

NOVEMBER, 1934
15 Cents

The DAWN

Universal Priesthood

Christian's Thanksgiving

Living in Christ

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CONVENTION ANNOUNCEMENTS

Newark, N. J., Sunday, November 11. This gathering will be held in Herman Hall, 589 Orange Street. The Convention will begin at 10 in the morning and continue until 6 o'clock. A good program is provided.

Boston, Mass., Sunday, November 18. Convention will open at 10 in the morning and continue until 6 o'clock in the evening. An interesting program has been arranged, and a cordial invitation is extended to all of like precious faith. All sessions will be held in the Huntington Chambers Hall, 30 Huntington Ave., Boston, Mass.

Richmond, Va., December 1 and 2, in "The Massey Hall," Eighth and Broad Streets. Opening session Sat. 2 P.M. A public meeting is planned for Sunday afternoon. Quite a representative program has been arranged. The friends anticipate a time of blessing and fellowship, and hope a goodly number from surrounding territory will be able to

attend. For information re accommodations, etc. address Mrs. Elsie Payne Smith, 2201 Lamb Ave., Richmond, Va.

Los Angeles, Calif., December 30. The classes of Southern California have planned a joint convention on this date. Brothers Osborn, Cole, Heath, Ritchie and Taliaferro will have part on the program. This convention will be held in the regular meeting place of Los Angeles Ecclesia, which is the Odd Fellows Temple, Oak and Washington Streets. All are invited.

Chicago Quarterly Convention, January 6
These gatherings are growing popular among the friends. The January 6th convention will be held at the usual place—910 LaSalle Street. Services will begin at 10: A.M. For information address Brother I. C. Foss, 5944 N. Knox Avenue, Chicago, Ill. Also address Brother Foss for information concerning a proposed convention in Southern Wisconsin, possibly at Kenosha or Racine, on November 25.

Christmas Cards.—We are prepared to offer to our subscribers and friends attractive Greeting Cards for the Christmas holidays, at what we believe to be a very exceptional price for such cards of a religious character. As you may be aware, cards appropriate for the use of Bible Students are hard to find, and also are more expensive than the ordinarily accepted kinds. Each of our cards, in addition to an attractive design and words of greetings, bears an appropriate Scripture verse. Special Assortment of one dozen, 20 cents. Two or more dozen, 15 cents per dozen, postpaid.

Special Christmas Offer to Dawn Readers.
THE DAWN is pleased to make the following offer, which may be of assistance in solving some of your Christmas problems: For each new subscription sent in up to December 20—we will send a copy of "GOD and REASON" to the new subscriber, FREE. We also will enclose with the booklet a Christmas card bearing your name; if you desire, and stating on it that you are having THE DAWN sent to them for the year 1935, as a Christmas gift.

HELL BOOKLET. We are glad to announce that we expect to have the New Hell Booklet off the press about the first of December, and orders may be placed now. This will be a slightly condensed reprint of the original booklet on the same subject, as presented by Pastor Russell many years ago. We believe that this is still a timely subject, for although most people no longer believe in the traditional "hell fire" doctrine, yet many have lost faith in the Bible because they do not understand what it does teach on this subject. Prices will be, single copy, 10 cents; 12 copies, \$1.00; 25 copies, \$1.75; 50 copies, \$3.00. The foregoing prices are all prepaid. In quantities of 100 or more, 5 cents each, collect.

SPEAKERS' APPOINTMENTS

| | | |
|-------------------------|-----------------------------|--------------------------|
| BROTHER W. T. BAKER | BROTHER W. F. HUDGINGS | BROTHER G. M. WILSON |
| Hartford, Conn. Nov. 13 | Baltimore, Md. Nov. 11 | E. Liverpool, O. Dec. 23 |
| BROTHER C. P. BRIDGES | Reading, Pa. Dec. 16 | |
| Boston, Mass. Dec. 9 | Fallstown, Pa. L Dec. 16 | BROTHER W. N. WOODWORTH |
| BROTHER B. BOULTER | New Kensington, Pa. Dec. 9 | Easton, Mass. Nov. 18 |
| Hartford, Conn. Dec. 16 | BROTHER J. C. JORDAN | Richmond, Va. Dec. 1-2 |
| BROTHER JOHN DAWSON | Beaver, Pa. Dec. 16 | Washington, D. C. Dec. 4 |
| Newark, N. J. Nov. 11 | BROTHER O. MAGNUSON | Baltimore, Md. Dec. 5 |
| BROTHER C. F. GEORGE | Newark, N. J. Nov. 11 | Wilmington, Del. Dec. 6 |
| Duquesne, Pa. Dec. 2 | BROTHER R. F. SHARP | Philadelphia, Pa. Dec. 7 |
| E. Liverpool, O. Dec. 9 | New Kensington, Pa. Dec. 23 | Woodbury, N. J. Dec. 8 |
| Youngstown, O. Dec. 16 | BROTHER WALTER SARGEANT | Vineland, N. J. Dec. 9 |
| | Boston, Mass. Nov. 25 | Bridgeton, N. J. Dec. 9 |



Vol. 3. No. 2

November, 1934

One Dollar a Year

News *and* Views

When Dreams Come True

SELFISHNESS is still in the saddle, dictating the policies of all the various governing bodies of the world. For this reason the dream of an earthly utopia, in which all mankind will share and rejoice in the bounties of God's green earth, remains a *dream*. At least it remains such to those who have no faith in the overruling providences of an all-wise and loving Creator, and no faith in the Bible as a revelation of His purposes toward the human race. In order to dream one must be asleep; and it is only as one awakens to the grand reality of the divine purpose as revealed in the Bible, and becomes assured that God does intend to do for the people what they cannot do for themselves, that *dreams* are transformed into a definite, inspiring hope. Frequently dreamers talk—in their sleep—and some write. A writer in *Humanity* tells us about his dream, as follows:

"I am a dreamer! In my vision I see a world new-built—a world of Light and Liberty and Joy—a world where no longer the wage-slave cowers beneath the lash of a master, where no longer the blood and sinews and souls of the workers are woven into dividends and profits to gorge the greed of a few—a world where Might no longer throttles Right, where Virtue is no longer the prey of Vice; a world where prison walls have crumbled, and where the gallows and the electric chair have forever vanished; a world where Ignorance, Cruelty, Greed and all their black and ugly brood of selfishness and sorrow no longer hold in bondage and thralldom the children of men."

What a dream! But to the writer it is based upon nothing more substantial than the disappointing theory that humanity will yet be able—and willing—to lift itself up to such a high level by its own bootstraps. But let the world dream on: There is a God who is willing and abundantly able to make all such noble

dreams come true. Yes, the same divine Creator who brought the worlds and mankind into existence has promised that His *finished* work will see the human race enjoying that blessed condition of which so many, in all ages, have apparently so fruitlessly dreamed.

Yes, what the writer in *Humanity* admits is to him but a dream, when based upon the inspired testimony of the Scriptures, becomes a real vision of expectancy. What he says he believes the future will bring to pass was seen and foretold over four thousand years ago. In fact it was envisioned as far back as the time of Enoch: for Jude tells us that "Enoch also, the seventh from Adam, prophesied of those days, saying, Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

Then David wrote, "Yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth and delight themselves in the abundance of peace... They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures... Say among the heathen that the Lord reigneth the world also shall be established that it shall not be moved: He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad: let the sea roar and the fullness thereof. Let the field be joyful and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the earth with righteousness, and the people with His truth."

And that will mean the end of hardness, selfishness, oppression, injustice, cruelty and wrong. It will mean the end of hunger, unemployment, profiteering, greed, strikes and workmen's outbreaks. It will mean the

end of sin, sorrow and death. It will be earth's grand jubilee, a feast of love and happiness, health and peace, and life forevermore. No wonder the Christian daily prays, "Thy kingdom come, Thy will be done on earth as it is in heaven."

Is The World Sane or Insane?

UNDER THE CAPTION, "Crazy People," an article written by Floyd W. Parsons in 'Industrial Gas' gives expression to the following thoughts:

"Too many houses, so thousands sleep on park benches. Too many hours of labor, so in order to earn more we work less. Too much wheat and cotton, so millions of humans go hungry and naked. Too much wheat, so the farmer is paid to kill his brood sows and destroy his cattle. Too much electricity and too many manufactured products, so the Government spends millions to build large dams to produce more power so that the output of our factories can be increased. Too large an output from farms, so the surplus water from the power dams will be used to irrigate now useless lands so that more commodities can be plowed under and more money distributed to more farmers. Too many private stockholders in public service corporations, and too large a proportion of the funds of savings banks and insurance companies are invested in these corporations, so millions of dollars of Federal money are offered towns and cities to induce them to ruin other utility plants and destroy the investments of thrifty citizens."

What a picture of industrial unbalance—or insanity, as the writer implies — is presented in the foregoing statements. Yet the present chaotic efforts of the world to bring about better conditions are probably the best that fallen man can put forth. At the time of this writing there is a great deal of joy in certain governmental circles over the prospect of using millions of dollars of the public's money to build homes for the unemployed — homes located on plots of ground large enough to provide food for the dwellers and at the same time permit them to work at some gainful occupation in the event such opportunity for work is ever forthcoming.

This will be hailed by many as a real step of progress. But little seems to be thought of the fact that by thus putting hundreds of thousands back on the land to grow their own food, and probably also to grow food for their hundreds of thousands of nearby neighbors, will further increase the problems of the farmers, who are already forced to limit the size of their crops. In California Upton Sinclair held out promises to put the unemployed to work in their own factories. This, if put into effect would but tend to still further throw the industrial world out of balance. — especially if the same policy were to be adopted nation-wide, or perhaps world-wide.

In view of the foregoing it is obvious that the only adequate remedy for present world distress is the hearty adoption of the Golden Rule in all forms of business, industrial and home activities. To do this would mean that the bounties of the earth, so abundantly available through the use of modern machinery, could

be shared by all; and the result would be a plenty for everybody, with time to enjoy it all. Only the Kingdom of Christ, however, can bring in such a change. It is in order to prepare the way for such a Kingdom that the present time of trouble is being permitted to "shake terribly" the present selfish foundations of this "present evil world." Present conditions are exactly what we might expect at this "time of the end." The prophets of the Bible did not say that matters would improve, but on the contrary that conditions would grow worse as the full end of Gentile times drew on. Jesus said that people would witness "The sea (of uprising humanity) and the waves (of a turbulent world) roaring, and men's hearts failing them for fear and for looking for those things coming upon the earth". The prophet Haggai said that all things would be shaken at this time. Conditions will grow worse till human beings will stand them no longer and then "there shall be a time of trouble such as never was since there was a nation." This in turn will be followed by the Kingdom of God which shall last for ever.

Psychiana.

WHAT IS IT? That is what a good many are trying experimentally to find out. Dr. F. B. Robinson, psychologist and lecturer, defines it as a new teaching based on the sayings of Christ. He claims it is a secret by the understanding of which one can perform the same miracles that Jesus performed, can duplicate every work that Jesus did. He maintains that when Jesus said, "The things that I do shall ye do also," He meant that this should apply to all humanity through all the ages; and that the Unseen Force to be discovered by humanity would be so dynamic in itself that all other forces would pale into insignificance compared with it. Just what, then, has Dr. Robinson discovered? Or has he discovered any force different from that which was known in ancient times?

Satan has ever been on the alert to duplicate the Lord's works. The Bible reveals that as far back as Moses' day this has been true. When Moses produced miraculous evidences of his appointment as Israel's leader the magicians of Egypt attempted to duplicate the signs, and partially succeeded. All down through the ages heathen religionists have claimed to know the secret of how to enlist unlimited forces on one's behalf. These heathen philosophies are prevalent throughout the entire earth today. They are held by Rosicrucians and others, who openly claim connection with the Oriental mystics; while the Unity, Oxford and other movements attribute the "power" to be that of the holy spirit promised by Jesus.

It was shortly after the death of the apostles that this heathen philosophy of the inner power was first introduced into the nominal church of Christ, and is still represented in the monastic life of the Catholic church. Many of the so-called miracles which have been attributed to divine power have been performed in exactly the same manner as the magicians partially duplicated the signs given by Moses.

This same "secret" was carried over into many of the Protestant denominations, and is believed by thousands, even today, to actually be the power of God's spirit. Jesus said that the spirit of God was the "spirit of truth," and that it would lead His people into "all truth," and show them "things to come". There is no case on record where this "inner power" of the monks, or of the "holiness" people of the Protestant churches, has ever led anyone to a clear understanding of a single doctrine of the divine plan of the ages, as it is revealed in the Bible. Almost invariably those who have the power are bitter opponents of the truth of God's Word and the 'things to come' which the "spirit" usually reveals to them is the eternal torment of more than nine-tenths of the human family in a fiery hell. It is worthy of note also that even those who know the truth, and who unwittingly come under the influence of this "inner power", soon begin to discount the importance of the doctrines of the Bible, and are willing to relegate them to a secondary position in the Christian life in order that the 'spirit' might have full sway.

God knew that Satan would do everything in his power to deceive the world and especially the Christian; and it is not surprising that now this age-old method of deception is being given a "scientific" dress by the psychologist, Dr. Robinson. Foreseeing this deceptive effort on the part of Satan, God has made it very plain that His people must be guided by His written Word; and those who are fully submissive to Him will be glad to abide by this restriction and will be extremely wary of all influences that are in advance of the Lord's methods. The time for the miraculous demonstrations of divine power is still future, when the divine Kingdom is established on the earth. The Christian's privilege still is to lay down His life, not to save it; and the faithful Christian will not look to divine power to now save him from physical disease.

When Jesus said, "Greater works than these shall ye do," He doubtless referred to the works of the Millennial age. When on earth, Jesus gave sight to a few blind persons; He also healed the lame, the deaf, and those afflicted with leprosy and various other diseases. But in the Millennial age of Christ, the "Bride of the Lamb," the church, with the Lord Himself at the head of the work, will open all the blind eyes, unstop all the deaf ears, heal the halt and the lame, and bring from the grave millions that now sleep in death, in the great process of resurrection. At that time the "tree of life" will be here, with "leaves for the healing of the nations." No one can do that mighty work before the due time set by God. Verily His Plan is marching on, and no art or science or empiricism of man can change it in the slightest degree.

Does Education Breed Atheism?

THE BIBLE foretold that "in the time of the end . . . knowledge shall be increased." It also foretold that "in the last days" the bewildered world would be as unbelieving as it was in the time of faithful Noah.

Jesus Himself asked the significant question, "When I come will I find faith in the earth?" — thereby implying that faith would be a scarce article in this world when He comes at His second advent to establish His righteous Kingdom.

Is our modern increase in knowledge related in any way to this present-day increased faithlessness and infidelity? Has the latter condition followed in the wake of learning, as effect follows cause? Is it true that ignorance fosters faith, and that enlightenment encourages atheism? Would the world, then, be better off if there had been no increase in knowledge, and if it had remained in its superstitious sleep of the dark ages?

Whatever may be our answers to the foregoing questions, the facts seem to show that atheism has increased among the scientists of our day in proportion to their increase in knowledge. Many modern scientists, of course, have maintained their faith in divinity notwithstanding their increased education in their particular field — but they are very much in the minority; the majority repudiate God as a divine super-intelligence. But perhaps it is merely the false God of the creeds they are rejecting. If they really knew the true God of the Bible and His wonderful divine plan of the ages, instead of the silly superstitions of traditional theology, their attitude might be quite different.

Questioning the Scientists.

Dr. James H. Leuba, professor of psychology at Bryn Mawr College (Pa.) undertook the task of ascertaining what modern scientists really think about God and immortality, and has compared the results with a similar canvass made in 1914 in order to see what change has taken place within the past 20 years since the outbreak of the World War. His results are narrated in a recent issue of *Harper's Magazine*.

Dr. Leuba sent a questionnaire to several thousand scientists in the United States, and asked them the following two questions:

1. *Do you believe in a God to whom one may pray in the expectation of receiving an answer — and by "answer" is implied more than merely the natural subjective, psychological effect which the attitude of prayer may have upon the mind of the suppliant?*

2. *Do you believe in continuation of the person after death, in another world?*

The questionnaire was sent to the four main groups of scientific men, namely: (1) *Physicists* — that is those concerned with inanimate matter, such as astronomers, chemists, geologists, etc.; (2) *Biologists* — those concerned with living matter, such as physiologists, bacteriologists, botanists, etc.; (3) *Sociologists* — reputed authorities on the origin and progress of civilization; (4) *Psychologists* — reputed authorities in the study of the human mind.

