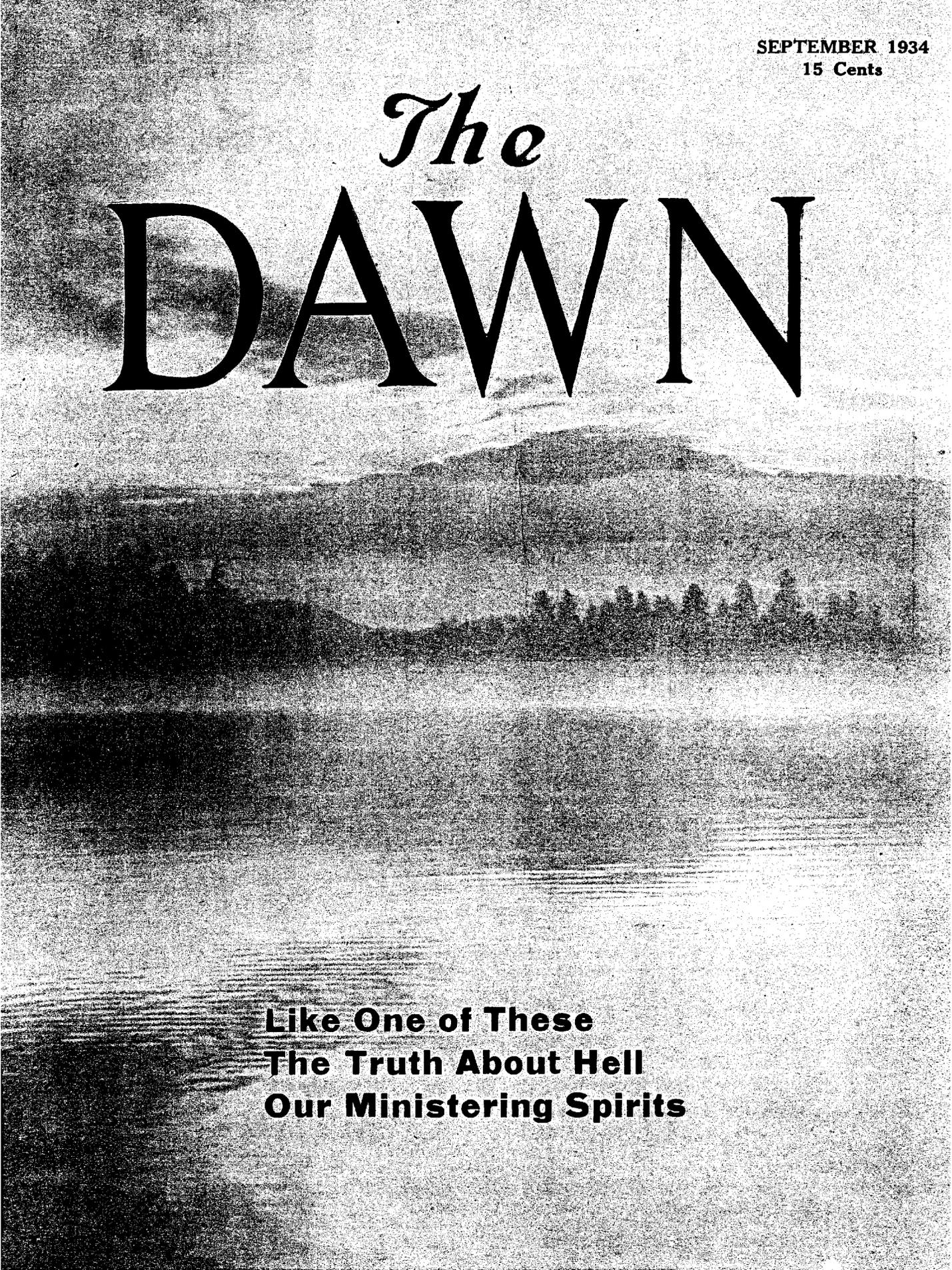


SEPTEMBER 1934
15 Cents

The DAWN



**Like One of These
The Truth About Hell
Our Ministering Spirits**

VARIOUS BIBLICAL PICTURES OF THE CHURCH

Contents

	Page
<i>Issue of September, 1934</i>	
NEWS AND VIEWS	1
SCIENCE AND THE BIBLE	
Was Adam a Man-Woman?	4
THE CHRISTIAN LIFE:	
"Like One of These"	6
Our Ministering Spirits	8
Various Biblical Pictures of the Church	10
THE EVERLASTING GOSPEL	
The Truth About Hell	13
THE FACT FINDER	20
CHILDREN'S HOUR	
Solomon	23
INTERNATIONAL SUNDAY SCHOOL LESSONS	
Hezekiah Leads His People Back to God...25	
Isaiah Contrasts False and True Worship...26	
Isaiah Counsels Rulers	26
God's Witnesses	27
Fellowship With Christ	28
TALKING THINGS OVER	30

THE DAWN, entered as second class matter at the Brooklyn, N. Y. Post Office, October 17, 1932; Act of March 3, 1897. Published monthly—formerly semi-monthly—by the Dawn Publishers, Inc.—formerly the Associated Bible Students Radio Committee—251 Washington Street, Brooklyn, N. Y. Subscription price, \$1 a year.

CONVENTION ANNOUNCEMENTS

Madison, Ind., Sept. 16—A one-day convention will be held in Madison, Ind., Sunday, September 16 at the Kiwanis Community Building, corner of Vine and First Streets. A public meeting will be held at 3 P. M. Address C. W. Lowry, 115 East Street.

Reading, Pa., Sept. 23—This convention will be held at City Hall Auditorium, 8th and Washington Streets. Services begin at 9.30 A. M. A public lecture will be given at 3 P. M. All Bible Students are invited to come and take part.

Riverton, N. J., Sept. 23—A convention will be held at Riverton on September 23rd and one week previous (September 16th) a public meeting will be held at the same place. For information write to Brother W. D. Haenger, 187 Tiber Street, Philadelphia, Pa.

Phillipston, Mass. Sept. 30—The friends at Orange, Mass., are arranging for a convention at Phillipston, Mass., Sunday, Sept. 30th. The services will be held at Town Hall beginning at 10.30 A. M. A public meeting will be held at 3 P. M. Write to Brother A. H. Sherwin, Orange, Mass., for full information,

Allentown, Pa., Sept. 30—The friends will hold a convention at Allentown on Sept. 30th. Services will begin in the morning and a public meeting will

be held in the afternoon at 3 o'clock. For information address Brother William E. Seitz, 721 Union Street, Allentown, Pa.

Washington, D. C., Oct. 6-7—The Washington, D. C., friends announce a two-day convention on Saturday and Sunday, October 6th and 7th. For information address Brother Chester E. Stiles, 3718 Brandywine Street, North West, Washington, D. C.

Chicago, Ill., Oct. 7—The Chicago Bible Students will hold a convention in their Auditorium, 910 LaSalle Street on Sunday, the 7th of October. There is plenty of free parking space nearby and a dining hall in the building. Milk, coffee, and tea are served for all. Friends intending to visit the world's fair will find this a good opportunity to attend the convention.

Pittsburgh, Pa., Oct. 26-27-28—The Annual Convention will be held in Pittsburgh on Friday, Saturday and Sunday, October 26, 27, and 28, and a profitable season of fellowship is anticipated. Further details will appear in the October issue of THE DAWN. For full information address Brother J. C. Jordan, 247 Greenwood Avenue, Pittsburgh, Pa.

OTHER ANNOUNCEMENTS

The services of Brother C. F. Bridges for public and private meetings will be available during the month of September in the peninsula between the Delaware and Chesapeake Bays. Address Peter Kolliman, 404 West 31st Street, Wilmington, Del.

The services of brethren well established in the truth can be had within reasonable distance of Los Angeles, Cal. Classes wishing to arrange for either public or private meetings may write to the secretary of the Los Angeles class. Address Brother A. W. Abrahamson, 2432½ Rimpau Boulevard. The Los Angeles class also announce a radio program every Wednesday morning, at 8.45 o'clock over station KFVA.

THE DAWN in the Hungarian language will be sent to all parts of the world. Subscription price is \$1.00 per year. Sample copy will be sent free. Address Pete Hazy, Perryopolis, Pa.

"THE PLAN OF GOD—IN BRIEF" is now published in the Swedish language for the benefit of the Lord's people. Paper binding, with good, clear type. Price 20 cents a copy. Address: Bible Students Committee, Letchworth, Hertz, England.

The tract "The Day of Jehovah" is now ready. Copies may be obtained for free distribution.

The article appearing on page 13 of this issue of THE DAWN will be published in a 32-page booklet which will take the place of the special issue of THE DAWN containing a discussion of this subject.



News *and* Views

The Seasons

SEPTEMBER is the month that in many sections of the country says good-bye to summer and points to the beautiful tints and to the fruitage of autumn. There is always a suggestion of sadness in seeing the summer go, for we remember how it has brought us great cheer by its verdancy, its glorious floral wealth, its song choruses, and its warm, fragrant zephyrs. But autumn is also a season of recurring gladness. It gives a thrill to the heart to see "the tumbled pippins burn like embers in the orchard's lap of tangled grass and fern," and to realize that nature has copiously prepared for the approaching winter.

The Bible assures us that the natural seasons will continue indefinitely. Yet we do not believe that there will be the extremes of heat and cold on the earth—such as is experienced now in many places—when the Kingdom of God is established. Just what will come to pass regarding the regulation of heat and cold in the age of Christ, we are not told; except that "nothing will hurt nor destroy in all God's holy mountain."

The world's summer time of blessing lies in the future. It will be a period when the cold storms of selfishness will cease to rage, and when the flowers of love and peace will spring up continually in human hearts. The great Sun of Righteousness will not then be obscured, but will shine forth in all His glory. As we view the prospect of such a glorious "summer" for mankind, we can sing:

"There peace shall wave her sceptre high,
And love's fair banner greet the eye,
Proclaiming victory.
Oh, hail, happy day!"

World Power

WERE WE TO ASK the question, Where is world power today? Some might say, "Why it's in the hands of the people!" Others may shout, "Look to the Dictators. They hold the balance of power."

Yes, look to the Dictators! Mussolini in Italy, Hitler in Germany, Stalin in Russia, Pilsudski in Poland, Horthy in Hungary, Alexander in Yugoslavia, Sha Riza Khan Pahlevi in Persia, Kemal Pascha in Turkey, Chiang Kaishek in China. Not many men are these, but they are the ones to whom millions today are looking for the solution of our industrial, social and political problems. Indeed all the power exercised by the dynasties of old has come down to these men. What are they doing with it? And what will they do with it in the near future? *Hearst's International-Cosmopolitan* says:

"Confronted with economic ailments, dictators do a creditable job of erasing symptoms, without curing the disease. They can magnify small achievements to look big as mountains, because no one has the right to call them liars. Infallible schemes and systems remain infallible only so long as it is a capital crime to question them aloud.

"The chief trouble with the magic formulas is that they do no work. The basic causes of the world-wide distress are economic, not political, and the men-on-horseback are as completely stumped as the men on foot. In their impetuosity and unbridled strength they are merely pushing the world more rapidly to the brink of an abyss called war, at the bottom of which is Chaos."

Are the world's dictators the "ten kings, which have received no kingdom as yet, but receive power as kings one hour with the Beast?" (Rev. 17:12) And are the "four winds" of Rev. 7:1 such forces as Socialism, Communism, Fascism, and Anarchism? In any case the time is fast drawing near when world power will be taken away from those now exercising it. Their expulsion from office will be by greater forces than they themselves can employ, and their forcible exit already beginning, is pictured by a

"stone cut out of a mountain without hands" (Dan. 2:34), striking the image on its feet, which is to be blown away like chaff before the wind; and the stone (divine Kingdom) is to become a great mountain (kingdom), eventually filling the whole earth (verse 35).

A very significant expression is found in verse 44 of this chapter—"And the Kingdom (the divine regime) shall not be left to other people (as the various powers and forms of human government have been handed down from one people to another, so that all such power is today represented in dictators and other potentates), but it shall break in pieces and consume all these (present) kingdoms, and it shall stand forever."

Then it will come to pass that He who is the "Lord of lords and King of kings" will control all power and hold it in His hands. However, He will also use human beings, appointing certain ones (faithful prophets and patriarchs of Israel, then raised up from the dead) to be His princes in all the earth. (Psa. 45:16). These He will be able to fully trust, but He Himself will be the earth's great, glorious, peace-giving, joy-giving and life-giving Dictator, whose rule is to lift up the world to everlasting happiness and blessing.

Is The Denominational Church Passing?

IS THE DENOMINATIONAL CHURCH going down hill and out of date? It certainly looks as though something far-reaching is taking place in connection with its welfare, and suggestive of its early demise.

In Oberlin, Ohio, recently the question was raised, "What is the matter with the church?" This was put before the Grand Council of the Congregational and Christian churches. Mr. Roger Babson, economist, presented statistics showing that Congregational churches are 70 per cent less attended than four years ago. He also said that 58 per cent of the members of the churches were not supporting the churches either through personal attendance or active encouragement. It was said at the conference that but one Protestant in ten goes to church services today in this country.

The foregoing statement holds out rather a poor prospect for Protestantism. Dr. Babson thinks that the cure for the illness is to give the people sermons that are vitalized, and that "each church develop a definite spiritual and intellectual goal." That is the opinion of a learned man, but we believe it will take more than this to cure the patient now.

Because the church systems have not put truth before all other considerations, God is no longer using them to be the mouthpieces of His truth. They have had the advantage of wealth, learning, talent and other things. For the last fifty years they all should have been proclaiming the proximity of the Kingdom of God and telling the people of the glorious age of Restitution which is to follow the dark night of trouble that the Bible said is to come

upon the earth. But have they been doing this? By no means! Their creeds today continue to be the creeds of the Dark Ages. Their exponents have not honored God by declaring the truths of His word which contradict those creeds. The churches have been turned largely into mere social institutions, which have not reflected the teachings of Jesus and His Apostles. What can be done with them? The answer is that they are beyond hope. Including them all in the term "Babylon," the Lord says, "Babylon the great is fallen, is fallen . . . Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues."—Rev. 18:4.

God's own true church, however, is in no danger of falling; for the prophet wrote, "God is in the midst of her, she shall not be moved. God shall help her, and that right early." The true church stands in the midst of the world, unrecognized by men, but beautiful in the sight of God. Her members are said to be standing on "a sea of glass mingled with fire." (Rev. 15) The world's affairs are to them transparent like "glass," for they can see right through them and understand them in the light of Scriptural prophecy. They also can behold the "fire" of the coming strife of social elements, that shall wipe corrupt and unsatisfactory systems from off the face of the earth.

Rays That Immunize

WHAT NEXT will they do with energy rays? If our scientists could use them to convert non-edible things into edibles, it would make the affairs of life a great deal easier for the majority of people. Maybe that eventually will be done. But just now the idea of Nikola Tesla, the inventor, is to guard our national frontiers by means of invisible rays. Just think of it! A great fence thousands of feet high all around a country, rendering it impervious to military attack!

The inventor is entirely serious about the matter. He actually claims to have some of the rays, not in his pocket but in his laboratory. The material elements of these rays are dust particles, microscopically fine. These are to be driven electrically in great "curtains" each of which would be a hundred miles in length and several miles high. Mr. Tesla says that ten thousand airplanes flying into one of these curtains would be destroyed to the last machine. This would be a most potent way of saying, "Keep off the grass." It would make an air fleet hesitate to encroach on another's territory.

But just think how much better it would be if all countries had a curtain of *love* around their borders, instead of something to destroy. Such a protection would make war impossible. If love is the greatest power in the universe, as is generally admitted, then it should be applied to solve the problems of humanity. Men have harnessed electricity and other natural forces. Why not now harness love? There is plenty of this element, for it can be created at will. Let it be utilized and focused on the world's situation, and

see how soon there will be a great and wonderful change for the better. That such will take place eventually there is no question, for the Bible clearly predicts it; but God will reveal the strong arm of His power, before the banner of love and peace will be unfurled. He will teach men the lesson that there is no safety in policies of selfishness and greed.

The one person on earth who is thoroughly protected is the Christian. 'The eternal God is his refuge, and round about him are the everlasting arms.' Speaking to us the prophet says: "He shall cover thee with his feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." --Psalm 91.

In this wonderful passage of the Scriptures the psalmist reveals the mighty power that immunizes the Christian from all danger. But even the Christian is not now immune from physical trouble. Jesus, the Head of the Christian church, was subjected to physical suffering and was finally put to death by His enemies; and "It is enough that the servant is as his Master." God's protection over His people today is the protection of the Truth—"His Truth shall be thy shield and buckler." This is a protection against the many sophistries of Satan by which he now, as never before, seeks to draw the true disciples away from God and His service.

Will The New Rays End War?

DR. TESLA THINKS that his mighty rays will be a means of putting an end to war. It is strange how this delusion persists in the minds of otherwise clever men. He says that a proper equipment on national boundaries would render invasion impossible. Shooting the ray for hundreds of miles would wipe out approaching armies in an instant, bring down fleets of airplanes, and remove all life from approaching warships. This seems wonderful indeed, if true; but it wouldn't be long before some way would be found to overcome these protective rays, thus permitting the war business to continue.

No death ray will remove the possibility of war, though the possibility is that such rays will be used in the next war. At any rate we know that all the Scripture prophecies must be fulfilled. The Lord, in describing the last great cataclysm of destruction, says: "I will call for a sword upon all the inhabitants of the earth . . . The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation . . .

Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth. They shall not be lamented, neither gathered nor buried; they shall be dung upon the ground."—Jer. 25:30-33.

Thus the Scriptures seem to indicate that in the approaching conflict of Armageddon there will be fearful destruction of life. Perhaps that is where the death ray will get in its work. Also, it may be the means of shortening the period of strife; for Jesus said: "Except the days be shortened, no flesh will be saved; but for the elect's sake the days will be shortened." Just how the Lord will shorten them the Bible does not say; but as God generally uses natural means in dealing with earth's affairs, He may use natural means to accomplish this purpose.

Christianity—Real and False

DR. CHARLES CLAYTON MORRISON, editor of the *Christian Century*, recently addressed a distinguished assemblage of ministers at the University of Chicago. He told these hundreds of preachers that they were preaching a "religion of the vest pocket," and his somewhat startling manner of setting forth facts caused amazement to be depicted on the faces of many of those present. We quote the doctor as follows:

"You do not expect such results, and though your preaching declares that you do, you do not believe it. Your practice makes no such demands. You receive adult members into your churches with almost the same casualness as joining a Masonic lodge. This means that we are not preaching living truth, but a stereotype. It is coming home to us that secular society as now organized demands men's souls faster than evangelical Christianity can save them. Christianity has been a kind of house pet in courts of imperial power, in palaces of princes, and in the director's rooms of Big Business."

