the completion of the work of the seventh creative day. From one standpoint it will be a re-creation. It is described by Jesus as "regen-

eration" (Matt. 19:28), and by Peter as "restitution." (Acts 3:19-23) But it will, nevertheless, be the completion of the original plans of creation as indicated by the statement that the Lord will "make" all things new.

As the material earth was, and continues to be brought to a state suitable for the habitation of man by a series of upheavals, deluges, tidal waves, etc., so God's design for the human race created in His image to enjoy life everlasting, is accomplished by a long series of experiences, including the permission of evil, suffering and death.

These upheavals of human experience, like tidal waves of sorrow, have been necessary in order that the minds of the people might be trained to think properly, and thus intelligently to decide that the only key to genuine and everlasting joy is obedience to divine law. For six thousand years the Spirit of God has been brooding over the hearts and minds of men by means of the experiences divine wisdom has seen fit to permit. Thus they have been prepared — when under the righteous administration of Christ's Kingdom which will operate in the earth during the final thousand years of the seventh creative day — to make that final choice of

obedience which will result in everlasting life. With few exceptions, the people have not as yet realized the meaning of the experiences through which they have passed, and will not understand until enlightened during the morning hours of this final creative epoch.

As with the other creative days, the seventh also began with an "evening"—dark and obscure—so dark that the prophet refers to it as "night," saying that while weeping "may endure for a night," "joy cometh in the morning." (Psalm 30: 5) Yes, thank God, there is to be a morning, the completion of the seventh creative day, which will find man fully enlightened concerning the meaning of the long night of weeping through which he has passed.

Just as the buckling and twisting of the earth's crust during the third creative day would seem to have no meaning until it was discerned that land and oceans were thereby separated; so the long night of weeping through which the human race has passed will be understood only in the light of the morning sunshine, when the divine purpose for the seventh creative day is clearly understood.

Meanwhile, and partly in order that the world may later have an additional example of

loving obedience to divine law and its glorious results, Jesus makes the supreme sacrifice of His life to open the way for restoration, or re-creation. As a further part of the seventh-day plan, the church of Christ joins Him in His sacrifice. True Christians suffer and die with Jesus, inspired with the hope of living and co-operating with Him in giving life to the remainder of mankind.—Romans 6: 3-5; 1 Corinthians 15: 29.

Death came through Adam and life comes through Christ upon the basis of His sacrificial death. Modern critics have scorned the idea of a substitutional sacrifice as being necessary to salvation, but only the lack of careful thought could cause anyone to take this viewpoint. The human mind which, even in its fallen condition, contains some remnant of the original Godlikeness, considers that the greatest example of true nobility of character and of genuine love is willingness to lay down one's life for another. We glorify those who give their lives for their country. We sing the praises of one who is willing to dive into the ocean to save a friend at the risk of his own life. We honor those who unselfishly use their time and strength for the betterment of the human race in the fields of science and

medicine. Why then, should we shy away from the greatest exhibition of love of all time and call it bloody and revolting?

Yes, to give one's life for another exhibits the Godlike quality of love. In the divine plan, the Creator gave His Son the opportunity of dying sacrificially, not to save one person alone, but in saving the one to save the whole race. Jesus accepted that opportunity, voluntarily taking upon Himself the penalty of death which fell upon Adam. In the scales of divine justice, love thus balances the account, making it possible for all who have died because of Adamic sin to be restored to life through Christ.

And so, in the "morning" of the seventh creative day, when the darksome shade of the previous "evening" time shall be dispelled, the world will learn that God, their Creator, loves them, and that He gave His Son to die for them. They will learn, also, that the Son willingly sacrificed His life because He too loved them. They will then understand why Jesus died for them, and will learn therefrom another very important lesson in the advantages of obedience to divine law and the benefits of divine love.

Of that time the prophet declares that the knowledge of the

glory of God shall fill the earth as the waters cover the sea. (Isaiah 11:9; Hab. 2:14) When Adam was created he knew something of the glory of God, but he did not possess the depth of knowledge that all mankind will obtain during the "morning" of the seventh creative day. That ocean-deep knowledge of God's glory will enable all individuals of the human race to decide more wisely than did Adam. Then awakened from the sleep of death, Adam himself will be better equipped to face the issue of obedience or disobedience.

Peter declares (Acts 3:23) that it will then come to pass that those who will not hear, or obey, will be destroyed from among the people. And the reverse is true. Those who do obey will not be destroyed, but will continue to live forever. Jesus establishes this fact even more convincingly, declaring that those who then obey divine law shall obtain everlasting life, and also that they shall inherit the Kingdom prepared for them from the foundation of the world.—Matthew 25:34, 46

Then the divine purpose concerning man will be fully accomplished. Not one man alone, but the whole race created in Adam will be in the image of God and be kings of the earth.

The earth will have been "subdued" as God directed, and will be a veritable garden like the sample prepared for man in Eden. If there should be a minority who, in the light of full knowledge, choose to disobey God's law, they will be destroyed, for the earth will be inhabited only by the obedient.

These will be free from sickness and death. All tears will have been wiped away, and unbounded joy will spring forth everywhere. Then it can be recorded in the eternal record book of God's creative works, that,

"The evening and the morning were the seventh day."

"Created He Them"

The article concluding above on this page is the first chapter in the booklet entitled, "Created He Them." It takes the place of "Evolutionists at the Crossroads." There are four other chapters as follows:

"AFTER ITS KIND"

This chapter verifies the scientific accuracy of the Scriptures relative to the fixity of species. It is faith-strengthening and convincing.

"GENERATIONS OF ADAM"

A presentation of the Scriptural evidence concerning the age of man, showing that the first human pair was created only a little more than six thousand years ago. Shows that there are no scientific facts to refute this Scriptural evidence.

"IN THE IMAGE OF GOD"

Man is the direct creation of God, and not a product of evolution. This is the theme of the fourth chapter of "Created He Them." In

this chapter also the failure of the evolution theory is exposed.

"OF THE DUST OF THE GROUND"

This final chapter deals with the nature of man, his fall, the penalty for sin, the redemption through Christ, and his ultimate recovery during the "times of restitution of all things."

"Created He Them" contains 64 Dawn-size pages, attractively bound. It should have a wide field of usefulness as a bearer of the Kingdom message. Single copy, 25 cents; five copies, \$1.00; fifty copies or more to one address, 15 cents each. Usual class discounts.

The Dawn, East Rutherford, N. J.

BROADCAST SCHEDULE

(Sundays Unless Otherwise Noted)

NEWFOUNDLAND TIME

St. John's, N. F. V OCM 9:00 p.m.
(Thursdays)

ATLANTIC TIME

Yarmouth, N. S. C JLS 10:00 a.m.

EASTERN TIME

Augusta, Ga. W GAC 10:15 a.m.
Baltimore, Md. W FBR 9:15 a.m.
Bay City, Mich. W BCM 10:00 a.m.
Binghamton, N. Y. W NBF 10:00 a.m.
Detroit—Windsor C K LW 6:45 p.m.
(Saturdays)
High Point, N. C. W MFR 9:45 a.m.
Jacksonville, Fla. W PDQ 9:00 a.m.
Kirkland Lake, Ont. C JKL 5:30 p.m.
New York, N. Y. W MCA 9:30 a.m.
Philadelphia, Pa. W IP 9:30 a.m.
Pittsburgh, Pa. W WSW 9:45 a.m.
Pittsburgh, Pa. W-47-P (FM) 9:45 a.m.

CENTRAL TIME

Chattanooga, Tenn. W DEF 5:00 p.m.
(Saturdays)
Chicago, Ill. W AAF 8:45 a.m.
Cincinnati, Ohio W CPO 10:15 a.m.
Clinton, Iowa K ROS 9:45 a.m.
Columbus, Ohio W HKC 11:30 a.m.
Dallas, Texas K SKY 9:30 a.m.
Dayton, Ohio W HIO 12:30 p.m.
Fergus Falls, Minn. K GDE 9:45 a.m.
Grand Rapids, Mich. W LAV 9:15 p.m.
(Thursdays)
Knoxville, Tenn. W BIR 9:00 a.m.
Louisville, Ky. W GRC 8:45 a.m.
Medford, Wis (Wed.) W IGM 9:45 a.m.
Minneapolis, Minn. W TCN 9:15 a.m.
Muskegon, Mich. W KBZ 8:45 a.m.
St. Louis, Mo. K XOK 10:00 a.m.
San Antonio, Texas K MAC 9:00 a.m.
Toledo, Ohio W TOL 9:15 a.m.
Wausau, Wis. (Fridays) W SAU 4:45 p.m.
Wichita Falls, Texas K WFT 9:15 a.m.
Winnipeg, Man. C KRC 12:15 p.m.

MOUNTAIN TIME

Calgary, Alta. C JCJ 10:00 a.m.
Durango, Colo. K IUP 10:45 a.m.
Edmonton, Alta. C FRN 10:45 a.m.
Grande Prairie, Alta. C FGP 10:15 a.m.
Kalispell, Mont. K GEZ 4:45 p.m.

Mandan, N. D. K GCU 9:45 a.m.
Nampa, Idaho K FXD 4:00 p.m.
Prince Albert, Sask. C KBI 10:45 a.m.
Saskatoon, Sask. C FQC 10:45 a.m.

PACIFIC TIME

Berkeley, Calif. K RE 9:05 a.m.
Fresno, Calif. (Sat.) K MJ 5:00 p.m.
Hollywood, Calif. K MPC 9:15 a.m.
(Saturdays)
Kelowna, B. C. C KOV 8:45 a.m.
Riverside, Calif. K PRO 12:00 m.
San Diego, Calif. K FMB 9:45 a.m.
Seattle, Wash. K JR 8:45 a.m.
Seattle, Wash. (Thurs.) K JR 11:00 p.m.
The Dalles, Ore. K ODL 9:15 a.m.
Vancouver, B. C. C KMO 10:00 a.m.
Vancouver, Wash. K VAN 9:15 a.m.
Walla Walla, Wash. K UJ 12:45 p.m.
Wenatchee, Wash. K PQ 8:45 a.m.

POLISH BROADCASTS

Boston, Mass. W ORL 10:30 a.m.
Chicago, Ill. W GES 8:30 a.m.
Chicago, Ill. (Wed.) W GES 6:45 p.m.
Detroit, Mich. W JBK 7:00 p.m.
Mpls.-St. Paul, Minn. W MIN 8:45 a.m.
Niagara Falls, N. Y. W HLD 9:45 a.m.
Springfield, Mass. W SPR 10:00 a.m.
Stevens Point, Wis. W FHR 10:30 a.m.

AUSTRALIAN BROADCASTS

Victorian Time

Geelong 3GL 222 Metres 10:00 a.m.
Swan Hill 3SH 226 Metres 10:00 a.m.

South Australian Time

Adelaide 5AD 229 Metres 9:30 a.m.
Port Pirie 5PI 288 Metres 9:30 a.m.

Western Australian Time

Perth 6PM 227 Metres 5:15 p.m.
Northam 6AM 306 Metres 5:15 p.m.