Nearly 80 per cent of all these scientists answered the questionnaire; and about 90 per cent of the "more distinguished" of each group are said to have responded to it. Hence it would seem that the results

should give us a pretty fair index of the opinions of all modern scientists on these questions.

BELIEF IN GOD.

Some of the scientists wrote that they believe in a God of some sort, but not the kind of a God who hears and answers prayer — at least not in the manner indicated in the questionnaire. Such replies seem to show that they do not really believe in a personal, intelligent God but in "nature" or some "natural power" which they prefer to call "God."

In tabulating the replies Prof. Leuba not only lists each group separately, but he also separates the "greater scientists" from the "lesser lights" in each group, and then shows the percentage of believers and disbelievers in a personal God as follows:

| | Percentage of Believers | Disbelievers or Doubters |
|-----------------------|----------------------------|-----------------------------|
| Greater Physicists | 17 | 83 |
| Lesser Physicists | 43 | 57 |
| Greater Biologists | 12 | 88 |
| Lesser Biologists | 31 | 69 |
| Greatest Sociologists | 5 | 95 |
| Greater Sociologist | 20 | 80 |
| Lesser Sociologists | 30 | 70 |
| Greater Psychologists | 2 | 98 |
| Lesser Psychologists | 13 | 87 |

The average of the foregoing figures thus would indicate that only 13 per cent of all the "greater" scientists believe in a personal God who hears prayers, but that among the "lesser" scientists as many as 35 per cent are believers. It is also worthy of note that there is a greater percentage of believers among the *physicists* than among the other groups. *Physicists* deal only with inanimate matter, while the other groups are concerned with the living. Does a study of living organisms, make it more difficult for the scientist to believe in a personal intelligent Creator than does knowledge of astronomy, geology and chemistry?

BELIEF IN LIFE AFTER DEATH

Unfortunately Prof. Leuba's questionnaire did not ask the scientists if they believe in a future *resurrection* of the dead; it merely inquired if they believe that life continues on after death as taught by creedal theology. It will be noted that the percentages of believers and disbelievers on this second question are nearly the same as they were on the first question, concerning a personal God. On the question of continued life after death the percentages were as follows:

| | Percentage of Believers | Disbelievers or Doubters |
|-----------------------|----------------------------|-----------------------------|
| Greater Physicists | 20 | 80 |
| Lesser Physicists | 46 | 54 |
| Greater Biologists | 15 | 85 |
| Lesser Biologists | 32 | 68 |
| Greatest Sociologists | 10 | 90 |
| Greater Sociologists | 10 | 90 |
| Lesser Sociologists | 31 | 69 |
| Greater Psychologists | 2 | 98 |
| Lesser Psychologists | 12 | 88 |

The average of the foregoing tabulation suggests that 15 per cent of the "greater" scientists of our day

actually believe that life continues right on after death, in another world; while among the lesser lights as many as 37 per cent entertain this same metaphysical view. It is also noted that again the *physicists* show a greater percentage of "believers" than do the other groups.

THE TREND SINCE 1914.

There has been much discussion pro and con as to whether scientists as a class have become more religious or less religious since the War. Prof. Leuba undertakes to answer that question, by comparing the results of his recent questionnaire with a similar investigation made among scientists of this country in the year 1914. Of course, many of the savants who participated in the recent canvass were also among the scientists of 1914; though many have died meanwhile and have been replaced by a new generation. And perhaps some of those who have not died since the War may have changed their mind in the meantime. In any event Prof. Leuba lists the comparative results as follows, on the question of belief in a personal God:

| | Believers | | Disbelievers | |
|-----------------------|-----------|---------|--------------|------|
| | 1914 | 1934 | 1914 | 1934 |
| Greater Physicists | 34 | 17 | 66 | 83 |
| Lesser Physicists | 50 | 43 | 50 | 57 |
| Greater Biologists | 17 | 12 | 83 | 88 |
| Lesser Biologists | 39 | 31 | 61 | 69 |
| Greater Sociologists | 19 | 13 avg. | 81 | 87 |
| Lesser Sociologists | 29 | 30 | 71 | 70 |
| Greater Psychologists | 13 | 2 | 87 | 98 |
| Lesser Psychologists | 32 | 13 | 68 | 87 |

As for the question concerning continuation of life after death, the comparative percentages are as follows:

| | Believers | | Disbelievers | |
|-----------------------|-----------|------|--------------|------|
| | 1914 | 1934 | 1914 | 1934 |
| Greater Physicists | 40 | 20 | 60 | 80 |
| Lesser Physicists | 57 | 46 | 43 | 54 |
| Greater Biologists | 25 | 15 | 75 | 85 |
| Lesser Biologists | 45 | 32 | 55 | 68 |
| Greater Sociologists | 27 | 10 | 73 | 90 |
| Lesser Sociologists | 52 | 31 | 48 | 69 |
| Greater Psychologists | 9 | 2 | 91 | 98 |
| Lesser Psychologists | 27 | 12 | 73 | 88 |

SUPERSTITION VERSUS BIBLE TRUTH.

Thus it is seen that in all groups the percentage of believers has decreased since 1914, and the unbelievers have correspondingly increased among these leaders of wordly wisdom. It was to be expected that the untenable idea of life continuing right on after death would be rejected by such intelligent people — for it is contrary to science and reason, as well as contradictory to the Scriptures. But it is to be regretted that so many of our scientists, while rejecting that superstitious dogma of inherent immortality should at the same time repudiate belief in a personal intelligent Creator.

It is not so strange, however, that they should do so; because, not having made a study of the Bible, and not having learned to know God as He is revealed in

(Continued on page 7)

SCIENCE AND THE BIBLE

MYSTERIOUS POWER OF OUR DUCTLESS GLANDS

(*What Will Man Be Like in the Resurrection?* — Part 4).



WILL all members of the restored race become physically identical in the millennium? And will all family life cease to exist? Are these questions beyond solution by present-day observers, who now linger upon the very threshold of the long-awaited age of restitution? In any event they are interesting and worthwhile queries to be pondered. In fact, anything pertaining to the incoming new age is worthy of discussion by Bible students.

Science of course insists that nature has established numerous physiological differences between males and females, and they declare that it is unthinkable that all these differentiations could cease to exist and the organism continue to function. They point out that even minor interferences with nature in this respect, though accomplished by highly skilled surgeons, invariably produce baneful results in other parts of the organism — so insistent is nature in maintaining the status quo of the sexes. Every endocrine gland in the body, including the sex glands, seems absolutely indispensable to the well-being of the organism as a whole, according to the recent findings of the scientists in the comparatively new field of endocrinology.

A decade or more ago we heard a great deal about various reputedly marvelous rejuvenation experiments, accomplished through the transplantation of "monkey glands" into human beings. We don't hear much about it today, for the reason that time has demonstrated that such experiments have no permanent value. The early supposed benefits soon proved to be but a temporary stimulation, like that which may be accomplished by certain drugs, only to be followed by continued physical decline. Hence the consensus of best medical opinion is against these experiments today. But they did one thing of value — they served to stimulate research work in the hitherto unexplored and scientifically fruitful field of the interstitial glands. It is through the function of these ductless glands, and their important relation to the organism as a whole, that we now may be able to find the key that will unlock the secret of the future sexual status of humanity.

Mysterious Glands Now Divulge Their Secrets

The great importance of the endocrine or ductless glands within the organism have thus come to be understood only within very recent years. The textbooks on physiology written a few years ago scarcely mentioned them; and they likewise have been quite ignored in legitimate medical practice until now. But,

thanks to a mere handful of curious investigators who long suspected their potentialities, these mysterious glands today are being made to divulge their amazing lifelong secrets. These investigators have now awakened the entire scientific world to the profound influence which all the endocrines unquestionably exert in the general biochemistry of every living organism.

These apparently insignificant glands, hitherto esteemed as of about the same utility as buttons on a coat sleeve, are now known to secrete strange substances called "hormones" which are absorbed directly into the blood and lymph, and which act as chemical messengers for the conveyance of specific dynamic forces to various organs without which those organs could not properly perform their work. In this way these interstitial glands not only supplement but positively direct nerve-force and biochemical activity within the cells of even distant parts of the organism.

The sex glands are important members of this chain of endocrine glands, which constantly secrete hormones that pass directly into the bloodstream and are carried to various parts of the body for the regulation of cell activity in those parts; and they cannot be dispensed with without irreparable injury being wrought to man's physical and mental well-being, say the scientists. Our health is most vitally affected by, and indeed may be said to be at the mercy of, the specific hormones from each of the endocrine glands. Either a deficiency or an excess in the secretion of these glands quickly gives rise to pathological conditions in various parts, often of a most serious character.

Glandular Activity and Health.

Possibly the specialists in endocrinology are partially misled by their enthusiasm, and may be claiming too much for these interstitial glands; but they now assert that practically every disease to which flesh is heir, exclusive of infections or germ diseases, originate in faulty gland-action, by which there is either a deficiency or an excess of hormone secretion. Some go farther, and claim that even in many of the infectious diseases the germs are able to make inroads only by reason of the fact that the part attacked previously had been weakened and made measurably nonresistant, because of some glandular disorder and its consequent failure to discharge its normal hormone secretion into the blood stream.

In any event, certain maladies seem to have been definitely identified as specific gland disorders. For example: Diabetes, caused by a lack of the hormone called "insulin" secreted by the pancreas, and con-

sequent arrest of sugar metabolism; Neurasthenia, ascribed to a deficiency of the hormone called "adrenalin," secreted by the adrenal glands located above the kidneys; Goitre, also auto-intoxication, chronic laziness, and certain forms of heart disease, attributed to impairment of the thyroid gland and consequent excessive or lessened secretion of the hormone called "thyroxin"; Dwarfism and Infantilism, resulting from failure of the thymus gland; Giantism, due to hyperactivity of the Pituitary; Palsy and Epilepsy, apparently due in many cases to malfunctioning of the parathyroids, etc.

It is now conceded by all physicians versed in endocrinology that the malfunctioning of any of the endocrine glands may throw out of gear the bodily and mental activities in general, because all glandular and cell activities are interrelated; and the hormones are also associated with essential reflex nerve manifestations, and thus with brain activity itself. The endocrines seem to have been aptly termed "the hidden sources of biochemistry, the arbiters of our life-expectancy, and the gauge of our strenuousness in living." One's efficiency or inefficiency, say the endocrinologists, is principally a matter of gland behavior.

Do Our Glands Influence Character?

Each of the interstitial glands is a marvelous chemical laboratory, which appropriates from the bloodstream the chemical substances required by it for recombination into its own peculiar compounds, called hormones. Then these hormones, as rapidly as the gland can compound them, are discharged back into the bloodstream and dispatched on their important errands to various parts of the body, where they are taken up by cells which have affinity for them, and there they serve to stimulate peculiarities of growth and development.

Even mental character is said to be controlled or influenced to a marked extent by these hormones. The specialists point out that various types of temperament, habitual moods and emotions, and even the physiognomy, the stature, certain optical and dental peculiarities, etc., are determined by the varying amounts, quality and inter-actions of the endocrine secretions; and they claim to be able to make a diagnosis of the various glandular disorders by carefully observing these outward manifestations. They insist that an excess or a deficiency in certain of these gland secretions may determine one's success or failure in life; and that many promising careers have been prematurely blighted because of deterioration or failure of some gland at a time when its normal activity was most needed. Moral delinquency, they say, is generally symptomatic of some glandular disease.

History is pointed to as furnishing many noteworthy examples in support of the foregoing claims. Napoleon, at St. Helena, is named as a victim of sub-pituitary activity. Nero is regarded as having been a morbid irresponsible sufferer from hypo-thyroidism, along with Jack-the Ripper, certain types of gangsters, and many a husband-poisoning wife. Drugs may be the primary causative factor responsible for the dege-

neracy and daring of many modern racketeers, but one of the results of drug addiction is the temporary or permanent impairment of normal glandular secretion.

Modern urban existence is essentially unnatural, in which life is speeded up to a tempo where the nervous system and the organism as a whole are likely to become overtaxed and fatigued beyond their power to recuperate. In consequence of this there is a constant over-stimulation of gland activity. The perpetual recurrence of petty shocks and thrills incidental to our keyed-up modern mode of living engenders an excessive secretion of hormones, and this overstimulates the nerve centers and excites the emotions to an unnatural pitch.

Finally the inevitable reaction sets in, resulting in definite endocrinopathy or glandular disease—an insidious, creeping malady of varying physical and mental manifestations, which is said to be almost universal today among civilized city-dwellers. One concomitant of endocrinopathy is the present widespread pathological condition commonly called "emotional imbalance" — in which the afflicted one, while considered sane, is utterly incapable of exercising spontaneous rational judgment on important or even trivial matters.

Glandular Activity and Racial Distinctions.

Not only do endocrinologists claim to be able to classify individual peculiarities, temperaments and personality according to types of glandular activity, but they also endeavor to trace racial characteristics to this same source. Some believe that in ancient times whole groups of people within a given locality may have become afflicted with a particular glandular disorder, due to their peculiar mode of living or other common cause, which in time led to a permanent, heritable abnormality or racial trait.

One distinguished anthropologist has suggested that the extremely large so-called Neanderthal race of antiquity were simply a segregated aggregation of ordinary people who became victims of congenital pituitary hyper-activity, resulting in racial acromegaly or "monsterism." Others likewise insist that practically all inherent family, national and racial traits are traceable to special modes of glandular activity which have become fixed and which are passed on from parent to offspring.

These determining traits, say the scientists, are naturally crystalized during the embryonic and infantile periods of the child's growth mainly through the hereditary power and influence of the mother. It is well known that female children are generally more precocious than males; although, conversely, their intellectual capacity generally is arrested sooner. Hence it would seem to follow that the predominant racial characteristics would be most fully emphasized in female children during their precocious formative stage; and thus woman, "the eternal primitive," would be fitted to become the conservator of heredity and the perpetuator of family types.

Physical Changes Wrought by Glands.

In this way it is claimed that the accentuation or diminution of certain glands have become characteristic within certain families or groups, due to their accustomed common mode of living within a given environment for many generations; and that from this cause typical racial types have arisen. It is known that the hyper or hypo activity of the endocrines does result in obvious physical changes. For example, certain hormones from the ductless glands determine both the location and quantitative growth of adipose tissue beneath the skin, also pigmentation, the amount and distribution of the body hair, the timbre of the voice, and the predisposition to characteristic habits of thought and modes of life.

It is said that the modern European owes his prominent nose, distinct eye-brow ridges and chin, his superior stature and strength, also his typically harsh voice, to a super-secretion of pituitary hormones not to be found in the smaller races. The pale Caucasian complexion is said to be due to a liberal secretion of the adrenal glands. A change in the activity of these supra-renal glands results in a pigmentation of the skin. When they become impaired as in Addison's Disease, the skin soon takes on a copper hue. The negroid peoples are said to possess a characteristically sluggish adrenal function; while mongoloid races have not only a low adrenal activity but a characteristically active thyroid.

The so-called "secondary sex characteristics," namely, the facial features, figure, hands, hair, etc., are more marked between European males and females than they are between the sexes of the darker races. This is attributed to a more generally active secretion of all the interstitials, characteristic of European peoples. The historic pugnacity of the Aryan people seems to be due mainly to their liberal adrenal activity. These supra-renal capsules have been called "the glands of combat" — for they prepare the organism either to fight or fly, as the exigencies of the occasion may demand.

Potency of Adrenalin.

The adrenal glands are duplex in function. The cortex or outer portion secretes one kind of hormone while the medulla or inner portion secretes another; the latter being called epinephrine or adrenalin. Adrenalin, when injected into the blood, immediately reinforces or stimulates the sympathetic nervous system, inducing dilation of the pupils, bristling of the hair, constriction of the blood vessels, and temporary suspension of the digestive processes. It also causes glycogen to be instantly discharged from the liver into the bloodstream, for the quick production of bodily energy. Adrenalin also facilitates the recuperation of fatigued muscles, and even promotes blood coagulation, in the event of wounds during the "combat" for which it seems to fully prepare the organism. The phenomenon known as "second wind" is merely the result of a copious outpouring of adrenalin into the bloodstream during an emergency. Obviously then,

if a race characteristically enjoys a liberal adrenal activity, it would be most certain to be distinguished by alert and aggressive traits, such as has made the white man the dominant ruler of earth for the past many centuries.