Did Dr. Morrison mean Christianity, or merely that which is called Christianity? The Christianity that the Apostle Paul preached, and which he exemplified and for which he gave his life, is the grandest thing in the world. Jesus said that when the hireling saw the wolf coming, he would run away, because he was a hireling and did not care for the sheep. He is a shepherd in name only. Likewise there is the man who is a Christian in name only, and who is out for the emoluments he can derive from his business of being a Christian.

We are now living in a time when the great searchlight of truth is being turned on these matters, and people are seeing through the camouflage—with the result that they are staying away from the church and going to the parks and theatres instead. Under the searching judgments of God only the genuine will stand, and all counterfeit things will go down in overthrow. It is indeed a time for all to examine themselves, and to see just what are their prospects of weathering the stormy seas of the ending age—that is, all who have named the name of Christ. These may well ask themselves, "Is my anchor of faith strong and firm, and will it hold?"

SCIENCE AND THE BIBLE

WAS ADAM A MAN-WOMAN ?

(What Will Man Be Like In the Resurrection?—Part 3)



WE STILL seek an answer to the vitally human question: When mankind is fully restored to his "lost estate" in the millennium, will each individual member of the restituted race be like Adam was before Eve was created? Will men be sexless, or bi-sexual, or will they continue to be differentiated into male and female, resulting in a world filled ultimately with perfect manhood and perfect womanhood?

Last month we discussed briefly the human "Fission Theory" which has been revived by some writers in recent years, and which holds that it was the original intention of the Creator that mankind was to multiply by "fission," as in the case of Eve; rather than by begettal, gestation and birth. Those who hold this theory naturally insist that Adam was bi-sexual, and that this represents the ultimate goal for all humanity; and that Eve, even before she sinned, was an immature human creature—who ultimately, however, would have developed into a bi-sexual being like Adam, had she not transgressed.

The "Vestigial" Organs

Adherents to the "fission" theory say that every human being, whether male or female, is to some extent potentially bi-sexual, and that each of us betray our dormant attributes in our character from time to time. It is also noted that physiologically each sex possesses certain so-called rudimentary or "vestigial" remnants of the organs of the opposite sex. For example, men have rudimentary mammary glands; and it is claimed that under extraordinary circumstances these may be developed so as to be capable of nursing infants. Women have incipient beards, which it is said may be cultivated into true beards, etc.

Furthermore, the human embryo, during the first two months of its development, is said not to be differentiated into either sex; and occasionally a child is born that is a bi-sexual "variant," neither true male nor true female. But surely this unhappy type of creature cannot be regarded as bordering on the ultimate grand goal of restored humanity; rather it is generally and properly classed as an unfortunate "freak of nature."

But admitting the foregoing and other labored arguments for human bi-sexuality, based on what is claimed to be otherwise "inexplicable phenomena" in the realms of biology and embryology, we never-

theless are at once confronted with a very evident flaw in the reasoning; because these same biological phenomena which we are told make plausible the theory of *man's* original bi-sexuality, applies with equal force to all the mammalia—to the horse, the ox, the goat, and even to the dog and hog—as well as to humanity. All these animals have "vestigial remnants" of organs of the opposite sex, even as does man. But no one has suggested that these lower animals once were bi-sexual, and were intended to reproduce by fission, or that they are to be ultimately resurrected and restored and made into bi-sexual creatures eventually. Why apply the foregoing arguments for bi-sexuality to the case of man alone, and ignore it in the case of all other mammal creatures?

Furthermore, if bi-sexuality represents original perfection of human organism, does it not seem rather strange that sex-differentiation should characterize all the higher, complex and specialized organisms of the animal kingdom, while asexuality (lack of sex-distinction) is found only among the lower creatures—minute, simple forms like the amoeba, down near the very bottom of the zoological scale? Would it not seem paradoxical if Adam, the crowning glory of all terrestrial creation, were equipped with only such means of multiplication as characterizes the *lowest* invertebrates? Surely the first human pair were possessed with organs for begettal and gestation, otherwise Cain and other children never could have been born to them? Why were these organs given to Adam and Eve, if they were never intended to serve any useful purpose?

Argument Against Future Sex-Differentiation

The "Fission" theorists say that the race when restored will not be differentiated into sexes, for the reason that there will be no need for it—inasmuch as the earth then will be fully peopled, and reproduction will have to cease. But if *bi-sexuality* is the goal to which mankind will achieve (as they claim), why would not the same objection arise—since, according to these theorists, a bi-sexual creature like Adam is fully *capable* of reproducing his kind by "fission"!

Now, after all, reproduction is reproduction, whether it be accomplished by mating, by fission, or by any other means. Hence, if we say that sex differentiation will not exist in the restored earth because such distinctions will not be needed for reproductive purposes, would it not be equally logical to say that bi-

sexuality (such as Adam is claimed to have possessed) likewise will not be permitted in the new Eden, because that too might lead us to useless reproduction by "fission"?

This theory that Adam originally was a bi-sexual hermaphrodite or "man-woman" is by no means modern. It was common to various pagan religions of antiquity, and is also found in the Jewish Talmud. The writers of the Talmud adopted it from the Theophrastes, an ancient Gnostic sect. But the arguments thus far advanced in its behalf do not seem very convincing when analyzed. And, reasoning humanly, it also seems that a bi-sexual individual, even in the New Eden, would be somewhat of an anomaly.

Will Woman Remain Physically Inferior?

Shall we deduce from this, then, that sex contrast is to be forever an inevitable necessity among mankind? If so, would not this imply injustice to womankind, whose obvious congenital inferiority to the male in certain respects seems to have been imposed upon her by nature solely for reproductive purposes and the preservation of the species? Womankind in general seems to have been stunted in some of her attributes in order, that she may become overdeveloped along other lines, that thereby she may be better equipped to devote her main energies to nourishing the life-spark and rearing the young.

Now if reproduction of the species will cease in the millennium, as inevitably it must, is womanhood to continue forever to be inferior to manhood in some respects—stultified, incomplete in some attributes, overdeveloped in others—even after the procreative purpose for such maternal specialization has ceased to exist? Such a concept would seem to deny a just and rational purpose behind the divine plan. Hence it would appear that if any sort of sex differentiation is to be continued in the New Eden it must be unlike the seemingly inequitable contrasts that now prevail.

This, however, brings us back to our initial query: Will resurrected mankind know nothing about sex-distinctions, and return to the pristine innocence of childhood so far as such matters are concerned? Psychologists and biologists would insist that such a thought connotes retrogression, rather than progress toward organic perfection. Of course at the present time little children, however innocent they may be, are really not sexless, but are in the formative stage of sex development. Scientists point out that even during early infancy sex is present, and actually exerts a marked influence over the physical and mental development of the child. Even the embryo, as early as the second or third month, discloses the beginning of sex development; and by the end of the third month the differentiation is plainly evident.

Sterilization Contrary to Nature

Sexhood, like every other human quality, is not complete until the body reaches maturity, several years after birth. Furthermore, maturity is thwarted if the sex glands are prevented from development. Eunuchs are not normal, physically or mentally; and

if the operation is performed in childhood it usually prevents the individual from rising above the mental plane of immaturity. Not only that, but so risky is any tampering with nature's intention in this respect that about eighty percent of those unfortunate youths who undertake to qualify as Oriental harem guards are said to die within a few months or a few years, as a direct result of the required surgical operation. What ultimate effect may come from the wholesale sterilization of adults now being tried in Germany and elsewhere, remains to be seen; but no attempt to cheat nature has ever yet been successful in the long run.

The senescent stage of both men and women, during which the organism begins to decline, is co-eval with the wane of the procreative function. Specialists in the physiology of sex-life have determined quite definitely that our well-being is most autocratically governed by such impulses. Both our mental and physical health is influenced continually by those organs, which manifest their power over the entire organism so indirectly and inostensibly as to be habitually unrecognized by the individual.

Inasmuch, therefore, as sex is planted within the human organism not merely as an auxiliary function concerned only with procreation, but also as a seemingly indispensable factor for attaining maturity and maintaining mental and physical health, it is not easy to see how humanity could really be perfect entirely apart therefrom. It is unthinkable that humanity, when restored to Adamic perfection, would be in any sense immature.

Are Women Becoming Masculine?

On the other hand, there would seem to be no practical end served in maintaining forever present sex functions, which now exist wholly for procreative purposes. And as a matter of fact, in these "last days" of the present dispensation there seems to be in progress a slow, gradual, but plainly observable disappearance or minimizing of sex contrasts, which threaten ultimately to destroy accustomed sex-proximity. This metamorphosis seems to have been in progress for the past thirty years, and is frequently commented on especially by physical culturists and trainers of athletes.

Whatever be its immediate sponsors—whether woman-suffrage, co-education, athletics, or the entrance of woman into industry and public life in open competition with men—it seems indisputable that women, as a class, are growing harder, more angular, more masculine, both in character and physique; and it also appears that at the same time a cumulatively increasing number of males are growing commensurately softer and effeminate. Man seems to be very gradually abnegating the dominant role in favor of the proverbially "weaker sex." But might it not be possible that the so-called "emancipation" of women is less the consequence of indomitable mass-ambition than the irresistible cosmic urge, which is

(Continued on page 19)

THE CHRISTIAN LIFE

"LIKE ONE OF THESE"



WHEN Jesus the great teacher was on earth, He did not have to seek far for illustrations. To Him the world was full of such. He beheld them on every hand. To emphasize certain truths He pointed to the foxes of the earth and to the birds of the air. In order to drive home other verities He made reference to water, bread, sheep, wolves, the sowing of seed, germination and growth, the vine and its branches, measures of meal, leaven, a pearl of great price, and many other things.

The Master's illustrations are remarkable for their simplicity, for their directness, and for their power to elucidate great facts of truth. For instance, when at the well of Samaria He made casual reference to its natural water, He there voiced one of the grandest truths ever enunciated: "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him as a well of water, springing up unto everlasting life."

Without doubt the esthetic nature of the Master responded continuously to the appeal of the beautiful in the natural world around Him. To Him every blade, shimmering with crystal dew-drops, held a mighty message; so did every tree and shrub and lichen and moss; so also did the spectrum of light, as revealed in the rainbow; likewise the scintillant blue waters of the mountain lake of Gennesaret. Every sunset and sunrise spoke to Him, as did every spreading field of grain, and every bird whose graceful pinions swept the air about Him. All these told Him of infinite love, tenderness and goodness; they preached for Him a powerful sermon of divine mercy and bountifulness. And in the quiet evening hours, when the golden orb of day had finally set beneath the western hills, and there came forth the peaceful stars of another Palestinian night, He beheld in the immeasurable vastitude of the heavens a constant proclamation of the mightiness and the beneficence of Jehovah God.

Messiah's Mission Begins

But Jesus had not come down from heaven merely to admire nature; He had a colossal mission to perform. Around Him lay the world of humanity, torn and desolated by the ravages of sin and the curse of death. We read that "He had compassion on the multitude, for they were without a shepherd." Here were the palsied, the lame, the deaf and the blind, all needing the one great help that He could give. Then, from out the tide of humanity He called a few to be His disciples. He exhorted them to live for that sacred entity, divine truth, and to set their affections on things above; and said that the Heavenly Father

would love them and take care of them in the highest way.

He instructed that these were not to be over-anxious concerning matters of food and clothing; nor were they to live for the acquiring of earthly possessions. The world at large was seeking for those things; but the followers of the Lord should seek first the Kingdom of God and His righteousness, and then all other things would be added unto them. It was a beautiful message, carrying on its wings a sublime philosophy and giving expression to the same sweet refrain of trust that was caught up at a later time by the apostles and wafted down to us in words that exhale the very fragrance of confidence and love.

Well indeed did Jesus know that living in this present evil world means toil, responsibility and care. He also knew the tendency of fallen human nature to borrow trouble, to be over-anxious concerning the future. His disciples were chosen from the common walks of life. None of them had been born "with a gold spoon in his mouth." For them to live on earth had meant much of toil. It would be easy for them to let the cares of the world occupy too much of their time. So Jesus called to their attention the birds of the air, which, He said, did not reap or gather into barns, yet were looked after and could make a living. God's people were of much more value than the birds. Then He also suggested, "Consider the lilies of the fields; they do not toil, neither do they spin: and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

The Field Lilies

The Master was not comparing nor contrasting Solomon himself with the lilies, but merely his raiment with the texture of the lilies. Many persons toiled to manufacture Solomon's costly raiment; yet it was far outclassed by the simple beauty of the lilies, which neither toil nor spin. Here right before the disciples was a daily lesson showing that divine Providence fully provides every needful thing. Now, in regard to the lilies God, of course, need not have made them. He might have made the fields barren of all flowers. He might have clothed the entire earth in dull brown or sombre grey; but instead, His mind conceived and carried into the works of creation every form of beauty calculated to appeal to the senses of man. Everywhere in the great fields of God's planting appears endless variety, superlative beauty, entrancing color effects—inexhaustible exhibitions of artistic talent of the highest order.

Now also, consider the lilies HOW THEY GROW! Here is one of the simplest and finest les-

sons of divine truth imaginable. Just consider, if you please, how anything grows. In the first place, the thing to grow must be normal and healthy in its structure; and hence, capable of assimilating those elements which conduce to growth. It must not STRIVE for growth, but must be native or indigenous; that is, fully adapted. Our exotic crossbred plants are at a disadvantage unless favored by the special environment of the greenhouse. The lilies of the field referred to by Jesus were wild flowers, and native to the soil. They required just four essential things, namely; soil, moisture, air, and an abundance of sunshine—which they enjoyed in that climate. Growth and beauty resulted from the proper use of these God-given resources. "Consider this," said the Master.

Man has not created any of earth's forces, but he is learning something about how to apply them. The Christian must learn well this lesson. For him, too, there is sunlight, air, moisture and soil; divinely provided. His "sunlight" is the brightness of the Gospel message, so uplifting, so hopeful, so full of cheer. His "air" is divine benevolence—love—from which the Christian takes inhalations, which invigorates and exhilarates him; and gives him the strength of renewed zeal. Our "moisture" is derived from our association with the Lord's people in doing the Lord's work; for we then are watering the plant. Our "soil" is the blessed truth itself. The roots go down into this, which also holds moisture and supplies it to the superstructure through the fibrous, hidden substructure; and there results a beautiful coordination and cooperation of every part! Thus does the Christian, like the lily, grow and show forth His glory.

"The Lily of The Valley"

While thus considering the natural lilies, let us also consider the most beautiful and most wonderful of them all. That is, let us consider the life of Jesus; for in the Bible He is called the "lily of the valley and the chief among ten thousand." We cannot do better than consider Him, for He is worthy of all admiration and love. In the first place, He was actuated by the greatest force in the whole universe—the force of pure, unselfish love. In the second place, He was humble. He did not seek honor for Himself, but always put the *cause* which He represented to the fore. He said, "To this end was I born and for this cause came I into the world, that I should bear witness to the Truth." He was willing to become of no reputation and to bear reproach and shame and loss, in order that the cause of truth might be carried on to a sure consummation.

Jesus saw the world held in the bondage of suffering, sin and death; and He was glad to take the proper steps for man's release, in the way appointed by God Himself. Hence He would fulfil the prophecies concerning Himself, in order to effect the world's emancipation in due time. So He bore the agony of the cross; He, the pure, the holy, the stainless One. He was too good for the world; and so the world hat-

ed Him, scorned Him and killed Him. Thus He died in obedience to the divine will; but was raised from the dead and exalted to the right hand of the eternal God of heaven; and has been, as the apostle says, the Head of His body, the church.

Then, too, He is developing this body; for it is the spiritual "seed of Abraham" which is to bless the entire world, according to the promise made some four thousand years ago—a promise caught up by the sages and prophets of Israel, woven by them into prophetic song and wafted down the stream of time in a great, jubilant, swelling chorus of life and love—the promise of the world's hope, the redemption to be secured by the sacrifice of Jesus; the time of the "restitution of all things spoken by the mouth of all God's holy prophets since the world began."

No Lilies in the Tenements

Of course, millions of people on earth today never behold "the lilies of the field." In fact, they have no opportunity to do so literally; for they are the product of the slums of our great cities which have become the "nightmare" of civilization. As the poet has expressed it, "What to them are the long reaches of the peaks of song, the rift of dawn, the reddening of the rose?" The children of the tenements do not live in the environment of lilies. The perfume of flowers has never been wafted their way—or at least very seldom. The outer world which God created is an unknown quantity as far as they are concerned.

Many people do not know that there are 250,000 different kinds of plants on earth; and they don't care. They don't know why the constituent colors of sunlight paint the heavens at the close of the day, or what makes the grass, or why the sky is blue. And, more than that, they don't know where they themselves came from, or why they are here, or whither they are going. No divine revelation has ever come their way to lift their hearts and minds to realms of peace. No real assuagement of their woes has ever taken place, no amelioration of the dull grind of daily existence. Just one thing they know, and this many of them incessantly and inexorably know; and that is that they are not really happy, that life for them is hard, that for them the days and months and years are just one aching void.

Markham's well known poem entitled, "The Man with the Hoe," is a masterpiece; because it is true to the actual facts of the world's sorrows, heartaches and woes. Speaking of the man who without adequate recompense slaves at unremitting toil, the poet asks if this is the handiwork that earth's rulers have given to God, "this monstrous thing distorted and soul-quenched?" "Through this dread shape," he says, "the suffering ages look; time's tragedy is in that aching stoop. Through this dread shape, humanity betrayed, plundered, profaned and disinherited, cries protest to the judges of the world, a protest that is also prophecy."

Ah, yes, that indeed represents the state of millions of this earth's inhabitants. When Jesus was on

earth He said, "The poor ye have always with you." Yes, indeed, they have always been here; but, thank God, the time for their deliverance is at hand! Ere long God will shed the fragrance of the "lilies" in their lives. He will give them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." The world's great Morning time will bring to them the lilies, the sunshine and joy. Christ will call them forth from gloominess and death. In the equitable conditions then to be established they will receive their first revelations of divine love. They will know that the monstrous things they were told about God are false, that God never conceived a plan for torturing people for ever, but that He has been slandered and maligned by His great adversary, Satan.

Yes, we all want to see this Morning time come for all the peoples of the world. We want to see all injustice and oppression swept away. We want the great divine plan of the centuries eventuate as God intended it should—in the happiness of all His creatures who shall be found worthy of life. This is what is meant by Isaiah's prophetic statement concerning Christ: "He shall see the travail of His soul and be satisfied"; and also by the words of David in the 23rd Psalm: "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee."