Broadcast Topics

Science and Creation
The World on Fire
The Sun of Righteousness
The Rich Man and Lazarus

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Old Testament character is referred in the New Testament as “queen of the south?”

2—How high was Mount Calvary, more frequently mentioned in the Bible as Golgotha?

3—Solomon was considered the most famous son of David. Was Jesus a direct descendant of Solomon?

4—Complete this Scripture: “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are . . .”

5—You have often heard the expression, “present truth.” Is this term found in the Scriptures?

6—In God’s dealing with man in providing a Redeemer and Savior, how did He manifest His great wisdom and economy?

7—What is the sixth Commandment?

8—Which is correct, (a) In the resurrection of the dead, the body will be resurrected, or (b) In the resurrection, the body, which has returned to dust, will not be resurrected, but God will give to each a body as it pleases Him?

9—In the resurrection, will all have spiritual bodies or will all have human bodies?

10—Will the time ever come when it will be unnecessary to ask your neighbor whether or not he knows and worships God?

11—What is the Scriptural meaning of the word “hell”?

12—According to the Lord’s words, where was Lazarus between the time of his death and his awakening?

13—How many children had Abraham? Can you name them?

14—Was it an ordinary whale that swallowed Jonah?

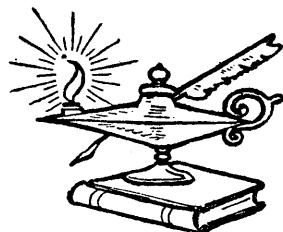
15—What book of the Bible contains the following prophecy? “Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent.”



(Answers on page 64)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

The Christian Life



The Voice of God

HONORED indeed are all those who are privileged to hear the voice of God speaking to them in tones which betoken His favor and blessing. The nation of Israel heard God's voice through the prophets. Through these inspired mouthpieces God made many wonderful promises to the Israelites and outlined to them the conditions upon which they could be assured of inheriting their fulfillment. His voice also warned the Israelites of the tragedies which would befall the nation if they failed to comply as fully as possible with the conditions of His promises.

While God spoke to Israel as a nation through the prophets in olden times, He spoke more directly to individuals. But whether the voice of God is heard by individuals in special messages, or by groups through the medium of His servants, the

purpose of the messages He gives is practically always the same. It is not to satisfy curiosity, but to invite co-operation in the outworking of His plans and purposes. Thus, while it is a blessed experience to hear the voice of God, it involves personal responsibility, for it means that to the extent of the call or invitation one is required to devote himself unreservedly to the task at hand. During this present evil world it involves the crossing of his own will that God's will may be done. God does not brook any halfhearted service; it is all or nothing.

But how may we know that we have heard the voice of God? Amidst all the confusion of religious thought how are we to know that what we have accepted as truth is in reality the voice of God, and that in obeying that voice we are fulfilling the divine will? This is a ques-

tion of vital concern to all of us, but a question, nevertheless, which we should be able to answer to our satisfaction, else we are left in a condition of partial doubt and uncertainty. We say that we have the truth, but how do we know?

There are many lines of approach to this question. We know we have heard the voice of God because what we have heard is in harmony with the entire Bible. It is also in harmony with what we should expect the character of God to be—infinite justice, wisdom, power, and above all, love. It is also in harmony with all known historical facts and with our own experiences and observations. In short, what we have accepted as the voice of God, the voice of truth, leaves no unanswered questions or problems. It does not tell us that there is no such thing as sickness, when we know there is. It does not tell us that there is no death, when we know that people are dying all around us.

There is still another manner in which we can assure ourselves that we have heard the voice of God, and that is upon the basis of His unchangeableness. The Scriptures tell us that God changes not; that in Him there is no "shadow of turning." (James 1:17; Mal. 3:6) This being true, it

means that the divine purpose as revealed through God's prophets of old is still God's purpose. This in turn, means that if we have heard the voice of God we have heard the same things which that voice made known through the prophets. True, the working out of God's plan may vary in detail from age to age, but not the plan itself.

BLESSINGS FOR ALL

The great fundamental truth of God's plan, the cardinal theme which characterized His message through all the prophets, is identified by Peter and recorded in Acts 3:19-23. Here the apostle is telling of the blessings coming to all nations following the second advent of Jesus, and he describes these blessings as "times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." It was to provide the opportunity for restitution that Jesus died.

Ransom and restitution, then, are the dominant chords in God's great theme song of love. There are various minor arrangements associated with the outworking of this divine purpose, but the great objective to which these are leading is the blessing of all the families of the earth during the "times of restitution." Have we heard and ap-

preciated these great fundamental facts of truth? If so, we have heard the voice of God, if not, then God has not spoken to us.

There are many incidentals of truth which are good in themselves, and many of which are understandable by those not enlightened by the voice of God. Even a natural-minded man or woman can appreciate to a large extent the value of kindness, and mercy, and self-control, as well as other manifestations of righteousness. Those who believe in eternal torture for the wicked may adhere to high principles of righteousness in their daily living. But moral and devotional teachings are only the surface truths of the Bible, and no matter how valuable they may be to us from the standpoint of righteous standards, apart from the theme song of God's love for and intention to bless all nations, they do not constitute His voice of revelation.

GOD SPOKE TO NOAH

As we have already suggested, it is a blessed thing to hear the voice of God, but it is costly. We find this exemplified in the experiences of Noah. Genesis 6:8 informs us that Noah found grace, or favor, in the sight of the Lord. As the narrative unfolds, it shows that

divine favor was manifested toward Noah in that God used him to build an ark, and thereby to carry over a few from the first to the second world. God also established a covenant with Noah concerning His intention never again to destroy all flesh. These divinely appointed experiences of Noah are referred to in the New Testament by both Jesus and Peter, and are used to illustrate different features of the divine plan.—Luke 17:26, 27; 1 Pet. 3:18-22; 2 Pet. 2:4, 5.

We read about the building of the ark by Noah, but may fail to realize what it meant in the way of wearying toil through the long years it took him and his sons to build it. It was a difficult assignment, for there was not only the work involved, but there was also the scoffing of the world to endure. Noah preached as well as worked. He preached to an unresponsive public, hence there were no apparent results from his preaching. Those with but little faith, and less appreciative of the fact that God had spoken to them, would have become weary in well doing, concluding that God did not expect them to continue bearing witness to the truth, for after all, nothing really worth while, apparently, was being accomplished—only wasted effort on an ark with no evidence of a

THE VOICE OF GOD

coming rain and flood of waters.

But Noah had heard the voice of God and by it was enjoined to continue serving, irrespective of results. The due time had not arrived for a clear unfolding of the divine program for the blessing of all nations, but God used Noah as an illustration of certain phases of His plan, and this was a great honor. The covenant God made with Noah that never again would He destroy all flesh from the earth afforded a faint suggestion even at that early date of God's intention that mankind should live forever upon the earth.

Having heard God's voice, Noah was faithful to it, faithful despite the cost of weariness, persecution, seeming failure of his efforts and cold indifference of virtually all by whom he was surrounded. He had heard the voice of God because God had something for him to do, and Noah responded with his whole heart and life to perform the divine commission faithfully. And was it all for naught? By no means! Two important results accrued from Noah's faithful response to the voice of God. Paul mentions them, saying that he "condemned the world, and became heir of the righteousness which is by faith."—Heb. 11:7.

Noah's faithfulness in preaching righteousness to his genera-

tion proved the justice of God in destroying the "world which then was." (2 Pet. 3:6) When the plan of God is complete, the knowledge of His glory will fill the earth. This means the people will then know that all the acts of God throughout the ages have been righteous, and that the suffering of humanity has been permitted for a particular purpose. It will be seen that the great catastrophe of that flood which destroyed the first world was justified by the lack of response to Noah's preaching and the altogether too prevalent evil of those times. Thus, while none but his own immediate family then gave heed to his message, his seemingly fruitless preaching will, in the coming age, be esteemed for what it was worth, and will help to fill the earth with God's glory.

In addition to this satisfying result of his efforts, Noah's faithfulness made him an "heir of the righteousness which is by faith." Among other things, that heirship includes a "better resurrection." (Heb. 11:35) Psalm 45:16 indicates that those who obtain this promised "better resurrection" are to be made "princes in all the earth." Did Noah, then, waste his time? Surely not! he heard God's voice, he obeyed it, was blessed in his obedience, and will yet be

more than fully compensated for every sacrifice which he made.

GOD SPEAKS TO ABRAHAM

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Genesis 12: 1-3.

In God's message to Abraham we have the first definite statement of His purpose to bless all the families of the earth. Here the melody of the divine plan anthem began to sound forth with a definiteness over and above the incidental and harmonious accompaniment which, throughout the ages, has been associated with it. Surely Abraham was favored to hear such a message, but, as with Noah, it cost him much.

There was no other reason why God spoke to Abraham than that of inviting his co-operation in the outworking of His plan: so the message and the invitation, or call, were heard together. God said to him, "In thee shall all families of the earth be blessed," but I want you to

leave your own people and your father's house, and go into a land which I will show you. "Thou shalt be a blessing," God said, but the patriarch discovered that in order for this promise to become a reality to him it would cost the uprooting of his whole way of life.

God's promise to bless all the families of the earth was unconditional. That promise will be fulfilled regardless of what any individual may do about it. But when it was made to Abraham there was coupled with it the invitation to co-operate. Those since to whom the purpose of God to bless all nations has been revealed have likewise been invited to co-operate. This is God's method of dealing with His people. First He reveals His plan and then invites co-operation therein.

Has it not been so with us? How sweet was the voice of God telling us of the great hope of restitution for the sin-cursed and dying world. It appealed to us as being just like God, and we rejoiced to think of all mankind walking over the highway of holiness and finally inheriting the Kingdom prepared for them from the foundation of the world. But we soon realized that there was more than that to it. Together with God's sweet voice of love for all mankind, were

the words of invitation to us asking our participation in the divine plan. We too, like Abraham, were asked to leave our own people and our father's house.—Psalm 45:10, 11.

Our "father's house" is the Adamic household. God's invitation to leave this house we recognized as a call to give up the hope of restitution for ourselves, and in its place to run for the prize of the high calling—to set our affections on things above and not on things of the earth. (Col. 3:2) But this meant more than merely to exchange an earthly hope for a heavenly hope. It meant following in the footsteps of Jesus—steps of sacrifice and suffering even unto death—until that which remained of our present earthly life was wholly consumed in the service of God.

Yes, it was grand to hear the voice of God, but if we continue to respond to it faithfully it will finally cost us our lives, for if we properly appreciate the message of God's love we will realize that we do not belong to ourselves but to Him who loved us and died for us. (1 Cor. 6:19, 20; Col. 3:3, 4) We will endeavor not to live for ourselves, but to live for God by participating in the sacrificial work of this age, presenting ourselves and devoting our bodies to God's

service, and keeping our sacrifice on the altar until it is wholly consumed.

Abraham was asked to give up his home in Ur, and for the remainder of his life he lived in tents, having no permanent home, no "continuing city." (Heb. 11:8-10; 13:14) Not only that, but God continued to test him, finally to the point of asking that he offer his son Isaac in sacrifice, which he showed his willingness to do. Abraham learned to know the voice of God more familiarly with the passing years, and he knew that it was a voice which not only promised wonderful blessings, but also invited sacrifice.