The foregoing facts serve to show the importance which nature certainly attaches to the secretions of each and all of the ductles or endocrine glands. And all this has a direct bearing upon our discussion of man's sexual status in the new Eden; because the sex glands are not concerned merely with the procreative function, but are also found to be important endocrine glands, which continually secrete and discharge into the bloodstream vital hormones that have indispensable duties to perform in connection with the development and maintenance of various bodily activities. Without these hormones the body could not be healthy.

Sex hormones are different in male and female, and perform vastly different functions in some respects; but without them neither the male nor female body could come to maturity or remain healthy. Could such important glands, then, be allowed to atrophy and completely cease to exist in the millennium, any more than the liver, the stomach, the heart, or any other vital organ with which men and women by nature have been endowed? In the light of all known facts of endocrinology today, such a question cannot now be dismissed with a mere shrug of the shoulder or wave of the hand.

(To be continued.).

NEWS AND VIEWS

(Continued from page 4)

His Word of Truth, many of these scientists are unable to distinguish between real Bible truth and creedal theology. Hence in rejecting the one they also automatically repudiate the other. It is our hope and expectation that many of our scientists, when eventually they come to know the divine plan as revealed in the Bible, will be able to indeed see its reasonableness—in contradistinction to the creedal superstitions of the dark ages — and will rejoice in this wonderful truth.

We do not deplore the present increase in knowledge, even though it has been attended by decreased faith and rampant infidelity amongst those who know not God. Truth along any line is preferable to ignorance. Knowledge dispels superstition; and, whatever may seem to be the immediate result, the *ultimate* effect of enlightenment will mean the clarifying of the world's vision in order that they may be able to know and appreciate the true God in due time.

Satan, "the god of this world," has indeed "blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4.). But ere long he will be bound, that he may deceive the people no more. Then they shall all come to know Him, "from the least of them unto the greatest of them, saith the Lord". — Jer. 31:34.

EGYPT'S AGE OF ART AND PYRAMID BUILDING

(Mystery Land of the Pharaohs — Part XII)

IN THE last installment of this series we briefly mentioned the high civilization of the early Egyptians as evidenced by their exquisite handiwork. It is necessary to see at first hand some of their art of five thousand years ago in order to appreciate the fact that it is the work of great masters and not of primitive amateurs.

We already have described the remarkable statues of Pharaoh Khafre, of the fourth dynasty (of about 2800 B. C.), made in diorite a stone that is almost as hard to cut as diamond. Yet the portrait character of the faces on all of these statues is most admirably executed. It is doubtful if any of our best sculptors of today would care to undertake the carving of portrait statues in such a hard stone as diorite; yet these early Egyptians did it, and without the aid of electrically driven tools such as our modern artisans possess.

It is fortunate that so many of these early Egyptian statues and other handiwork of that period have been preserved and can now be seen in many of our great museums. We wish it were possible for all DAWN readers to have accompanied the writer on a visit through the Egyptological department of one of the large museums, namely, the mammoth Museum of Natural History, in New York City; that they may actually see and reflect upon some of the remarkable accomplishments of these ancient Nile craftsmen, wrought with primitive tools back there fifty centuries ago.

A Peek into the Tombs of Menes and other early Pharaohs.

Here in this museum you may see clay cylinder-seals and others trinkets which were taken out of the tomb of none other than the great Menes himself, founder of the first Egyptian dynasty; also objects from the tomb of Pharaoh Snefru, father of the illustrious Cheops whom many believe to have been the builder of the Great Pyramid.

These and other ancient tombs of that period when opened a few years ago at Abydos in upper Egypt, were found to contain many interesting samples of early Egyptian craft — exquisitely carved slate dishes, shaped like a leaf, alabaster vases of matchless workmanship, ivory pendants of unusual beauty, combs, bracelets, spoons made of bone and shaped almost precisely like tableware of the present day, glazed walltile that vies with modern manufacture, splendid pottery, masterly statuettes fluted columns, ivory arrows, remarkable water-waved knives of flint, and many other objects indicative of a high civilization at that early date. Most of these artifacts were taken from tombs of Pharaohs Den and Qua, of Egypt's first dynasty—which according to the king lists, could not have been far from 3300 B. C.

In this great museum you may also see such quaint objects as a wooden bedstead not unlike those of today, with hand-carved legs, and interwoven thongs used for springs — which was found in a first dynasty tomb at Tarkhan, Upper Egypt, and which further bespeaks the culture and civilization of that day. Here also is an exquisitely engraved gold bracelet, and various copper tools, taken from the tomb of Pharaoh Zazai of the second dynasty; and a wooden coffin, also a strand of rope that closely resembles modern ropes, and a beautiful linen scarf with hemmed edges and a fringe along the selvege, found at Tarkhan in a third dynasty grave.

Bronze cups and saucers, the work of skilled craftsmen, made to grace the tables of the fourth and fifth dynasty pharaohs (2800 B.C.) are on display here; also beautiful necklaces of carnelian beads fit for a queen, diorite vases with gold mountings, and various alabaster jars masterfully carved into shapes of animals — found in the tombs of courtiers of the fourth, fifth and sixth dynasties.

Egyptian Portrait Sculpture Unequaled Today.

Here stands one of those remarkable portrait statues in hard, black diorite. This one is of Pharaoh Sahura. (2700 B. C.) Over there is a splendid quartzite portrait study of an unnamed dignitary of the same period; and over yonder are several black and gray granite statues of Rahotep, who was chancellor or royal scribe to one of the fifth dynasty pharaohs—all found in his tomb at Sakkarā, Upper Egypt a few years ago.

All of these statues are carved with a skill and character that bespeaks the fact that here in Egypt in those early times there existed a school of sculptor artists of the first rank, who have never been surpassed nor even equaled by artisans of any age since their day.

Although we have before us the tangible monumental evidence of the great skill of these ancient Egyptian craftsmen, yet we know not who the artists were — they did not inscribe their names upon any part of their handiwork like artists do today. Concerning them Dr. Breasted, famed Egyptologist of the University of Chicago, says, "We know none of their greatest masters, and only the name of an artist or two during the whole period of Egyptian history." Yet, observes the critic Perrot in his "History of Art," "It must be acknowledged that they produced works which are not to be surpassed in their way by the greatest portrait artists of modern Europe."

Without doubt these many portrait statues, each with distinctive facial expressions, are actual portrait likenesses of the persons they assume to portray. Thus we have preserved for us not only the records of these early kings and court officials of Old Egypt, but we also can behold their countenances, notwithstanding the lapse of these forty of fifty centuries.

Even a royal architect, one Kapuncet, of the fifth dynasty period, has had his likeness perpetuated in a wooden statue, which is covered

with linen and painted flesh color. This was found a few years ago in his tomb at Sakkara, in a good state of preservation. But unfortunately we do not have any statue of the most important architect of them all — the one who was used and directed to draw the working plans for the Great Pyramid of Gizeh, which in many respects is the greatest piece of architecture and engineering ever undertaken on earth.

Period of Pyramid Building

The great age of pyramid building was at the beginning of the fourth dynasty (about 2900 B.C.) The first pyramid ever built in Egypt seems to have been the famous stepped pyramid at Sakkara. Its builder was Pharaoh Neterkhet, who also was known as Zeser I, founder of the third dynasty (about 2980 B. C.)

That he was the builder of this stepped pyramid is easily determined. The door of its lone chamber is faced with enameled bricks, and on each of them is engraved or stamped the name of Zeser I. And to make the identification even more positive his other name appears on some of them, with the following inscription: "King of Upper and Lower Egypt, Lord of the two Crowns, Neterkhet."

This third dynasty founded by Neterkhet, lasted only about 80 years, and no other pyramids were built during that time. However, the last king of that dynasty, Pharaoh Neferkara Huni, undertook to build a pyramid at Zawyet el-'Aryan. He hewed the foundation for it in the solid rock, but it was never finished. Evidently he died, or was deposed, before the actual construction work was even started.

He was succeeded by Pharaoh Snefru. Some of the records list Snefru as the final pharaoh of the third dynasty; but other records seem to show him to have been the founder of a new dynasty — the fourth. He seems not to have been related to his predecessor, Neferkara Huni, nor did he undertake to finish the pyramid which that pharaoh had begun. This would seem to indicate antipathy or rivalry between them, and lends further

weight to the evidence that Snefru's succession to the throne marked the beginning of an entirely new, rival dynasty.

It was not lack of resources that caused Snefru to refrain from completing the pyramid which his predecessor had begun; for Snefru immediately proceeded to build two pyramids — one at Medum and another at Dashur — though it would have been much easier for him merely to have finished the one already started by the former pharaoh at Zawyet el-'Aryan.

The largest and most remarkable of all the pyramids, before or since, is the Great Pyramid at Gizeh. Unlike most of the other pyramids and temples of Egypt, it contains no visible engravings on the walls of its chambers by which its builder may be readily identified. Whether any of its outer casing stones — long since loosened by earthquakes and removed by vandals who recut them for building material — or whether the adjacent temple which originally was connected with the Great Pyramid by a causeway and whose mute foundation still stands, contained such identifying marks we do not know.

But concealed quarrymen's marks have been found on some of the core masonry of the so-called "construction chambers" above the King's Chamber of the Great Pyramid. Maspere, in his *History of Egypt*, Vol. II, pp. 185-186, discusses these, and insists that they have been identified as the mark or brand of Pharaoh Khufu, whom the Greeks called Cheops. Khufu seems to have been the son of Snefru, above referred to, who founded the fourth dynasty. It is known that the Nile kingdom was at the peak of its prosperity during Khufu's reign, and apparently could have financed such an engineering project as the Great Pyramid better than at any other time during Egyptian history.

Was Khufu (Cheops) actually the builder of the Great Pyramid back there in the fourth dynasty? Bible Students of course find convincing evidence that the plans for the Great Pyramid were divinely overruled, so as to make it a veritable "Witness unto the Lord" in

Egypt. But the practical construction must have been entrusted to some ancient pharaoh, who perhaps supposed he was merely erecting a tomb or monument to himself. Who this pharaoh was, has been a subject of much controversy; but now it may be possible of solution, in view of some very recent discoveries which will be mentioned.

Some have insisted that the Great Pyramid was built long after Khufu's day; as late, in fact as 2140 B. C., during the eleventh dynasty. The main evidence for this conclusion seems to be that about that day the star which mythology calls the "Dragon," was in line with the descending passage, and that one of the stars of the pleiades group also crossed the meridian on which the pyramid is built, about the same time. But this same coincidence, astronomers tell us has occurred at other times, as well as at that particular date. Furthermore, all this seems to many students to be rather slender evidence upon which to base such an important matter as the date of the Great Pyramid's erection, without some historical corroboration.

The only seeming corroboration of the date 2140 B. C. for the erection of the Great Pyramid is the existence of a ruled line in the descending passage, which, by one mode of measurement, is said to indicate that date. But by other methods of measurement this same line would suggest various other dates. And even if it does mark the date 2140 B. C., would that prove that the pyramid was erected at that date, or might it not point out some other event? These are questions which have been raised of late, especially in view of the seemingly increasing historical evidence that the Great Pyramid actually had been standing for centuries before the eleventh dynasty.

The Pyramid Temples.

Each of the pyramids of the Gizeh group originally had an adjacent building or "temple" connected therewith by a pavement. The foundation and other remains of these temple structures now

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THE CHRISTIAN LIFE

THE CHRISTIAN'S THANKSGIVING

PERHAPS NO ELEMENT in the human mind or heart contributes more to happiness in life than does the quality of *appreciation*. If one possessed many millions of dollars but went about with his eyes closed to all the fine and beautiful things about him, he would be poor indeed. To the Christian the world with its natural beauties is his Father's handiwork and He realizes the beneficence of the great Creator in making so many things on earth that appeal to one's sense of appreciation; and this gives him enjoyment, along with all the spiritual good things of His Father's Word.

In proportion as we attain God-likeness, in proportion as the spirit of Christ dwells in us richly and abounds, and in proportion as we possess the Holy Spirit or mind of the Lord, in that same proportion will we grow in the spirit of appreciation and thanksgiving, realizing more and more fully God's grace and love toward us, and how gentle He has been in leading us along the various steps of our Christian way.

In our dealings with the Lord it is proper, yea, it is necessary, that we realize our own dependence, our own insufficiency, and His greatness and bountifulness. We must learn to go to God as His "dear children," to whom He delights to give His favor and who delight to receive and enjoy them as from Him. We are debtors to God in every sense of the word, and always will be — we can never dispute the obligation under which His mercy and loving kindness have placed us. The sooner we realize this the better it will be for us. Some there are who, possessed with a false pride, feel and declare that they ask no favors from either God or man — that they pay their way and wish always to do so. Something of this spirit is praiseworthy as respects our dealings with our fellows, but the entire proposition is inconsistent with our relationship to the Almighty.

As we did not create ourselves, neither can we long maintain ourselves apart from God — "in Him we live and move and have our being." It also would have been true had we been born on the angelic plane, or as perfect human beings, that we could not have created ourselves — either directly or indirectly. God was responsible for our birth through the arrangements of His providence in nature, and He continues to be the ultimate provider for His creatures on every plane.

The fact that God allows the sun to shine upon the just and also upon the unjust, and gives rain upon the evil as well as upon the good, and thus continually provides for this world of mankind which as a whole is in rebellion against Him and His authority, does not mean that His laws of nature are blindly auto-

matic, and that their operation could not be otherwise if He decreed. But these mercies of God scattered broadcast to all do indicate a most benevolent provision on God's part for the necessities of all His earthly creatures.

Yet God often allows His laws seemingly to be interfered with at the present time — and thus permits adverse conditions to come upon the human race. This He fully explains to be because of man's sinful, rebellious attitude, and because, He sees a way by which present lessons of adversity and tribulation may be made instructive to men, and thus finally work out for the world's lasting good.

Utter Dependence on the Great Provider

The one great lesson for us to learn is our utter dependence upon God — His mercy, His truth, and His love. This fact can be understood at present only by one class of persons — those who are in the school of Christ. Furthermore, only after we have been for a considerable time in this school can we comprehend the full force of the Apostle's words that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (Jas. 1:17.) When we begin to look about to find some of these "good and perfect gifts"; we find that the greatest gifts of God are seen only by the eye of faith — only by those whose eyes of understanding have been opened to see that in God's due time His great work of redemption will be accomplished through Christ, who then will wipe away all tears from off all faces and restore all things to the plane of Edenic perfection while destroying Adamic death and everything connected therewith, and robing the earth in garments of endless praise.

And what other things may be seen by the eye of faith, by those few, whose minds to some extent have been specially enlightened. Ah, they are ever seeing more and more of the riches of God's grace; they are appreciating more and more each day all of His gifts and favors. These have come into a very close and precious relationship with the Lord. They realize they have causes for thankfulness which the world knows not of. They are in the "secret place of the Most High, abiding under the shadow of the Almighty." They know that the element of blind chance does not govern their lives, but that all things are being overruled by a higher Power for their good.

The spirit of thanksgiving will make the Christian benevolently disposed. Such are glad to pass on to others something of the blessings which they have received; to copy their Maker; to be generous along the

same lines that He is generous. Thus the Apostle says that the followers of Christ "do good unto all men as they have opportunity, especially unto them that are of the household of faith." Yes, the household of faith should come first in true Christian estimation, because those of this household are the Lord's, because they are in harmony with Him, accepted of Him, and seeking to walk in His way, enduring the offence of the cross, all the misunderstanding of the world, and the opposition of the Adversary. Such properly enough demand the disciple's chief sympathy, his chief love. What the Christian does for these his brethren, he is doing for the Master, who also fully appreciates it as done for Himself. And surely it is a blessed privilege to do anything for Him.

Had it not been for Adam's fall, all men today would possess a generous, unselfish disposition. The fall has blighted some in one particular, others in another. Among natural men we find some who are very generous, and in that respect they may seem more God-like than some of the children of grace—especially before the latter have become trained in the school of Christ. We are to remember that God's power is often exercised upon the "mean things" of this world, upon some who are less honorable, that the Lord may demonstrate the mightiness of His grace and truth in the transformation of character. But as surely as we have become God's children, this quality of benevolence will grow in us, and the more ripe we become as Christians, the more that quality will abound in our words and thoughts and deeds. Any other condition, any failure to make progress, any wilful turning toward selfishness, would indicate that we are faced in the wrong direction, and walking after the flesh and not after the spirit.

Thanksgiving Time.