The Lesson of the Lilies

Perhaps if Jesus were here today He would say something about the beautiful white water lily of our American streams and lakes. If the wilderness has one thing more than another that speaks of simplicity, purity and beauty, it is this delightful flower. There

in black mud are its roots; and there, reposing upon the face of the waters, is the queenly head—a crown of glory to the placid bosom of the pond or lake. And such wonderful fragrance!

When we were children, many a mile some of us tramped for the white water lily. Today we are grown up; but still the lilies speak to us and tell us things we like to know. They tell us of purity and goodness, even in this dark world. They tell us there is still beauty in life, if we but look for it. They preach sermons from the text, "Blessed are the pure in heart, for they shall see God." They speak of the time to come when God shall clothe this darksome earth in the lily garments of His praise. And the water lily also reminds us of the church of Christ, beautiful and fragrant in this sorrowful world. As the lily has a heart of gold, so have God's people, and the expression of faith which they give forth corresponds with the lily's pure white corolla.

Today do we not like to get away from the tumult and strife of earth, to float backward on the records of time, to stand beside the Master, to walk with Him through Judea's fields, to behold His strength, the quietude of His mein, the repose of His power, to learn from Him the lesson that truth is worth all; and being of God, shall stand forever. Yes, we love to hear His words—sweet, fresh and wonderful today as they were over nineteen centuries ago—words that bear a song to the Christian's heart above all the tumult and strife of the world—such words as this: "Consider the lilies of the field, how they grow. They toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these."

OUR MINISTERING SPIRITS

(Part 2)



NO PORTION of inspired revelation is more interesting nor more important than the remarkable prophecy of Daniel. His predictions run to the culmination of "the time of the end," covering all the intervening great governments of this present evil world. He also foretells the Messianic advent, including Jesus' crucifixion and resurrection; as well as the ultimate return of Christ to this earth, the reviving of the dead, the destruction of evil and the establishment of a universal everlasting reign of righteousness on the ruins of the present imperfect governments of men—the promised Kingdom of Messiah.

Much of Daniel's prophecy came to him directly from the lips of an angel. The key which unlocked for him the mystery of unseen future eras was furnished to the prophet in that manner. Gabriel was the authority for much that Daniel predicted—much that is now being fulfilled. All the "words spoken by angels" to the prophets of old have stood, are standing, and will stand fast until their complete fulfillment in the established Kingdom.

Daniel was a captive in a foreign land when he wrote his prophecy, but he was true to his people and to the God of his fathers. He resisted the fascinations and corruptions of Babylonian court life, with which he was surrounded, and challenged the admiration of his enemies by the exalted purity and dignity of his conduct and character. And Jehovah honored him as few men have been honored by the divine administration. Daniel's intellect resulted in rapid advancement at Nebuchadnezzar's court, and the preferments bestowed upon him by the king of Babylon awakened in the hearts of other officials the most cruel jealousy. Finally, by a wicked plot, the able Hebrew captive was ordered into a den of lions.

Then occurred a miracle most stupendous! What strange power surrounded Daniel! Let us review the scene: The den is wondrously radiant, the lions are ravenous, but the prisoner is calm. Erect, by Daniel's side, stands a holy angel. Daniel sees him, but the onlookers do not. Tense moments pass, and the lions make no attack. Then the voice of the king is heard: "O Daniel, servant of the living God, is thy

God whom thou servest continually able to deliver thee from the lions?" And Daniel replied to the king, "O king, live forever. My God hath sent His angel, and shut the lion's mouths that they have not hurt me." Who dares dispute this account? What Christian would wish to deny that "the angel of the Lord encampeth round about those who fear Him, and delivereth them"?

It is upon the explanations and instructions given to Daniel by this angel that we now largely base our hope of the Saviour's return, the resurrection of the dead, and the thousand year reign of the Son of God and the restoration of this earth to original Edenic conditions. This mighty Gabriel was commanded to make Daniel "understand the vision," and in doing so he interpreted the succession of prophetic and historical events, the meaning and ending of the prophetic "days," the ushering in of the "time of the end," the time of the appearing of the Ancient of Days, the final scenes of this human drama, and the ultimate adjustment of the eternal order of nature and the race of ransomed men.

Preparing the Way for the Messiah

We next recall the good priest Zacharias, the father of John the Baptist, and how he was overcome with fear at the presence of a shining visitor from world's unseen. Then the angel, who was none other than this same Gabriel, soothed his alarm with words which filled his heart with both amazement and delight: "Fear not, Zacharias, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John."

But Zacharias, remembering that he and his wife Elizabeth were "well stricken in years," could scarcely accept the joyous tidings, though they came from an angel's lips; and he enquired, "Whereby shall I know this? . . . And the angel answered and said unto him, 'I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not be able to speak until the day that these things shall be performed.'" And instantly his priestly lips were sealed; and he beckoned to the wondering people and remained speechless, even as the angel had said.

We recall, too, that the announcement of the Saviour's birth was made by an angel. The first advent sermon was preached by an angel. The first redemption song ever heard by mortal ears burst in wondrous melody from a thousand angel voices. Some thirty-three years later the full inauguration of the Gospel age, in all its divine, saving power, was made by the holy spirit at Pentecost, and amid angelic manifestations.

Joseph was told by an angel to "arise, and take the young child and his mother and flee into Egypt, and be thou there till I shall bring thee word." Instantly he obeyed. And all night long, under the silent stars, they pursued their anxious journey, guided by their angelic deliverer, who left them not till they were

safe beyond the jealous power of Herod. Was ever so precious a life in peril so startling? Was ever deliverance so signal and momentous? Was ever angelic intervention more grand and beautiful?

Nor did their heavenly guardian forget his trust; for when Herod was dead he again visited Joseph and Mary in Egypt and escorted them back to their own land. Thus did the holy angels keep constant watch over the precious child Jesus! It had been prophesied: "He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up in all Thy ways, lest at any time Thou shouldst dash Thy feet against a stone."

The scene of the mighty struggle of Jesus against Satan was in the wilderness, away from the sight and sympathy of men. As yet Jesus had undertaken no ministry, and had no followers. But the angels of heaven were the body-guard, the allies, the swift and powerful ministers of the world's Redeemer. All throughout His earthly career they attended Him, day and night. They were and still are His messengers of love and power, serving also in behalf of His body members.

Ministering to the Body Members

Yes, the same bright, holy, powerful beings who attended the Saviour all through His earthly career, who ministered to Him in all His trials and sufferings, are now in just as constant attendance over all His saints, even the poorest and weakest—guarding their steps from dangers, delivering them from the "snare of the fowler," defending them against the assaults of demons, assuaging their sorrows, caring for their necessities, and strengthening them for all their toils and labors of love. "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

The Saviour's ministry of grace and truth was supremely crowned by His conquest of death and His resurrection from the grave. Mighty miracle? Yes, above, below, around, the supernatural is all pervading. God is above nature, and the angels are His mighty messengers. What we call natural law is never an obstruction to these angelic ministries. No place can be so dismal, no cavern so deep and dark, no inquisition cell so hidden and fetid, no fortress so strongly guarded, that they cannot find quick and easy access; if a child of God be there. Angelic power, under divine commission, is superior to all physical laws. Untouched, Peter's chains fell off; and the huge iron gates, at the heavenly visitant's behest, opened without being touched by the hand of man.

The ministering angels are at home alike on the sea and on the land. They can stand on the earth, or walk on the water, or fly through the midst of heaven. They can speak from the skies, feed a disconsolate prophet in the wilderness, or pluck a foundering ship from a tempest in mid-ocean. Wherever God's people are, there are angels. Surely, if our Heavenly Father trusts them to manage the most weighty affairs of the divine administration, we ought to be able to accept with confidence the inspired assurance that "All these

are ministering spirits, sent forth to serve them that shall be heirs of salvation."

John on Patmos

St. John was sent to Patmos for banishment and solitude; but never was prince or potentate so grandly attended by guests so royal. The Lord Jesus turned the banishment of this faithful servant into occasion for the most wonderful and glorious series of revelations ever made to a mortal man; an unfolding of events covering the career of the nations and the progress and experiences of the church—true and nominal—thenceforth to the end of the age. Those momentous revelations were intended for the enlightenment of the saints throughout the centuries to follow, including the last scenes of present human history and the opening grandeurs of the world to come.

God has always worked through such instrumentalities as He pleases, and always will; but still it is God Himself who doeth the work. Whatever help we have from angels or men is as really the help of God as though He personally were to put forth His mighty arm and work without any agent at all. But in all ages He has used the ministry both of angels

and men. We may safely imitate the good angels in all holiness; and, as our Lord Himself prayed, seek to do the Father's will on earth—in our own hearts now—and rejoice when, in the Kingdom, it will be universally done, even as angels do it in heaven.

No, in these dark and evil days His angels have not left us to the sport of devils. No less do they guard our steps through these dim and treacherous times, than when they took voyage with Paul and calmed the midnight storm, bringing all the company safely to land. They, who did not disdain to visit Peter in his dark and loathsome prison cell, and who worked a whole cluster of miracles for his deliverance, do not now look upon the perplexities, pains and exposures of the brethren of Christ with cold unconcern in these latter but not less precarious days. Tenderly they wait and watch, and spread their unseen shields over the weakest follower of the Lamb of God. Nor will their sleepless vigil fail us day or night, till the last one of those who are running for the prize of the "high calling of God in Christ Jesus" is safely escorted to his place in the heavenly phase of the Kingdom and is beyond all fear of demons, darkness and death.

VARIOUS BIBLICAL PICTURES OF THE CHURCH

(Conclusion of "Natural vs. Spiritual Discernment"—Part 3)



HOSE brethren—few in number—who have taken up with the "reconciliationist" idea of literalizing the Scriptures, admit that the church is the "body" of Christ, but contend that it is not the "bride" of Christ. They insist that Jesus is to have only a fleshly, Jewish bride class. It seems to us that much violence must be done to numerous plain statements of Scripture when such an attempt is made to eliminate the church from the various "bride" passages. The argument is made by these literalists that the church cannot be the *bride* and the *body-members* of the Bridegroom at the same time. But why not? In the divine order "the twain shall be one flesh." In Ephesians 5:22-33 the Apostle Paul counsels those who are truly wedded to the Lord to be *one*, having one mind, one common interest, one purpose and aim. Throughout the account he likens this relationship of husband and wife to that of Christ and His church. He says:

The Church as "Bride" and "Body"

"Wives, submit yourselves unto your husbands, as unto the Lord. For the husband is the head of the wife, *even as Christ is the head of the church*: and He is the Saviour of the *body*. Therefore as the church is subject unto Christ, so let the wives be to their husbands in everything. Husbands, love your wives, *even as Christ also loved the church*, and gave Himself for it. That He might present it unto Himself a glorious church (that is, in bridal attire), not having spot, or wrinkle, or any such thing. (See Canticles 4:7.) So ought men to love their wives *as their own bodies*. He that loveth his wife loveth

himself. For no man ever yet hated *his own flesh* but nourisheth and cherisheth it, even as the Lord the church; for we are members of His *body* (in the same sense that the 'husband and wife' are one flesh). For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but *I speak concerning Christ and the church*."

What could be more conclusive than the foregoing, that the church is the "bride" as well as the "body" of Christ? But if additional evidence is needed it is found in 2 Corinthians 11:2, where the apostle, writing unto the church, says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

The idea that the "faithful remnant" of Israel, and not the church, constitutes the "bride" of Christ, is not new; it was first embraced by some who were walking with us over forty years ago. Brother Russell, answering their arguments at that time, in April 1, 1892 *Watch Tower*, said:

"It would be impossible in God's order to call the bride before the Bridegroom. It pleased the Father that in the Anointed One all fullness should dwell—that in all things He might have the pre-eminence. It also would be an incongruous and impossible union for the Bridegroom to be spiritual, and the bride to be human. It would be out of harmony, too, with our Lord's prayer, 'Father, I will that they also whom Thou hast given Me be *with Me* where I am, that they may behold My glory'; and again, with His statements—'I go to prepare a place for you,' and, 'I

will come again and receive you unto Myself, that where I am *there ye may be also.*"

The texts just cited are found in the Gospels. They form conclusive proof that the church is being dealt with in the Gospels—which fact the literalists deny. To what other class than the church has the Lord ever promised a position with Himself in Glory? And what would be more fitting than that the Lord should address His *bride* in this fashion: "I go to *prepare a place for you*"! If, however, the bride of Christ is to have a different nature from her Bridegroom, as the literalists erroneously assert, then these words would be inappropriate; there could be no actual union between them, and it would not be true that the bride would be a "joint-heir" with her husband, since her inheritance would be earthly while His is spiritual and universal.

A little reflection should convince any child of God that the Lord is not limited in the making of types and pictures of anything. He can picture the church in as many different roles as He pleases; and that is precisely what He has done in His Word. Sometimes she is called a "bride," at other times a "temple," then a "priesthood," "brethren," "soldiers," "servants," "sheep," "vine-branches" and "members of His body." We should not try to blend these many separate pictures in a manner that will make for confusion in understanding them. Rather, we should consider each one in its proper setting and thus glean therefrom the particular lesson which the Lord thereby intended to teach. Each picture emphasizes some particular manner in which the followers of Jesus are associated with Him, either now or in the Kingdom; and by taking the lesson taught us by all the various pictures we get a truly comprehensive view of what it means to be *one* with Him.

The Church in the Apocalypse

The book of Revelation portrays in symbol the whole plan of God. It is not strange therefore that it abounds with pictures of the church class. It would seem that those brethren who now are unable to see this, after once having had a clear knowledge of the divine plan, must have deliberately closed their eyes, or else have become spiritually blinded (temporarily, we trust), possibly through over-zealousness in their endeavor to strike upon something new, or startling, or different. It may be true, of course, that no interpretation of Revelation yet published is entirely correct. The Lord has been pleased to ever permit His Truth to be conveyed to His people through imperfect instruments. It has never been claimed that any of the six volumes of Studies in the Scriptures were written in a manner that is absolutely free from errors—yet they do reveal, in a most satisfying manner, all the fundamentals of God's great plan of the ages.

No translation even of the Bible itself is perfect. Evidently the Lord has permitted this for the purpose of testing our faith, even as He today permits various ingenuous misinterpretations of the most fundamental Scripture texts. We doubt not but that increased

light may come to the church ere they all go "home," concerning certain portions of Revelation, as well as of other books of the Bible; but we must look with skepticism upon anything that is wholly out of harmony with the general and fundamental outline of the divine plan as revealed by the entire Word of God; and which we have so thoroughly proved to be the Truth.

In their endeavor to exclude the church of Christ from the book of Revelation the literalists ask us to believe that the words "church" and "churches" (Greek *ekklesia*), which occur eighteen times in the Apocalypse, refer merely to the synagogues or congregations of the Jews. While it is true that the word *ecclesia* literally means *called out ones*, and might appropriately be applied to any authorized assembly, yet it is the one word used throughout the New Testament to identify the church of Christ, and we see no good reason for applying it otherwise in the book of Revelation.

What the Literalists Claim

The principal points made by those who would eliminate the church from the symbolisms of Revelation are:

(1) That Revelation is Hebraic in character, using idioms and phrases which are foreign to the New Testament epistles, while its imagery is Israelitish throughout, connecting it in a literary way with the Old Testament and with the Jewish people.

(2) That Revelation 1:10 declares that St. John was "in the spirit *on the Lord's day*," that is, caught up in vision to the time of the beginning of the Millennium, from which point of view he saw the apocalyptic drama. Hence that it is a panorama of what was to take place "on the Lord's day" and not before; that it cannot be a vision of the entire Gospel age in which the church is developed, but applies exclusively to the time of the "great tribulation" at the end of the age, after the church is gone from the scene of action; and thus to the beginning of the earthly Kingdom which is then to be established; being literally a revelation or unveiling of Jesus Christ—in His Kingdom.

(3) That the faithful people mentioned in Revelation are called "servants" and not "saints." (Rev. 1:1.) It is therefore urged that inasmuch as Israel was the "house of servants," while the church are usually styled "saints" or "sons," the failure to so designate the people mentioned in the Apocalypse indicates that it appertains to natural Israel and not to the church of Christ.

Objections Answered

(1) We do not deny the Hebraic character of the Book of Revelation, nor that it does differ materially from the other writings of the New Testament. It is entirely in keeping with "the diversified wisdom of God" that He could give us at least one portion of the New Testament that would be different in character and scope from the historic Gospels and the doc-

trinal dissertations of the epistles. Is God limited in His methods of imparting divine truth? Cannot the inspirational power of the holy spirit operate in more than one manner in any given dispensation? Furthermore, it is not at all strange that the imagery of Revelation should be like that of the Old Testament prophecies, seeing that the latter often dealt in type and symbol with the very same subject matter which the Apocalypse embraces. John, being a Jew and a student of the Old Testament Scriptures, would also in a very natural way use phrases akin to those employed by the ancient prophets for describing the Apocalyptic visions—whose character undoubtedly must have reminded him most vividly of the ones recorded by Daniel and other Hebrew seers.

This also would account for the difference in style and composition between the language used by John in his Gospel and epistles on the one hand, and in his Revelation on the other; because the two sets of writings were done under vastly different circumstances. As one commentator has remarked: "It may be admitted that the Revelation has many surprising grammatical peculiarities; but much of this is accounted for by the fact that it was probably written down just as it was seen, 'in the spirit,' whilst the ideas, in all their novelty and vastness, filled the apostle's mind, and rendered him less capable of attending to forms of speech," than when he was deliberately writing the fourth Gospel or his epistles. The Hebraic character of Revelation in no wise argues against its applicability to the Gospel age and beyond, and to the development of the church as "the bride, the Lamb's wife."

"In Spirit on the Lord's Day

(2) It is true that St. John was caught up in spirit to "the Lord's day," that is, to the day of the Lord's second presence; from which vantage point he beheld the visions which he recorded. Just as Paul was "caught up to the third heaven" (2 Cor. 12:1-5) and from there doubtless was given a *retrospective* view of the Gospel age, which forewarned him of the great "falling away" and of the development of the "man of sin" (2 Thes. 2:1-5), as well as giving him a glimpse of "glory to follow," so also the Revelator was caught up to the 'third heaven' or 'world to come' and permitted to see in retrospective panorama the gradual unfoldment of Jehovah's plan, and particularly that portion of it which appertains to the Gospel age, preceding the second coming of Christ, as well as the events of "the day of the Lord" itself. Hence we find him, in the closing words of the book, joining in the choral anthem, "Even so, Come, Lord Jesus."—Revelation 22:20.