AT THE BURNING BUSH

God spoke to Moses at the burning bush, and it meant that thereafter his life was to be wholly devoted to the service of God. Even before this Moses was not unaware of his responsibility to the God of his fathers. The apostle explains that Moses had withdrawn from his position of honor in Pharaoh's palace because he esteemed "the reproach of Christ" more precious than all the enjoyment he could obtain by remaining attached to the Egyptian court.—Heb. 11:24-26.

The "reproach of Christ" here referred to by Paul was that which came upon all God's peo-

ple of the past who were faithful to the promises God made concerning the coming of the Messiah, or Christ. This reproach is referred to in Genesis 3:15 as the serpent's [Satan's] bruising of the heel of the promised "seed." The attack against the promised seed has been backed by Satan, "that old serpent," who, not always knowing the identity of the true seed, has brought reproach upon all who have been favored by God.

Moses had fled from Egypt following an ill-timed effort to relieve the oppressions of his people, the children of Israel. Forty years he had been in seclusion in Midian, serving as a shepherd over his father-in-law's sheep. Doubtless he often thought of his early life in Egypt. Although he was called an Egyptian, he knew that in reality he was an Israelite, and that his kinsmen were serving as slaves under the oppressive hand of Pharaoh. From his mother, who was hired to care for him as a child, Moses would certainly have learned much about the promises God had made to Abraham, Isaac and Jacob—promises concerning the development of a "seed" and also of the blessings which would come to all nations through that seed.

The God of Israel was far

from an unknown God to Moses, hence, when his attention was attracted by the burning bush, and he heard the announcement, "I am the God of . . . Abraham, . . . Isaac, and . . . Jacob," Moses knew who was speaking. (Exod. 3:1-6) He knew that he was to receive a message which in some way was related to the promises God had made to his fathers. It was even so, for the time had come when the natural seed of Abraham was to be delivered from Egyptian bondage, and Moses had been selected to serve as their leader in this great exodus.

It was in the providence of God that the Israelites had gone into Egypt, for thereby the life of the nation had been saved. Now it was necessary for them to be delivered, and for the same purpose. God was watching over these people. They were the natural seed to whom the promises had been made. Through this nation, the Messiah later was to come. Any service, therefore, which related to this people had to do with the working out of God's plan for the blessing of all nations.

God told Moses to take off his shoes, for the place whereon he stood was "holy ground." Of course it was holy. God chose the spot to hold a rendezvous with His servant, to commission

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and empower him to be the savior of His people. That ground was therefore being used for as holy a purpose as has ever been given to man to know. True holiness to God today is represented in a full devotion to Him and to the service of that same Messianic cause. We too, like Moses, have the privilege of laying down our lives for our brethren, who are the spiritual seed of Abraham.

One of Moses' characteristics was that of meekness. (Num. 12:3) He felt unequal to the great task which God was asking him to perform. Meekness is an essential quality of Christian character, but true meekness is not weakness. Moses was meek in that he recognized his own limitations, but when God assured him that all his needs would be supplied, his faith laid hold upon the promise and he was made strong and courageous. God can use only those who rely on His wisdom and strength. "When I think of self I tremble, when I look to Thee, I'm strong," wrote the poet. This was the experience of Moses, and in the Lord's strength he courageously took up the task which God had assigned to him.

Yes, Moses heard the voice of God, and now that he was one of God's servants He was no longer free to think, to choose,

to act, or to do as he might prefer. Henceforth the will of God was to be the guiding star of his life. True, God's presence accompanied Moses, and he had peace of heart and mind; but his way was difficult, his burden was heavy. He had to face and defy the austere and arrogant Pharaoh; hear and bear patiently the murmurings of his own people; put down rebellion against the divine arrangements of the priesthood; and in many other ways bear the load of care and responsibility which was his because of the high position of honor God had given him in the outworking of His plan. It was a blessed experience to hear the voice of God, but it was costly.

THE GREATER THAN MOSES

Moses, who, under God, was the great deliverer and lawgiver of Israel, prophesied that One greater than he would be raised up for the blessing of Israel and the world. (Deut. 18:15, 19; Acts 3:22, 23; 7:37) Thus he pointed forward to the coming of Christ and to the establishment of His Kingdom. The deliverance which will come to the people under the leadership of Christ awaits the full inauguration of the Kingdom, but He came at His first advent to lay the foundation for that Kingdom

JANUARY REAL

Studies in The Scriptures -

The Divine Plan of the Ages

- 1** What relationship is there between prophecy and our acceptable service to God?—Pages 9-21
- 2** Jesus promised His disciples that He would send the Holy Spirit to guide them into all truth. How has this promise been fulfilled? (John 16:12, 13)—Pages 21-28
- 3** Having created man in His image, is God obligated to reveal His purposes to him?—Pages 29-36
- 4** What reason do we have for believing that the historical portions of the Bible are correct?—Pages 37-44
- 5** What form of government was established with Israel by Moses and how long did it continue?—Pages 44-54
- 6** Of what does one of the Old Testament prophets use Joshua's long day as a symbol?—Pages 54-64
- 7** Basically, what determines the difference between the present world, and the new heavens and the new earth wherein dwelleth righteousness?—Pages 65-76
- 8** How has God been manifested in the flesh during the period in the divine plan known as the Gospel dispensation?—Pages 77-88
- 9** How do you harmonize Peter's statement recorded in Acts 3:19-21 with the prophecy of Revelation 1:7?—Pages 89-108
- 10** What did Paul mean when he said that "the Gentiles which have not the law, . . . are a law unto themselves"? (Romans 2:14)—Pages 99-108
- 11** How can it be true that "God is love" in view of His instructions recorded in 1 Samuel 15:3 to destroy women and children?—Pages 108-116
- 12** What did God mean when, following the transgression of Adam, He said, "Man has become as one of Us"? (Genesis 3:22)—Pages 117-125
- 13** We know that God is all powerful: Is there anything which is impossible for Him to do?—Pages 126-136
- 14** God raised up judges in Israel. In what sense did their work illustrate that which is to be accomplished during the world's coming judgment day?—Pages 137-148
- 15** Is God now under obligation to carry out His proposed plan of salvation?—Pages 149-159

ING CALENDAR

- *The Books for Every Month*

16 What is the relationship between the flashing of Jehovah's lightnings as foretold in Psalm 77:18 and the time of the end mentioned in Daniel 12:4?—Pages 159-172

17 Is there any record in the Scriptures that a human being has ever evolved into a spirit being?—Pages 173-184

18 Is God's program of election conducted upon an arbitrary basis, or is it conditional?—Pages 184-196

19 In Romans 12:2 Paul admonishes Christians to be "transformed." Does this refer to a transformation of character?—Pages 196-204

20 Would it be proper to say that the narrow way to life is a way of death?—Pages 205-218

21 Why is the sacrificial work of Christ and the church referred to in Hebrews 9:23 as "better sacrifices"?—Pages 219-228

22 If Jesus was not a sinner, how could it be said that He was made in the likeness of sinful flesh?—Pages 228-235

23 Jesus is referred to in the Scriptures as the foundation stone of the church. Where is this foundation laid?—Pages 235-244

24 Is there more than one Kingdom of God, and has His Kingdom ever been established on earth?—Pages 245-253

25 When did the consuming of the fourth prophetic beast of Daniel 7:11 begin?—Pages 262-272

26 To what should a Christian give his entire attention and effort?—Pages 262-272

27 What is one of the Scriptural proofs that Christians are not born of the Spirit while still in the flesh?—Pages 273-282

28 What did the Apostle Paul mean when he said, "Ye have reigned as kings without us"? (1 Cor. 4:8)—Pages 282-291

29 Is there any sense in which the Jewish nation will be especially favored under Christ's Kingdom?—Pages 291-299

30 What is the difference between the Kingdom of Christ, and the Kingdom to be inherited by the sheep class of Matthew 25:34?—Pages 299-306

31 What is the "day of Jehovah"? Is God's hand in the affairs of men throughout this entire "day"?—Pages 307-315

by the sacrifice of His life as man's Redeemer.

In Galatians 3:8, 16, Paul explains that the seed which God promised to Abraham—the seed through which all nations would be blessed—was Christ. The entire ministry of Jesus was therefore related to the loving purpose of God to give life and peace to all nations. It is in keeping with this that at the outset of His ministry He dedicated Himself to God, agreeing to do all that was written of Him “in the volume of the book.”—Psa. 40:6-8; Heb. 10:7.

The apostle explains that whatsoever had been written by the prophets was written for “our admonition, upon whom the ends of the ages have come.” (1 Cor. 10:11; Rom. 15:4) If this is true concerning the followers of Jesus how much more true it was of Him! Yes, much of what all the prophets had written constituted the voice of God to direct Jesus in performing His part in the divine plan.

Not only was Jesus blessed by the revealing testimony of the prophets, but He heard the voice of God speaking to Him directly, saying, “This is My beloved Son, in whom I am well pleased.” (Matt. 3:17; Mark 1:11; Luke 3:22) What a blessed assurance this must have been to Jesus! Yes, He was honored and He

was blessed; but nothing short of the complete sacrifice of His perfect humanity could discharge the responsibility which this honor and blessing had placed upon Him. God had spoken to His Son by the mouth of all His holy prophets, and Jesus agreed to do all that they had spoken.

Jesus was “beloved” of His Father because He signified His intention to “do” what had been written by the prophets as His part in the divine plan. Jesus was not a hearer of the Word only, but a doer as well. In our rejoicing to know the truth it is so easy to lose sight of the essential relationship between hearing and doing. When the voice of truth, which was the voice of God, spoke to us we were glad that our doubts and fears were dispelled, but there was more to it than merely being glad that we had found a better religion.

“THOU ART THE CHRIST”

When Peter identified Jesus as the foretold Messiah, saying, “Thou art the Christ,” Jesus explained that this knowledge could come only from the Father. God had spoken to Peter, and he was to be widely used in the divine service, but at a great sacrifice of himself and his earthly interests. Peter

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was given the "keys" of the Kingdom, and he used them in opening up Kingdom privileges, first to the Jews, and later to the Gentiles.

Surely this was a high honor, and it was a joy thus to be used in the service of God and of His people. But Peter was no longer his own—he belonged to God whose voice he had heard. When, after His resurrection, Jesus conversed with Peter, He said to him, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."—John 21:18.

The Apostle John explains that this statement to Peter was an indication of the death that he was to die. Very true! It was to be a sacrificial death. He was to be "crucified with Christ"—"planted together in the likeness of His death." (Gal. 2:20; Rom. 6:5) Before he had heard the voice of God, Peter was free to choose for himself, to plan his own life, but now it was to be different. From henceforth he was to be led whither his own natural inclinations would not wish to go. The will of God was from that time forward to be the guide of his life, which was to be a life of sacrifice. He

had heard the voice of God!

"WHO ART THOU, LORD?"