During this thanksgiving season of ours — and every day is thanksgiving time if we belong to the Lord — let us show our gratitude to the heavenly Father and to our Lord Jesus by giving to others the greatest boon that we can give them, namely the glad message of divine truth. Let us seek out and find all those who have appreciative hearts to receive it. Additionally, however, there are other ministries of love in which we may also engage. Those who are our brethren in spiritual things and, who, like ourselves, are the recipients of the bounties of divine favor, have their peculiar trials and besetments, special difficulties with the world, the flesh and the Adversary; and we should be on the alert to comfort, to assist, to counsel, to uphold these, to help them bear their burdens and thus to colabor with them and with the Redeemer, — thus becoming special servants of the great Burden-Bearer and Shepherd of the sheep, assisting Him in His care over the flock of God.

The same spirit of the Lord will also lead us, as opportunity may afford, to speak words of gentleness and encouragement, kindness and sympathy, even to those who are not of the Lord's consecrated ones, but of the world. Whosoever has the love of God in

his heart will be glad to let his benevolence become manifest in this way. All around us there is much sorrow and many tears. As Jesus had compassion on the multitude, so also His people will have the same kind of pity; and while praying on behalf of the world the prayer "Thy Kingdom come," they will endeavor to be exemplars of the righteousness of that Kingdom and of its kindness and mercy, in their daily lives.

"In everything give thanks," said the apostle. That is, we should find causes for thankfulness in every situation in life. Such a spirit is very different from the petulant, fault-finding, complaining spirit of the world. It is a spirit of gratitude for the greatest things, which no one can take from us. Let us hearken to the jubilant words of the apostle: "For I am persuaded that neither life nor death, nor angels nor principalities nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in the Christ Jesus our Lord." What an overcomer such an assurance made of Paul! No wonder he could write, "In everything give thanks," and could exclaim, "I rejoice, yea, and will rejoice!"

Nothing is more appropriate for us than thanksgiving. The psalmist speaking prophetically for us, says, "What shall I render to the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." In accepting God's plan of salvation we are showing ourselves approved unto Him. And it is a blessed thing for us to render thanks to God at all times — to recognize the fact that all things are of the Father and by the Son; to know that we can always have access to the throne of grace in the way that God has appointed for us; that we can lay hold on the divine promises with the most positive assurance that the Lord will fulfil every one of them to His people; and that we have the privilege even now of becoming "filled with all the fulness of God." Hence the Christian can sing:

We thank Thee for the cloudless skies,
We thank Thee for the rain,
We thank Thee for the golden light
That streams on hill and plain;
We thank Thee for a thousand joys
Thy love has sent to man;
But most of all we thank Thee
For salvation's glorious plan.

We thank Thee for assurance
That we with Christ are one,
We thank Thee for the grace that flows
Through Thy beloved Son;
We thank Thee for the peace of Faith,
And for the Hope that stays;
We thank Thee for the bliss to come
Through everlasting days.

So, then, the child of God, furnished unto all good works, goes on his way, thankfully, rejoicingly, serving his heavenly Master, endeavoring daily to "show forth the praises of Him who hath called him out of darkness into His marvelous light;" making light of the trials and of afflictions of life as they come, be-

cause they are working out in him "an exceeding and eternal weight of glory."

In his meditations upon unseen things the Christian's mind is enraptured with the visions that come from the divine Word. He has the truth, and he knows that he has it, and that it is beyond the value of all earthly wealth. He is willing to have this truth cost him something, as assuredly its possession must do; but the more he gives himself over to divine service and sacrifice, the greater his joy will be, and the greater his assurance that up above there "remains for him a crown of righteousness which the Lord, the righteous Judge, will give him at that day." Yes, even the present time — with all its burden of sorrow upon the world, and with its many problems which human wisdom cannot solve — even this present dark time for men, is a thanksgiving time for those who are basking in the sunshine of divine favor and are illumined by the light of present truth.

EARTH'S THANKSGIVING TIME

We sing with peace the world's release
From sin and shame and wrong,
We tell with hope love's boundless scope,
Its rapture and its song;
We hail life's spring when God shall bring
Fair Eden in its prime.


And all shall know the radiant glow
Of earth's Thanksgiving Time.

We look through darkness up to light,
And know that God is kind,
And hear faith's call to see clouds all
With silver blessings lined.
The age's door swings out, and soon
Shall pass the world's dark crime,
And men shall feel truth's rays that heal
In earth's Thanksgiving Time.

No beggar's hand outstretched shall be,
No profiteers shall thrive,
No bane of death shall stifle breath,
No armies then shall strive;
And men shall give their thanks to God
For countless gifts sublime,
And sound the praise that all shall raise
In earth's Thanksgiving Time.

Fair nature's bounties forth shall spring
From rich prolific soil,
Without the strife that crushes life
And all the sweat of toil;
And joy's great monument of peace
Shall rise in every clime.
Oh that 'will be man's jubilee,
Earth's grand Thanksgiving Time.

CONTINUING IN CHRIST

N THE 53rd chapter of Isaiah the prophet takes his place on the stream of time down at our Lord's first advent, and says, "There is no beauty that we should desire Him." The worldly mind cannot and does not appreciate the spirit and character of our Lord, any more than one might be attracted by the ugly appearance of a cocoon. But when one realizes that His life of sacrifice, being despised by men, was the path that the Father laid out for our Lord, and that it was obedience to the Father's will that led Him to Calvary, we are drawn to our Lord as the One that is altogether lovely.

Thus we see that appreciating Christ is a matter of the mind; and here, as well as in perhaps all other battles of life, the mind becomes a real battleground. When the mind of humility that was in Christ becomes our mind, we then see in Him the beauty of holiness. We then appreciate the apostle's statement, "Christ in you, the hope of glory;" and it is only when, through the influence of the holy spirit, we become like our Lord, that we have any hope of sharing in His glory.

As we are being transformed by the renewing of our minds, and not conforming ourselves to this world, may it be true of us that we are indeed "epistles of Christ," through the ministry of God's Word and the edification that each member contributes to the body. The true saints are indeed epistles, written with the spirit of God. Thus we receive now the blessing of having a new law, that which is after the spirit, written upon our hearts. During the Millennium the work of writing a new law upon the hearts of all

mankind will be the blessed privilege of the saints, as priests of the New Covenant. — 2 Cor. 3:2, 3.

Ye are His Workmanship.

In Eph. 2:10 the apostle's statement is that "we are God's workmanship;" therefore, wherever there is a true Christian — not merely spirit-begotten but spirit-developed, in the character-likeness of the Saviour, in meekness, humility, gentleness, patience, long-suffering, brotherly-kindness and love — we have the evidence of the power of God at work "to will and do His good pleasure." This epistle declares and shows forth "the praises of Him who has called us out of darkness into His marvelous light."

All who ultimately will be of the body of Christ must be conformed to His image, be like Him, to the full extend of their imperfect, fallen capacity. Their hearts must be in full sympathy with the divine requirements, so that they will gladly suffer in an effort to attain unto the ideals set before them. And then when they have done all that they can along these lines, His strength will be made perfect in their weakness.

The great adversary is ever on the alert to ensnare the Lord's little ones. His persistency in tempting us to go to extremes along one line or another is without equal. If he cannot entrap us along the lines of human perfection, making us think we can develop a perfect Christlike character, and leading us into the "holier-than-thou" attitude where soon we may think we no longer need the merit of Christ's righteousness to cover our unintentional shortcomings, he

will swing to the other extreme of the pendulum, and try to get us to believe that the Lord has no interest in our attainment of Christ-likeness during our earthly pilgrimage. We see from the apostle's writings and from history that these same tactics have been continuously and successfully followed by the adversary. In Rom. 1:21-32 the apostle informs us that this was the snare which brought the entire race into a state of vanity, lust and death.

On the other hand the Apostle John warns against deceiving ourselves by thinking we have no sin — in which case "the truth is not in us." (1 John 1:8.) Let us, rather, have no fellowship with darkness, but walk humbly with God, confess our sins, and the blood of Jesus Christ will cleanse us from all sin and unrighteousness. But the New Creature, begotten of God, cannot consent to sin, even in this mortal body. — 1 John 5:18.

The "Vow" Helps Our Christian Walk

Recognizing the fallen tendency of our mortal bodies many have found great assistance in taking as their own, the "Vow Unto the Lord," as outlined by Brother Russell. Very frequently the Lord's people have found words in holy writ, in psalms, hymns and poetry, which truly express their heart-felt sentiments, much better than they themselves are capable of expressing them. It is thus that the above mentioned "Vow" has been found to be of such great help to the true child of God.

In this Vow we express the proper reverence for our Heavenly Father, and desire that His will be done in us increasingly. The daily remembrance of all other members of the Body and their activities, also helps to develop a spirit of fellowship that binds our hearts in Christian love. Carefulness in thought word and act, in circumstances of life, are stated specifically; and such effort should help to spare those who have called upon the name of the Lord from being caught in the numerous snares of the devil. We here repeat that vow as follows:

Our Father, which art in heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow.

Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers everywhere.

I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

I vow to Thee that I will be on the alert to resist everything akin to spiritism and occultism, and that remembering that there are but the two masters, I shall resist these snares in all reasonable ways as being of the adversary.

I further vow that with the exceptions below, I will at all times, and in all places, conduct myself toward those of the

opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

And so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

Exceptions in the case of brethren—wife, children, mother and natural sisters. In the case of sisters—husband, children, father, and natural brothers.

Following Them as They Followed Christ

As we read the various epistles of Paul and of the other apostles, such for example as the letter to the Romans, which gives specific and detailed instructions concerning our walk as New Creatures in Christ or, as we note how he minutely instructs Timothy in the way of the Lord, it is interesting to consider how these exhortations also seem to deal with the problems of our own day. With the early church the question of the Mosaic law was very prominent; but today the matter of what we may eat, or what days we may observe are not so vexing. However, in these epistles are many other questions, some of which concern the church as a whole and others which are more personal in their application to the individual.

Each child of the Lord can find in these epistles many such questions, as they consider their own experiences or sphere of activity. We suggest a few that might be generally applicable — such as our activity in the Lord's service, as it relates to the public, to our friends in the world, and to those with whom we may have been formerly associated in the "Truth", and also to our brethren who recognize no earthly bonds (other than that of the holy spirit, which binds us as brethren in Christ). Then there is the matter of the bride making herself ready, and the extent to which we may be expected to overcome our fleshly imperfections. Paul also discusses matters of doctrine such as the ransom, also chronology, etc.

It is evidently because we realize our need of constant instruction along these various lines that we fall prey so easily to earthly leadership. But here we must beware of extremes. While recognizing the snare of wrong leadership which the adversary may place in our way, nevertheless we want to make use of such instrumentalities as the Lord graciously affords us for helping to understand His Word more clearly. It behooves all to be wake, to "prove all things," and to accept only those things which we can understand and approve.

The apostle's words in Roman 14:22 and 23, while primarily applicable to conduct, can also undoubtedly be applied in principle to *doctrine*; namely, that if we accept a doctrine and do so with a clear understanding we are happy; but if we confess with our tongue but doubt in our hearts, we would be condemned of the Lord. This is exactly the thought that the apostle had in mind in his letter to Timothy (1 Timothy 1:5), in the words "unfeigned faith." We are not to have a "make believe" faith; our belief in doctrinal matters should be clear and distinct. If

this is not so, then we would far better not profess anything regarding the matters in question.

We may be inclined to conjecture, 'How much easier it would be if we had some visible ordained channel or source, other than the Bible itself, that could instruct us in all matters, so that we would have no responsibilities in the matter of interpretation. But the Lord instructs us to prove ourselves to be 'workmen that need not be ashamed, RIGHTLY DIVIDING the Word of Truth.' The Lord could have provided such an ordained source, just as He could have made man susceptible to right-doing only; but He chose to let man be a free moral agent. And He deals with His spirit-begotten children likewise.

Of course, we know that the Lord does not expect us to be perfect in knowledge and understanding; nevertheless a measure of understanding or knowledge is necessary. Especially are we expected to see and appreciate the light that is now shining. Jesus says, in John 7:17, "If any man will do His will, he shall know of the doctrine." The apostle Paul corroborates this in numerous texts, showing the importance of 'sound doctrine' to the Lord's people; and he also says that those who walk contrary to the Lord "will not endure sound doctrine."

Keep Walking in the Faith.

Let us be careful that our natural desire to find something new, something different, something sensational, does not influence our spiritual steadfastness. The TRUTH becomes deeper, clearer and more satisfying as we hold to it in its simplicity and

purity. Once we were taught that most of earth's millions would be lost in hell fire. Then we were permitted to see God's love as revealed in the Divine Plan. Later some left that simplicity and purity; and, thinking to be more beneficent and loving than God, they were lured out of the Truth, measurably at least and embraced the doctrine of universal salvation.

We know that the Law Covenant to the Jews accomplished nothing, as far as development of the Seed was concerned, but only proved the sinfulness of man and his inability to obtain life by his own efforts. We see also that God in His abundant mercy will make a New Covenant with the House of Judah which, during the Millennial Age, will provide a way whereby all mankind may be restored to full favor and blessing; and also that in the meantime, during the Gospel Age, God is selecting "a people for His name" to be associated with Jesus as Mediator, Priest, Prophet, Judge and King — this latter class being developed or produced under a Covenant by sacrifice. But some desiring something new and different, have now permitted these dear and simple truths to be taken from them.

Let us continue to rejoice in the simple "good news" of the restitution of all things, and continue to persevere patiently in the hope that is set before us in the Lord's Word. Let us walk worthy of our vocation, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace. Let us put on and keep on Christ. Let us have the mind of Christ, for this is our only hope of being associated with Him eventually in glory.

PURIFYING THE SOUL

"Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Peter 1:22.



HOLINESS unto the Lord is a most important essential of the Christian life; and without it no Christian endeavor can be truly acceptable to the Heavenly Father. The words *purity* and *holiness*, as used in the Bible, have much the same meaning, and describe that condition of heart which must characterize all who aspire to joint-heirship with Jesus in the glorious Kingdom soon to be established. To be pure means to be unadulterated. Applied to the Christian life it means that one's heart attitude before God must be that of full and complete submission to Him; undivided in its affection and loyalty.

This purity of heart before the Lord means a complete separation from the world and its spirit; a full renouncing of the will of the flesh and a constant effort to bring the flesh into subjection to the will of God; and a continual mental alertness in regard to the deceptive influences of the great deceiver, Satan, and by means of the "whole armor of God," to give battle against him. To be successful in attaining and maintaining this condition of holiness one must use the divinely provided means of purification, which in our text is declared to be the *truth*.

To be pure, or holy, also means to be sanctified; and Jesus, praying on behalf of His disciples, said, "Sanctify them through Thy truth, Thy Word is truth." (John 17:17.) The Apostle Paul, by inspiration, reiterates the thought expressed by Jesus, saying, "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word." (Eph. 5:25,26.) From these Scriptures it is apparent that the Christian should esteem the Word of truth very highly, and seek daily to become better acquainted with it. No wonder the Apostle Paul advised Timothy to *study* in order that he might show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—2 Tim. 2:15.

The True Standard of Holiness

There are many false standards of holiness among the peoples of the earth. Frequently the word holiness is erroneously used to convey merely the thought of moral uprightness; and even the standards of moral uprightness vary much in different parts of the world. Some moralists of today would severely con-

demn Jesus for many things which He did, yet of Him it is Scripturally declared that He was "holy, harmless, undefiled and separate from sinners." The Bible sets forth a true code of morals for the Christian, and it is of utmost importance that every Christian be guided by that code; but anyone who supposes that the Christian life merely consists in living up to a high moral code will signally fail in his effort to be truly holy before the Lord; and his soul will be far from purified.

When Jesus prayed, "Sanctify them through Thy truth, Thy Word is truth," it is obvious that he had far more in mind than mere moral uprightness. The various erroneous teachings of both Christendom and Heathendom have produced a certain degree of moral integrity in those who have been brought under their influence, but these votaries of false religions have not been sanctified before the Lord. The fear of eternal torture in a creedal hell has frightened many into giving up their pipes, or from indulging in strong drink, but such a false conception of sanctity has never produced a condition of true holiness before the Lord—it has never purified the *souls* of those who believed it; at least, not from the standpoint that the word purify is used in our text.