The fact that the Revelator occupied (in spirit) the position of one standing at the beginning of "the Lord's day" therefore does not signify that the things he saw must of necessity picture happenings subsequent thereto. It does suggest, however, that even as John had to be transported in spirit to "the Lord's day" before he could see the visions, so also the

Lord's people (the John class) would be unable to fully understand the *meaning* of those visions until they reached the time of the Lord's second advent. Thus it has been that the Book of Revelation has remained a sealed mystery until in recent years, when its symbols and visions have come to be fairly well understood by the church. This furnishes additional evidence that we are now living in "the Lord's day"—in the dawn of the Millennium.

"Bond-Servants of Christ"

(3) Our answer to the third proposition above mentioned is that Revelation 1:1 does actually read "saints" and not "servants"—at least in the Alexandrine and Sinaitic manuscripts—and not vice versa as given in some translations. But even if this were not so, there is nothing inappropriate in speaking of the church as "servants." They are not servants, of course, in the same sense as were the natural Israelites. But Paul and the other apostles repeatedly alluded to themselves as "servants" of Christ, and many times spoke of the church as being servants, or even "bond-servants," of Jesus Christ.

The Apocalyptic visions were marvelous and awe-inspiring, producing upon St. John's mind the divinely intended feeling of personal nothingness in comparison to the majesty and power of the Almighty. So much was this so that he actually "fell at his feet as dead" (Rev. 1:17), in abject servant-like prostration before his superior, as soon as he began to behold the stupendous scenes. In view of this setting to the drama it is quite appropriate that the thought of *servitude* to Jehovah, on the part of the actors, should pervade the entire theme of the book, rather than some other suggestive relationship. The church already had been considered in the role of "sons" and "heirs" of God, in the earlier writings of the New Testament; hence the propriety of here considering them in another but equally fitting role—as honored *servants* of Almighty God.

However, the term "servant" is not the *exclusive* title of the Lord's people in the Book of Revelation. Indeed, the term "saints" occurs thirteen times in the Apocalypse, while the words "servant" and "servants" occur but eleven times. In at least one instance (Rev. 11:18) the terms "servants" and "saints" both occur in the same verse, in contrast. Our conviction is that if the dear brethren who are so zealously striving to "strain at a gnat" in connection with words, phrases and Hebrew idioms in Revelation would devote more time to the higher lessons of the book itself, studying it in the light of the divine plan of the ages, they would find it far more profitable.

FREE TRACTS

Large Size—Where are the Dead?—Is the Soul Immortal?—The End of the World Near—The World's Coming Morn of Life—The Keys of Death and Hell—The Coming World Dictator—The Day Dawn—Down to the Sea in Ships—Restitution—Nothing Can Hold Back the Dawn.

Small Size—The Divine Plan—Man's Everlasting Home.

• THE EVERLASTING GOSPEL •

THE TRUTH ABOUT HELL



CORRECT understanding of this subject has become almost a necessity to Christian steadfastness. For centuries it has been the teaching of "orthodoxy," of all shades, that God, before creating man, had created a great abyss of fire and terrors capable of containing all the billions of the human family which He purposed to bring into being; and that this abyss He had named hell; and that all of the promises of the Bible were designed to deter as many as possible (a "little flock") from such wrongdoing as would make this awful place their perpetual home

As knowledge increases and superstitions fade, this monstrous view of the divine arrangement and character is losing its force; and thinking people cannot but disbelieve the legend, which used to be illustrated on the church walls in the highest degree of art and realism, samples of which are still to be seen in Europe. Some now claim that the *place* is literal, but the *fire* symbolic, etc., while others repudiate the doctrine of hell altogether.

While glad to see superstition passing and truer ideas of the great, wise, just, and loving Creator prevail, yet we are alarmed to notice that the tendency with all who abandon this long revered doctrine is toward doubt, skepticism and infidelity.

Why should this be the case, when the mind is merely being delivered from an error? Because nearly all Christian people have so long been taught that the foundation for this awful blasphemy against God's character and government is deep-laid and firmly fixed in the Word of God—the Bible—and consequently to whatever degree that belief in hell is shaken, to that extent their faith in the Bible, as the revelation of the true God, is shaken also. Thus those who have dropped their belief in a hell of some kind of endless torment, are often infidels, and scoffers at God's Word.

God Has Been Slandered

Guided by the Lord's providence to a realization that the Bible has been slandered, as well as its divine Author, and that, rightly understood, it teaches nothing on this subject derogatory to God's character nor to intelligent reason, we will attempt to lay bare the Scriptural teaching on this subject, that thereby faith in God and in His Word may be reestablished in the hearts of those who have doubted.

Indeed, it is our opinion that whoever shall find that his false view rested merely upon human misconceptions and misinterpretations, will, at the same time, learn to trust hereafter less to his own and other

men's imaginings, and, by faith, to grasp more firmly the Word of God, which is able to make wise unto salvation.

The doctrine of eternal torment of the wicked was introduced by Papacy to induce pagans to join her and support her system. It flourished at the same time that bull fights and gladiatorial contests were the public amusements most enjoyed; when the Crusades were called "holy wars," and when men and women were called "heretics" and were often slaughtered for their failure to subscribe fully to the teachings of the Papacy; at a time when the sun of the gospel truth was obscure; when the Word of God had fallen into disuse and was prohibited to be read by any but the clergy, whose love for neighbors was often shown in torturing "heretics" in order to induce them to recant and deny their faith and Bible—to save them if possible, they explained, from the more awful and gruesome future awaiting all "heretics"—eternal torture in a seven-fold heated hell.

This idea was not borrowed from the heathen, for no heathen people in the world have a doctrine so cruel, so fiendish and so unjust. Find it, whoever can, and show it up in all its blackness, that, if possible, it may be shown that the essence of barbarism, malice, hate and ungodliness has not been exclusively appropriated by those whom God has most highly favored with light from every quarter, and to whom He has committed the only oracle—His Word.

Oh! the shame that surely will cover the faces of many, even good men, who verily thought that they did God a service while propagating this blasphemous doctrine, when they awake in the resurrection to learn of the love and justice of God, and when they come to know that the Bible does not teach this God-dishonoring, truth-beclouding, sinner-hardening theory of eternal torment.

But we repeat that, in the light and moral development of this day, sensible people do not believe this doctrine. However, since they think that the Bible teaches it, every step of progress in real intelligence and brotherly kindness, which hinders belief in the torment theory, is in most cases a step away from God's Word, which is falsely accused of being the authority for his teaching. The thinking public, while endeavoring to make progress toward the light, are thus neglecting the true source of spiritual light and knowledge. Hence the second crop of evil fruit, which the devil's engraftment of this error is producing, is skepticism. The intelligent, honest thinkers are thus driven from the Bible into vain philosophies and sciences, falsely so-called, and into infidelity.

Hell As An English Word

In the first place bear in mind that the Old Testament was written in the Hebrew language, and the New Testament manuscripts now available are in the Greek. The word *hell* is an English word sometimes selected by the translators of the English Bible to express the sense of the Hebrew word *sheol* and the Greek words *hades*, *tartaroo* and *gehenna*. These Hebrew and Greek words are also sometimes translated *grave* and *pit*.

The word *hell* in old English usage, before Papal theologians picked it up and gave it a new and special significance to suit their own purposes, simply meant to *conceal*, to *hide*, to *cover*; hence any *concealed*, *hidden* or *covered place*. In old English literature records may be found of the *helling* of potatoes—putting them into pits; and of the *helling* of a house—covering or thatching it. The word *hell* was therefore properly used synonymously with *grave* and *pit*, to translate the words *sheol* and *hades* as signifying the secret or hidden condition of death. However, the same spirit which was willing to twist the word in order to terrorize the ignorant is willing still to perpetuate the error—presumably saying—“Let us do evil that good may follow.”

If the translators of the Revised Version Bible had been thoroughly disentangled from the Papal error, and thoroughly honest, they would have done more to help the English student than merely to substitute the Hebrew word *sheol* and the Greek word *hades* as they did. They should have translated the words. But these more modern translators, while doubtless knowing the true meaning of *sheol* and *hades*, evidently were afraid to tell the whole truth—yet ashamed to tell a lie—so left these key words untranslated. Thus they permitted the reader to infer that *sheol* and *hades* had the same meaning as they were accustomed to attach to the English word *hell*. Their course, while for a time it shields themselves, dishonors God and the Bible, allowing the common people to still suppose that it teaches a hell of torment. But anyone can see that if it was proper to translate the Hebrew word *sheol* thirty-one times *grave* and three times *pit*, it could not have been improper to have so translated it in every other instance.

A peculiarity to be observed in comparing these cases is that in those texts where the torment idea would be an absurdity the translators of the King James version have used the words *grave* or *pit*; and the reader, long schooled in the Papal idea of torment reads the word *hell* and thinks of it as signifying a place of torment, instead of the grave, the hidden or covered place or condition of death. For example, compare Job 14:13 with Psalm 85:13. The former reads, “Oh that Thou wouldst hide me in the grave (*sheol*)” etc., while the latter reads, “Thou hast delivered my soul from the lowest *hell* (*sheol*).” The Hebrew word being the same in both cases, there is no reason why the same word *grave* should not have been used in both cases. But how absurd it would have been for Job to have prayed to God to hide him in a hell of torment; so the word *grave* was necessary

here else the English reader would have asked questions and the secret would have gotten out that the Bible *hell* was a condition of unconsciousness, for this is what Job prayed for because he wanted *relief from suffering*—not an increased measure of it!

Hell in the Old Testament

The word *hell* occurs thirty-one times in the Old Testament, and in every instance it is *sheol* in the Hebrew. It does not mean a lake of fire and brimstone, nor anything at all resembling that thought: *not in the slightest degree!* Quite the reverse: instead of a place of blazing fire it is described in the context as a state of “darkness” (Job 10:21); instead of a place where shrieks and groans are heard, it is described in the context as a place of “silence” (Psa. 115:17); instead of representing in any sense pain and suffering, or remorse, the context describes it as a place or condition of forgetfulness. (Psa. 88:11, 12.) “There is no work, nor device, nor knowledge, in the *grave* (*sheol*) whither thou goest.” If there is no knowledge in *sheol*, surely there cannot be any suffering there!

And be it particularly noted that this identical word *sheol* is translated *grave* thirty-one times and *pit* three times in our Common Version; and *by the same translators!* This is more times than it is translated *hell*—and twice where it is translated *hell*, it seemed so absurd, according to the present accepted meaning of the word *hell* that scholars have felt it necessary to explain in the margin of the more recent editions of the common version that it means *grave*. These two instances are Isaiah 14:9 and Jonah 2:2. In the latter case—the account of Jonah and the whale—the hidden state, or grave, was the belly of the fish in which Jonah was buried alive, and from which he cried to God.

Hell in the New Testament

In the New Testament, the Greek word *hades* corresponds exactly to the Hebrew word *sheol* of the Old Testament. As proof see the quotations of the apostles from the Old Testament, in which they either render *sheol* by the Greek word *hades*, or else allude to passages in which it is used. For example, 1 Corinthians 15:54, 55—“Death is swallowed up in victory. O death where is thy sting? O grave (*hades*) where is thy victory?” is an allusion to Isaiah 25:8, “He will swallow up death in victory”; and to Hosea 13:14, “O death, I will be thy plagues; O *sheol*, I will be thy destruction.”

And on the day of Pentecost, the Apostle Peter quoted from Psalm 16:10 and used the Greek word *hades* to translate the Hebrew word *sheol* used by the prophet, and applies the prophecy to the death and resurrection of Jesus. We quote: “For thou wilt not leave My soul in *hell* (*sheol*, *hades*); neither wilt Thou suffer Thine Holy One to see corruption.”—Psalm 16:10; Acts 2:27.

Thus the Apostle Peter presents a strong argument, based on the words of the Prophet David—showing first, that Christ, who was delivered by God for our

offenses, went to *hell*, the grave, the condition of death, destruction; and, second, that according to promise He had been delivered from *hell*, the grave, by the resurrection—a raising up to life; being created again, the same identical being, yet more glorious, and exalted even to the “express image of the Father’s person.” (Heb. 1:3.) And now “this same Jesus,” in a subsequent revelation to the church, declares: “I am He that liveth, and was dead, and behold, I am alive forevermore, Amen; and have the keys of *hell* (*hades*) and of death.”—Rev. 1:18.

Because Jesus has the keys of *hades*, that dark prison house of death is indeed to be opened up and its captives set free. Further assurance is given us of this in Revelation 20:13,14: “And the sea gave up the dead which were in it; and death and *hell* (*hades*) delivered up the dead which were in them: and they were judged, every man, according to their works. And death and *hell* (*hades*) were cast into the lake of fire: this is the second death.” Thus seen, *hell* not only is to give up its dead, but eventually to be destroyed entirely; its destruction here being symbolized by the “lake of fire.” Both *death* and *hell* go into this symbolic “lake of fire,” which agrees with the Revelator’s further statement—Revelation 21:4—that “there shall be no more death,” and also with the Apostle Paul—1 Corinthians 15:26—when he says that “the last enemy to be destroyed is death.”

Amen! Amen! our hearts respond; for in His resurrection we see the glorious outcome of the whole plan of Jehovah to be accomplished through the power of the resurrected One who now holds the keys of *hell* and of death and in due time will release all the prisoners, who are, therefore, called the “prisoners of hope.” (Zech. 9:12; Luke 4:18.) No craft or cunning can by any possible device wrest these Scriptures entirely and pervert them to the support of that monstrous and blasphemous Papal tradition of eternal torment. Had that been our penalty, Christ, in order to be our vicarious sacrifice, must still, and to all eternity, endure such torment. But death was our penalty; hence “Christ *died* for our sins,” and “also for the sins of the whole world.”—1 Cor. 15:3; 1 John 2:2.

Gehenna Translated Hell

In the New Testament there are two other Greek words translated *hell*. These are *gehenna* and *tartaroo*, which we will now also consider. The word *gehenna* occurs in all, twelve times. It is the Grecian mode of spelling the Hebrew words which are translated “Valley of Hinnom.” This valley lay just outside the city of Jerusalem, and served the purpose of sewer and garbage burner to the city. The offal, garbage, etc., were emptied there, and fires were kept continually burning to consume utterly all things deposited therein; brimstone being added to assist combustion and insure complete destruction. No living thing, however, was permitted to be cast into this valley. The Jews were not allowed to torture any creature.

When we consider that in the people of Israel God

was giving us object lessons illustrating His dealings and plans, present and future, we should expect that this Valley of Hinnom, or *Gehenna*, would play its part in illustrating things future. We know that Israel’s priesthood and temple illustrated the Royal Priesthood, Christ and His church, as the Temple of God; and we know also that their chief city was a figure of the New Jerusalem, the seat of Kingdom power and regal authority—the city (government) of the Great King, Immanuel.

Remember, too, Christ’s government is represented in the book of Revelation (21:10-27) under the figure of a city—the New Jerusalem. There, after describing the class permitted to enter the privileges and blessings of that Kingdom—the honorable and glorious, and all who have right to the trees of life—we find it also declared that there shall not enter into it anything that defileth, or that worketh abomination, or maketh a lie; but only such as the Lamb shall write as worthy of life.

This city, which thus represents the entire saved world in the end of the Millennium, was typified in the earthly city, Jerusalem; and the defiling, abominable, etc., the class unworthy of life everlasting, who do not enter in, were represented by the refuse and the filthy, lifeless carcasses cast into *Gehenna* outside of the city—whose utter destruction was thus symbolized—Second Death. Accordingly, we find it stated that those not found worthy of life are to be cast into the “lake of fire” (Rev. 20:15)—fire here, as everywhere in the Bible being used as a symbol, and the lake of fire being from this same place of destruction, *Gehenna*.

As the nation of Israel was typical, it is reasonable to expect that it would have courts and judges resembling or prefiguring the judgments of the next age; and that the sentence of those (figurative) courts of that (figurative) people under those (figurative) laws of that (figurative) city, would largely correspond to the (real) court and judges in the next age. If these points are kept in mind, they will greatly assist us in understanding the words of the Lord in reference to *Gehenna*; for though the literal valley just at hand was named and referred to, yet His words carry with them lessons concerning the future age and the antitypical *Gehenna*—the second death.

In Danger of Hell?

“Ye have heard that it was said by them of old time, ‘Thou shalt not kill; and whosoever shall kill shall be amenable to the judges:’ but I say unto you, that whosoever is angry with his brother without a cause *shall* (future—under the regulations of the real Kingdom) be amenable to the judges; and whosoever shall say to his brother, ‘Raca’ (villain), shall be in danger of the high council; but whosoever shall say, ‘Thou fool,’ shall be in danger of *hell* (*Gehenna*) *fire*.”—Matthew 5:21, 22, 27-29.

To understand these references to council and judges and *Gehenna*, one should know something of Jewish regulations. The “Court of Judges” con-

sisted of seven men (or twenty-three—the number is in dispute), and had power to judge some classes of crimes. The High Council, or Sanhedrin, consisted of seventy-one men of learning. This constituted the highest court of the Jews, and its supervision was over the gravest offences. The most serious sentence was *death*; but certain very obnoxious criminals were subjected to an indignity after death, being refused burial and cast with the carcasses of dogs, the city refuse, etc., into *Gehenna*, there to be consumed.

The object of this burning in *Gehenna* was to make the crime and the criminal detestable in the eyes of the people, and signified that the culprit was a hopeless case. It must be remembered that Israel hoped for a resurrection from the tomb, and hence they were particular for caring for the corpses of their dead. Hence the destruction of the body in *Gehenna* after death would to them figuratively imply the loss of hope for a future life by a resurrection. Thus to such *Gehenna* represented or illustrated the second death in the same figurative way that they as a people were typical of a future order of things under the New Covenant.

—"but I say unto you . . . it is better for thee to lose one of thy members than that the whole body should be cast into *Gehenna*."—Matt. 5:29.

Here again the operation of God's law under the New Covenant is contrasted with its operation under the old Jewish covenant, and the lesson of self-control is urged by the statement that it is far more profitable that men should refuse to gratify depraved desires (though they be dear to them as a right eye, and apparently as indispensable as a right hand) than that they should gratify these, and lose, in the Second death, the future life provided through the atonement for all who will return to perfection and God.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to *destroy* both soul and body in *hell* (*Gehenna*)." See another account of the same discourse by Luke—chapter 12, verses 4 and 5.