When, through Jesus, God spoke to Saul of Tarsus on the Damascus road, this devout Israelite realized at once what it signified. Saul first made sure who was speaking, and, assured that he was receiving a message from the God of Israel, through the Messiah of Israel, he responded with the inquiry, "Lord, what wilt Thou have me to do?" (Acts 9:6) Saul was acquainted with the manner in which God dealt with His servants in the past. He knew that an experience of this nature implied more than merely that he was being enlightened concerning the fact that Jesus was the Messiah. God allows people to continue on in darkness until He has a place for them in His plan. Saul knew this, and now that he was enlightened he realized that God was calling him into service.

Yes, Paul was a chosen vessel. He had been selected to bear the Gospel to the Gentiles—even to Gentile kings—and also to the "children of Israel." What an honor! But at what great cost! The Lord said, "I will shew him how great things he must suffer for my name's sake." (Acts 9:15, 16) Here again we find the same principle operat-

ing: God had spoken; truth had been revealed; a commission had been given; and great things were to be suffered. The record of the apostle's ministry demonstrates the sincerity of his question, "What wilt Thou have me to do?"

"IN THESE LAST DAYS"

In our text the apostle explains that in "these last days" God has spoken to His people through His Son. That was true of the early church, and it has been true during the entire Gospel age. But it is true in a very special sense at this end of the age, in the "last days" in which we are now living. In Luke 12: 37, 42-44 is recorded a promise by Jesus that at the end of the age He would return and, through a faithful servant serve the household with "meat in due season."

This promise has been fulfilled! Through God's beloved Son, now present among His people the second time, the divine voice of truth has again been heard. We know it is God's voice because the message is the same. In all the centuries it has not changed; hence, like God's servants of old, we have rejoiced to learn that by means of the ransom and through restitution processes all the families of the earth are to be blessed

with life and happiness.

The clear distinction made by the truth between the heavenly calling of the church and the restitution hope for the world helps to emphasize the importance of the latter in the plan of God. How truly satisfying it is to know that God has blessings for others besides ourselves! How it enhances our appreciation of the heavenly calling to know that there is a worthwhile purpose back of it, that there is a glorious future work for the church to do!

But why have we been so highly favored with this knowledge? Why has God caused us to hear His voice speaking through His Son? It is because He has a place for us in His plan, a service to render, a sacrifice of praise which we can offer. We knew this at one time, when we first heard God's voice of truth, and we responded to it enthusiastically. Do we still know it? Are we continuing to respond? Or have we become "weary in well doing"?

A crucial test upon God's people throughout the entire age has been to hold fast to the truth and to the spirit of the truth. Paul warned in his day that there would come a "falling away" from the faith. It occurred, and one of the marked manifestations of the apostasy

was a separation of the church into two classes called clergy and laity. By this arrangement the clergy became the paid servants of the church, while the laity, for the most part, sat back to be served.

Satan still knows how to practice this deception. He would like us to believe that only the few have any responsibility to serve the Lord and that the vast majority are fulfilling their vows of consecration by being good listeners. But let us not permit ourselves to succumb to any such ease-producing deceptions. Each individual truth-enlightened follower of the Master is commissioned by the Holy Spirit to be a servant of God. All are not given the same assignment of service, but there is something for all the consecrated to do.

It is well, in the spirit of humility, not to think more highly of ourselves than we ought to think. At the same time, we should not underestimate the importance of the divine call to service. God has not asked us to build arks, or to lead His

people out of Egypt. He has not given us the keys of the Kingdom of heaven, nor appointed us to be special apostles to the Gentiles. He has not set us apart to be that special "wise and faithful servant" through whom He has served "meat in due season" to His people in this end of the age.

But God has given us the truth! Through present truth He has spoken to us. His voice has enlightened us—praise Him for that—and it has called us. We are no longer our own. His truth has girded us, and by it He is leading us forth as light-bearers for Him—ambassadors of the Kingdom. Even the smallest opportunities He gives us to show our appreciation should be very highly regarded, and faithfully used to His glory. Let us not despise the day of small things for if we are faithful now, truly great opportunities of service will be ours when we have made our calling and election sure as joint-heirs with Jesus in the Kingdom that is to bless all the families of the earth.



"Looking Unto Jesus"

"Looking unto Jesus the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—HEBREWS 12:2

THROUGHOUT the Book of Hebrews, the Apostle Paul extols Jesus Christ as the great Redeemer and Messiah sent by God. The method therein pursued by the apostle was to call attention to the prominent characters of the Old Testament, showing how great they were and how wonderfully God used them; and then, to call attention to Jesus Christ as the greater Hero of faith and as the One who has been and will be most outstandingly used by God. In the twelfth chapter, Paul reaches his climax when he tells us to look unto Jesus as our great example and helper in running the race for the prize of the high calling by the Heavenly Father.

In the first two chapters, the apostle throws the spotlight of attention on the angels. The fact that the Law Covenant was "ordained by angels in the hand of a mediator" (Gal. 3:19) was a source of pride to the Israelites because it indicated the great importance of their Law Covenant. Note how aptly the apos-

tle quotes Scripture after Scripture from the Old Testament, acknowledging the glory and the official station of these angels. Then he turns the reader's attention from the angels and focuses it upon Jesus, describing the still greater honor and glory that belong to Him.

Notice especially his words in Hebrews, chapter one, verses 4 to 8: "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He [Jehovah] at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son? And again when He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him. And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the

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sceptre of Thy kingdom."

Then the apostle refers to Moses, explaining how he was highly favored of God as the mediator of the Law Covenant. We also see his faithfulness as the head of a house of servants. Again, the apostle makes a comparison with Jesus, and we see Him as the Mediator of a better covenant and the Head of a house of sons, all of whom are faithful to God. In the third chapter, verses 3 to 6, we read:

"For this Man was counted worthy of more glory than Moses, inasmuch as He who hath builded the house hath more honor than the house. For every house is builded by some man; but He that built all things is God. And Moses verily was faithful in his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

OUR HIGH PRIEST

Next our thoughts are directed to Aaron, the high priest under the Mosaic Law Covenant arrangement. God Himself chose Aaron for this position. The Aaronic priesthood played a very important part in ministering to the people in connection

with their cleansings from sin and defilements under the typical covenant. Likewise Jesus was chosen by God to be a High Priest. Jesus also was well qualified to serve in His office of High Priest. His ministry in this respect will be vastly more effective. Paul says in chapter 5, verses 4 and 5: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee." Note also chapter 7, verses 26, 27: "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when he offered up Himself."

A KINGLY PRIEST

In the seventh chapter, Paul proceeds with his eulogy of Jesus, by reminding us of Melchisedec, another prominent character of the Old Testament, and contrasting his greatness with much superior greatness of the Master. Melchisedec was not only a priest but also a king, whose rank was recognized even

by the patriarch Abraham. He received his priesthood directly from God and not by heredity. The apostle writes:

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. (For those priests were made without an oath; but this with an oath by Him that said unto Him, The Lord swear and will not repent, Thou art a priest for ever after the order of Melchisedec;) By so much was Jesus made a surety of a better covenant."—Heb. 7:1-3, 21, 22.

We can imagine someone asking, "But was not the Law Covenant entirely satisfactory and adequate?" Paul answers this question by revealing the weak points of the Law Covenant. He shows in Hebrews 8:6-8 that it is an old and broken covenant of works, which could not give life to the Israelites because the animal sacrifices under that covenant were not able actually to

remove the curse of Adamic condemnation to death; and also because there was no adequate arrangement to bring the Israelites up to human perfection, so that they could keep not only the letter but also the spirit of the law and thus escape the condemnation of death and gain the reward of everlasting life under the terms of their covenant.

Then Paul shows Jesus as the Mediator of a better covenant, which will accomplish for mankind all that they need in order to gain eternal life. "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. . . . For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts. . . . And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest."

THE ANTITYPICAL TABERNACLE

But how about the imposing ritual of the tabernacle service? This the apostle also discusses,

and causes the grandeur of the typical tabernacle to fade out as he contrasts the brilliancy of the antitypical tabernacle with its better sacrifices and its better High Priest, Jesus Christ. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."—Heb. 9:11, 22-23.

This brings us to the eleventh chapter, where we are shown a whole gallery of portraits. Each one pictures the faith and loyalty of some ancient worthy of the Old Testament. "Abel offered unto God a more excellent sacrifice than Cain." "Enoch was translated that he should not see death." "Noah . . . prepared an ark to the saving of his house." "Abraham . . . went out, not knowing whither he went." "Sarah herself received strength to conceive seed." "Abraham . . . offered up Isaac." "Isaac blessed Jacob and Esau concerning things to come." "Jacob . . . blessed both the sons of

Joseph." "Joseph . . . made mention of the departing of the children of Israel and gave commandment concerning his bones." "Moses . . . was hid three months by his parents." "Moses . . . refused to be called the son of Pharaoh's daughter . . . kept the passover and . . . passed through the Red Sea." "The walls of Jericho fell down." "Rahab . . . received the spies with peace." Paul concludes his listing of the faith heroes with the statement: "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."

Then the apostle reaches his grand climax in the twelfth chapter as he again moves the spotlight to the greatest of all heroes of faith, telling us to "look unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Thus we are left thrilled with a realization that Jesus richly deserves this honor, and is indeed not only our Redeemer but also our forerunner and example, who is able and willing to help us to win in this race that is set before us.

The Evil One Toucheth Him Not

"We know that whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself, and the evil one toucheth him not."—JOHN 5:18

THIS text is not a guarantee of eternal salvation to those begotten of the Holy Spirit. It is not a guarantee of their salvation from trials, temptations, difficulties, etc. as some have seemed to suppose. It does signify, however, that those consecrated believers whom God has accepted and who have been begotten again to a newness of life, to a new nature, are under special divine supervision. They will not sin (wilfully) because their seed remaineth in them, the begetting power of the Holy Spirit. This seed being in them, they cannot sin wilfully. If they should sin wilfully, it would imply that the holy seed, the begetting of the Lord's Spirit in them, had perished; that they were no longer new creatures in Christ Jesus, for whom old things had passed away and all things had become new. It would mean that they had turned again, as the dog to his vomit and as the sow to wallowing in the mire—to sympathy with sin and things contrary to the divine Word and its spirit.

The apostle declared that our

Lord Jesus, the first begotten of the Spirit, will keep all these younger brethren begotten of the Spirit; keep them from the touch of the evil one, from the injury which Satan would otherwise do them. As we have already suggested, this does not mean that they will be kept from trials, from temptations of the adversary, for even our Lord was exposed to temptations from him; and these temptations, trials, opposition, persecutions, we see to be necessary for our Christian character and for development in our Redeemer's likeness of heart. The promise, therefore, signifies that in the midst of these temptations of the adversary the Lord provides His faithful with such protection, such defense, such assistance, as is not only necessary for them to come off victors but to keep them from yielding to temptation. It is in harmony with this that we are taught to pray, "Abandon us not in temptation, but deliver us from the evil one"—suffer him not to touch, to injure us, to overthrow us, to destroy us.

"THE EVIL ONE TOUCHETH HIM NOT"

While the Lord is abundantly able to work miracles for the protection of His faithful followers and for their deliverance from the evil one, and while we feel sure that if every other means failed, a miracle would be wrought in our interest, nevertheless, we are not to anticipate that the Lord will use miracles, but are to expect that generally He will use means, and oftenest human instrumentalities, for the protection and deliverance of the members of His body, who abide in His love and are seeking to do those things pleasing to Him.