The full thought of sanctification as taught in the Bible is that of a dedication, or setting apart to the holy purpose of God; and the word purity, as used in our text, has to do with singleness of heart in living up to the terms of sanctification. It is for this reason that the truth of God's Word is the only true guide to sanctification. The truth is the divine plan, and the divine plan reveals the will of God for His earthly creatures, especially for those who follow in the footsteps of Jesus—Christians. In order to do God's will one must know it; hence it is that God has given us His Word of truth, revealing His plan, in order that we might become acquainted with the work He is doing in the earth and cooperate with Him in doing that work—not only as it applies to our moral conduct but also as it touches upon our responsibility of service for others.

Obedying the Truth Through the Spirit

A mere technical knowledge of the truth, however, will not in itself produce a sanctifying effect on the heart. The apostle clearly shows that we are purified only in "obeying the truth *through the spirit*." Jesus promised that He would send the "spirit of truth," and that it would guide into all truth. But even this does not complete the apostle's formula for soul purification. There is still another qualification. The truth must be obeyed "through the spirit unto *unfeigned love of the brethren*." For this reason the apostle concludes: "See that ye love one another with a pure heart fervently."

The Apostle John adds his testimony to the importance of brotherly love as the final step in soul purification through the truth, saying, "My little children, let us not love in word, neither in tongue; but in deed and in truth. And *hereby we know that we are of the truth*, and shall assure our hearts before Him."

(I John 3:18,19.) The importance of love as the final goal of the sanctified life is apparent when we remember that the plan of God itself—the truth—is a revelation of how the love of God is operating for the redemption and restoration of a lost race, and that a knowledge of this plan is given to us in order that we, by cooperating in it, may become like God. Now it is evident that if God's love is such as to prompt Him to give the dearest treasure of His heart as a sacrifice on the cross in that His enemies might ultimately be blessed, the one who has not learned to love his brethren is far from the goal of Christian holiness.

The process of soul purification embraces the complete work of conversion from the service of Satan and selfishness to that of serving God and being guided by the Godly principle of love. This purification begins when, through the Word, the light of truth concerning God's love breaks in upon our hearts and minds, and under its influence we become constrained to give our all to Him. Paul says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them, and rose again."—2 Cor. 5:14,15.

When the constraining love of God and of Christ brings one to the point of full consecration, and the work of sanctification begins it will be found to divide itself into two major aspects. One aspect of the purifying work has to do more particularly with one's own personal conduct, and the other with activity in the service of Him to whom all has been devoted. It is not possible to say which of these phases of sanctification is the most important because there could be no sanctification at all unless both were given their proper place in the Christian life.

Pure Personal Conduct

The personal conduct aspect of sanctification has to do, in addition to one's strictly personal affairs, with our domestic life, our attitude toward our brethren in the church, how we should endeavor to deal with our friends and relatives in the world, the proper attitude toward the governments of this world, how we should deal with our enemies, etc. In all these matters, and others, the Bible gives explicit instructions. In order that the work of soul purification might go on acceptably to God the Christian will need to give careful attention to all these instructions, and endeavor to obey them, not only in letter, but in spirit also. Any failure to adhere to the expressed will of God as found in His Word, constitutes a measure of impurity, or lack of holiness. Unwilling failures are covered by the robe of Christ's righteousness, but wilful disobedience will be punished.

One may become free from all his filthy habits, and from the worldly viewpoint be a noble example of good citizenship; yet if he persists wilfully to speak evil of his brethren, or others, in disobedience to the command, "Speak evil of no man," he is unholy in the sight of God and is far from the point of being fully sanctified. One may never smoke a pipe, nor be-

come intoxicated, steal, use filthy language, nor indulge in other degenerating habits. He may be a model husband, a loving father. He may be a good neighbor and highly respected in his community; but if, in the spirit of carnality (adherence to human institutions and leaders) he is guilty of sowing discord among the brethren, he is unholy in the sight of God, and has failed to wholly purify his soul through obeying the truth.

In Matthew 18:15-18 Jesus gives explicit directions as to the proper course to pursue when difficulties arise among the brethren. A failure or refusal to follow these directions constitutes, by default, an unholy act. One may spend hours in prayer and meditation, until he fancies himself so close to the Lord that only a "thin veil hangs between," yet if he disobeys this important command of the Lord he is unholy—his soul has not been purified. If his failure to act as directed by Jesus causes any of his brethren to suffer through misunderstanding or misrepresentation, the sin is doubly vile and reprehensible in God's sight. Prayer is absolutely necessary for the Christian, but he must first obey the Lord's commands if he expects his prayers to be heard.

The Christian is commanded to forgive and love his enemies. Forgiveness of his enemies is the condition upon which his own sins may be forgiven by the Heavenly Father. If such forgiveness is not forthcoming on the part of the professed follower of the Master, the unforgiving one is unholy. Not only is such an one unholy because of his failure to obey the Lord's commands, but he is unholy also in the sense that his own sins are still charged against him because he has failed to meet the conditions of their forgiveness. Vile indeed is the heart that continues to harbor anger and malice toward others, and is unable to forgive the imperfection in them of which he is so afflicted himself.

Some make the mistake of supposing that Jesus meant we should forgive merely what *appears* to be trespasses, but that if we find the trespass has been a real one—if wrong has actually been done—forgiveness should be withheld and punishment administered instead. But this is not the case. Real trespasses are the kind that the Heavenly Father forgives in us, hence it is the real trespasses against us that we must forgive in others—else we are unholy. Forgiveness is impossible where there is nothing to forgive.

Purity in Service

The soul that is purified by the truth, and sanctified to God is a soul that is devoted to a definite, active purpose. As the enlisted soldier must do more than merely wear the uniform and obey camp rules, so the good soldier of Jesus Christ must do more than properly govern his personal conduct. He must do more than merely *forgive* his enemies—he must *bless* them as well; and "do good" unto them that despitefully use him. Yes, to be sanctified by the truth means more than to be guided by the mere abstract principles of right—important though that is. Even as there can be no true sanctification apart from a Scripturally governed personal conduct, so also there

can be no true holiness unless the soul purification continues to the point where the being is consumed in the service of the One to whom it is consecrated.

Nor will any kind of service do! The service must be in harmony with the divine plan—the expressed will of God. The Heavenly Father is very particular about this. When He commanded Moses to build the tabernacle, and gave him instructions concerning its services, He said, "See that thou do all things according to the pattern shown thee in the mount." Death was the penalty for disobeying this command. The tabernacle and its services were illustrations of better things to come. Many of these "better things" have to do with the Christian life and service. Surely God would not be less particular about the substance than He was of the picture. What does this imply?

It is obvious that Paul was expressing something more than a mere ideal when he said that we should study to rightly divide the Word of truth if we are to be *workmen* that are *approved* of God. Could a workman on any project be approved by his employer if he did not follow the plans given to him? Certainly not! If the truth is the sanctifying medium, and it is through obedience to the truth that we are purified, is it reasonable to suppose that there can be true sanctification where the truth is ignored, minimized or opposed? Is the preaching of eternal torture for nine-tenths of the human race a holy work? Certainly not! And for the reason that it is not God's work. This is an extreme illustration, but its very extremity will help us to realize the importance of the true doctrines of the divine plan in connection with the work of soul purification that is going on within us.

Let us remember that the Christian is not commissioned to engage in any work except that which has to do with his share in the divine plan. Therefore no work can be a holy work that is out of harmony with the divine will. And the reverse of this is also true. Any work that is in harmony with the divine plan, is properly a part of the Christian's privilege, is a holy work; and it is a true practice of holiness to engage in that work. Nor is one part of God's work either more or less holy than another.

The Divine Commission

Specifically, then, what is the Christian's work? And how is it to be accomplished? Many have supposed that it was God's will that the Christian church should convert the entire world, making Christians of the entire human race. Thousands of lives have been sacrificed in a spurious, unchristian effort of this kind. This was not a holy service because God did not authorize it and had no part in it. True, many supposed Christians were produced in this way, and some might be inclined to say that this is evidence that God blessed the work. But this is not necessarily so. Almost any kind of a message, preached in any part of the world, will result in converts to the particular theory advanced. This is especially true in respect to religious teachings. If the theories advanced offer

future salvation from a burning hell, the result in number of converts is still more prolific.

The divine commission to the church was to engage in the work of making disciples. The Scriptures show that the entire group of disciples to be made from Pentecost down to the very end of the Gospel age was to constitute the church of Christ; also styled the bride of Christ. The completion of this work is referred to in the 19th chapter of Revelation, where it is said that "the bride hath made herself ready." The method by which the bride of Christ makes herself ready is the proclamation of, and obedience to the truth. As it is the truth—the gospel—that sanctifies, it is obvious that it must be made known to those who are to come under its purifying influence.

Every individual Christian is anointed by the holy spirit to take part in this work. In their associations, as groups, God has arranged that some be chosen to serve in special ways, but this does not relieve those not so chosen of their responsibility in the general work. Every activity of the Christian has to do with this work of making ready the bride. He goes to meeting, he prays, he sings, he preaches, he witnesses; all in order that the making ready process might go on, in himself as well as in others. Thus everything pertaining to his activity is a part of the holy work in which he is engaged.

One Head, One Body, One Work

Nor are there any degrees of holiness nor of importance in connection with this work. So far as we are concerned, the church, while still in the flesh, will always be made up of those in various stages of development, hence it will always be necessary to promote all possible activities in the work of finding and making disciples. The Lord Himself is the One to stop this work; and when He does stop it no Christian will question the matter. Until the Lord does stop the work, however, every Christian whose soul has been purified by obeying the truth, will continue

on in the use of whatever opportunities the Lord may give. None are entirely without opportunities, as even a prayer on behalf of fellow members of the bride class is a privilege of service.

In the days of the early church the opportunities of service were not diversified as they are today. Now we have the printed page, and through its use many can be preachers who otherwise would be very limited in their privileges of service. But this is only one way to serve—to be engaged in holy activity. As already stated, every activity of the Christian should be in the direction of the one goal, which is that of the full preparation of the bride. The complete adornment of the bride must be the adornment of love, hence the apostle says in our text that the purification of the soul must continue, "unto unfeigned love of the brethren."

When this sanctifying work of the church is complete, in both of its phases; and the entire Christ company is brought wholly under the influence of divine love, then this holy bride will become, with her heavenly Bridegroom, the pure channel of blessing for mankind in general. It is for this future work that the church is now, through soul purification, being made ready.

The importance of loyalty to the truth as the sanctifying medium in our lives cannot be over emphasized. God severely censured His typical people for compromising with the false gods of their heathen neighbors; and to the Christian Paul says, "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the *unclean* thing; and I will receive you." (2 Cor. 6:17.) Paul is here referring to heathen temples and heathen gods. Heathen philosophies permeate the nominal churches today, and have done so for centuries. God has given His people the truth in order that they might be sanctified by it—fully set apart to His holy will and purpose—so let us cherish that truth, and through the full submission of our wills, come wholly under its purifying influence.

THE ROYAL PRIESTHOOD

(From June 1, 1903, Watch Tower)

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light. . . . Ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as living stones are built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God by Jesus Christ." —1 Peter 2:9, 3-5.



NO time in the church's history has our great adversary been so active in multiplying false doctrines and in diverting attention from the truth by introducing unprofitable and irrelevant questions as at present. Just when the exaltation and glory of the church are soon to be accomplished, and the faithful are about to be received into the joy of their Lord, every device is resorted to to beguile them of their reward and to frustrate this feature of the divine plan. To really frustrate any part of the divine plan is impossible: God has purposed to take out from among men a "little flock,"

"a people for His name," a royal priesthood; and such a company is assuredly being gathered; but whether all those now in the race for the prize will surely be of that company, is still an open question. Take heed, beloved, that no man take thy crown. (Rev. 3:11.) If any come short of their privileges and prove unworthy of the rich inheritance, there are others who will quickly fill their places.

Opposition Within and Without

We beseech you, brethren, as you value the glorious hope set before you in the gospel, that you give

no heed to seducing spirits and doctrines of devils, as the apostle terms them (1 Tim. 4:1); but that, with fixedness of purpose, you apply yourselves to the one thing you are called and are privileged to do as prospective members of that royal priesthood. Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into His marvelous light. And if thus separate from the world and from Christians who partake largely of the worldly spirit, what wonder if we find them all out of harmony with us, and either ignoring or opposing us.

Such opposition is to be expected and will, doubtless, continue until we finish our course in death. To submit patiently to this opposition is to sacrifice our own *natural* preferences for the friendship and the pleasures of the present life, and to endure hardness as good soldiers for the truth's sake, in whatever shape that hardness may come, in our effort to do the Lord's will and work of advancing the interests of His kingdom. This is what is meant by the presenting of our bodies living sacrifices in the divine service. To be really in this service involves: first, the careful and continual study of God's plan; second, the imbibing of its spirit; and, thirdly, to an enthusiastic zeal for its accomplishment, and to activity to the extent of ability in its service, at whatever cost or sacrifice it may require.

If we are faithful in this service we have no time, nor have we the disposition, to give heed either to false doctrines or to other themes which have no bearing on the *one thing* to which we have solemnly dedicated our lives. Our time is not our own if we have consecrated all to God; and consequently, we have none to spare for the investigation of fanciful false theories, built upon other foundations than that laid down in the Scriptures; nor have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless in themselves, but would be harmful to us if we were to allow them to occupy consecrated time and to divert our attention from the *one thing* we ought to be doing. The apostle warns us "to shun profane babblings, for they will increase unto more ungodliness"; but adds, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." "Teach no other doctrine: neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."—2 Tim. 2:15, 16; 1 Tim. 1:3, 5.

Each consecrated believer should ask himself, How carefully have I studied that which I have clearly recognized as divine truth? and how fully capable am I, therefore, of handling the sword of the spirit? Few indeed are those who can say they have fully digested and assimilated all they have received; that they have let none of these things slip from memory; that they have so treasured it up in their hearts that it is their meditation by day and by night; that they have a

ready answer—a "Thus saith the Lord"—for every man that asks them a reason for the hope that is in them, concerning any point of doctrine; that they can clearly and intelligently portray the divine plan, quote the divine authority for each successive step of it, and, if need be, point out the place in the divine system of types. To gain such proficiency in the Word is indeed the work of a lifetime; but every day should see a closer approximation to that proficiency, and will, indeed, if we are faithful students and faithful servants of the truth.

No Time For Side Issues

If all the consecrated were thus busily engaged putting on the armor of God, and in proving it by actual use in zealous endeavors to herald the truth and to help others to stand, there would indeed be no time left for disputing on the Anglo-Israel question, or whether the earth is a plane instead of a globe, or whether the principles of socialism would be advisable among Christians in the management of their temporal affairs. Nor would there be time for politics, nor even for the good temperance-reform work, nor the work among fallen women, nor among the slums of the great cities, nor even for preaching the doctrine of divine healing. All this is work which can and will be effectually accomplished in "the times of restitution," now in the near future; and besides, there are others interested in these works (and we are glad of it and bid them Godspeed), while we recognize and seek to accomplish the work set before us in the divine plan.

If, indeed, we have no consecrated time for these things which are only side issues and not harmful in themselves, except as they divert attention and consume valuable time which has been consecrated to another and higher use, surely there is none whatever for giving heed to false doctrines such as so-called Christian Science and the various no-ransom or evolution theories, all of which are attempts to show men how to climb up to everlasting life by some other way than that which the Scriptures point out; namely, by faith in the precious blood of Christ shed on Calvary for our redemption. He that climbeth up some other way, the same is a thief and a robber (John 10:1); and we are commanded to have no fellowship with the unfruitful works of darkness, but rather to reprove them.—Eph. 5:11.

A Narrow Way—But Not Too Narrow

How narrow this way! say some, contemptuously, of those who, like Paul, devote their energies to the *one thing*—the service of the truth. Yes, that will be the verdict against you, of all except the few who, like yourself, have carefully sought out this "narrow way," and who are determined to walk in it, regardless of the reproach it brings. The way to the mark for the prize of our high calling is not wide enough to admit all the vain philosophies and foolish questions and babblings and speculations of science, falsely so called. It is only wide enough to admit the Lord's plan and those who are willing to discard all other plans and projects and questionings and to devote

themselves fully and entirely to its service, and who are quite willing to bear any reproach it may bring.