Here our Lord pointed out to His followers the great reason they had for courage and bravery under the most trying circumstances. They were to expect persecution and to have all manner of evil spoken against them falsely, for His sake, and for the sake of the "good tidings" of which He made them the ministers and heralds; yea, the time would come, that whosoever would kill them would think that he did God a service. Their consolation or reward for this was to be received, not in the present life, but in the life to come.

Assurance was given them that He had come to give His life a ransom for many, and that all in their graves must in consequence, in due time, hear the Deliverer's voice and come forth, either to reward (if their trial had been passed in this life successfully), or future trial (judgment); as must be the case with the great majority who do not, in this present life come to the necessary knowledge and opportunity essential to a complete trial.

Here it is clearly shown that *Gehenna* is a figure of the second death—the utter destruction which must ensue in the case of all who, after having fully received the opportunities of a future existence through our Lord's sacrifice, prove themselves unworthy of God's gift, and refuse to accept it, by refusing obedience to His just requirements. For it does not say that God will *preserve* the soul or body in *Gehenna*, but that in it He can and will *destroy* both! Thus we are taught that any who are condemned to the second death are hopelessly and forever blotted out of existence.

Plucking Out Offending Eyes

Matthew 18: 8, 9; Mark 9: 42-48

(Since these two passages refer to the same discourse, we quote from Mark—remarking, however that verses 44 and 46, and part of 45, are not found in the oldest Greek MSS., though verse 48, which reads the same, is in all manuscripts. We quote the text as found in these ancient and reliable MSS.)

"If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into *Gehenna*, into the fire that never shall be quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into *Gehenna*. And if thine eye offend thee, pluck it out: it is better for thee to enter into the Kingdom of God with one eye than having two eyes to be cast into *Gehenna*, where the worm dieth not and the fire is not quenched."

After reading the foregoing, all must agree with the prophet that our Lord opened His mouth in parables and obscure sayings. (Psa. 78:2; Matt. 13:35) No one for a moment supposes that our Lord advised the people to mutilate their bodies by cutting off their limbs, or gouging out their eyes. Nor does He wish us to understand that the injuries and disfigurements of the present life will continue beyond the grave, when we shall "enter into life." The Jews, whom the Lord addressed, having no conception of a place of everlasting torment, and who knew the word *Gehenna* to refer to the valley outside their city, which was not a place of torment, nor a place where any living thing was cast, but a place for the utter destruction of whatever might be cast into it, recognizing the Lord's expression regarding limbs and eyes to be figurative, knew that *Gehenna* also was used in the same figurative sense, to symbolize utter destruction—the second death.

The Lord meant simply this: The future life, which God has provided for redeemed man, is of inestimable value, and it will richly pay you to make any sacrifice to receive and enjoy that life. Should it even cost an eye, a hand or a foot, so that to all eternity you would be obliged to endure the loss of these, yet life would be cheap at even such a cost. That would be better far than to retain your members and to lose all in *Gehenna*. Doubtless too, the hearers drew the lesson as applicable to all the affairs of life, and understood the Master to mean that it would richly repay them to deny themselves many comforts, pleasures

and tastes, dear to them as an eye, and serviceable as a foot, rather than by gratification to forfeit the life to come and be utterly destroyed in *Gehenna*.

Immortal Worms?

But what about the undying worms and the unquenchable fire? We answer, In the literal *Gehenna*, which is the basis of our Lord's illustration, the bodies of animals, etc., frequently fell upon ledges of rocks and not into the fire burning below. Thus exposed, these would breed worms and be destroyed by them, as completely and as surely as those which burned. No one was allowed to disturb the contents of this valley; hence the worms and the fire together completed the work of *destruction*—the fire was not quenched and the worms died not.

This Scripture text would not infer that in *Gehenna* there are immortal worms. The thought is that worms did not die off and leave the carcasses there, but continued and completed the work of destruction. So with the fire: it was not quenched, it burned on until all was consumed. Just so if a house were ablaze and the fire could not be extinguished, but burned until the building was destroyed, we might properly call it an unquenchable fire.

Our Lord wished to impress the thought of the completeness and finality of the second death, symbolized in *Gehenna*. All who go into the second death will be thoroughly and completely and forever destroyed; no ransom will ever be given again for any (Rom. 6:9); for none worthy of life will be cast into the second death, or lake of fire, but only those who *love* unrighteousness after coming to the knowledge of the truth.

Not only in the above instances is the second death pointedly illustrated by *Gehenna*, but it is evident that the same teacher used the same figure to represent the same thing in the symbols of Revelation—though there it is not called *Gehenna*, but translated "lake of fire."

The same valley was once before used as the basis of a discourse by the Prophet Isaiah. (Isa. 66:24) Though he gives it no name, he describes it; and all should notice that he speaks, not as some one with false ideas might expect, of billions alive in flames and torture, but of the *carcasses* of those who transgressed against the Lord, who are thus represented as utterly destroyed in the second death.

The two preceding verses show the time when this prophecy will be fulfilled, and it is in perfect harmony with the symbols of Revelation: it appertains to the new dispensation, the Millennium, the "new heavens and new earth" condition of things. Then all the righteous will see the justice as well as the wisdom of the utter destruction of the incorrigible, wilful enemies of righteousness, as it is written: "They shall be an abhorring unto all flesh." Thus is seen that the "hell fire" of the New Testament is symbolic of utter destruction in death rather than endless torment.

"Tartaroo" Rendered Hell

The Greek word *tartaroo* occurs but once in the Scriptures, and it is translated *hell*. It is found in 2 Peter 2:4, and reads as follows: "God spared not the angels who sinned, but *cast (them) down to hell (tartaroo)*, and delivered them into chains of darkness, to be reserved unto judgment."

In the above quotation, all the words shown in *Italics* are translated from the one Greek word *tartaroo*. Evidently the translators were at a loss to know how to translate the word, but concluded they knew where the evil angels ought to be, so they made bold to put them into "hell," though it took six words to twist the idea into the shape they had predetermined it must take.

The word *tartaroo*, used by Peter, very closely resembles *tartarus*, a word used in Grecian mythology as the name for a *dark abyss* or *prison*. But *tartaroo* seems to refer more to an *act* than to a place. The fall of the angels who sinned was from honor and dignity, into dishonor and condemnation, and the thought seems to be—"God spared not the angels that sinned but *degraded them*, and delivered them into chains of darkness."

This certainly agrees with the facts known to us through other Scriptures; for these fallen spirits frequented the earth in the days of our Lord and the apostles. Hence they were not down in some *place*, but *down* in the sense of being degraded from former honor and liberty, and restrained under darkness as by a chain. Whenever these fallen spirits, in spiritualistic seances, manifest their powers through mediums, pretending to be certain dead human beings, they must always do their work in the dark, because darkness is the chain by which they are bound until the great Millennial day of judgment. Whether this implies that in the near future they will be able to materialize in daylight is difficult to determine. If so, it would greatly increase Satan's power to blind and deceive for a short season—until the Sun of Righteousness has fully risen and Satan is fully bound.

The Rich Man in Hell, Lazarus in Abraham's Bosom.

Those who insist on believing the torment theory, and rolling it as a sweet morsel under their tongues, are quick to cite our Lord's parable of the rich man and the beggar as proof of their contention. The parable is found in Luke 16:19-31. The principal difficulty with many who read this account is that, though they regard it as a parable, they reason on it and draw conclusions from it as though it were a literal statement. But to regard it as such involves several glaring absurdities; for instance, that the rich man went to hell because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus was blessed, not because he was a sincere child of God, full of faith and trust; not because he was good, but simply because he was poor and sick!

Now if this parable be interpreted literally, the only logical lesson to be drawn from it is, that unless

we are poor beggars full of sores, we will never enter into future bliss; and that if we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment. Again, the coveted place of favor is "Abraham's bosom"; and if the whole statement be literal, the bosom must also be literal, and it surely would not hold very many of earth's millions of sick and poor.

But why consider absurdities? As a parable it is easy of interpretation—at least we can draw reasonable conclusions as to what it means. In attempting to expound a parable such as this, however, an explanation of which the Lord did not furnish us, modesty in expressing our opinion regarding it is certainly appropriate. We therefore offer the following explanation without any attempt to force our view upon the reader, except so far as his own truth-enlightened judgment may commend it as in accord with God's Word and plan.

To our understanding the "rich man" represented the Jewish nation, while Abraham represented God.

At the time of the utterance of the parable, and for a long time previously, the Jews had "fared sumptuously every day"—being the special recipients of God's favor. As Paul says: "What advantage then, hath the Jew? Much every way: chiefly because to them were committed the oracles of God (Law and Prophecy)." The promises to Abraham and David, and their organization as a typical Kingdom of God, invested that people with royalty, as represented in the rich man's "purple." The typical sacrifices of the law constituted them, in a typical sense, a holy nation, represented by the rich man's "fine linen"—symbolic of righteousness.

Lazarus represented the outcasts from divine favor under the law, who, sin-sick, hungered and thirsted after righteousness. "Publicans and sinners" of Israel, seeking a better life, and truth-hungry Gentiles who were "feeling after God," constituted the Lazarus class. These, at the time of the utterance of the parable, were entirely destitute of those special divine blessings which Israel enjoyed. They lay at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleansed; but, in moral sickness, pollution and sin, they were companions of "dogs." Dogs, in those days, even as today, were symbolical of detestable creatures, and the typically clean Jew called the outsiders "heathen" and "dogs," and would never eat with them, nor marry, nor have any dealings at all with them.—John 4:9.

As to how these ate of the "crumbs" of divine favor which fell from Israel's table of bounties, the Lord's words to the Syro-Phoenician woman give us a key. He said to this Gentile woman: "It is not meet to take the children's bread and cast it to dogs (Gentiles);" and she answered, "True, Lord, but the dogs eat of the crumbs that fall from their master's table." (Matt. 15:26, 27.) Jesus healed her daughter and thus gave the crumb of favor.

The Rich Man dies, So Does the Beggar

But there came a great dispensational change in Israel's history when as a nation they rejected and crucified the Son of God. Then their typical righteousness ceased—then the promise of royalty also ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof—the gospel church, "a holy nation, a peculiar people." (Titus 2:14; 1 Pet. 2:7, 9; Matt. 21:43.) Thus the "rich man" died to all these special advantages, and soon he (the Jewish nation) found himself in a cast-off condition—in tribulation and affliction. In such condition that nation has suffered from that day to this.

Lazarus also died: the condition of the humble Gentiles and the God-seeking "outcasts" of Israel underwent a change, as was represented by Lazarus being carried by the angels (messengers—apostles, etc.) to Abraham's bosom. Abraham is represented in the Bible as the father of the faithful, and receives all the children of faith, who are thus recognized as the heirs of all the promises made to Abraham; for the children of the flesh are not the children of God, but the children of the promise are counted for the *seed*" (children of Abraham); "which seed is Christ"—and "if ye be Christ's, then are ye (believers) Abraham's seed (children), and heirs according to the (Abrahamic) promise."—Gal. 3:29.

To the symbolism of death and burial used to illustrate the dissolution of Israel and their burial or hiding among the other nations, our Lord added a further figure—"in hell (*hades*, the grave) he lifted up his eyes, being in torments, and seeth Abraham afar off," etc. The dead cannot lift up their eyes, nor see near or far, nor converse! for it is distinctly stated in the Bible that "There is no work, nor device, nor knowledge, nor wisdom, in the grave"; and the dead are described as those who "go down into *silence*." (Eccl. 9:10; Psa. 115:17.) But the Lord wished to show that great sufferings, or "torments," would be added to the Jews as a nation *after* their national dissolution and burial amongst the other peoples dead in trespasses and sins; and that they would plead in vain for release and comfort at the hand of the formerly despised Lazarus class.

And history has borne out this parabolic prophecy. For eighteen hundred years the Jews have not only been in distress of mind over their casting out from the favor of God and the loss of their temple and other necessities to the offering of their sacrifices, but they have been relentlessly persecuted by all classes, including professed Christians.

It was from the latter that the Jews have expected mercy, as expressed in the parable—"Send Lazarus, that he may dip the tip of his finger in water and cool my tongue;" but the "great gulf" fixed between them hinders that. Nevertheless, God still recognizes the relationship established in His covenant with them, and address them as children of the covenant. (Verse 25.) These torments have been the penalties attached to the violation of their covenant,

and were as certain to be visited upon them as the blessings promised for obedience.

The Five Brethren of the Rich Man

The plea of the rich man for the sending of Lazarus to his five brethren we interpret as follows: The people of Judea, at the time of our Lord's utterance of this parable, were repeatedly referred to as "Israel," "the lost sheep of the house of Israel," "cities of Israel," etc., because all of the tribes were represented there; but actually the majority of the people were of the two tribes, Judah and Benjamin, as but few of the other ten tribes had returned from Babylon with the others when permission was granted by Cyrus. If the nation of the Jews (chiefly two tribes) were represented in the *one* rich man, it would be a harmony of numbers to understand the "*five* brethren" to represent the *ten* tribes which were largely scattered abroad.

The rich man's request relative to them was doubtless introduced to show that all *special* favor of God ceased to *all* Israel—the ten tribes, as well as to the two more directly addressed. It seems to us evident that Israel only was meant, for no other nation than Israel had "Moses and the prophets" as instructors. (Verse 29.) The majority of the ten tribes had so far disregarded Moses and the prophets that they did not return to the land of promise, but preferred to dwell among idolaters; and hence it would be useless to attempt further communication with them, even by one "from the dead"—the figuratively dead, but now figuratively risen, Lazarus class.—Eph. 2:5.

Though for centuries the Jews have been bitterly persecuted by pagans, Mohammedans and professed Christians, they are now gradually rising to political freedom and influence; and although there is still much trouble ahead for them, yet as a people they will be very prominent among the nations in the beginning of the Millennium. Eventually, the Scriptures show, their "blindness" concerning the Messiah will be "turned away," and so "all Israel shall be saved."—Romans 11:26.

Not only the Jews, but all mankind will have the eyes of their understanding opened during the thousand years of Christ's reign, now so near at hand, because then the knowledge of God's glory will fill the whole earth; and all—the living and the dead—will learn that the true God is a God of love, and that in His love He sent His beloved Son to be the Redeemer and Blessor of all. Then all will give honor and praise to "Him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. 5:13.

BIBLES

- P43 Black, blue or red stiff cloth cover, strong opaque paper, without references or margin, bold minion type, size 4 3/8x6 1/8 (specify color).....35c
- P35 Black cloth over stiff boards, square corners, stained red edges, good quality English finish paper, clear bold brevier type, size 6x8 1/4.....75c

T H E D A W N

251 Washington Street, Brooklyn, N. Y.

WAS ADAM A MAN-WOMAN?

(Continued from page 5)

not calculated to transpose the sexes but to measurably merge them?

But even if we grant this premise, our problem still remains unsolved as to humanity's sexual status in the hereafter. Is this merging or minimizing of sex contrasts to continue under some cosmic law until manhood and womanhood become indistinguishable, so that affinity and family life will wholly cease during the millennium and beyond? And will man alone be effected by such a law, and not the lower creation as well? When we speak of cosmic laws and their effects, scientists would insist that it is unscientific and unreasonable to assume that they would work one way upon mankind and differently, or not at all, upon animal life in general.

Scientists Not Infallible

Scientists, however, ignore the divine plan of redemption, which relates to man and not to the lower animals. They reason only from existing analogies. They observe that since their inception the orbital and axial revolutions of our planet have swung around on schedule; that the equinoxes have biennially recurred in Aries and Libra; that the continental and abyssal areas of the lithosphere always have been approximately the same as now—as evidenced by the constituents of the deep-sea ooze; and they may say they see no reason for doubting that all things will continue as they were from the beginning of creation.

Yet it is a fact well known to the initiated, that the hierarchs of modern science realize more accurately than do the laity that the meticulous exactitude of their own data is generally open to serious question. They know that the most exact measurements made under their most powerful magnifying lens fail grossly in correspondence with the emmetropic. They know too that other eyes—that of the dragon-fly, for example—must have a very different visual universe from our own. They also understand how man's view of the constellations is conditioned by the limitations of our earth's atmospheric window-pane, and that even this has undergone recorded precessional shiftings since those ancient days when the ziggurats of Shinar or Sumer were erected. Science, then, should not be too dogmatic, but ought to withhold final judgment—at least until its data on the sunspots are completed, and until it has satisfactorily accounted for the mysterious migrations of the earth's magnetic poles and other commonplace phenomena.

(To be continued)

BIBLE HELPS

- A-D The Divine Plan of the Ages—magazine form..15c
Inquire about prices in quantity for the above.
- M-P Daily Manna for the Church, blue paper cover, a text for each day in the year.....25c

T H E D A W N

251 Washington Street, Brooklyn, N. Y.

THE FACT FINDER

A Spurious Passage



QUESTION: *In Revelation 20:5 we read, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." How do you harmonize this statement with the thought set forth in "GOD AND REASON," that the thousand-year period of Christ's reign is for the very purpose of restoring the dead world of mankind to life?*

ANSWER: If we take this text exactly as it appears in the Common Version of the Bible it would give us the thought that the "first resurrection" consists of the raising up of the "rest of the dead" to life after the close of the thousand years' reign of Christ; whereas the same chapter distinctly says that those who have part in the "first resurrection" will be kings and priests and shall reign here during the thousand years.

Manifestly then there is something wrong with the way the Common Version presents the matter. Upon investigation it is found that this particular statement—"But the rest of the dead lived not again until the thousand years were finished"—evidently is a spurious passage. It does not appear in the more ancient and authentic Sinaitic manuscript. All the Greek manuscripts of the New Testament now available are merely copies of the more ancient manuscripts that preceded them. The Sinaitic manuscript is the oldest complete manuscript to which Bible scholars and translators now have access.

It seems apparent that if any given statement from our English texts does not appear in this oldest manuscript, then it must have been added by some copyist and is not a part of the inspired Word. Now if we omit the spurious sentence above mentioned, thus leaving the continuity of the record as it was originally written, we will find that the passage is understandable and reasonable. Verses 4 and 5, with the spurious passage omitted, read as follows:

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

Satan has ever sought to hide the truth concerning the restitution work to be accomplished by Christ during the coming millennial Kingdom. The Catholic Church believed that the foretold thousand-year reign of Christ occurred during the time when the Papal Roman Empire dominated the affairs of the entire civilized world.

The teachers and monks in the Papal church knew

that the dead were not being resurrected and brought back to earth during that time; hence, to make the Bible fit their erroneous theology, this evidently seemed to them to be a good place to insert the idea that the "rest of the dead" were not to live again until the close of the thousand years of Papal domination. Thus this spurious passage got into the more recent manuscripts and has been a "fly in the ointment." Many casual readers have been confused by it. An important part of Seventh-Day-Advent theology is based solely upon this spurious passage.