"IF POSSIBLE THE VERY ELECT"

From the Day of Pentecost until the present time the Lord's dear sheep have been beset by the same great adversary, and have had fiery trials, and have also had the protection of Him that was begotten of God, the Lord Jesus, who is keeping the faithful from the power of the adversary. But the Scriptures unanimously point us to the end of this age as a time for special trial and testing, not only upon the world but also upon the church, for "judgment must begin at the house of God." It is respecting this coming time that the apostle forewarns the church, saying, "Take unto you the whole armor of God, that ye

may be able to stand in the evil day." He implies that the evil day with which this age shall end will have the severest trials ever known to God's people, and that they will have the greatest need ever known for the armor of truth and righteousness. The same fact is referred to by our Lord in addressing the sixth phase of the church, the church of Philadelphia. He says, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which is coming upon the whole world to try them that dwell upon the face of the whole earth." (Rev. 3:10) The seventh stage of the church, the Laodicean, will come into that hour of temptation; and we believe that it is already in part upon us. What we would have all see is that the time ahead of us must be very peculiarly a time of trial and testing, else it would not be so strikingly referred to in the Word of God. Nor do we wish to arouse the fears of the Lord's people, to terrify. Our thought is rather to offer the consolation which will keep them in perfect peace; as it is written, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." The Lord's promises, exceedingly great and precious, are enlarged before our minds at the same

time, really in advance of the coming of the hour of temptation and trial, so that the man of God may be thoroughly furnished, thoroughly prepared.

Our Lord's words respecting the temptations and trials of the church assures us that this class shall have nothing to fear, that they will be kept, that it will not be possible for them to be tempted, for with every temptation the Lord will provide a way of escape. Let us remember in this connection the Apostle Paul's word's respecting our day and its trials, "God will send them strong delusions that they may believe a lie, because they did not have pleasure in the truth." (2 Thess. 2:11) What we do desire is that each consecrated child of God may see the way of escape which God has provided and may use the same, and thus be in line with the Lord's provision and amongst those shielded ones, the very elect—"called, chosen, faithful."
—Rev. 17:14.

THE WAY OF ESCAPE

If it be conceded that we are down very close to the hour of temptation, when the evil one will be permitted to bring extraordinary delusions and trials to bear upon the world and the nominal church, then we are in the time when we ought to be

looking about us to see what way of escape the Lord has provided for us. We believe that many of our readers will agree with us that the Lord's special provision for keeping us from the power of the evil one is the present truth, which He has supplied. If any one is disposed to controvert this point, we shall not dispute it, but be glad if he has received more efficient assistance from other quarters, glad if by any means the Lord is upholding him, strengthening and arming him for the trials and besetments just before us.

But whatever the channel of divine blessing by which the Lord would keep His own secure and restful in the coming time of stress, we may be assured that our personal co-operation is necessary to our deliverance. "Keep yourselves in the love of God" (Jude 21) was never a more necessary command to the followers of Jesus than at present; and we may expect that the temptation of this hour will be considerably along that line of abiding in God's love. This in turn will imply a love for the brethren; as the apostle has suggested, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen," (1 John 4:20) Indeed, the intimation clearly is that "The love of many shall

wax cold." (Matt. 24:12) A cooling of our love toward God will mean a loss of our desire to please Him in our own thoughts and words and doings, which will include a cooling of our love for His service in the dissemination of the gospel message and the gathering and feeding of the household of faith. Various things will conspire to this end—the love of money, the love of pleasure, the love of self, the love of earthly things in general, all of which were consecrated, devoted, before we received the Spirit of adoption. If our love grows cold it will determine that we are not such as would be worthy to associate with our Redeemer in His Kingdom glory.

In no way will this loss of the "love divine, all love excelling," be more manifest than in respect to our sentiments and conduct toward the fellow members of the body of Christ. The apostle tells us of what our attitude of mind toward these should be, namely, that as Christ loved the church and laid down His life on our behalf, we ought also to love the brethren so that we would be willing to lay down our lives on their behalf, in their interest. The love that would give up life itself for the brethren may certainly be expected to sacrifice smaller things in their interest. And indeed such

are the tests which the Lord permits, declaring that he who is faithful in that which is least will be faithful also in much. It is therefore for us to see, to note, to criticise whether or not we have this love for the brethren which the Lord declares He will accept as love for Himself, and without which we cannot be His disciples; for this was the new commandment which He gave to us, saying, "A new commandment I give unto you, that ye love one another as I have loved you."—John 15:12.

LOVING THE MEAN THINGS

It would indeed be easy to love the brethren and to lay down our lives for them if they were all like our dear Master and Exemplar; but they are not. The inspired apostle tells us that amongst the brethren are not many noble, not many great, not many wise, not many learned, not many rich. Again he says that God hath chosen the mean things of the world. Are we astonished at this? Does it seem like a reflection on the church of Christ? Do we ask why divine grace has passed by some of the noblest of our race and accepted some of the meanest to discipleship? The answer of our Lord is, "Even so, Father, for so it seemed good in thy sight." The explanation is that

many of the great, rich, learned, noble, have not sufficient humility to receive the divine message in the proper manner. They realize themselves to be superior to the majority and think it but just to have this acknowledgement; and, failing to see the divine arrangement, they assure themselves that if anybody will be saved it will be themselves, for they are the finer and nobler specimens of the race. They see not that God looketh upon the heart instead of upon the outward man, and that however weak and ignoble and fallen a person, his heart, his will may be thoroughly turned into harmony with God and to the service of righteousness. They fail to see that in God's sight such a meek and quiet spirit, such a humble dependence upon the Redeemer for salvation, such a faithful looking to the Lord for grace to help in every time of need, is much more pleasing in the divine sight than is the more proud attitude of the nobler ones; and that such humble, trustful, appreciative, faithful ones the Lord has designed shall be participants with Christ in His excellent glory, not because of the perfection of their flesh, but because of the perfection of their hearts, their wills, which continually strive to bring every thought and word and deed into

harmony with the divine will.

Now then, we may see why the Lord enjoined upon us that we should love one another, and rather implied that it would be a difficult matter to do so at all times, to make allowances for the weaknesses of the flesh and the imperfections of judgment in one another. And this is exactly what the Apostle John declares, saying, "We know we have passed from death unto life because we love the brethren." (1 John 3:14) Thus he intimates that a love of the brethren will be so difficult a matter as to constitute an absolute proof to us that we have passed from death unto life, from the death state in Adam, and have become new creatures in Christ.

It is easy enough to love some of the brethren. We are apt to love those who are about on our own plane and of our own style and liking; but the Lord anticipated this and said, "If ye love them that love you, what thank have ye? [What proof have you that you have passed from death unto life?] Do not the publicans and sinners the same?" (Luke 6:32) It is easy enough to love some of the refined or wealthy or naturally noble or the educated, those who are on our own level or a little above, as respects earthly things. But this does not fill the Lord's re-

quirement. We are to love one another as He loved us. (John 13:34) He commends His love to us in that it is to each according to his needs. The more noble, the less of the Lord's grace is sufficient for them; the more degraded, the more of the Lord's grace is necessary and will be supplied. Thus we are to love the brethren; for those who are less noble, yea, those whom the apostle declares are amongst the mean things of this world from the world's view-point, will need our love the more because of a natural depravity and weakness and imperfection. And if we love as Christ loved, we shall be glad to give our lives to each and for each according to the needs of each, laying down our lives for the brethren in moments or hours or as each may need our help. Ah, what a new, what a different view is this of the love of the brethren! The practice of it would cut off some of our special fellowships with those who need our assistance little, and would transfer our fellowship and sacrifice of time to those of the brethren who need it more. And what a blessing, what an uplifting would come to some of the meaner ones, and what a blessing from the Lord would come more and more into our own hearts as we become more and more copies of Him in

thought and in deed!

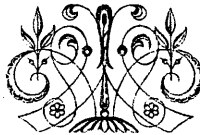
We have already pointed out that the time of trouble coming upon the world will be a result of the loss of love and the out-working of selfishness—no peace to him that goes out nor to him that comes in, for every man's hand shall be against his neighbor—for himself. This signifies almost a complete loss of confidence throughout the world. Shall we not suppose reasonably that this trial is the one which will begin at the house of God? May we not reasonably conclude then that the trial which will come upon the church will be the same kind; namely, a testing of our love for the brethren and of our application of the principles which the Lord has laid down for our dealings with the brethren? We believe that this is so, and that the Lord will judge His people along this line of love, which is the law of the new nature and the fulfilling of all law. Whoever lacks the spirit of love will possess correspondingly, the spirit of selfishness, the spirit of the adversary, the spirit of ambition, of pride, of anger and malice, and hatred and strife against all those who oppose or even seem to oppose his interests. Let us remember that such sentiments even in the heart, though unexpressed, are most dangerous to the new creature.

Those who have such sentiments in their hearts are surely very close to the point where the adversary would be able to touch them, influence them, injure them, bring them under his power, and very close to the place where the Lord would be willing to reject them from discipleship and to allow the adversary to have them; even as in Judas' case, to whom the Lord said, "What thou doest, do quickly."

But let us, on the other hand, make use of the various blessings and instructions which the Lord has given us; let us put on the whole armor of God; let us make our own the various truths which the Lord has put into our

hands; let us apply them, put them on as an armor; let us be strong in the Lord, in the power, the armament which He supplies in His Word, and let us see to it that the spirit actuating us is that of love, which will be ready to sacrifice everything for the fellow members and to count it all joy thus to lay down our lives for the brethren. Let us remember that not only is there a special blessing to those who shall assist the brethren, even the weakest of them, but that there is a special threat against those who shall harm or stumble or injure even the least of the Lord's little ones!

—Reprint, October 1, 1908



Not an Oversight

The painting "The Light of the World," by Holman Hunt, shows Christ in a garden at midnight. In His left hand He is holding a lantern and His right hand is knocking on a heavily paneled door.

When the painting was unveiled an art critic remarked, "Mr. Hunt, you haven't finished your work. There is no handle on that door."

"That," said the artist, "is the door to the human heart—it can be opened only from the **inside**."



—❧ THE CHILDHOOD OF JESUS ❧—

JANUARY 7—Matthew 2:13-23.

GOLDEN TEXT: "Behold, I am with thee, and will keep thee in all places whither thou goest."—Genesis 28:15.

OUR lesson picks up the story of Jesus' childhood immediately following the appearance of the "wise men." They had been warned in a dream not to visit Herod on their return to the East, and God knowing what was in Herod's heart to do, now warned Joseph to flee into Egypt and take the young child with him in order to escape Herod's wrath and save Jesus from destruction.

The words of the Golden Text, addressed to Jacob at the time he fled from the wrath of Esau, applied in principle to Jesus, even as they do to all of God's people. God had promised Jacob that his seed would bless all the families of the earth, and Jesus had come to earth in fulfilment of that promise. Satan was on the alert to destroy the promised seed which God had warned would bruise his head. It was in order to forestall Satan's effort that God protected Jesus by asking Joseph to take the child into Egypt.