Consider your calling, brethren, for ye are a chosen generation, a royal priesthood to offer sacrifices acceptable to God; a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light. The very object of our being called into this light is that we may let it shine. If we do not let it shine we are unworthy of it, and the treasure will be taken away and we will be left in darkness. If indeed we have received the light and have consecrated ourselves fully to God, let us ask ourselves, What am I doing to show forth the praises of Him who hath called me out of darkness? Am I going forth with these tidings to my neighbors near and far? Am I busy from day to day in seeking to vindicate the divine character, and to make known God's righteous ways? Am I economizing time and means, and so arranging my temporal affairs as to give as much time as possible to the work? And, then, am I diligently studying to make myself thoroughly familiar with the truth, so that I may indeed be a living epistle known and read of all men within the circle of my influence—a workman that need not be ashamed? Can I truly affirm that I am

"All for Jesus, all for Jesus—
All my being's ransomed powers
All my thoughts, and words, and doings,
All my days and all my hours"?

If so, then we are just narrow-minded enough to say, This one thing I do; and I make everything else bend to this one thing of showing forth God's praises and helping others into this marvelous light. And to this end I cultivate and use what talents I possess as a wise steward of my Heavenly Father.

Do What He Commands

Dearly beloved, we impose no vows or bondage upon each other, but the call has its own limitations: the Master has directed us, saying, "Go ye and teach all nations (for the gospel is no longer confined to the Jewish nation), baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all things"—concerning our (questionable) Anglo-Israelitish origin? No! All those philosophies of men who have erred from the truth, and all the subtle sophistries by which they make void the Word of God? No—*Observe all things whatsoever I have commanded you.*"—Matt. 28:19, 20.

This is just what the apostles did. There were plenty of errors and side issues in their day; but, ignoring them, they resolutely devoted themselves to the promulgation of the truth. Paul paid no attention to his fleshly genealogy, because he recognized himself as a new creature in Christ Jesus. It was easier for him to prove his fleshly origin as an Israelite than for any of us to do it; but he cared nothing for that. He did not care whether he was of the ten tribes or of the two tribes; for he had on none of the tribal righteousness of the Law. His only ambition was to be found "in Christ, not having on his own righteousness,

which is of the Law, but that which is through the faith of Christ—the righteousness which is of God by faith." (Phil. 3:9.) He says (verses 3-7):

"We (new creatures in Christ) are the (real) circumcision, which worship God in spirit and rejoice in Christ Jesus and have no confidence in the flesh (or the fleshly relationships), though indeed I have had confidence also in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I had more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the Law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is of the Law, *blameless*. But what things were gain to me, those I counted loss for Christ."

Hear him again in his zeal for this *one thing* to which he had devoted his life: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the mystery of God; for I determined not to know anything among you save Jesus Christ and Him crucified. (I *riveted* your attention on this *one thing*! I kept this *one thing* continually before you.) And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the spirit and power (of the truth), that your faith should not stand in the wisdom of men, but in the power of God."—1 Cor 2:1-5.

Be Established in Doctrine

Paul was a plain, uncompromising teacher. When he knew he had the truth, he spoke it with confidence, and boldly declared that everything contrary to it was false doctrine; and he taught his disciples that it was not only their privilege, but their duty also, to be *established* in the faith and to know, on the evidence of God's Word, why they believed, and to be able to give to every man that inquired for it a reason for the hope that was in them.

There is among Christians today a great lack of established faith on any point of doctrine. They say, "I think," "I hope," or "Perhaps it may be so, but this is only my opinion, and it may be right or it may be wrong. I have charity, however, for your opposing opinion, and for every man's opinion; for who knows what is right? I'm sure I cannot say; but, nevertheless, I have *great faith* and charity (?). I shake hands with every body and call him brother if he claims to be a Christian, no matter what he believes and teaches, whether he is pointing to Christ as the door to the sheepfold, or whether he is trying to teach men how to climb up some other way. In Christian love I bid them all Godspeed and pray for the success of all their teachings, no matter how antagonistic they may be to each other or to the Scriptures as I read them."

All this passes among Christians generally for large-hearted benevolence and personal humility, while in fact it is an ignoble, compromising spirit that is unwilling to forego the friendship of those who oppose

(Continued on page 22)

• THE EVERLASTING GOSPEL •

THE WORLD'S GREATEST BOOK

THE Bible has been called the torch of civilization, the bulwark of progress, the cornerstone of liberty, and various other terms likewise have been used in an attempt to convey to the mind some idea of the leading part the Bible has played in promoting general blessings wherever it has gone. Even men who made no special claim of being consecrated Christians have recognized the beneficent influence of this Book.

Huxley, the agnostic, declared: "The Bible has been the Magna Charta of the poor and the distressed."

General Grant said that he esteemed the Bible to be the corner-stone of the liberties enjoyed in this land.

Abraham Lincoln said, "Take all of this Book upon reason that you can, and the balance on faith, and you will live and die a better man."

Coleridge said, "The words of the Bible find me at greater depths of my being than all other books put together."

John Ruskin said, "Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart".

The British statesman Gladstone said, "What crisis, what trouble, what perplexity of life has failed or can fail to draw from this inexhaustible treasure-house its proper supply?"

Theodore Roosevelt once said, "If we read the Bible right, we read a book which teaches us to try to make things better in this world."

One of the finest literary tributes to the Bible as the greatest book in the world was paid by Canon Liddon, who said:

"When we take up the Bible we enter in spirit... a temple built, not out of stone and marble, but with human words; yet enshrining within it, for the comfort and warning, the correction and encouragement of the human soul, no other and no less than the holy and eternal Spirit. Of that temple the Old Testament is the nave, with its side aisles of psalm and prophecy; and the Gospels are the choir... while around and behind are the apostolic epistles and the Apocalypse, each a gem of beauty, each supplying an indispensable feature to the majestic whole. With what joy should we daily enter that temple! With what profound reverence should we cross its threshold! With what care should we mark and note — where nothing is meaningless — each feature. How high should be our expectations of the blessings that may be secured within it! How open, and yet how submissive should be our hearts to the voices — they are not of this world — that might touch and change and purify

If the Bible is the greatest book in the world, what makes it such? In the first place, the Bible contains the greatest message in the world. This message is concerned with human existence, with the origin of the human race, with the ultimate destiny of man, with the great forces of righteousness, truth, faith and love, with the hope of coming good that lies in every human heart, with a World Utopia for ages dreamed of by poets, sages and seers. The Bible is great in the great facts which it clearly and positively sets forth regarding the greatest things. It takes more, however, than mere reading — it requires close study, careful investigation and analysis — to enable one to see the magnitude of the Bible, and to derive some conception of its marvelous lengths, breadths, heights and depths.

A Reliable Account of Creation

Some one has said that the Bible contains "a message of hope in a world of despair." This message carries us back to the time before the world existed in its present form. It tells that "darkness was upon the face of the deep," and that God said, "Let there be light, and there was light." It informs us that "the evening and the morning were the first day," "the evening and the morning were the second day," etc., et. This accords with the best geologic findings which suggest that light gradually increased on the earth at the time of creation, and that each creative period was followed by a flood. Thus were the mineral deposits laid down. Science does not in any way refute the Genesis account of creation, but tends to substantiate it in every respect.

Then the Bible tells of man, the first perfect human creation of God—man, brought into existence when the world was prepared for him, a creature made in the divine image; not a protoplasmic cell nor an agglomeration of such cells, but a complete creation fully capacitated to rule the earth and to satisfactorily operate in the sphere where he had been placed by the Creator. Furthermore, it proves the time of creation, and convincingly bears out the fact that man has not existed on the earth much more than six thousand years.

The Bible does not deny the fall of man, but affirms it. Its account of the deflection of man is eminently true to human nature as we know it today. The lure held out was greater wisdom and knowledge, and consequently greater power. How mighty the temptation has been proved by the past experiences of mankind. In the mad chase for power men have broken the most sacred ties, and have denied the very Creator who appointed man's bounds in the beginning.

The Bible sets forth facts as they are and as they have been. It makes no weak palliation thereof. It reveals the pit into which man has fallen. It calls earth's night a long and a dark one, but it also discloses the star of hope. It tells of a time when the night will be gone, and the day of blessing will break, with the Sun of righteousness for ever enthroned.

The Bible gives a true history of the great dynasties of the world. These are also pictured in various visions given to God's prophets. For example, the Prophet Daniel stood upon the sands of the seashore, and beheld four great "beasts" coming up out of the "sea". He describes these beasts, and tells that they came forth as a result of the striving of great "winds". As the beasts themselves symbolize kingdoms, the winds evidently symbolize wars; for the various world kingdoms came into existence by means of war. In the second chapter of Daniel's prophecy the four beasts are set forth as four parts of a great image, which the prophet said were kingdoms or empires that were to arise.

Daniel's whole picture is true to the facts of history. Four world empires did arise. They were Babylon, Medo-Persia, Greece and Rome. Each of these swept clean a way to the possession of great power. Each was militaristic in the sense that it was through militarism it attained renown. All these kingdoms served to reveal the failure of man to satisfactorily govern himself. They were not God's systems, yet God permitted them to exist for the purpose of giving mankind various experiences. One after another they were weighed in the balances of divine justice and found wanting; therefore it was that they passed away, affording man an opportunity to make some further attempt in the matter of government.

The Hope of the World

Thus the Bible carries the world's history down to the present reigning powers. It gives us to understand that these would be no more satisfactory than their predecessors. It says, "In the days of those kings (the present time) shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44). If the present dynasties of earth were at all satisfactory, such an overthrow would not have to take place. Their destruction at the hands of God proves that their case is hopeless, and that the one and only hope of the world rests in the coming Messianic Kingdom.

And this is the teaching of the Bible throughout. The strain of prophecy pertaining to the coming Kingdom of God illuminates both the Old and the New Testaments. The Lord was the first to speak of it when He intimated that the head of the "serpent" was to be crushed by "the seed of the woman". Then Enoch expressed it in unmistakable terms, saying that the Lord would surely come to execute judgment and righteousness in the earth. It was taken up by all the prophets of Israel in a joyous foretelling of the coming world's greatest event. In the pages of the Bible the Day-star of promise has shone forth in past

ages for the encouragement of those men and women who have looked to God for enlightenment regarding the plan of the ages and its final outcome.

And this indeed constitutes the chief charm of the Word of God. When one reads the psalms of David for the beauty of their poetry he no doubt finds them most pleasing; but when he learns that these psalms are great prophecies pointing to a future time of world prosperity, peace, and blessing, his joyful surprise is great indeed, and he can exclaim in the very words of the psalms themselves, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth (social institutions) be removed, and though the mountains (kingdoms of this world) be carried into the midst of the sea (revolution and anarchy); though the waters (people) thereof roar and be troubled, and the mountains thereof shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God (Mt. Zion, the Church), the holy place of the tabernacles of the Most High. God is in the midst of her, she shall not be moved: God shall help her, and that right early. The heathen (nations) raged, the kingdoms were moved; He uttered His voice, the earth (society) melted."

The Christian knows that this 46th psalm refers to the great time of trouble that is to terminate the present world systems, and he furthermore knows that the outcome will be all that men can desire, for he reads this message in verses 9 and 10 of the same psalm: "He (God) maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

Thy Word is Truth

What a blessing one thus derives from spiritually discerning the real meaning of the Scriptures, as a whole, instead of merely reading extracts here and there for their literary merit alone, as so many do! The great thing that we should always look for in the Bible is the truth. "Thy Word is a lamp unto my feet, and a light unto my path," wrote David. And in this dark world we indeed need the guidance of such a light continually. The Lord has promised to be with His people, and to guide them along the pathway of wisdom and knowledge; and He is doing so, chiefly by means of His Word. To certain ones He said, "Because thou hast rejected knowledge, I also will reject thee, and thou shalt be no priest unto Me." (Hos. 4:6). When we reject the Word of God, we reject the knowledge He holds out to us, and hence the guidance of God Himself.

To realize that the Scriptures accurately described events thousands of years before they took place, makes the Bible extremely interesting. In the prophecy of Isaiah one reads of the birth of Jesus, of His public ministry, and of His death some six centuries before these events occurred. Then, too, the prophet uses terms that are most expressive. For example, he speaks of Jesus as "pouring out His soul unto death," and of making "His soul an offering for sin",

which sayings were true to the facts in every respect; for the very *soul* of Jesus died, and thus it was that "He gave Himself a ransom for all, to be testified in due time." The very sacrifices offered up under the Law dispensation pre-figured "the Lamb of God, which taketh away the sin of the world."

Central Character in the New Testament

Coming to the New Testament, we find Jesus to be the great central theme of these Scriptures also. His was the greatest life ever lived on earth, and consequently should be the most interesting of all studies. He stood for the highest moral principles. He condemned all hypocrisy and sham. His advent opened up a new dispensation. For Jews He upheld the Law of Israel, especially in the spirit thereof, but eventually He "made an end of the Law, nailing it to His cross." Thus He established a new thing; He sent forth a new call; He pointed to a new Kingdom, even the Kingdom of heaven. He drew men to be His disciples, offering them sorrow, imprisonment, shame and death, but in the end eternal life. And they rallied to the call in the most wonderful movement the world has ever known. But the life of Jesus stands above the world. The world's spirit cannot appreciate what He was. Hence it was that He "was in the world, and the world knew Him not; He came unto His own, and His own received Him not; but as many as received Him, to them gave He power to become the sons of God, even those that believe on His name."

The Acts of the Apostles contain a remarkable account of the doings of those faithful men whom the Lord called to His service. Here we are introduced to Saul of Tarsus. With what interest do we read of his conversion, of his preaching of the Gospel, of his imprisonment and death for the cause he loved! Then how we rejoice in his grand analysis of divine love, as given in 1. Cor. 13. and also in his great Resurrection sermon in the 15th chapter of the same epistle! And how we enter into his song of triumph in those memorable words that are among his last: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge will give me at that day; and not to me only, but to all those who love His appearing!" How the jubilation of this expression of a faithful heart has rung through the centuries from that day to this, and how it has cheered the Lord's people, engendering in them the hope that they also might be true to their calling and enter into their glorious reward!

The book of Revelation has been called by some the greatest book of symbols ever penned. Here we find mention of candlesticks, stars, trumpets, angels, winds, earthquakes, rivers, lakes, seas, night, day, fire, gold, city, and many other things — all used figuratively or symbolically. In Rev. 20 Satan is pictured as being "bound" (by a "chain" of circumstances); and the attention is also called to the "great white throne" of God, or, in other words, to that

righteous government of Messiah that is soon to come to the earth. Chapter 21 presents in symbol the Holy City, the New Jerusalem — another picture of the regime of Christ. This "city" is said to have as foundation stones "the twelve apostles of the Lamb." It is also said to be perfect in its dimensions, as indeed the kingdom of God surely will be. Chapter 22 speaks of "the tree of life" restored to earth, and the nation being called to drink of "the water of life", so that men might rise up to all the perfection of being purposed in the great plan of God.

Thus the Bible is shown to be a perfectly balanced Book. The first part deals with creation and with the fall of man; the last part with the re-creation and the uplift of man. In the book of Genesis, chapter 3, death enters into the picture; and in the last book of the Bible, death is vanquished and life takes its place. From that time on all is joy and gladness, with a rejoicing world, redeemed by Christ and restored to all the promised blessings; and with sin, suffering and death for ever destroyed.

Such is the message that makes the Bible the greatest of all books, that causes its friends to love to read and to study it, that imparts to them a hope that goes out beyond the present time, that convinces them that it is the grandest and most trustworthy Book in all the world. Those who read it, accept it and follow its precepts, are blessed indeed.

THE ROYAL PRIESTHOOD—Continued from page 19

the Lord by opposing the truth; and which would rather see the truth suffer, and those weak in the faith stumbled, than that they should bear the reproach of Christ. Those who have real and sincere faith in God are willing to take Him at His word; and with these the first principles of the doctrine should long ago have been established; much of the superstructure of gold and silver and precious stones should already be erected, and the work be steadily progressing.

Such are able, if they are loyal and true to God, to discern between truth and error. The Apostle John, recognizing this ability, says, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." (2 John 10.) We ought to *know* what we believe and why we believe it; for "if the trumpet give an uncertain sound who shall prepare himself to the battle?"

The princes of this world do know something of astronomy and geology, and have their ideas of the shape of the earth, etc., but they have not known this hidden wisdom of the divine plan, which maps out a destiny so glorious to the faithful saints who will constitute the royalty of the age to come. Let the world speculate as it may about its own themes of interest, but let us devote ourselves to the one thing in hand, avoiding foolish questions and genealogies and contentions. . . . for they are unprofitable and vain. (Titus 3:9.) Let us be faithful to our commission to preach this gospel to the meek who are ready to hear it. (Isa. 61:1.) Let the bride of Christ be diligent in making herself ready (Rev. 19:7), for the marriage of the Lamb is the event of the very near future.