While there are a few spurious passages here and there throughout our English Common Version of the New Testament, yet when we think of all the hands through which the Scriptures have passed since the days of the apostles, and how they have been exposed to the tampering of many prejudiced and superstitious minds, it is nothing short of miraculous that they have reached us in this late day with so great a degree of purity.

The Sinaitic manuscript dates back to the early part of the third century, and that was prior to the time when the apostate church of Rome had sufficient power or influence to begin its work of seriously corrupting the original writings of the apostles. Hence we can have confidence in the reliability of this very ancient and complete record of the New Testament. Spurious passages that appear in later manuscripts have to do with the false theories of a literal burning hell, the trinity, etc., also with the erroneous dogma that all down through the Gospel age God has been doing all He can to convert the world and to get them all into the church and thus into the Kingdom of heaven.

In Luke 16:16 we have an example of the manner in which bewildered copyists have endeavored to bolster up the theory that now is the time when God is trying to save the whole world. The text reads as follows: "The law and the prophets were until John: since that time the kingdom of heaven is preached, and every man presseth into it." The clause shown in italics is spurious. And how apparent it is that it must be spurious, since it is clearly out of harmony with the known facts! Certainly every man has not pressed into the Kingdom of heaven. Far from it. Indeed, now, after nineteen centuries of constant effort on the part of nominal Christianity to induce "every man" to press into what they thought to be the Kingdom of God, the world today is further from God than it ever has been.

But when we omit this spurious clause the text

becomes reasonable, and in full harmony with the facts. The Kingdom of heaven has indeed been preached by the few, and a few have heeded the message and have consecrated their lives to follow in the footsteps of Jesus; in order that, by and by, if faithful, they might share with Him in the glorious work of the Kingdom when it is established in power and great glory upon the earth. Thus far, however, the world has looked upon the kingdom class with derision, and has persecuted the followers of the Lamb.

It will not be until the full end of this age, when Satan's empire will be overthrown by the power of the Christ, that the nations and peoples of the earth humbled by the great time of trouble that brought about the complete overthrow of their boasted institutions, will say, "Come, and let us go up to the mountain (Kingdom) of the Lord, and He will teach us His ways, and we will walk in His paths." Until that time comes, it will not be true that "every man" presseth into the Kingdom of heaven. As opportunity affords we will call attention to other spurious passages of the Bible, and the attempted deception that prompted their addition to the sacred record.

The Spirit Shall Return to God

QUESTION: *If human beings do not have a soul within them separate and apart from the body, and which goes to heaven when the body dies, what does Ecclesiastes 12:7 mean? It reads, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."*

ANSWER: The key to the proper understanding of this passage is in the fact that the word "return" is used in describing that which happens to the *body*—referred to as "the dust"—as well as to the *spirit*. For anything to *return* to a former condition or place means that it was in that condition or place at some former time: Hence, if the spirit's "return" to God means that human beings have a soul within them that flies away to heaven when the body dies, it also would mean that this soul must have been in heaven before it inhabited the human body here on earth. This, of course, is absurd. No one remembers ever having been in heaven. Pagan reincarnationists teach that life here on earth is but one of a series of existences, and that most human beings not only have lived here on earth many times before, but have inhabited the spiritual realm also. But there is no Scriptural authority for such a theory. It simply represents another of Satan's efforts to uphold his original lie, that 'there is no death.'

What then does the foregoing text mean? The answer is simple. The Hebrew word translated "spirit" in this text is *ruwach*. It literally means *wind* or *breath*. A Hebrew word having essentially the same meaning is used in Genesis 2:7, which reads, "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils

the breath of life; and man became a living soul." In this text both the body and the breath are represented as originating in the creative power of God; and in Ecclesiastes 12:7—the text under consideration—these essentials of human life merely are said to *return* at death to God who created them.

We know that the body *returns* to its original condition—to the dust of the earth; and if the breath, or spirit of life, also *returns*, this simply leaves everything in exactly the same condition as before the creature's birth. This is the reason why the Scriptures declare, "For the living know they shall die, but the dead know not anything." (Eccl. 9:5) Surely the prophet would not make a statement of this kind in the 9th chapter of his prophecy, and then in the 12th chapter describe death in such a manner as to imply that the dead know everything! If death leaves us in the same condition as before birth—both the body and the breath *returning* to their original source—then there is indeed no consciousness in death; hence the only hope of a future life is that of the resurrection from the dead. Herein lies the difference between Satan's theology of inherent immortality and the plain teachings of the Bible which say that all hope for the future lies in the great fact of the resurrection: "For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins; then they also which are fallen asleep in Christ are *perished*." —1 Cor. 15:16-18.

Seven Women, One Husband

QUESTION: *What is the meaning of Isaiah 4:1, which reads as follows: "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach?"*

ANSWER: Manifestly this could not be a literal occurrence; because, even in this day of loose morals and the general breaking down of respect for the marriage contract, if seven women simultaneously and openly claimed one man, that would bring reproach upon them rather than take away their reproach. A "woman" frequently is used in the Bible to symbolize a religious system, and this symbolism is recognized even by many of our present-day church systems. For example, the Catholic system often is referred to by Catholics as well as by Protestants as the "mother church", and the Protestant churches are looked upon by many as the *daughters* of the Papacy.

One of the "women" of the foregoing Isaiah text evidently is referred to also in Revelation 17:4-6, which reads, "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hands, full of abominations and filthiness of her fornications: and upon her forehead was a name written, *Mystery, Babylon The Great, The Mother of Harlots and Abominations of the Earth*. And I saw the

woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration."

Many students of the Bible insist that the passage just quoted from Revelation refers to the Papal church. Certainly it is true that Papacy has persecuted and made martyrs of many of the humble followers of the Lamb, and also has committed "fornication" with the kings of the earth—through illicit union of church and state. As the professed church of Christ she should have been espoused only to the heavenly Bridegroom, and have awaited His return to be united with Him in marriage; but instead, Papacy joined hand and heart with the various governments of the earth, and claimed thereby to have established Christ's Kingdom (Christendom) on earth. With this blasphemous theory she has made the kings of the earth "intoxicated" (with power), in that they have been made to believe that God was back of them, and therefore that they had the right to go out and slaughter their fellowmen in His name, thus to bolster up what the "mother church" claimed to be God's Kingdom.

The "daughter" systems also have followed in the footsteps of their "mother" in this respect—so far as possible; they too have committed fornication with the kings of the earth. The Episcopal "daughter," for example, is united with the British Empire. For the most part, however, the world in general is losing faith in the blasphemous claims of both the mother and daughter systems, and today it only nominally subscribes to their absurd dogmas.

Now the Prophet Isaiah, in his symbolic utterance, seems to have grouped together all the various nominal religious systems of our day. By the symbolic number "seven" he represents them all as insisting on nominal union with one man—Christ—but at heart desiring to wear their own apparel—the gold and jewels of worldly wealth, and the "filthy rags" of their own brand of 'righteousness,' instead of the pure "robe of Christ's righteousness." Yet they all want to be called 'Christian.' Even the Modernists, in the present-day group of religious systems, would not wish to discard the insignia of Christ as a name.

Thus at the same time, while professing to cling to Him as their head and provider, these "women" insist on providing their own "bread" (their own theological food) and wearing their own garments. In one way or another they have rejected the plain Biblical teaching of Christ and Him crucified—that no one can be a true Christian without first of all recognizing the fact that he was born a sinner, and that he must accept as a covering the robe that is provided through the merit of the ransom sacrifice of Christ Jesus.

Mercy to Unbelievers

QUESTION: *In a previous issue of THE DAWN, when answering a question as to whether the Bible taught a "second chance," you indicated that during the Millennial age God would show mercy to those who through ignorance did not accept Christ in this*

life. Is there any Scripture to show that God will ever show mercy to unbelievers?

ANSWER: Yes. In the eleventh chapter of Romans the Apostle Paul, while discussing the rise and fall of the nation of Israel, points out the fact that the Israelites at the first advent rejected the Messiah and were at that time "cast off" from divine favor, and that meanwhile the Gentiles were given the opportunity to become a part of the divine arrangement through which God's promised blessings were eventually to be dispensed to the condemned world. Then he points out that in due time even those unbelieving Jews who rejected Christ will have mercy shown to them. He says:

"For as ye (Gentiles) in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these (Jews) also now not believed (become unbelievers), that through your mercy they might also obtain mercy. For God hath concluded them all in unbelief (being unbelievers), that He might have mercy upon all." (Rom. 11:30-32.) This mercy, the apostle shows, will be extended to the unbelieving Jews, thousands of whom are already in their graves, at the time when the Deliverer shall "come out of Zion" which will be following the second advent of Jesus and the establishment of His Kingdom.

One Thing Needful

"WE ARE LIVING under a Democracy. In order to preserve it, no one class may dictate its actions," So says Miss Frances Perkins, Secretary of Labor, as reported in the *New York Times Magazine*. Furthermore, she goes on to say:

"Out of the depression looms a great truth; and that is that no one class can profit at the expense of another. The evil which brought about our condition was neither the lack of cooperation nor sabotage, but the unequal distribution of the returns of industry. The obligations of industry toward labor were never more clearly demonstrated than in the last few years. All classes suffered equally, and it is now evident that, in order to cure the evil, both classes must work together for the common good."

While one might question the statement that "All classes suffered equally," Miss Perkins certainly drives home a truth when she says that "no one class can profit at the expense of another." It is the spirit of ruthless and selfish profiteering that spells final disaster to the industries that support society. God placed men and women on earth to be mutually helpful. He who cannot see beyond the circle of his own family and himself, is a menace to the peace and harmony that men should enjoy.

The greatest men of all time have been those who have not lived for self but have spent their lives in the service of humanity. The greatest of all beings was Jesus Christ, who had no home of His own on earth and who gave His life that the world might live. Those who are His followers can see that the only thing that will uplift humanity is the great law of love, which will be established when the Divine Kingdom is inaugurated.



SOLOMON

WHEN KING DAVID lay dying," said Uncle Eb, "many were wondering who would be his successor. Some thought he would appoint a young favorite of his, called Adonijah. So sure was Adonijah of this that he had a royal retinue to accompany him wherever he went. He rode forth in the splendor becoming to one who was to be a king, for he fully expected that the crown would be his at David's death.

"One day Adonijah had appointed a feast for his nobles and men of influence. And what a royal spread they had! There was mutton, lamb, beef and veal, and the tables were also heaped with figs, grapes, olives, honey and other delicacies too many to mention. There was great festivity and rejoicing, and indiscretely the guests cried out, 'Long live King Adonijah!' Just then several persons arose and lifted their hand to demand attention, and to hush the laughing and jesting. Immediately a great blast of trumpets broke forth upon the ears of the revelers and this was followed by the music of pipes and various stringed instruments. Then was heard the great shout of a rejoicing multitude without.

"What did it all mean? Adonijah thought it meant that David was dead and that he, Adonijah himself, was now to be the ruling sovereign of Israel. But soon a priest's son came in and made the announcement that Solomon, David's son, had been crowned king. Forthwith all the nobles who were at Adonijah's banquet fled to their homes in fear of the new king's displeasure; and Adonijah himself, in terror of his life, hastened to the sanctuary of the Lord and laid hold of the horns of the altar, hoping that he would be safe there. When King Solomon heard of this, he sent for Adonijah and pardoned him, and sent him back to his home in peace; for Solomon was both noble and generous, and had the reverence of the Lord God of Israel in his heart.

"Before his death King David had given Solomon some excellent advice, and now that Solomon was on the throne he continued to follow the counsel of his father. One time Solomon went to Gibeon to sacrifice to the Lord, and during the night he had a most interesting dream, in which the Lord appeared to him and asked him to make a choice of whatever boon he would like to have. Then Solomon answered the Lord and said that he felt himself but a little child, considering the great honor which God had conferred upon him in making him ruler over such a great people; and that therefore what he desired above all else was an understanding heart, to wisely judge the people and to discern between good and bad. In other words, he esteemed *wisdom* as the greatest thing that

he could have as a king; and this, therefore, was the one good thing that he desired of the Lord.

"Now what did God think of Solomon's request? Suppose we read it from the third chapter of 1st Kings, beginning at the 11th verse. John, we haven't heard your voice in reading for some time; suppose we hear it tonight."

"Yes, Uncle Eb," said John. "1st Kings comes after 2nd Samuel, I believe. Yes, here it is." Then he read the passage to us:

"And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words; lo, I have given thee a wise and an understanding heart; so that there was none like thee before, neither after thee shall arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in My ways, to keep My statutes and My commandments, as thy Father David did walk, then I will lengthen thy days."

"Thank you John, that will do," said Uncle Eb. "I'm sure you have all heard the expression, 'As wise as Solomon.' And Solomon indeed became a truly wise king. To illustrate his wisdom, the Bible tells us a story about him, as follows:

"One day two women came to the king for judgment, each claiming the same child. One of these said, 'This woman's child died in the night, and then she arose and took my child while I slept, and put her dead baby in the place of mine; but in the morning I knew that the dead child was not my son. But the other denied this; so we have come to the king for judgment concerning this matter.'

"Now what do you suppose the king did in this case? What would you or I have done? How could we have told which woman the little babe actually belonged to? I doubt if we should have acted as wisely as King Solomon did. He called for a sharp sword. What was he about to do with that terrible weapon? He commanded one of his men to cut the child in two and give half to each of the women."

"Uncle Eb," exclaimed Ruth, "surely Solomon didn't mean that?"

"No, it was merely the king's way of finding which was the real mother of the child," explained Uncle Eb. "He knew that the babe's own mother would not hear to having it killed, but would rather let the other woman have it so long as its life was spared.

And suere enough, when the child's real mother saw that they were about to kill her little one, she cried out that the other woman should have it. By this the king knew the one to whom the infant belonged, and commanded that it should go to the rightful owner. And this story was spread abroad, and all Israel commended the king's judgment, for the people saw that he had wisdom from the Lord.

"The fame of Solomon extended afar, and rulers of other countries heard of him. Among these was the Queen of Sheba, who was so impressed by all the wonderful things she heard about the king of Israel that she decided to come to see Solomon in person. Though she had a long journey ahead of her, she made due preparations; and in time she arrived in Jerusalem with a large caravan of camels and dromedaries, laden with precious stones and spices from her own land, and also bearing gold and rich manufactured articles, all of which were intended as presents for the king; and these were formally presented to him.

"And what a magnificent sight was that which she was now privileged to behold at Solomon's court! A throne of ivory, guarded on each side by golden lions; richly clad courtiers, guards, and censer-bearers; gold and precious stones beyond her fondest dreams; and Solomon himself seated on the throne, clad in the famous and unrivaled Tyrean purple. Such magnificence on every hand! The Queen of Sheba was overwhelmed. Amid this display of riches and power it seemed that all the strength departed from her.

"King Solomon was very gracious and kind to the Queen of Sheba. No doubt he took her to his country seat in the Forests of Lebanon. He showed her his vast vineyards, where the rich clusters of fruit were mellowing in the sun; then to the garden where roses and lilies and flowers of every known kind bloomed luxuriantly; and to the aviaries, where hundreds of different species of birds flew about in gorgeous plumage. Then there were the mammoth royal flocks and herds; and, in fact, I guess there was nothing of interest in the kingdom that the Queen of Sheba missed seeing when she made this memorable visit to Solomon, the illustrious king of Israel.

"Then Solomon had built a temple for the Lord. You remember that during their journey through the wilderness the Israelites had had a Tabernacle, which they carried about from place to place. King David had desired to build a permanent temple, and had made preparations for such a structure. But it was not the will of the Lord that David should construct this great and sacred edifice, so the work was left for Solomon. And of course, the temple was one of the wonderful things which the king showed to his royal visitor. And when she had seen this glorious building, and when she had had all her hard questions answered by Solomon (for there was no question she asked but what he answered to her full satisfaction), she could not find words to express her admiration. Let us see how the matter is stated in the 10th chap-

ter of 1st Kings. Paul will please read for us this time, beginning at the 4th verse."

Almost at once Paul was ready, and read:

"And when the Queen of Sheba had seen all Solomon's wisdom, and the house which he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up into the house of the Lord, there was no more spirit in her. And she said to the king, 'It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit, I believed not the words until I came and mine eyes had seen it; behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are the men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made He thee king, to do judgment and justice.'

"Then the queen gave Solomon a great quantity of gold, and jewels and rich spices in greater abundance than he had ever received before. And the king returned the compliment, for he gave his visitor everything she desired. So she took leave of him and with her retinue of servants went back again to her own country.

"Now I am sure you all would like to hear something more about that wonderful temple which Solomon built. The workmen were employed on this construction for a period of seven years. The temple is said to have cost a thousand million dollars. We cannot realize how much money that is. A hundred and fifty thousand laborers from foreign countries were employed. All the stones for the temple were taken from the quarries and were cut into the proper shape, and the boards and the beams were all prepared before they found their place in the building.

"So the house of the Lord is said to have been put up 'without the sound of a hammer.' There was no driving of nails, no hammering of things into place, such as we hear when a house is being built today. Of course you remember how you used to have blocks and all sorts of pieces with which to make a toy house. It is not long since Eva used to do this work. How nicely everything fitted together when one knew just how to do it. There was no hammering, no nailing. And that is exactly how Solomon's temple was constructed. It must have been very interesting to watch this work progress.

"Now why was the Lord so particular about the temple and how it should be erected? The answer is, that the temple was a kind of picture of something still greater than itself. Does any one of you remember if the word *temple* is used in the New Testament?"

"I think it says something about our bodies being temples, doesn't it?" asked Peter.

"Yes, indeed it does. The words are: 'Know ye

(Continued on page 33)

* International Sunday School Lessons *

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

Sept. 9—2 Chron. 30: 1-9, 13

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel.

For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together at Jerusalem.

And the thing pleased the king and all the congregation.

So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it for a long time in such sort as it was written.

So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king saying, Ye children of Israel, turn again unto the God of Abraham, Isaac and Israel, and He will return to the remnant of you, who are escaped out of the hand of the kings of Assyria.

And be ye not like your fathers, and like our brethren, which trespassed against the Lord God of their fathers, Who also gave them up to desolation, as ye see.

Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the Lord, and enter into His sanctuary, which He hath sanctified for ever: and serve the Lord your God, that the fierceness of His wrath may turn away from you.

For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him. . . .