Jesus was at this time about two years old. This seems evident

from the fact that Herod's edict that all children of two years old or less should be killed, the age limit being established "according to the time which he had diligently inquired of the wise men." (Matt. 2:16) The wise men did not visit Jesus in the manger where the shepherds found Him, but in a "house." (Matt. 2:11) It was following this visit of the wise men that Joseph took Him into Egypt. The prophecy of Jeremiah concerning the voice of a weeping mother in Ramah is cited as having a fulfilment in Bethlehem when Herod's command to kill the children was carried out. Yes, it was a fulfilment, but not the only one. Millions of mothers have wept over the loss of their little ones, and to all these millions the message of comfort given by the prophet applies, "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in

thine end, saith the Lord, that thy children shall come again to their own border."—Jeremiah 31:15-17.

The promise that the children shall come again to their "own border" simply means they will be restored to life upon the earth. In this prophecy death is described as the "land of the enemy," and those who go into death as being held captives in the enemy's land. Those who die, therefore, cross over the border which separates the land of the living from the land of death, the "land of the enemy." To return to their own "border" denotes their restoration to life and their rehabilitation in the land of the living.

When Herod died and there was no further necessity for Jesus to remain in hiding in Egypt, God again spoke to Joseph in a dream instructing him to return to the land of Israel. Nevertheless, Archelaus, Herod's son, who took his place as ruler, was not to be trusted, so Joseph decided to make his home in Nazareth. This was overruled by God in the carrying out of His purpose. Jesus was actually born in the honorable city of Bethlehem, but He was to be known as a Nazarene.—Matt. 2:23.

The question, "Can any good thing come out of Nazareth?" (John 1:46) indicates the ill repute in which the city was held. Apparently Judeans had little confidence in teachers who came from Nazareth. This is as God wanted it to be. It was His desire that those who accepted Jesus as the Messiah should do so because of His teachings and His work, not

on account of the city from which He came. This is a very important principle, the principle of accepting things and persons upon the basis of merit rather than upon background and tradition.

The Scriptures tell us nothing of the childhood of Jesus after His return from Egypt until He was twelve years of age. At that age, we are told, His parents found Him in the Temple engaged in a discussion with the doctors of the law. When chided by His parents for not remaining with them, Jesus asked, "Wist ye not that I must be about My Father's business?" (Luke 2:49) This indicates that He knew God had a special mission for Him to perform.

Probably His mother had told Him many times concerning the miraculous circumstances of His birth and earlier childhood days. It was but natural, therefore, that Jesus should desire to learn all He could concerning the divine purpose for Him. It was not proper, under the law, for Him to commence His ministry until He was thirty years of age, so He was content to remain at home with His parents until then; meanwhile increasing in knowledge and favor with God as His maturing mind turned more and more toward His Heavenly Father.—Luke 2:52.

QUESTIONS:

About how old was Jesus when Joseph took Him to Egypt?

Why did God permit Jesus to be called a Nazarene?

Did Jesus know, prior to His baptism, that He was to perform a special service for God?



—❧— JESUS BEGINS HIS MINISTRY ❧—

JANUARY 14—Matthew 3:13; 4:11.

GOLDEN TEXT: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."—Matthew 4:10.

JOHN the Baptist was the forerunner of Jesus, preparing the way for Him. His was a work of reformation, carried on by preaching repentance to Israel and baptizing repentant ones for the remission of their sins. When Jesus came to him and asked to be baptized, John could not understand it. He knew that Jesus was not a sinner. When he compared the perfection of Jesus with his own imperfection John felt that he rather than Jesus was the one who needed to be baptized.

But Jesus insisted that John baptize Him. He did not consider it necessary to explain to John why He wished the ceremony performed. He knew there was another meaning to water immersion which would be understood later. (Rom. 6:1-6; Col. 2:12; Gal. 3:27) Without offering an explanation, Jesus said to his cousin, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Jesus knew that His Heavenly Father wanted Him to be baptized; hence, if He should fail to do so, He would come that much short of doing all that God wanted Him to do, and thus would fail to fulfil "all righteousness."

Jesus was now thirty years old, the age when, under the law, it was permissible for Him to begin His ministry. It was proper that He present Himself formally to God in full consecration. This He

did in the language assigned to Him by the prophet, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God." (Psa. 40:7, 8; Heb. 10:9) This full devotion of Himself to God, the burial of His will into the will of the Father, was very fittingly portrayed by Jesus' burial in the water.

When the Master came out of the water, there was a visible manifestation of the Holy Spirit descending upon Him. It was in the form of a dove. He saw the heavens opened, and a voice from heaven was heard, saying, "This is My beloved Son, in whom I am well pleased." This must have been very comforting to the Master. Much was at stake for Him. He was entering upon a service for God which involved His very existence. Hence, to have the assurance direct from heaven that His Father was well pleased was a witness of the Spirit which must have meant much to the Master, not only at that time, but throughout His entire earthly ministry.

We read that Jesus was led or driven by the Spirit into the wilderness, where He fasted for forty days and nights. (Mark 1:12) We are not to suppose that the Spirit of God literally forced Jesus into the wilderness. The thought is that the illuminating power of the Spirit caused Jesus to realize that there was so much to be considered in

JESUS BEGINS HIS MINISTRY

connection with the work He was to do that it would be wise to take time, away from others, for the purpose of meditation and study.

After forty days of fasting, Jesus naturally would be weak physically from lack of food, but spiritually He was a tower of strength. It was here that Satan attacked Him through the power of temptation. Jesus was the Son of God. Of this He had been assured by the "voice from heaven." He knew also that He was destined to be a King—the greatest King of all time; a king whose dominion would be from "sea to sea, and from the river unto the ends of the earth." (Psa. 72:8; Zech. 9: 10) The temptations presented to Jesus by Satan were associated with these great realities of His place in the plan of God.

"If thou be the Son of God," was Satan's subtle approach in the first two temptations. Jesus knew that He was the Son of God. His Heavenly Father had assured Him of this, hence there was no need of putting the matter to the test. Neither did He feel that this entitled Him to special consideration beyond what God intended. While the power of God which was now His to use could be employed to turn stones into bread, Jesus knew that it had not been given to Him for this purpose. To Jesus, there was something far more important than material food, even though at the moment He stood in great need of nourishment. Quoting from the Old Testament, Jesus' reply to Satan was, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth

of God."—Deut. 8:3.

Failing in the first temptation, Satan then suggested, "Cast Thyself down from the pinnacle of the temple," and then quoted from the 91st Psalm to prove that Jesus would be protected in such an act. Satan's purpose back of these temptations was to destroy Jesus, either directly, or by causing Him to come under condemnation to God's law through disobedience. Satan also knew that according to Jewish tradition the Master would be slain as a blasphemer unless He could substantiate His claim of being the Son of God. It may have been this viewpoint which he hoped would induce Jesus to run the risk of jumping from the pinnacle of the temple. But Jesus did not yield. It would be tempting divine providence to ask for further proof of His Sonship.

The suggestion that Jesus should worship Satan and receive, in return, the authority to rule over all the kingdoms of the world, was also cleverly conceived. But Jesus was too well fortified by His knowledge of the divine plan to yield. He knew that by the demonstration of His faithfulness unto death, in God's due time He would be King of earth; so He promptly rejected the proffered regal assignment saying, "Thou shalt worship the Lord thy God and Him only shalt thou serve.

QUESTIONS:

What was represented by Jesus' baptism in water?

How did the Spirit impel Jesus to go into the wilderness?

In what three ways did Satan tempt Jesus?

STANDARDS OF THE KINGDOM

JANUARY 21—Matthew 5:3-10, 43-48.

GOLDEN TEXT: "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."—Matthew 5:10.

A PROPER understanding of this lesson is dependent upon recognition of the fact that there is a difference between those who reign as kings in the Kingdom of heaven and those who are blessed as subjects of the Kingdom. The standards of the Kingdom set forth in the Sermon on the Mount are intended primarily as a guide to those who, through faithful sacrificial service of God now, are prepared to be joint-heirs with Christ in His thousand-year reign for the blessing of all mankind later.

True, the principles of righteousness, set forth to guide the church, are the same as those which will constitute the standards of conduct for the world during the Kingdom period; but the results of their application will be different. For example, those who receive life under the Kingdom laws will need to have their hearts so filled with love that they will gladly render good to those who might persecute them, but actually, persecution of the righteously disposed will not then be permitted. The proud will not then be happy, nor will those who work wickedness be set up, nor will those who tempt God be delivered.—Malachi 3:15.

The "poor in spirit" are the humble, the contrite. One may be pitifully poor in the material things of this world, yet be proud, self-

willed and haughty—not "poor in spirit." On the other hand, a person may be rich financially and possess great influence, yet realize his need of God and of divine guidance and help. Whether rich or poor in material things, if we are "poor in spirit" God can use us. It is to such that He extends the privilege of the "high calling" to joint-heirship in the Kingdom with Christ.

Practically the whole world mourns, but few have as yet been comforted, although the time is near when God will wipe away tears from off all faces. (Rev. 21: 4) The mourning referred to particularly, in the second Beatitude, is that which springs from genuine sympathy for others. It was exemplified in Jesus. He was a "Man of sorrows and acquainted with grief," not because of His own imperfections, or His own sufferings, but because He bore our griefs and carried our sorrows. (Isa. 53:3, 4) And the prophet declares that Jesus shall "see of the travail of His soul, and shall be satisfied."—Isa. 53:11.

Yes, Jesus was comforted by the knowledge that His sufferings would bring such widespread joy to the people. It should be even so with us. If our sympathy for the poor groaning creation is deep-rooted and sincere, we will truly rejoice in the hope of sharing in the manifestation of the sons of God for the

blessing of a sin-sick and dying world.—Rom. 8:18-22.

The "meek" are the teachable, those who are willing to discard their own notions and accept instead the plan and will of God. None others can be used by God as teachers of His law, and it is the honor of thus participating in His plan that is referred to as inheriting the earth." The truly meek ones who follow in the footsteps of Jesus "shall reign upon the earth." (Rev. 5:10) Eventually all the willing and obedient of mankind will be restored to perfection and live upon the earth. They shall "inherit the Kingdom" prepared for them "from the foundation of the world." (Matt. 25:34) This, however, will not be the thousand-year Kingdom of Christ which is the inheritance of the church. This latter will be a mediatorial Kingdom which will function to restore mankind to harmony with God upon the basis of obedience to His law. It will involve the task of instructing the people concerning that law. Thus the meek, the teachable, of this age will be the teachers of the next age, and the whole earth will be their sphere of activity, their inheritance with Christ.

There is nothing insincere nor hypocritical about hunger and thirst, hence to "hunger and thirst after righteousness" is to be genuinely desirous of knowing and doing the will of God. This is one of the conditions prerequisite to knowing the truth and remaining in it. Our hunger and thirst for righteousness must be such as to set aside every other consideration

of life in order to obtain it; for unless we "seek first" the Kingdom of God, and "His righteousness," these priceless possessions will never be ours.—Matt. 6:33.