* International Sunday School Lessons *

THE CHRISTIAN CITIZEN

Nov. 11 Gal. 5:13-26

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

..For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.

..But if ye bite and devour one another take heed that ye be not consumed one of another.

This I say then, walk in the spirit, and ye shall not fulfil the lust of the flesh.

For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other so that ye cannot do the things that ye would.

But if ye be led by the spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these: Adultery fornication, uncleanness, lasciviousness,

Idolatry, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts.

If we live in the spirit, let us walk in the spirit.

Let us not be desirous of vain glory, provoking one another, envying one another.

GOLDEN TEXT: All they that take the sword shall perish with the sword. — Matt. 2:25.



O BE a child of God and obey His commands, and yet at the same time to live in this world and come in contact with the various oppositions, trials and persecutions which are inevitable as a result of living among imperfect human beings, is

no easy matter, but is one which requires faith and endurance to the limit.

To His disciples Jesus, said, "Ye are not of the world, for I have called you out of the world." So it is required of the Christian that he be in the world, but not of it.

The Apostle Paul says, "Ye have been called unto liberty, only use not liberty as an occasion to the flesh." Then in Rom. 6:7,2, he says, "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?"

These expressions may cause one to ask, What is liberty? And some one has very well defined it as "the highest freedom to do right."

There is of course no liberty to do wrong, because wrong-doing is not permitted by the law of God. Speaking on the subject of liberty, the author of "Studies in the Scriptures," said:

"While individual liberty must outwardly be recognized as never before, we see that there never was a time when the bands were so thoroughly drawn, to bind all wheat and tares into many bundles. Every spare hour of the zealous sectarian is filled by some of the many meetings, entertainments, etc., So that no time for Bible study can be had.

"The principal design of their meetings, entertainments etc., is sectarian growth and strength; and the effect is the bondage mentioned, so detrimental to real development of the consecrated children of God, the wheat. These bands are being made stronger, as the prophet intimates. (Isa. 28:22). Some wheat and many tares constitute these bundles, from which it daily becomes more difficult to get free."

The Apostle Paul mentions some of the works of the flesh, and they are a bad looking list. He affirms that they who practise such things shall not inherit the kingdom of heaven. There is no liberty in be-

ing bound by the chains of evil habits; and the longer one continues under such bondage, the harder is it to free himself.

"Where the spirit of Christ is, there is liberty," not slavery, and this liberty should be exercised in such a way as to bring the highest blessing to the heart and mind. This is connected with producing the fruits of the spirit, which are helpful in their way as their opposites are detrimental.

In 1 Cor. 9:25-27 the apostle Paul says: "And every man that striveth for the mastery is temperate (self-controlled) in all things. Now they do it to obtain a corruptible crown; but we are incorruptible. I therefore so run, not as uncertainly (as having no definite aim in view), so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest by any means, when I have preached to others, I myself should be a castaway."

So the Christian has a great fight all along the line. He stands for truth and righteousness, which the world does not stand for; and represents the greatest of all causes. He must witness for God, not only by his words but also by his deeds; for if the principles for which he stands are not put into practice in his life, his preaching of the gospel will carry no weight, but will rather react against religion and against the Bible. We are told that we should be "living epistles, known and read of all men."

In the Golden Text of today's lesson evidently the "sword" is used as a symbol of destruction. Literally all who have taken the sword have not perished by the sword—"by the sword" is the proper translation. But those who have taken the sword in the sense that they have exercised an influence that has been harmful and destructive to others, will, if they keep on in that way, eventually perish themselves.

QUESTIONS:

Define liberty. Do those living in sin enjoy real liberty?

Just what does true liberty signify to the people of God? What means should we employ to safeguard our liberty in Christ?

In what does the Christian's great fight consist? How can the body be kept under?

What are the fruits of the spirit? How can these be developed and brought to maturity?

What are the present rewards of living a Christian life?

THE CHRISTIAN AS CHURCH MEMBER

November 18.

Matt. 5:13-16; Acts 2:41-47

Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of man.

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house.

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

And they that gladly received His Word were baptized: and the same day there were added unto them about three thousand souls.

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul; and many wonders and signs were done by the apostles.

And all that believed were together and had all things common;

And sold their possessions and goods and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

GOLDEN TEXT: We are members of His body. — Eph. 5:30



YE ARE the salt of the earth," is an impressive statement. As salt is used to arrest the process of decomposition, so God's people exercise an influence in the earth that is preservative. This was true also in Old Testament times. As the Jews came in contact with other nations, they carried with them their conceptions of the divine standards as represented in the law given to Israel, and these laws had an effect that was to some extent helpful and of preserving quality.

But Jesus became the greatest of all exemplars of righteousness, and gave to His disciples the great law of love — for truth and for one another, which He so adequately expressed. Thus He and His followers became the real salt of the earth, and true Christians have continued to be the salt of the earth from that day to this.

The light which shone out from Jesus has been the greatest light of all time. All the embattled hosts of darkness have not been able to quench that light. So, also, the followers of the Master have been illuminated by the true light, and have reflected that light in their lives; so that, as Jesus expressed the matter, they likewise have become the light of the world, i.e., the only real light bearers that have been in the world from the death of Christ till the present time. This reveals something of the importance of the work devolving upon the church, for it is the plain duty of each Christian to let his light shine.

Without the light that has come from Christ through His Word, as taught and promulgated by His disciples, it is probable that a complete collapse of our civilization would have come long ago; for though the consecrated followers of Jesus are comparatively few in number, yet their lives have exercised a wide influence, a saltiness, throughout that part of the world that is called Christendom.

In spite of all that Christians have been able to do, however, we see corruption in every direction; for we are living in "the last days," when, says, the apostle "evil men and seducers shall wax

worse and worse, deceiving and being deceived."

Christians should see to it that nothing is obscuring the light of truth and preventing it from shining forth from their lives. They must not put their candle "under a bushel." The truth is not merely to be enjoyed and cogitated over by those who possess it, but it is to be carried forth to others. Jesus said that the Gospel was to be "preached in all the world for a witness," "both in Jerusalem and Samaria, and to the uttermost parts of the earth." This time for 'witnessing' will ere long be over. We should make the best of it while we can.

Then in the age of Christ, the Millennial dispensation, the knowledge of the Lord is to "fill the whole earth as the waters cover the sea." At that time "shall the Sun of righteousness arise with healing in His wings," to dispel the great darkness that has lasted so long and to usher in God's glorious day of righteousness, blessing and peace.

So the Christian on this side the veil is to be an active power in the earth. He must be a positive force for truth wherever he goes. Looking back at the lives of the early Christians, we see how positive they were. They stood for the mighty truth, and followed through life. These faithful ones could not be cajoled, seduced nor drawn away from the standards of Christian faith and practice which they had embraced.

They were indeed "the salt of the earth," and also "the light of the world;" and the light of their example shines down to us to day through nineteen centuries of darkness and affords us encouragement and cheer; and we hope that we may be loyal even as they were loyal, and, "by patient continuance in well doing," finally obtain the reward of "glory, honor and immortality, eternal life."

"Twas but a little light she bore
While standing at the open door;
A little light, a little spark,
And yet it shone out in the dark
Upon the night, and beamed afar
As clearly as the polar star."

May each of us today who owns

the Master's name, let our light shine.

QUESTIONS:

Why did Jesus call His followers the salt of the earth? Just what has been accomplished by this kind of salt?

In what way was Jesus the light of the world? How has the world tried to quench this light?

How do Christians let light shine? What is meant by a "bushel"? What are some of the bushels that tend to prevent the light from shining?

Has the shining forth of the truth helped the world to any degree? When will it help the world to the fullest degree?

Compare the shining of the light of truth in this present age with its shining in the coming age of Christ.

THE CHRISTIAN AS STEWARD

Nov. 25—Matt. 25:11-30.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents.

And likewise he that received the two, he also gained other two.

But he that had received one went and digged in the earth, and hid his Lord's money.

After a long time the Lord of those servants cometh and reckoneth with them.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

He also that had received two talents came and said, Lord thou deliveredst unto me two talents: behold I have two other talents beside them.

His Lord said unto him, Well done, good and faithful servant: thou hast been faithful over few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

Then he that had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

And I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.

His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

Thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Take therefore the talent from him and give it unto him which hath ten talents.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth!

GOLDEN TEXT: Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. — Matt. 25:21.



HE parable of the talents teaches the lesson that upon every Christian devolves certain duties and responsibilities in regard to the truth. The truth itself is something given to us to use. Jesus used the truth so effectively that He established His church. The Apostle Paul used it so zealously that at the last of his life he could say, "I have fought a good fight, I have finished my course, I have kept the faith." Every true disciple of Jesus has used it in the past, and every disciple is required to use it today.

Some one has said that talents are opportunities of service. However, it may be more correct to say that talents provide us with opportunities of service; for talents are actually our capacity to do things.

This is where it comes in that some people have more talents than others. Here, for instance, is a man who has splendid physical health and strength. Such a man has the ability to do more work in a day than a debilitated person. Good health is a wonderful asset.

Then not only is this man of our illustration a man of sound bodily constitution, but he is well educated; he is a good writer, and fur-

thermore, a good public speaker. Also he has a good pleasing and attractive personality, and he is rich in this world's goods, and has time at his disposal. He is well equipped for the battle of life; with many capacities and accomplishments he is richly endowed.

Such a person as we have described has multifarious opportunities of serving the interests of the truth. He can do so by means of his money, by his education, and by everything that he can do. He may be regarded as a five-talented man. His responsibility is correspondingly in proportion to the gifts bestowed upon him. If he is consecrated to the Lord, he should be stimulated by the Word of truth to use his talents in his Master's service. Indeed he will esteem it a great privilege to do so, remembering that Jesus said, "Make to yourselves friends of the mammon of unrighteousness, that when these fail they may receive you into everlasting habitations."

The two-talented man would not be so bountifully endowed as the five-talented one. His abilities would not be so conspicuous or pronounced. He would be more of an average person, yet he would recognize in himself the possession of qualities that could be well employed in doing his Master's will. He would know that "the harvest is plenteous, but the laborers are few." So he would endeavor to be faithful in the use of the things entrusted to him by his Lord.

We notice that the two-talented man received the same reward as he of five talents, because he was diligent in the use of what he had. God does not require us to use things that we do not possess or cannot possibly possess. As He said to Moses of old, "What is that in thine hand?" so He says to His people today.

A little, if rightfully employed, is pleasing to the Lord, because it indicates that behind the employment is the spirit of faith and love, the spirit that the Master delights to see. It is the case of the poor widow's two mites over again. Jesus commended this poor woman, saying that she had cast into the treasury more than all the others

proclaiming the good news of the had done, for she had cast in all that she had.

The one - talented man did not used his talent. When his Lord called him to give an account of his stewardship, he said, "Sir, I knew you to be a severe man,, reaping what you had not sown, and garnering what you had not winnowed. So, being afraid, I went and buried your talent in the ground: there you have what belongs to you." — Weymouth's translation.

This man thought the Lord could get along without him, and in this respect of course he was right; for the Lord can get along without anyone. The Master of the vineyard could have angels of heaven come down and do His work if He so desired. But He conducts his operations by means of cause and effect. He has entrusted His goods to certain human beings, whom He has justified and called to be members of His body, the church, and He expects that these will be diligent and faithful in their service.

The Lord did not excuse the negligent servant of the parable, but accused him of being wicked and slothful not because of something bad that he had done, but because of something good that he had failed to do. So He commanded the talent to be taken away from this man and given to him who had the ten; then the unfaithful one was cast into the darkness without.

QUESTIONS:

What are talents? What is the general teaching of this parable?

How might a person be endowed with five talents? Compare the five-talented man with the two-talented one.

How did one of these servants win five more talents? and how did the other win two?

What excuse did the unfaithful servant offer to his Lord? What did the Lord say in return?

What did the Master mean by saying, "Unto every one that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even that which he hath?"

CHRISTIANS AS WITNESSES

Dec. 2:—1 Thes. 1:1-10.

Paul and Silvanus and Timotheus, unto the church of the Thessalonians, which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

We give thanks to God always for you all, making mention of you in our prayers.

Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God our Father:

Knowing, brethren beloved, your election of God.

For your gospel came not unto you in word only, but also in power, and in the holy spirit, and in much assurance; as ye know what manner of men we were among you for your sake.

And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the holy spirit;

So that ye were ensamples to all that believe in Macedonia and in Achaia.

For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not speak anything.

For they themselves show of us what manner of entering we had unto you, and how ye turned to God from idols to serve the living and true God;

And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.

GOLDEN TEXT: But ye shall receive power after the holy spirit is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judaea and Samaria, and unto the uttermost part of the earth.—Acts 1:8.



HIS is a very beautiful letter which the apostle Paul wrote to the Christians at Thessalonica, commending them for their faith in God and their zeal for the truth. He tells them that they had received the gospel message in the power of it, and had sounded forth the word of the Lord in various places, and that their witness was widely known: so that he had much cause for thankfulness on their behalf.

Paul himself was so faithful in

gospel that he must have been a great inspiration to the Christians of his time. Nothing is so forceful as the power of example. The brethren knew what Paul had given up. They saw him travelling from place to place, suffering privation and hardship. His untiring labors proved his devotion to the cause he loved.

There were no earthly emoluments to be derived from Paul's service. There were no high-sounding titles bestowed upon him. He did not even have "Rev." before his name. He was just plain "Brother Paul", to his fellow Christians; and in addition to preaching the gospel he made his own living so as not to be a burden on the friends.

At a latter time when defending his cause before King Agrippa, Paul declared that he had not been disobedient to the vision that God had given unto him at the time of his conversion. Here again he shines forth as a bright example. How many have been disobedient to the voice of truth of God after it has spoken to them? There are those who sing,

"Lord, lift me up and let me stand
By faith on Canaan's table land,
A higher place than I have found.
Lord, set my feet on higher ground."

But when the truth comes to them and indicates the higher ground, they draw back, for it means too much effort and too much sacrifice for them. They have religious propensities, but they want their religion to cost them nothing. The theory of being "carried to the skies on flowery beds of ease," is much more acceptable to them than any conception of Christianity that involves sacrifice.

Speaking to the Laodicean stage of the church, the Lord says: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."

That which is "neither cold nor hot" is unpalatable as a beverage. Either of these qualities in one's character, therefore would denote

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Children's Hour



THE KING'S DREAM



WHEN Nebuchadnezzar the youthful king of Babylon made his first raid against the kingdom of Judah he took away many Hebrew captives into his own land. Among these early captives were certain brilliant young Israelites, one of whom was Daniel," began Uncle Eb as we eagerly gathered around him for another of his interesting Bible stories.

"The king changed Daniel's name to Belteshazzar: and he also gave Chaldean or Babylonian names to three other Hebrew captives in whom he took special interest, because they were very intelligent and of fine appearance. The four youths then were placed in care of one of the court officers, who was to tutor them in the Chaldean language and such other things as they would need to make them acceptable attendants upon the ruler. The king ordered that they were to have special meats and beverages from his own table daily.

"These four young Hebrews, however, made up their minds that they would not drink the rich wine nor partake of the choice viands from the royal table, evidently preferring to be treated like the other captives. So they made a request of the officer that they be given only simple fare. At first he refused to yield to their desires, for he feared that if they should not look as well fed as the others in the king's court he might lose his job and even his life. However, he finally decided to try them on plain fare for ten days. This was done, and at the end of the trial period he was astonished to find the four Hebrews looked more healthy than anybody else at the court. So from that time on they were permitted to live on the simple diet to which they had been accustomed.

"The king was very much pleased with the appearance of the four Hebrew students when the time came for him to inspect them. He also soon discovered their wisdom. He pronounced them to be ten times more advanced in the knowledge of the sciences than the most learned sage he knew of in the realm. So he promptly honored them with positions of trust in the kingdom, and bestowed upon them much of his royal favor.

"One night King Nebuchadnezzar had a dream that made a strong impression on his mind. But a strange thing about this dream was that the next morning he could not remember a single part of it. He tried hard to recall it, but found this to be utterly impossible. He had an idea that it was an important dream and had some deep meaning, but it had utterly gone from his mind. What was he to do? I suppose if you or I had had such a dream we would just let it go and not bother any more about it. But that

was not the king's way of doing. He believed in dreams, and made up his mind to find out what that dream was and what it meant.

"In those days kings, when in difficulty, did about the same as kings do today. They summoned their counsellors into their presence and laid the matter at issue before them. This is just what King Nebuchadnezzar did. He sent for his chief priests and astrologers and told them that he had an affair of importance for their consideration. He said that he had dreamed a dream, and desired them to tell him what the dream was and also what it meant.