And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

GOLDEN TEXT: *God is gracious and merciful.*—2 Chron. 30:9



EZEKIAH, the son of Ahaz, came to the throne of Judah at the age of twenty-five. He was one of the very best kings of that nation. His first act was to repair and reopen the temple. This latter he did with much ceremony and with many sacrifices. In his desire to wipe out idolatry he destroyed the brazen serpent, said to be the one which Moses had made and set on a pole in the wilderness for the healing of those bitten by the serpents. The people had used this as an object of worship, and the king deemed it well to completely destroy it.

King Hezekiah called the people to a great celebration of the passover feast in Jerusalem. This was after many of the tribes of Israel had been taken captive to Assyria, though Hoshea still reigned over the remnant in Samaria. Hezekiah now called upon all Israel to renounce idolatry and to return to the God of their fathers, assuring them that the Lord would be merciful and would take care of their interests as a people, on condition that they would now prove their loyalty to Him. His appeal was presented in very strong terms; and the people of Judah, and many of Israel, responded in respect to the keeping of the passover, thus manifesting their confidence also in the king himself.

The very first command which God had given to the Israelites at the hand of Moses had to do with loyalty to God. It was, "I am the Lord thy God. Thou shalt have none other gods before Me. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bow down to them, nor worship them, for I, the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate Me, and shew

mercy unto thousands of them that love Me and keep My commandments."

God is the head of all righteous law, and absolute power and authority repose in Him. Failure to recognize Him as the Head of the universe caused much trouble to the Israelites at various times in their history. He has allowed the world to drift away from Him and to come under the temporary rule of Satan.

But a few God has called to allegiance to Himself. During the present age these constitute His Church—drawn out of the world, not doing homage to Satan nor to his laws, but in all things serving and obeying their own Heavenly King, and upholding His law of love and righteousness as above all other things.

To those who have ears to hear God's Word, He says: "Come out from among them and be ye separate; touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.

"And he cried mightily with a loud voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird . . . And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues, for her sins have reached to heaven, and God hath remembered her iniquities."—Rev. 18: 2, 4, 5.

God does not countenance idolatry today any more than He has done at any time in the past. The Lord is making much excuse for the world, because the people of the world have been so long deceived by the great adversary of God and righteousness. But when it comes to the Christian, there must be no compromise, no affiliation with the forces of evil. The

Apostle Paul says,

"What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God."—2 Cor. 6: 14-17.

QUESTIONS:

How does Hezekiah rank in virtue among the kings of Judah?

What reforms did Hezekiah institute among God's chosen people?

Name the first law of God. With whom is this law in operation today? When will it operate for the world?

How does the apostle reason concerning the opposing elements of righteousness and unrighteousness?

Who has been called to the great Passover feast? And how is this feast celebrated?

∴

ISAIAH CONTRASTS FALSE AND TRUE WORSHIP

Sept. 16—Isa. 1: 10-20

Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

To what purpose is the multitude of your sacrifices unto Me? saith the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

When ye come to appear before Me, who hath required this of your hand, to tread My courts?

Bring no more oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them.

And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil;

Learn to do well; seek judgment, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land:

But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

GOLDEN TEXT: *Who shall ascend into the hill of the Lord? and who shall stand in His holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of His salvation.*—Psalm 25: 3-5



AN naturally is religious, and there are thousands of religions in the world today. With many persons religion means merely the formal use of ritual and ceremony. It was so in the case of the Jewish rulers in the time of Christ. They were most punctilious when it came to observing the rites of the law. They seemed to think that God attached great importance to outward form. Speaking to them the Master said,

"You neglect God's commandment; you hold fast to men's traditions. . . For Moses said, 'Honor thy father and thy mother. And he that curses father or mother, let him die the death.' But you say, 'If a man says to his father or mother, It is Korban (that is, a thing devoted to God),' whatever it is, which otherwise you would have received from Me—and so you no longer allow him to do anything for his father or mother, thus nullifying God's precept by your tradition which you have handed down. And many things of that kind you do."—Mark 7 (Weymouth).

Then Jesus said, "There is nothing outside a man which entering in can make unclean. . . For from within, out of men's hearts, their evil purposes proceed—fornication, theft, murder, adultery, covetousness, wickedness, deceit, licentiousness, pride, reckless folly: all these things come from within and make a man unclean."

So it becomes evident that the outward observance of religion is an abomination to the Lord unless the heart is right. "Keep thy heart with all diligence, for out of it are the issues of life. Man looketh on the outward appearance, but the Lord looketh upon the heart." "The fruits of the spirit are love,

joy, peace, longsuffering, gentleness, goodness, meekness, self-control. Against such there is no law."—Gal. 5: 22, 23.

In Proverbs 6: 16-20 we read: "These six things doth the Lord hate; yea, seven are an abomination unto Him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

So, "he that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully" is the one with whom the Lord is pleased. Nothing indeed will compensate for the lack of these qualifications, for they touch the very basic principles of character.

God's people must shine forth as gold, and must stand all the tests applied to them. Jesus the great Exemplar of righteousness left a pattern, that they should follow in His steps. He held up the highest standards of rectitude. He condemned all hypocrisy and sham. He has made very clear to us what it means to 'enter into the hill of the Lord and stand in His holy place.'

QUESTIONS:

What principles are said to be the very foundation of the throne of God?

What is meant by 'ascending into the hill of the Lord and standing in His holy place?'

How could one's hands be unclean? What is impurity of heart?

What sins shall be "as white as snow"? How is this accomplished?

How can we "relieve the oppressed"? Just what can we do for the world today? Is it a privilege or a duty?

∴

ISAIAH COUNSELS RULERS

Sept. 23—Isaiah 31: 1-9;
37: 36, 37

Woe to them that go down to Egypt for help; that stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!

Yet he also is wise, and will bring

evil, and will not call back his words; but will arise against the house of the evil doers, and against the help of them that work iniquity.

Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out His hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they shall fail together.

For thus hath the Lord spoken unto me. Like the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for Mt. Zion, and for the hill thereof.

As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver it, and passing over He will reserve it.

Turn ye unto Him from whom the children of Israel have deeply revolted.

For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him; but he shall flee from the sword, and his young men shall be discomfited.

And he shall pass over his stronghold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and His furnace in Jerusalem.

GOLDEN TEXT: *Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth in Thee.—Isaiah 26:3*



IF ANY man lack wisdom, let him ask of God, who giveth freely and upbraideth not," said the Apostle James. Those who have come into harmony with God through Christ realize their privilege of going to the Lord for counsel and instruction. For these to go to Egypt (the world) for guidance would be to admit that God is not able to direct their course.

It is for the world to trust in chariots and horsemen, and the things that man has fashioned for his own protection and his own gain. Sennacherib king of Assyria trusted in the greatness of his host. He felt that nothing could withstand the power of that mighty army. But 185,000 Assyrian soldiers were a small matter for God to handle.

"The angel of death spread his wings on the blast,
And breathed on the face of the foe as he passed,
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once leaped, then forever were still."

The idols of men are many indeed. The people of earth still trust in worldly institutions, though these have proved themselves unstable and unworthy. Jesus said that it would be unwise to try to sew new patches on an old garment, or to pour new wine into old bottles. Yet this correctly illustrates what many are doing today.

To use another figure of speech: Many are trying to support and uphold a great image which the Lord says He will smite with a stone, cut out of a mountain without hands, so that it will be blown away as chaff before the wind. (Dan. 2) But there are those who do not want to see this image of world power overthrown; and they are putting up their hands to steady it, because it has begun to shake. They still have faith in it. Their trust is in man rather than in God.

Truly the world is full of idols. Among these are gold and silver and houses and lands. One idolizes a thing when he puts it before the Lord. In the 2nd chapter of Isaiah's prophecy we read:

"Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots. Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made... In that day a man shall cast his idols of silver and his idols of gold which they made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord and for the glory of His majesty, when He ariseth to shake terribly the earth."

Yes, indeed, God assures us that He will shake the earth. He says, "I will shake the heavens and the earth and the sea and the dry land, and I will shake all na-

tions, and the desire of all nations shall come, and I will fill this house (the earth) with glory, saith the Lord of hosts." (Hag. 2:7.) This shaking is set forth in the book of Revelation as a great earthquake:

"And the great city was divided into three parts, and the city of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath."—Rev. 16:18, 19.

As the Lord's people see a condition developing in which "the elements shall melt with fervent heat," they rejoice to know that the old world-system is drawing to an end, and that ere long God will be exalted in the earth, so that men shall worship Him and Him alone, and come under His great laws of righteousness and truth, which will mean for all the willing and obedient assured happiness and everlasting life.

QUESTIONS:

What great city is, in the book of Revelation, spiritually called Sodom and Egypt?

Who are they that go down to Egypt for help and who trust in chariots and horses?

"As birds flying, so will the Lord of hosts defend Jerusalem." Has this been fulfilled?

Is the Christian in danger of idolatry? What does Paul mean by saying "Little Children, keep yourselves from idols"?

Why will God shake the earth, and how?

::

GOD'S WITNESSES

Sept. 30—Heb. 11:32-40

And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha, of David also, and Samuel, and of the prophets:

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Women received their dead raised to life again: and others were tortured, not accepting deliverance: that they might obtain a better resurrection.

And others had trial of cruel mock-

ings and scourgings, yea, moreover, of bonds and imprisonments:

They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

(Of whom the world was not worthy:) they wandered in deserts and in mountains, and in dens and caves of the earth.

And all these, 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.

GOLDEN TEXT: *Without faith it is impossible to please Him—*
Hebrews 11:6



OD always has had His representatives in the world. From the time of righteous Abel there were men and women who loved the Lord and who had faith to believe that His promises were yea and amen.

In the 11th chapter of Hebrews the Apostle Paul gives a glowing account of the doings of such persons. He tells how Abraham left his home and country and went forth unto a strange land to which the Lord had called him, really not knowing whither he was going. Then at a later time he offered up his son Isaac, believing that God could raise him from the dead in order to make good His promise of the seed of blessing.

Moses is held up as another great example of faith, for "by faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible."

And this was true of them all: they endured as **SEEING HIM WHO IS INVISIBLE**. Among them was Daniel, who, when he knew that he was being spied upon, prayed to God with his win-

dows wide open, three times a day. For this cause he was cast into the den of lions. When the king, Darius, visited the den of lions early in the morning, he cried out to Daniel and called him the "servant of the living God," for he had seen something of the workings of faith in this wonderful man.

When the walls of Jericho fell down by faith, we can suppose that there were some in Israel's multitude who had no faith; for from the first there were complainers in the camp of Israel. But it was not these who brought the blessings upon the rest: it was those who knew that God would keep His promise. Here was the faith that God rewarded. 'God has said those walls will fall, and they will,' was the thought in the minds of some. So, their marching around the walls was done in faith. Their anticipation of the desired event was kept strong in their minds.

So, then, it was through the proving of their faith that these men received a good report, and that God was pleased with them. Yet the great promise of the Messianic Kingdom was not made good to them during their lifetime on earth—"God having provided some better thing for us, that they without us should not be made perfect."

And what is the "better thing" that God has provided for us? It is "glory, honor and immortality" in the heavenly part of the Kingdom. This is the great reward held out to the church of Christ. God has so arranged His plan that the worthy characters of Old Testament times will not have a resurrection in advance of the church.

After the members of the church are all chosen out of the world and are raised to immortality in the First Resurrection, then will come the time for the awakening from death of the Ancient Worthies, who, as the Scripture says, will be "princes in all the earth."—Psalm 45.

Jesus said, "When the Son of man cometh, shall He find faith on the earth?" Truly there is not much faith on earth today! God is

not in the minds of the people of this world. They have caught no vision of truth. They know nothing of the mighty divine plan that aims at the blessing of all the families of the earth. But the consecrated followers of Jesus know of this wondrous boon that is to come, and they accordingly rejoice. Their faith is now on trial, and when it has stood every test they shall come forth as gold.

QUESTIONS:

What value does God place upon the quality of faith?

Were the Ancient Worthies justified by faith or by works, or by both?

Explain the statement, "Women received their dead raised to life again."

What "better thing" has God prepared for us?

What kind of resurrection will the Ancient Worthies have?



FELLOWSHIP WITH CHRIST

Oct. 7—John 15: 1-16

I am the true vine, and My Father is the husbandman.

Every branch in Me that beareth not fruit, He taketh away: and every branch that beareth fruit He purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

I am the vine, ye are the branches. He that abideth in Me, and I in Him, the same bringeth forth much fruit: for without Me ye can do nothing.

If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is My Father glorified, that ye bear much fruit: so shall ye be My disciples.

As the Father hath loved Me, so have I loved you: continue ye in My love.

If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.

These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.

This is My commandment, that ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are My friends if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what His Lord doeth: but I have called you friends: for all things that I have heard of My Father I have made known unto you.

GOLDEN TEXT: *As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye except ye abide in Me.—*
John 15:4



HE figure of the Vine and Branches very well illustrates the unity of the church of Christ. It clearly sets forth the fact that there is one church, and one Head of the church. According to this picture drawn by the Master, all the denominations of Christendom cannot be churches of Christ. In fact, true Christianity is not a denominational thing at all.

The Apostle Paul said, "If any man have not the spirit of Christ, he is none of His." It therefore follows that if one is possessed of the spirit of Christ, he IS His! This is a simple matter, and one capable of being readily determined according to the Scriptures.

The Master expects His followers to "bear fruit," and not to be like the fig tree, which, being devoid of fruit, Jesus caused to wither away. The truth is given to us for a definite purpose, and must be used in the way which the Lord intends. "The fruits of the spirit," said the apostle, "are love, joy, peace, longsuffering, gentleness, goodness, faith, meek-

ness, self-control." The Lord of the harvest will surely look for these in all who claim to be His disciples.

Men prune trees to cause them to be more prolific. When there are too many branches, the superfluous ones are taken away. And the fruit-bearing ones are pruned that they may bring forth more and larger fruit. Jesus said that the same holds true with the church. Sometimes the Lord prunes away something that is dear to us, because it is drawing too much sap to itself and preventing the production of that special fruit which He requires.

The vine is especially susceptible to pruning. If allowed to run to wood, it would be an utter failure. The husbandman knows just how to do the pruning work. So it is with the Heavenly Father. He knows exactly what kind of treatment His people need. He wants to see in them all the fruits of righteousness.

Jesus said, "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." When we see the pruning work being done by the Lord, we should rejoice to know that He is taking the promised interest in us; it should give us greater assurance of His love.

We abide in Christ by faith, and by means of the spirit of our consecration to do His will. It is of the greatest importance, therefore, that His words abide in us. "Sanctify them through Thy truth: Thy Word is truth," said Jesus. God used the Word of truth as the means of our begetting. See James 1:18.

Feeding on and assimilating the Word of God induces our growth in grace. "Man liveth not by bread alone but by every word that proceedeth out of the mouth of God." Hence God's instructions to us through His Word must necessarily be of the greatest importance. When we neglect the Word, we neglect the most important means of contact with Christ and with our Heavenly Father.

Jesus said, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends: for all things that I have heard of My Father I have made known unto you." What a privilege to thus be treated as His friends, to have the Master's confidence, to be under His direct guidance, and to know that "all things work together for good to them that love God—the called according to His purpose."

Ere long all the darkness of the world will be gone, and the knowledge of the Lord will fill the earth as the waters cover the sea. By that time the vine will have yielded all its fruit, and the practical result of this for the world will be the blessing of all.

QUESTIONS:

What fruit does God expect the Christian to bring forth?

What is the special lesson taught in the figure of the vine and the branches?

How do we abide in Christ? What becomes of those who fail to so abide?

What are the "all things" that Jesus has made known unto us?

What is the importance of Bible study? Does it help to keep us in the vine?

Is the Earth Alone Inhabited?

ASTRONOMERS are of the opinion that the earth is the only planet of our solar system that is habitable, because of extremes of heat and cold believed to prevail on other heavenly bodies, and unfavorable atmospheric conditions. There was a time when many were of the opinion that life might exist on Venus or on Mars; but the latest scientific findings seem to be against this theory. Hence the idea of communicating with these planets is losing its popularity.

While the Bible gives no information regarding conditions on the various stars and planets of space, it does say a lot about the earth, the original home of man, his present place of existence, and his future home also. Speaking of the earth the prophet says: "He (God) formed it not in vain, He formed it to be inhabited." And again we read, "One generation passeth away and another generation cometh, but the earth abideth forever." David said, "He laid the foundations of the earth that it should not be removed forever."

TALKING THINGS OVER



INTEREST at THE DAWN office right now is to a considerable extent centered in the distribution of the new book, "GOD AND REASON." The question in the minds of many is, How can this new publication be used to the best advantage? To this question we reply that there does not seem to be any "best method" of making known the glad tidings. But the book, "GOD AND REASON," is suitable for use in many ways.

Some have expressed their intention of obtaining a quantity and loaning them from door to door, to all who will promise to read; and then, if sufficient interest is awakened to warrant it, to arrange for a series of chart talks in the neighborhood, with the ultimate object in view of establishing a first volume study. We shall be interested in hearing how this method is working out.

Others are making plans to introduce them at the close of public meetings, as a means of following up the interest awakened by the speaker. It should be remembered that "GOD AND REASON" is not intended to be a full discussion of the truth. It is but a brief, up-to-the-minute presentation of the main fundamentals, in relation to present-day world conditions, and treated in such a manner as to appeal to those who are seeking to learn the meaning of the distressing world events of the present time.

Even as any public speaker must keep up to date in his manner of presenting his message if he expects to hold his audience, so we believe that our introductory truth literature should have a present-day application. But once the interest in reading is aroused, then "*The Divine Plan*" should be introduced as the text book supreme, for making clear the gospel of Christ in all its glorious details. We are much interested to hear of the measure of success attained in the using of "GOD AND REASON" in connection with public meetings.

Some of the friends have suggested that it might be possible to conduct a sort of specialized "loaning campaign" of the new book amongst Sunday School teachers and other church workers. Names and addresses of such are frequently published in church calendars, and contact with them can be made either by mail or by personal call. This should be an interesting and fruitful effort. Brethren of THE DAWN are preparing a special circular announcement for use in connection with this method of preaching the gospel, which, as soon as ready, will be supplied free, in quantities, to those who request them. These circulars can be sent through the mail or delivered personally.

The house-to-house sale of literature by colporteurs and pastoral workers was greatly blessed of the Lord in years gone by, and many today are rejoicing in the light of present truth as a result of having

the books brought to their attention in this way. Brethren of THE DAWN are not urging the use of any of these methods in particular, for they know that all whose hearts are filled with the spirit of the Lord will avail themselves of whatever opportunities they can find to bear witness to the truth—whether it be in the use of "*God and Reason*" or by some other means—thus exemplifying the mind of Him who joyfully laid down His life proclaiming the Kingdom message.