As Christians we are being trained to share with Jesus as a merciful priesthood for the world of mankind during the Kingdom reign. Thus it is important that we learn to be merciful. It is so important that God has made the obtaining of His mercy for ourselves conditional upon it. Surely we need God's mercy! None of us can stand approved before the bar of divine justice. We would all be condemned were it not for God's mercy.

Purity of heart is a prime essential for those who hope to "see God." It is in contrast with that which is merely outwardly pure. The scribes and Pharisees were condemned for making clean the outside of the platter while within they were full of hypocrisy and extortion. The "pure in heart," who in this age have been called by God, now "see" Him through the vision of truth. If they are loyal to that vision, permitting nothing to come between them and Him whom they love and serve, they will ultimately "see God," face to face in the heavenly realm.

No Christian should be a breeder of strife. True followers of the Master will seek to radiate peace and good will at all times. Their feet are shod "with the preparation of the gospel of peace," hence their walk in life is one of peace, even though they may meet with opposition from those who walk in

darkness. (Eph. 6:15) It is also our privilege to serve as peacemakers between God and men—ministers of reconciliation—to those who will accept it. (2 Cor. 5:18) We have the privilege of laying down our lives in this sense, although our labors do not now lead many to repentance and to the submission of their wills to God. However, if we are faithful in the use of present privileges, it will be our blessed portion to share with Jesus in the more effective work of the next age, when all will learn to know God and to serve Him with one consent. (Zeph. 3:9) This will be the reward of those who qualify to be “children of God” on the divine plane.

To be persecuted “for righteousness’ sake” is an evidence of God’s favor. It was for righteousness’ sake that Jesus was persecuted, and we are called to “suffer with Him;” and are promised that if we do we “shall reign with Him.” It is joint-heirship with Jesus in His Kingdom which is the great reward held out to those who, because of faithfulness in doing God’s will, are persecuted. We should therefore welcome persecution; but should not seek it by doing foolish or unrighteous things. Only persecution for righteousness’ sake will bring the prize of the Kingdom.

All these standards of the Kingdom add up to make true Godlikeness. Only as we bring our lives into harmony with them may we hope to be children of our “Father which is in heaven.” Godlikeness is love—love in action, unselfishly manifesting itself

in the blessing of others.

As God “maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust,” so should we seek to be all comprehensive in the bestowing of our blessings. (Matt. 5:45) Thus we can be “perfect, even as our Father which is in heaven is perfect.” If we limit our love to those who love us; if we do not bless them who curse us; if we do not do good to those who spitefully use us; we are coming short of all that it means to be like God—we are imperfect, not perfect like unto Him.

The standard is high, but the blessings for those who attain to it are rich. The Kingdom of heaven is theirs. They will be comforted and will rejoice as they witness and share in the work of destroying sin and death, and in drying the tears of all mankind. And oh the indescribable joy that will be ours when we “see Him face to face”! Let us then “press for the promised prize” with all diligence, permitting no seed thoughts of selfishness to spring up in our heart to mar our present vision of God, or to turn aside from faithfully doing His will.

QUESTIONS:

Are the standards of righteousness set forth in the Sermon on the Mount intended for the world in the next age, or for the church in this age?

What does it mean to be “poor in spirit;” to “mourn;” to be “meek;” to “hunger and thirst after righteousness;” to be “merciful;” to be “pure in heart;” to be “peacemakers;” and to be “persecuted for righteousness’ sake”?

How can we be perfect as God is perfect?

LOYALTY TO THE KINGDOM

JANUARY 28—Matthew 6:33; 7:12, 16-29.

GOLDEN TEXT: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."—Matthew 6:33.

AGAIN it is well to emphasize that Jesus' Sermon on the Mount, a part of which is assigned as a basis of this lesson, was intended primarily to instruct and guide the ambassadors of Christ while in preparation to be joint-heirs with Him in His Kingdom. Christ's Kingdom was not established at the beginning of the Gospel age, hence believers have not been subjects of that Kingdom. It was the calling and preparation of those who are to reign with Christ which began at the first advent, and the Master's instructions were given to govern these in the serving of their apprenticeship as future co-workers with Him in dispensing Kingdom blessings of life and joy to all mankind.

Loyalty to these instructions is a prerequisite to obtaining a place with Jesus in the rulership of the Kingdom. Each one of the rules is important in itself, and the spirit reflected by all of them points out the difference between God's viewpoint and ways, and those of Satan, the great adversary of God. It is the difference between love and selfishness; between sacrifice and selfish grasping, or acquisitiveness; between trusting in God and trusting in ourselves.

To seek first the Kingdom of God and His righteousness is a challenge to our faith in God, and

to our love for the righteous requirements of His law. Food, clothing, homes, and other material necessities are to be considered but secondary by the Christian. The Heavenly Father knows we have need of these, and has promised to supply them; hence, if we fully trust Him and love the things of the Spirit more than those of the flesh we will delight to seek first the Kingdom of God and His righteousness.

The rules of Christian living are designed to instill in us the spirit of sacrifice which is a reflection of divine love. To the extent that we seek first the Kingdom of God, we will not be concentrating our energies on the accumulation of material things, but will be content with what God provides of the necessities of life. This means that we may not have as much food, or as nice clothes, or as fine homes, as the worldly; but we will have learned to appreciate the way of sacrifice, and to put our trust in God.

The Golden Rule of doing unto others as we would like them to do unto us is the application of justice. This is a rule to which all mankind, as subjects of the Kingdom, will need to adhere in order to gain life under the Kingdom laws. It is certainly fitting that those who are being trained to administer the laws of the Kingdom

should themselves be wholeheartedly in harmony with those laws.

Indeed, if we hope to reign with Christ we must learn to go beyond justice in dealing with our fellow men and with our brethren. This simply means that we must learn to be like God and delight in His spirit of unselfishness. Had God not gone beyond justice in planning for the blessing of mankind, there would be no hope of life for any of us.

The same is true of Jesus. Justice did not demand that He die in order to redeem the fallen race, but love caused Him to rejoice in the privilege. We are to follow in the footsteps of Jesus, rejoicing also in the opportunity that is ours of laying down our lives for the brethren and for the world.

"By their fruits ye shall know them" is a well known Scriptural expression, but one which is often misapplied. Works which are ostensibly good are not always fruits by which we can properly appraise the position of others in the sight of God, for Jesus explains that He would condemn some who had done "wonderful works." Many, even, who call upon Him in prayer, saying "Lord, Lord," will not pass the test of having borne good fruit.

"He that doeth the will of My Father which is in heaven," said

Jesus, is the one who bears good fruit and is entitled to enter into the Kingdom of heaven. Those who do God's will are sure to bear the peaceable fruits of righteousness. They will love their neighbors as themselves. They will sacrifice earthly interests in order to lay up treasures in heaven. They will seek first and always the Kingdom of God and His righteousness, knowing that they can safely leave their material needs to the wisdom and generosity of their Heavenly Father.

"Whosoever heareth these sayings of Mine and doeth them," Jesus said, "I will liken him to a man who built his house upon a rock." Hearing the truth alone will not suffice. It is necessary to be doers of the Word also. Thus knowledge and the application of knowledge are both necessary if we are to be established Christians, who cannot be blown about by every wind of doctrine or have our faith and confidence in God destroyed by trials.

QUESTIONS:

Has the work of this Gospel age been related to the promised Kingdom of God?

What is one of the fundamental lessons God wants every Christian to learn?

Jesus said, "By their fruits ye shall know them." To what kind of fruits does He refer?

"The very object of our being called into this light is that we may let it shine. If we do not let it shine we are unworthy of it, and the treasure will be taken away and we will be left in darkness."—Pastor Russell; R. 3199



Teach Us O Lord

"Teach us to number our days, that we may apply our hearts unto wisdom."—PSALM 90:12

A NEW YEAR opens before us. Those who are fully consecrated to do the Lord's will and are putting their trust in Him have the assurance that, come what may, the year will be crowned with success because the All Highest will cause their every experience to be one of value to them as new creatures in Christ Jesus. A Christian can't lose so long as he puts his trust in the Lord and endeavors faithfully to do His will. What a blessed assurance!

The beginning of a new year is a reminder of the passing time, hence should impress upon us the importance of making the best possible use of our moments, hours, and days as they speed swiftly by. Moses' prayer, "Teach us to number our days," is one, it seems to us, which should be upon the lips and in the hearts of all the Lord's people. To "number" our days means to take careful note of them as they pass, in order that, as the prophet further states, "we may apply our hearts unto wisdom." Another translation says, "that we may attain a heart endowed with wisdom."

We should use our time to attain more and more of that wisdom which cometh from above, the wisdom of God. James tells us that if we lack this wisdom we should ask God for it, for He "giveth to all liberally, and upbraideth not." (James 1:5) But

God will not give us this special wisdom unless we apply our hearts to its acquisition. We seek for it through the study of His Word, by learning the proper lessons from our every day experiences, and by zealously and self-sacrificingly putting into practice the great principles of divine truth which have been revealed to us.

Our daily experiences of 1945 may not vary greatly from those of 1944. Some new scenes may rise before us, some of the old and familiar ones may fade from view. But regardless of whether our experiences are of the ordinary sort, or are outstanding in character, they can be to us either the providences of God or just daily events, depending upon our faith and the application of our hearts and lives to knowing and doing God's will. Just as disappointment can be His appointment, so all the vicissitudes of life should be viewed in the light of His loving concern for us.

**TWO
FUNDAMENTALS**

IT IS very easy to misinterpret the providences of God and thus fail to learn from them the lessons He intends. It is important always to remember the two great fundamentals of the Christian life. One is that through the sacrifice of the flesh and its interests we are to be conformed more and more to the character likeness of Christ; and the other is that we are ambassadors for Christ and as such are to be like a city set on a hill which cannot be hid. "Ye are the light of the world," said Jesus, and no change of season or time can alter or set aside this great foundation truth of the Christian life.

All our experiences are to be considered the providences of God and interpreted in the light of these two fundamentals of the Christian life. If we find that the world scoffs at our high standards of righteousness, we are not to take this to mean that we should lower our standards in order to live at peace with those with whom we come in daily contact. We are to remember, rather, that the darkness hateth the light and that the ridicule of the world is to be borne patiently while we strive the harder to bring every thought and word and deed into strict conformity with the will of God in Christ.

If, when we bear witness to the truth, no one seems to listen or to become interested, we should not interpret this to mean that the witness work has been completed and that God does not want us to continue letting our light shine. The meaning, rather, would

be that we should labor even more earnestly, sacrificing more of our time and resources than ever before, realizing that as the dark night of trouble settles down upon the world, it will become increasingly difficult to find hearing ears for the truth. If we interpret the providences of God out of harmony with the plain teachings of the Scriptures, then we are not applying our hearts unto heavenly wisdom, but are allowing worldly wisdom to influence the desires of our hearts along the lines of selfishness—self complacency and ease.

The flesh would like to believe that the work of self-sacrifice in bearing witness to the truth is unnecessary, that there is nothing more along this line for us to do. But we should remember that for us as individuals, the work will not be done until we have finished our course in death. If we work hard with no apparent results, it is well to examine our methods to discern, if possible, ways and means of doing things more effectively. But if we are sure that we are doing our very best, and yet the results of our labors are meagre, or apparently nil, then we should conclude that the Lord is testing our faith and zeal and love—trying us to see if we are serving Him because we love to do so, or whether the motive is merely that of obtaining present satisfactory results.

Through our daily experiences, we should be learning to leave all the results in the Lord's hands. One of the questions frequently sent to *The Dawn* office is, "What are you trying to do; do you believe the harvest is still in progress?" Dear brethren, all we are trying to do, all we are admonishing the Lord's people everywhere to do is to be faithful to the Christian calling of being "the light of the world." We believe it to be a fundamental principle of the Christian life that we should hold forth the Word of Life in the midst of a crooked and perverse generation among whom we shine as lights.—Phil. 2:15, 16

We do not believe it is within our province to decide what is to be the result of our light-bearing. "It is God that giveth the increase." It is the truth that "seals" the saints, and by its dissemination a witness is given to the world. If, as many evidences indicate, the increase God gives is the begetting of a few more saints for the "little flock," we do not wish to be presumptuous and say there is no more harvest work going on. Let us mark this well, that as long as there is opportunity to do so, God wants His people to bear witness to the truth. It is not essential that we should know

TEACH US O LORD

exactly how God will utilize our efforts. We do know one result which is sure, and that is the growth of grace in our own hearts. The truly healthy happy Christians are those who are actually laying down their lives for the Lord, the truth, and the brethren.

REVISED BOOKLETS

IN THE work of publishing the truth, it has been our experience that sometimes the scope and influence of the message can be broadened. In keeping with this we have revised two of our publications. One of these, "Chosen People," was announced last month. This booklet takes the place of "Zionism in Prophecy." We are confident that the friends will find "Chosen People" a piece of literature which can be used more widely and more effectively than the former booklet dealing with this same subject. On page 21 of this issue we announce another revised publication. The new title is "Created He Them." It takes the place of "Evolution at the Crossroads."

Experience has taught us that it is best for publications of this kind to carry a full Gospel message; that is, the ransom, restitution, and the high calling of the church. Hence, in making the revision we have kept this in mind and have weaved in the story of the plan as the background of the other subject matter. We commend these publications for display on the ecclesia's literature tables, for use by colporteurs, for incidental and general distribution by the friends in whatever way they find it possible. We send them out with the prayer and in the hope that the Lord will bless the message of truth they contain, to His glory and to the enlightenment of those who read.

As for *The Dawn* during 1945, we will endeavor, by God's grace, to fill each issue with as many good things from the Lord's Word as we possibly can. At the same time, we trust that all our readers will join with us in a united reading of the six volumes of *Studies in the Scriptures* during the year. We are confident that this reading will give us all a more comprehensive view of the truth, and a firmer grasp of all its glorious doctrines. So let us start together on January first.

Our policy in discussing world events as they relate to the prophecies will remain the same. A few would like us to come out "boldly" and tell exactly what is to occur between now and the full establishment of the Kingdom. Certainly we would be glad to do this if we knew the exact manner in which the prophecies

are to be fulfilled. It seems quite likely now that the European phase of the present war will terminate during 1945. It is quite possible, we think, that the turn of events then will throw considerable light on unfulfilled prophecies; but whether this be so or not, we will endeavor to wait until, as Brother Russell stated, "in the light of accomplished historic facts," we can "obtain conclusions which sanctified common sense can approve."—Vol. 1, page 13.

The fulfilment of the great fundamentals of prophecy is clearly discernible. The Gentile times have ended. The crumbling thrones of earth bear eloquent testimony to this. The present evil world is falling apart, and the next outstanding event unmistakably foretold in the prophecies is the manifestation of the Kingdom of Christ. What occurs between now and then will, at the most, be but the death struggles of a world order condemned by God and foredoomed to destruction. It is well to watch these events and thereby to keep abreast of the prophetic developments. But let us not try to be prophets; for in doing so, we are likely to be disappointed and not only become discouraged ourselves, but cause those to whom we minister to become discouraged also. We all need to be encouraged to develop more and more into His likeness and then we will be enabled to meet any experience God in His wisdom and providence may see best for us. May we all face the future with courage and confidence, knowing that His way is best!

CONVENTIONS

CHICAGO, ILL., December 30 to January 1—Convention opens Saturday morning at 10 o'clock, continuing through Sunday and Monday. Watch-night services at 910 North LaSalle Street. Address inquiries for rooms, programs, etc., to Mr. Adam Miskawitz, 1916 S. Christiana Avenue, Chicago, 23, Ill.

VANCOUVER, B. C., CAN., December 30 to January 1—All meetings in the hall, 154 E. 7th Avenue. For further details, write the secretary, Mrs. Henry Burdett, 2591 E. 20th Avenue, Vancouver, B. C. Can.

PHOENIX, ARIZ., December 31 to

January 1—For information, write the secretary, Mr. Emile H. Herrscher, Route 5, Box 734, Phoenix, Arizona.

ALBANY, N. Y., January 14—Y. M. C. A. 5 Lodge Street.

SAGINAW, MICH., January 14—Woman's Club, 311 N. Jefferson Street.

SHAMOKIN, PA., January 21—Red-men's Hall, Market Street.

CHICAGO, ILL., January 28—Central Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., January 28—Mac-cabees Bldg., Woodward Avenue at Putnam.

SPEAKERS' APPOINTMENTS

N. T. CONSTANT			New London, Conn. (Afternoon)	21
Rutherford, N. J.	Jan.	7	Pottstown, Pa.	28
S. C. DE GROOT			R. A. KREBS	
Chicago, Ill.	Dec. 30-Jan.	1	Chicago, Ill.	Dec. 30-Jan. 1
Cleveland, Ohio		3	J. Y. MAC AULAY	
Lewistown, Pa.		5	Hartford, Conn.	Jan. 7
Washington, D. C. (Evening)		6	Brooklyn, N. Y. (Evening)	14
Washington, D. C. (Morning)		7	Easton, Pa.	16
Baltimore, Md. (Afternoon)		7	Allentown, Pa.	17
Albany, N. Y.		14	Wilkes Barre, Pa.	18
Paterson, N. J. (Afternoon)		21	Bloomsburg, Pa.	19
Rutherford, N. J. (Evening)		21	Shamokin, Pa.	21
EDWARD FAY			Schuylkill Haven, Pa.	23
Phoenix, Ariz.	Dec. 31-Jan.	1	Reading, Pa.	24
G. S. KENDALL			York, Pa.	28
Chicago, Ill.	Dec. 24-Jan.	1	Baltimore, Md.	29
Danville, Ill.		2	Washington, D. C.	30
St. Louis, Mo.		3	Richmond, Va.	31
New Albany, Ind.		5-7	E. R. MAC JILTON	
Indianapolis, Ind.		8, 9	Duquesne, Pa.	Jan. 7
Muncie, Ind.		10, 11	East Liverpool, Ohio	14
Richmond, Ind.		12	Washington, Pa.	21
Cincinnati, Ohio		14	W. S. MARSHALL	
Knoxville, Tenn.		15	Dexter, Me.	Jan. 7
Chattanooga, Tenn.		16, 17	Guilford, Me.	14
Atlanta, Ga.		18, 19	Brewer, Me.	21
Jacksonville, Fla.		20, 21	Ellsworth, Me.	28
Orlando, Fla.		22, 23	G. R. POLLOCK	
Tampa, Fla.		24	Phoenix, Ariz.	Dec. 31-Jan. 1
St. Petersburg, Fla.		25-27	M. A. STAMULAS	
Miami, Fla.		28	New Haven, Conn.	Jan. 21
P. KOLLIMAN			Waterbury, Conn.	21
Chicago, Ill.	Dec. 30-Jan.	1	Paterson, N. J. (Afternoon)	28
Grand Rapids, Mich.		2	Rutherford, N. J. (Evening)	28
Flint, Mich.		3	G. M. WILSON	
Saginaw, Mich.		4	Chicago, Ill.	Dec. 30-Jan. 1
Detroit, Mich.		5	Paterson, N. J. (Afternoon)	14
Toronto, Ont., Can.		7	Rutherford, N. J. (Evening)	14
Tonawanda, N. Y.		8		
Philadelphia, Pa.		14		
Groton, Conn. (Evening)		20		
Groton, Conn. (Morning)		21		

IF DELAYED

Should replies to your correspondence, orders, etc., be slightly delayed during the early part of January it will be due to a partial closing of the Dawn office during the Christmas-New

Year period. The delays will not be long.

Notice: The cloth bound Daily Heavenly Manna is temporarily out of stock. We can still supply orders for the deluxe edition at \$1.00.

ANSWERS

To Test Your Knowledge Questions (See Page 23)

1—The Queen of Sheba.—1 Kings 10:1; Matt. 12:42.

2—Eighteen feet. See Young's Concordance under "Calvary."

3—No. Because of the unfaithfulness of Solomon, the seed of promise came through David's son, Nathan, who was a progenitor of Mary.—Luke 3:31.

4—"become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever."—Revelation 11:15.

5—Yes. The Apostle Peter urges the elect to be established in "present truth."—2 Peter 1:12.

6—In 1 Corinthians 15:22, Paul writes: "For as in Adam all die, even so in Christ shall all be made alive." One man was made the representative head of the race, so that all are redeemed by one, and yet all, through experience, learn the sinfulness of sin and their need of a Savior.

7—"Thou shalt not kill."—Exodus 20:13.

8—(b) is correct.—1 Corinthians 15:37, 38.

9—The faithful church will have spiritual bodies and will be with Christ in His throne. The families of the earth will have "bodies terrestrial," that is, earthly bodies.—1 Corinthians 15:39, 40; Rev. 3:21.

10—Yes. Jeremiah 31:34 reads: "And they shall teach no more every man his neighbor, and every man his brother saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." This will be the result of Christ's reign.

11—The grave, the state of death. In the Old Testament "hell" is a translation of the Hebrew word **sheol**, and in the New Testament it comes from the Greek words **hades** and **Gehenna**. None of these words can properly be made to mean a place of eternal torment as taught by the creeds.

12—Asleep in death.—John 11:11-14.

13—Isaac by Sarah; Ishmael by Hagar; Zimran, Jokshan, Medan, Midian, Ishbak and Shuah by Keturah; eight in all—Genesis 16:16; 21: 2, 3; 25:1, 2, 6.

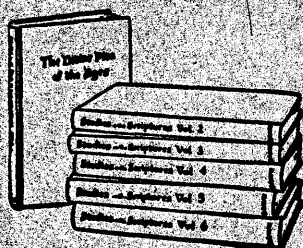
14—No. Jonah 1:17, reads: "Now the Lord had prepared a great fish to swallow up Jonah."

15—Zephaniah 3:8, 9. This great prophecy not only tells of the time of trouble, but also, that following it a pure message will go to the people and they shall voluntarily turn to the Kingdom of Christ then established on earth.

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THE DAWN

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NEW JERSEY

To Us the Scriptures Clearly Teach

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

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

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

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

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

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