It isn't much that any of us can do, even at best; and we are glad of this, because "great works" are not good credentials in the Lord's sight. But this does not excuse any of us from the responsibility that a knowledge of the truth places upon us, of letting our light shine as best we can, and in any way we can. Even a single piece of truth literature placed in the hands of a friend, neighbor, relative, or others with whom we come in contact, may prove to be a great blessing to the one receiving it; and it also is certain that such effort to help others will bring a great blessing to our own hearts.

In any event, before deciding to use "GOD AND REASON" for such purpose, even in a small way, we suggest that you first secure a copy and read it carefully yourself. Be sure that it contains just the kind of a message you could enthusiastically pass on to others. If you find that it does, and we believe you will, then we have confidence that the Lord will direct you in its use to His glory, and to the blessing of many hungry hearts.

Convention at Brookside, Mass.

On August 19th about seventy-five friends came to Brookside, Mass., to enjoy the fellowship afforded by convention privileges. It was a beautiful day, and the meetings—except the public one—were held outside. The Boston friends hired a bus and some thirty of them were present. The entire occasion was most enjoyable.

In the morning talks were given by Brothers Hugo Kuehn and Martin Mitchell. The first dwelt on the first chapter of Peter, and stressed the great points of Christian character that count with God. The Christian must get down to real working on his job, and do what the Lord says—"Add to your faith fortitude, and to fortitude knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness and love. For if ye do these things, ye shall never fail."

Brother Mitchell set forth the divine promises to the church, and their importance, "that by these ye may be partakers of the divine nature." These promises are yea and amen, and will never fail. They

should be an inspiration to us in all the affairs of life.

Brother Oberg, of Worcester, spoke on the subject of "Preparing to Meet the Lord." The bride prepares herself for the bridegroom. We should have our lamps trimmed and burning, our robes white and clean. Ere long the marriage will take place, and we want to be ready.

Brother Hudgings, of New York, gave the public address on "The Battle of the Ages." He pointed out that the great fight between right and wrong has been going on ever since the fall of man, but ere long the Lord will take over the world and will eternally establish righteousness and truth for the blessing of all.

A fine testimony meeting was held. One brother said, "Some speak of the good old days when we first got the truth. But the present days should be as good as any. God never changes. He is as good now as He has ever been. Suppose we make the present the best of all times."

Convention at Worcester, Mass.

July 29th was the occasion of a conference of the friends at Worcester, Mass. This was addressed by Brothers Thomson, Boulter and Bridges. The public discourse was on the subject, "The Divine Kingdom the Solution of Earth's Problems." This was delivered by Brother Bridges who forcefully and graphically drew a picture of the world's present troubles and demonstrated the fact that no human effort can possibly prove availing in assisting man to higher conditions of life. The consummation of the pulling-down forces now at work will mean a great world-wide time of trouble that will shatter and dissolve the various systems that now exist and make room for the great Kingdom of life and gladness of which the Bible speaks.

All the discourses were well received and enjoyed by the friends. Brother Boulter spoke in his usual stimulating style on "Walking with God," pointing out to the friends the great privilege of running for the prize of the High Calling of God in Christ Jesus, and showing how light our present trials will seem when we get to the end of the way. Brother Paul Thomson spoke on "Fellowship." He encouraged the followers of the Master to "keep on keeping on," ever striving to be more like their Lord in love, in patience, in endurance, in holiness of life, and thus laying hold upon the heavenly treasure, and coming more together in the true fellowship of love.

The attendance at the morning session was 108 and in the afternoon 125. A stimulating testimony meeting was conducted by Brother Margeson. Some said they were finding their way back into the glorious truths that had gladdened their hearts years ago. They were deeply moved at hearing the "old, old story" told in its natural beauty and simplicity. Truly the spirit of love was manifested in large degree at this convention.

Convention at Bridgeton, N. J.

On Sunday, August 12th, a one-day convention was held in Bridgeton, N. J., where there took place a gathering of the friends who participated in the exercises with much joyfulness. The services opened up with a symposium by Brothers Laval, Brennaman, Fekel and Laird. The first traced the chronology from Adam to Moses and showed how Moses could have written down the history contained in the pentateuch without inspiration. The second speaker said that the two great things required of worshippers is that they worship in spirit and in truth. That is, we must love God, and know and understand Him in order to please Him. "Justification," said Brother Fekel, "depends on our faith in God and not on any merit in ourselves. All is of divine favor." Brother John Laird said: "We have to be introduced to God; and Jesus said, 'No man cometh unto me except the Father which sent Me draw him.' So it's a glorious invitation to us to become sons of God. So 'let us draw near with full assurance of faith'" as the apostle says in Heb. 10:22.

Brother Paul Thomson spoke on 1 Cor. 2:16: "We have the mind of Christ." Some of his statements were: The brethren are growing but not many are advancing new ideas. The important thing is a closer approach to God. The first thing Bible study should do for us is to make us humble. The most colossal thing for any human being is to have the spirit of God. The treasures of the Bible are revealed by the Lord. We cannot pry them out with a big lever in our own strength. If we apply our brains to trying to get things in our own wisdom, the first thing we know we'll have scrambled brains and we'll not like it. We should compare Scripture with Scriptures and let God's Word explain itself, and we should learn to wait on God for things that we cannot understand.

Brother W. Robertson spoke on "Immersion into Christ." He pointed out that the Christian is buried into the will of God and is dead to the world. His part is full surrender of himself with all that he is and has. Henceforth he is controlled by the power of the divine spirit. He is living unto Him who called him out of darkness into the light of God. This baptism places us all in the same body, and makes us all one in Christ Jesus.

Brother Sargeant spoke on "Risen with Christ," and brought out some thoughts in connection with this theme.

The convention ended with a testimony meeting in which many of the friends took part and which terminated a season of profit and good cheer.

Main Things in Dawn

"Dear Brethren: I greet you in the name of the Lord! That means a lot; for it means, in the name of the Truth, which is the thing for which you stand and which reveals the glorious character of our God.

"For some time I have intended writing to you to tell you how heartily I approve of your attitude toward the great verities of the divine Word. When I left a certain religious society some years ago, I did so because I found it impossible to endure the bondage that was growing harder to bear as months and years passed by. I sought to find an atmosphere of love, freedom, tolerance, good-will, among those who believed the Bible and the glorious plan which it contains. I read various publications all setting forth the truth in some of its aspects. Then one day there came to me a copy of THE DAWN. This I read through, and I was amazed at its directness, its power and its scope. I found in it subject matter for various classes of readers, and this vastly pleased me.

"The thing that I chiefly like about THE DAWN is that it places the things of chief importance first. It does not harp on minor issues, nor make a mountain out of things that fit into the divine plan only in a secondary sense. It is not a "hobby" publication, and it was most refreshing to me to find this out. It is not hobbies that we need today, but a strong and lasting hold on the colossal fact that God is behind His great plan of salvation, that Jesus is the great head of the church, and that His Kingdom is about to be established upon the earth.

"It is its stressing of the great fundamentals that in my opinion places THE DAWN in the first rank as a truth publication. In every issue I find that the basic ground of Bible teaching is gone over. I find the doctrine of the divine creation of man in the image of God, also what the Scriptures say about the fall of man, and of the promise of restitution; also the great precepts taught by Jesus, His death for humanity, His resurrection which gives assurance of His complete victory over the grave, the call of the church and the terms of Christian discipleship; and then the exaltation of Christ's bride, and the inauguration of the divine Kingdom, with its resultant blessings to humanity.

"I find something of all these doctrines in THE DAWN; and what could be better? These are the matters that count. It is my thought that if Bible Students would spend more time on these main themes, and less time on unprofitable arguments over matters of a purely technical character, it would be better for their spiritual life. This is not a time for guessing, but for knowing and for doing. Jesus said to Nicodemus, 'We speak that we do know, and testify that we have seen.' Then let Bible Students speak the things they do know, and leave out the things they do not know but have to be continually guessing about. So I am glad that you speak with assurance concerning the matters of truth that you actually know and that you can prove without a shadow of a doubt to be the teachings of the Word of God.

"Your Everlasting Gospel Department is splendid. It is a witness for the great fact of the divine Kingdom; and what could be a more important fact than this? Your Christian Life Department contains the simple elements of the gospel. Then I am glad that you have something for children; for why should they be left out? Like the rest of us, they are headed for the great future; and if we can help and cheer them along the way, it will redound to blessings in our own hearts. We cannot forget that Jesus took them up in His arms and blessed them in His time, and so it must surely be good for us to bless them now; and there can be no blessing that we can hand out to anyone as great as the blessing of the truth.

"And so, DAWN, I want to frankly say that I like you. I feel sure that you will not think that this is put on, for it is not. I am not one who is prone to readily take up with people or with magazines. But I like your simple, kindly way of handling the great truths. I like your broad, tolerant spirit. My heart is always for the message which you bring. So here's my hand in friendship; and may the

Lord of the harvest bless you as you go on your mission, bearing 'good tidings of great joy,' which are to US now, and ere long 'shall be unto all people.'

Likes the Dawn

"Dear Brethren: I appreciate THE DAWN and your kindness in granting me credit. I consider THE DAWN a very valuable paper in all its various parts; exceedingly interesting and full of the spirit of the truth. I have been greatly blessed in reading it as I have endeavored to put into practice its fine admonitions. I am more grateful than I can express for the encouraging words it contains. My prayers ascend that the Lord's blessing may continue with you."

A Good Meal

"Dear Brethren: It all happened in this way. A certain kind-hearted neighbor was receiving THE DAWN, and liked it so well that she sent some copies to my home. God bless her for this, for she sent me a feast.

"I ate up those DAWNS, body and bones; and the pure spiritual food had such an agreeable taste that I immediately arrange for THE DAWN's regular monthly visit to my home. I quickly discovered that the magazine is a faithful defender of the entire faith, setting forth the doctrines and Christlike principles upheld by our faithful and beloved Pastor Russell—God bless his memory.

"Words fail me to fully express to you, dear brethren, my appreciation of all the Lord is doing for me. May He richly bless you as you continue to hold forth the great standards of righteousness contained in His Word."

Meetings or Not?

"Dear Brethren: Shall we hold public meetings or not? Is it worth while? We held one recently. It was in the country, on one of those sweet, quiet summer evenings when there's scarce a rustle of the poplar leaves. Neighbors came in cars and some on foot, until we had a goodly gathering in the double-parlor. We talked on the great themes of life, death and the resurrection, and the hope which the Bible holds out for the world. It was the first time some of these had heard the message, and here and there faces lit up with the light of keen interest; and at the conclusion some said they were so glad to have heard the good news, and that they would surely come again. We were so rejoiced to have something grand and helpful for them, so that they might carry with them the gladness of hope amid the scenes of daily toil. So, now, we shall answer our own question. We certainly deem it well worth while to have public meetings—today even as in the past—and we intend to have more of them, by the Lord's grace. We believe that you will agree with us in this. May God bless you and all His faithful witnesses."

—A Former Pilgrim

Testimony Meetings at Conventions

"Dear Brethren: We think it a pity to see a convention program so crowded with talks that there is no time for testimony meetings. Of course the talks are helpful; but it is our opinion that at every convention there should be a good testimony meeting—and two or three, in the event of the convention lasting two or three days. The friends should also come prepared to testify, and thus add something to the convention. Short, up-to-date testimonies are the best; we believe these are the most helpful to the friends. It also is better if we can tell about our present experiences, rather than about our past ones; for the brethren want to know of our spiritual standing now. When the brethren come to a convention simply overflowing with the spirit of the Lord, so that they cannot keep to themselves the measure of their joy, what a convention we can have! There is nothing on earth like the atmosphere created by a class or company of real Bible Students, when thus they come together in the name of the Lord."

SOLOMON

(Continued from page 24)

not that your bodies are the temple of the holy spirit? That is found in 1st Corinthians 6:19. Then the apostle said, 'Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are.'

"Now perhaps you can see why the temple of Solomon was put together without the sound of a hammer. All the hammering and chiseling were done beforehand. So it is with the great 'Temple' which God will in due time set up in the divine Kingdom. This Temple is the church of Christ. While the members of the church are in the world all the chiseling and shaping is done on them; then in the Kingdom they go together quietly, without any one on earth knowing anything about it. Now isn't that wonderful? When you read about Solomon's temple after this, you will, I feel sure, think about the greater Temple of which it was a kind of picture."

"I guess Solomon didn't know about the great Church Temple, did he?" asked Peter. "And of course he couldn't have built it anyway, could he, Uncle Eb?"

"No," said Uncle. "And now which of you can tell me who is the builder of the Church Temple?"

"I think it is Jesus," replied Ruth.

"Yes, Ruth," said Uncle Eb, "the Heavenly Father

is using Jesus, the great Head of the church, to do this work. Soon the church will be the divine Temple in glory, and Jesus, the greater Solomon, will then be reigning over all the earth."

North Brookfield Convention

This convention began Saturday evening, at eight o'clock, with a program by the children. It purported to be a radio program. The children were by themselves in a room. One of the younger brothers acted as the announcer and told us that the program was coming over station SONG. Then the children sang songs and recited poems from "Poems and Hymns of Dawn." One little miss of seven sang a beautiful solo. The program closed with a prayer in verse.

Brother Margeson, of Boston, acting as chairman, introduced Brother H. D. Moore, of Lynn, who gave a short talk on the Tabernacle, "The Bible House." This very interesting talk showed the various books in the Bible as rooms or suits of rooms, and concluded the discourses with a short talk on the subject, "To Know Christ." There were about forty present at this session, and we felt indeed the Lord had been amongst us.

At ten o'clock Sunday morning Brother Oberg spoke on "Fruit Bearing." This was followed by Brother Margeson on "Love." Then Brother Sontag spoke on "The Lord's Jewels." After a talk by Brother Bridges, nine persons were immersed.

About eighty friends were present in the afternoon.

SPEAKERS' APPOINTMENTS

The listing of speakers does not imply at all that those listed indorse the various articles appearing in THE DAWN, or are in any way connected with the work of THE DAWN.

With the exception of conventions, this service will be limited to appointments outside of the speaker's home class. All appointments should reach us not later than the 20th of the month.

BROTHER H. E. ANDERSON

Riverton, N. J. Sept. 23
(Convention, see announcement)

BROTHER W. T. BAKER

Riverton, N. J. Sept. 23
(Convention, see announcement)

BROTHER B. BOULTER

Easton, Pa. Sept. 9
Riverton, N. J. Sept. 23
(Convention, see announcement)

BROTHER C. F. GEORGE

Duquesne, Pa. Sept. 2

BROTHER J. H. HOEVELER

Brooklyn, N. Y. Sept. 3
Reading, Pa. Sept. 23
(Convention, see announcement)
New Bedford, Mass. Sept. 30

BROTHER W. F. HUDGINGS

Riverton, N. J. Sept. 15
Reading, Pa. Sept. 23
Allentown, Pa. Sept. 30
(Convention, see announcement)

BROTHER J. C. JORDAN

Youngstown, Ohio Sept. 16
Duquesne, Pa. Sept. 9

BROTHER EDWARD MAURER

Beaver, Pa. Sept. 16
New Kensington, Pa. Sept. 23

BROTHER M. C. MITCHELL

Reading, Pa. Sept. 30

BROTHER F. H. MUNDELL

Brooklyn, N. Y. Sept. 1

BROTHER O. MAGNUSON

Brooklyn, N. Y. Sept. 3
Phillipston, Mass. Sept. 30

(Convention, see announcement)

BROTHER WALTER SARGEANT

Brooklyn, N. Y. Sept. 2
Reading, Pa. Sept. 30

BROTHER J. I. VAN HORNE

East Liverpool, Ohio Sept. 23
Duquesne, Pa. Sept. 16

BROTHER G. M. WILSON

Brooklyn, N. Y. Sept. 1
East Liverpool, Ohio Sept. 9

BROTHER E. F. WILLIAMS

New Kensington, Pa. Sept. 9

BROTHER W. N. WOODWORTH

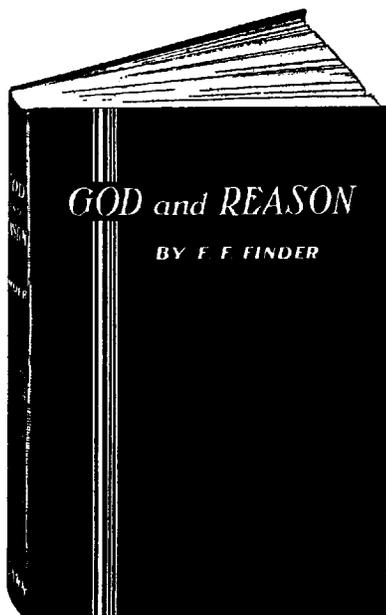
Minneapolis, Minn. Sept. 8-9
Chicago, Ill. " 11
Rockford, Ill. " 12
St. Louis, Mo. " 14
Madison, Ind. " 16
(Convention, see announcement)
Portsmouth, Ohio " 17
Pittsburgh, Pa. " 19
Reading, Pa. " 23
(Convention, see announcement)

Allentown, Pa. " 30
(Convention, see announcement)



A Book for the Times

SKEPTICS WILL ENJOY IT!
RELIGIONISTS WILL REVEL IN IT!



Just off the Press

“God and Reason”

This is a book that will find its way into your heart. It is an anonymous publication, written by a layman who desires that his name be withheld. It deals with the present dilemma from the viewpoint of a rational onlooker who has finally found his way out of the ever thickening fog.

It leads the reader along the road of reason back to the Bible and to its all-wise Author. It establishes confidence, inspires hope, enkindles faith, and makes you want to know more about the Divine Plan and the promised Kingdom of God as revealed in the Divine Word.

A well-known, conservative Bible Student, who was asked to read and criticize the manuscript before we decided to publish it, commented as follows:

“This manuscript is clear, convincing, and above all, timely. I have long wished for just such a publication. Its brevity makes it possible for the reader to peruse it in one or two evenings; and when he has finished it he is almost certain to then want to read a more extensive treatise, such as ‘The Divine Plan.’ The style of this manuscript avoids antagonism, allays prejudice, and the average reader can scarcely refrain from saying ‘Amen’ to every telling point that it makes. And it practically covers all the fundamental truths of the Bible in a most unique way.”

ORDER YOUR COPY NOW—and after you have read it, you will want extra copies for your friends and neighbors—*20 Cents Postpaid!*

15 to 100 copies, 15c. post paid. 100 copies or more, 10c., freight collect.

THE DAWN PUBLISHERS, 251 Washington Street, Brooklyn, N. Y.