"Now sages of old were accustomed to interpreting dreams, but what sage could tell what a person had dreamed when the person himself did not remember it? It certainly was an extremely difficult problem that the king had laid before the wise men of his kingdom. They saw at once that what their ruler had asked of them was an impossibility; it was utterly beyond the power of any man. So they replied, "Let the king tell us the dream, and we will tell the interpretation of it."

"But the king demanded that they tell him the dream, and declared that unless they did so they all would be put to death. Of course they could not do what he asked, so the decree went forth that all the wise men should be slain.

"Now among these wise men of Babylon was the Hebrew Daniel. When the soldiers came to his house to take him, he said to Arioch, the captain of the royal guard, "Why is the king in such haste?" Then Daniel went in unto the king and asked for time so that he might be able to tell the dream. His request was granted.

"Daniel went home and told his Hebrew companions what had taken place, and asked them to pray with him that God might assist them in this matter, which involved their own safety as well as that of others. After earnest prayer they all retired to rest. During the night there came to Daniel a dream or vision that made known to him the king's dream, very clearly in all its details. Daniel awoke, and his heart was filled with joy; and he gave fervent thanks to God for the revelation.

"Next morning this humble servant of the true God was taken before the king. He said that he was now in a position to comply with the king's request. But he explained that he could do so through no wisdom or greatness of his own, for in such matters he had no more power than had the wise men of Babylon. 'But,' he added, 'there is a God in heaven who knows all secrets, and He it is who will reveal the secret of the king's dream.' He then declared:

"In your dream, O king, you saw a great image. It was very bright, and it stood up before you in awe-inspiring form. Its head was made of gold, its breast and its arms were of silver. Below the silver was brass. The thighs also were of brass. The legs were of iron, and the feet were part of iron and part of clay.

"As you were gazing upon this remarkable image you also beheld a mountain near at hand, and from this mountain a stone was cut out without the appearance of any hand doing the work. That stone came straight down to the image and struck it on the feet with a terrific blow; and instead of merely destroying the feet, it destroyed the whole image; for the brass, the clay, the iron, the silver and the gold were all broken and crumbled up like chaff, and the wind carried them away: so thus the whole image disappeared. And then the little stone that came from the mountain grew into a mountain itself and became so large that it filled the whole earth. This, O king, is the dream that you dreamed."

"Well, you can just imagine how surprised King Nebuchadnezzar was when he had his wonderful dream recalled to him like that. He must have been astonished beyond words. He knew that Daniel was a wise man, but here was an exhibition of wisdom such as he had never known before. He must have looked upon this young Hebrew prophet with a kind of awe; and he knew that if he could tell the dream, he certainly could tell its interpretation.

"Then Daniel went on to explain the meaning of the king's dream. He said:

"You, O king, are a great king, indeed a king of kings; for you are the greatest king on earth. All this greatness of yours has come from the God of heaven, who has given you the mightiest empire under the sun. After you, there will come another kingdom, having less power than yours; and then following that will arise a third kingdom, which shall also rule over all the earth. Then will come a fourth kingdom, which will be strong as iron, and it likewise will bring all nations under its control. Then will come a dividing and a weakening of this fourth kingdom, even as the feet of the image were part of iron and part of clay. Then, in the days of the kingdoms represented by the feet and toes, the great God of heaven will set up a Kingdom which shall never be destroyed; and that divine Kingdom will break in pieces and consume all the other kingdoms, and it shall stand for ever."

"And now, suppose we have Esther read to us the last part of the 2nd chapter of Daniel, beginning at verse 46."

As Esther had no Bible with her, Uncle Eb handed her his; and it already being opened at the right place, she proceeded to read:

"Then the King Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him.

"The king answered unto Daniel and said, Of a truth it is that your God is a God of gods, and a Lord

of kings, and a revealer of secrets, seeing thou could'st reveal this secret."

"Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. And Daniel requested of the King that he set Shadrach, Mechach and Abed-nego over the affairs of the province of Babylon: but Daniel sat in the gate of the king."

"Uncle Eb," said Peter, "did all those kingdoms come that the king of Babylon dreamed about?"

"Now, I call that a mighty good question," said Uncle Eb, smiling. "Yes, Peter, they came and existed on earth just as Daniel said they would. Babylon itself was the first of them, and Nebuchadnezzar was the greatest of its kings. The city of Babylon was square, with its streets cutting each other at right angles, and every street was about fifteen miles long. On the inside of its great walls gardens were built on terraces. They were called the Hanging Gardens of Babylon, and were one of the wonders of the ancient world. No enemy could scale its mighty walls, and they were so thick that two four-horse chariots could drive abreast along their top.

"The city of Babylon was captured by the Medes and Persians under King Cyrus. The Persians could not get over the walls nor through the walls, so what did they do? Well, they did a very clever thing. Flowing through Babylon, right under the walls of the city were sluices from the mighty river Euphrates. Cyrus, the Persian king, ordered his soldiers to divert this water into new channels. When this was done, and the waters were turned aside into the new courses, the army of the Persian monarch was able to walk right under the wall of Babylon, on the drained beds of the old channels; and thus the city was captured.

"The king of Babylon at that time was named Belshazzar. He was feasting and carousing with his courtiers in his royal palace, that night, when suddenly there appeared a man's hand, writing words upon the palace wall. The words were, 'Mene, Mene, Tekel, Upharsin!' Neither the king nor his wise men could tell what these words meant. Then Daniel was called in, and he said that the meaning was that the kingdom was to be taken away from Belshazzar and given to another people, even to the Medes and the Persians. So that very night this saying of Daniel was fulfilled, for the enemy came in and killed the king of Babylon and took possession of the city.

"Persia thus became the second kingdom, pictured by Nebuchadnezzar's image; and after a time it was overthrown by the next power, which was Greece. Perhaps you have read about Alexander the Great of Greece, who conquered the whole world. However, in time the glory of Greece passed away. And then came Rome, which, you remember, was the iron kingdom of the great image. Then, after the ancient Roman empire fell, in due time there arose ten kingdoms — pictured by the toes of the image — and the remains of these are represented in the world at

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THE FACT FINDER

QUESTION: "For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." (Isa. 53:2-3.) Does this text apply to Jesus when He was on the earth? If so, how do you harmonize it with the thought that He was a perfect specimen of humanity?

ANSWER: There seems to be no doubt that this prophecy does apply to Jesus while on earth. To understand why the people of Jesus' day could see no beauty in Him that they should desire Him, we must keep in mind what the Jewish nation was looking for in their coming Messiah. To the Jew, the Messiah of promise was to be one who would establish a powerful kingdom through the Jewish nation, freeing it from the Roman yoke and establishing a world wide government that would dictate the policies of all nations. For their Messiah to accomplish all this it would be necessary from their standpoint, for Him to make a great display of military power and authority, to gather around him a mighty army, and as the commander of that army go out to conquer.

But when Jesus came, instead of His being the mighty commander they had expected, He was a meek and humble One. Instead of gathering around Him a mighty army with which to destroy His enemies, He taught His disciples to love their enemies, and that if they were smitten on one cheek, instead of retaliating they were to turn the other cheek. For this reason the Jews did not see in Him the expected beauty of a glamorous, self-asserting leader such as would be needed to accomplish what they supposed to be the Messianic purpose. The text does not mean that Jesus was not "holy, harmless, undefiled

and separate from sinners," as the Scriptures declare, but merely that He did not come up to the false Jewish expectation of what the Messiah was to be and do.

QUESTION: Why did Jesus toward the close of His ministry, instruct His disciples to sell their garments and buy swords; and then later censure Peter for attempting to use the sword in defense of his Master?

ANSWER: Jesus Himself seems to clarify this. In the 36th verse of the 22nd chapter of Luke He instructed His disciples to sell their garments and buy swords; then in the 37th verse He explained. "For I say unto you, that this that is written must yet be accomplished in Me, 'And He was reckoned among the transgressors: for the things concerning Me have an end!'" These instructions were given to the disciples shortly before Jesus was arrested and put to death. Jesus knew that if at the time of His arrest it was found that His disciples carried swords it would apparently give justification for the charges that were later placed against Him, namely that He was an insurrectionist attempting to establish a rival kingdom which would overthrow Roman supremacy in Judah. Thus it would be fulfilled that He would become "numbered among the transgressors."

The fact that when Jesus actually was arrested He did not permit Peter to use the sword in His defense served another excellent purpose, in that it demonstrated the fact that Jesus' sacrifice of His life as a world's Redeemer was an entirely voluntary one; and thus when the hour for His death had come, He willingly surrendered Himself to the divine will. When the question of His heavenly origin and power was raised by His enemies, He said that if He wished He could summon more than twelve legions

of angels to protect Him. Although few if any of the worldly minded could appreciate an argument of this kind, they could nevertheless appreciate the fact that at least His disciples were willing to do the best they could to protect Him; and His refusal to permit them to do so would show that He was voluntarily giving Himself up to death.

The fact that Jesus on this occasion told His disciples to sell their garments and buy swords is no justification for the Christian at any time to enter into physical combat in defense of the cause of Christ in the earth. Nor does it justify the claims that some have made in the past, that those who die on the battlefield while fighting their Christian "brethren" in other nations may be assured of a direct passport to heaven. The fact that later Jesus did not permit Peter nor the other disciples to use their swords shows clearly that He would have us understand that those who follow in His footsteps should not resort to violence in any way, but should be as He was — real peace makers among their fellow men, promoting peace and goodwill so far as possible, and proclaiming glad tidings of peace that shall yet be made known and accepted world-wide when the great Messianic Kingdom of peace and righteousness is established.

QUESTION: In Gen. 22:1 we read, "Now God did tempt Abraham." Then in James 1:13 we find the statement, "God tempteth no man." How do you reconcile these two apparently contradictory Scripture texts?

ANSWER: These two statements are not contradictory when viewed in their true settings. The twenty-second chapter of Genesis tells of God's instructions to Abraham concerning the offering of his son Isaac as a sacrifice. In the very nature of things this would

place a very severe test upon Abraham's faith in and loyalty to God. The word **tempt** in the first verse of this account, therefore, is used to describe this test of faith. It was not a temptation to do wrong, but an opportunity to do right, that was placed upon Abraham. In this sense, God tests all of His people. That is to say, He placed before them the opportunity of doing right — of doing His will, which is always right. The statement in James 1:13 to the effect that God tempteth no man, has reference to temptation to do **wrong**; hence does not in any sense of the word parallel the circumstances that are brought to our attention in the twenty-second chapter of Genesis.

QUESTION: If the Bible teaches that man has been on the earth only six thousand years, how can we account for the great difference in heads, features, characteristics, etc., in various members of the human family?

ANSWER: Environment, climate food and habits of living are probably largely responsible for the many varieties of features and characteristics referred to in the question. Six thousand years would seem to be ample time to bring about these many changes. A further scientific explanation of the variations in races is suggested in the first article appearing in the "Science and the Bible" Department of this present issue of THE DAWN, to which the questioner is referred.

QUESTION: In Matthew 11:23 we read that if the mighty works which had been done in Capernaum

had been done in Sodom, it would have remained until Jesus' day. If this is true why did not God perform those mighty works in Sodom and thus save the city? Why did He destroy the city without giving them as full an opportunity for salvation as He gave the Jews at His first advent.

ANSWER: This would be a difficult question to answer if we did not keep in mind God's loving plan for the ultimate salvation of all the willing and obedient during the thousand years of Christ's coming Kingdom. If the teachings of the creeds were true that the end of this present life means the end of all opportunity for salvation, and that all those who fail to receive salvation in this life are doomed to eternal torture, it would be difficult indeed to reconcile the thought of God's love with the fact that He did deliberately destroy Sodom and other wicked cities of the past without giving them the fullest opportunity possible to know and to do the right.

But we are glad that God's mercy goes beyond the false limits that have been set up by the creeds of the dark ages. If we believed those creeds, we would be forced to say that God destroyed the Sodomites because He had no more mercy for them; but the Psalmist, in telling us of some of the mighty things that God did back in ancient times, such as destroying of the Egyptian hosts in the Red Sea, etc., says these things were an evidence of the fact that God's mercy "endureth forever."

In Ezekiel 16:50 God tells us that He took away the Sodomites as He saw good; and in the same wonderful prophecy we are told that

the time is coming when the Sodomites are to be restored to their former estate.

As a matter of fact Jesus Himself said that it would be more tolerable for Sodom in the day of judgment than it would be for those Jews who under more favorable circumstances had rejected the Messiah and caused Him to be crucified. The entire world of mankind is under condemnation to death, and all are on their way to the tomb. In view of the fact that there is a future age of blessing in which all who are in their graves will hear the voice of the Son of Man and come forth, thereby gaining an opportunity for everlasting life upon the earth, it makes little difference from God's standpoint **when** the condemned ones actually fall asleep in death.

God took away the Sodomites as He saw good. That is to say, He saw that it would be better for them if they were not permitted to continue any longer in their course of lascivious sin — hence He put them to sleep in death to wait the great day in His plan when the promised blessings of life will be dispensed to all. At that time the Sodomites will be given an opportunity to learn about the true God and His laws, because then "the knowledge of the glory of God shall fill the whole earth as the waters cover the deep." There are no inconsistencies in the Bible when properly translated and interpreted, nor is there anything there that is out of harmony with the thought that "God is love." It is only when we try to harmonize the truths of the Bible with the creedal misconceptions of God's plan, that we get into difficulty.

THE KING'S DREAM

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the present time. So, you see, you and I are living in the days when 'the stone cut out of the mountain' is to smite the image on its feet. In other words, we are living in the time when the God of heaven is to demolish the present order of things and then set up His glorious kingdom. His Kingdom is to break in pieces and subdue all other kingdoms, and then it is to stand for ever. Now I think you all know something about that coming divine Kingdom. What kind of a Kingdom will it be, Ruth?"


"Oh, it will be a good Kingdom," answered Ruth;

"and I suppose at that time bad boys will not rob birds' nests any more, not tie cans to dogs' tails, nor tease little girls. And girls will be nice too. And no one will get sick or have tooth-ache, and nobody will be kept in after school; and everybody will be happy; and people will have nice homes and gardens, and all the earth will be beautiful."

"Very good, Ruth," smiled Uncle Eb. "Then, after the Kingdom has fully done its work, will come the best thing of all. Now who knows what that is?"

"I think I do," said Paul. "Nobody will die. Is that it Uncle Eb?" "Yes, you have it," replied Uncle Eb. "Nobody then will need to die in all the earth. Now isn't that just wonderful to think about?"

TALKING THINGS OVER

 HE plan to send the "God and Reason" book to active workers in the churches seems to have been received with a great deal of enthusiasm by the brethren, and we are daily receiving lists of names and addresses to which copies of the book will be mailed. The following letter, received recently from a young church member, is of interest. Indications are that there are still many in the systems, both old and young, who are hungry for the truth:

Dear Sirs: I was very happy when I received a sample copy of THE DAWN today. I am a boy of seventeen, working after school to support myself, and therefore cannot afford to send in a dollar for subscription, but will pay 15 cents a month.

I am a member of the Lutheran church because I find it to be the farthest away from the devilishness of the Roman church. Very often I feel like correcting the minister on his ideas of hell, heaven, God, etc., but I am only a boy.

Very shortly I expect to organize a club of boys (The Truth Seekers) which will consist of about 40 boys, all interested in knowing the Truth. We will then sit in the front row in the church, demanding that the Truth be preached. More must be told about God's plan. Please send a copy of "God and Reason" to my pastor, whose address is. . . . May God help him to understand it.

A Blessed Opportunity

The following letter, telling of an experience recently enjoyed by one of our brethren, will be of interest to our readers. It is a further indication that opportunities for bearing witness to the truth are opening up on every hand:

Dear Brethren: It has occurred to me that a recent experience of mine may be of interest to you. One day there came a phone call to me. I took the receiver, and a voice said, "Is that you, brother...?" Upon my replying in the affirmative the voice said, "How would you like to address a men's Bible class in the Presbyterian Church next Sunday?"

"Just fine," I replied, thinking it a joke.

"All right then," said the sister, "come to the church in . . . on that date, at 10 o'clock in the morning, prepared to give an address."

"Why, you're not really serious?" I protested.

"Yes, certainly I'm serious; never was more so."

The outcome of the matter was that I went, and was permitted to speak. About fifty men had assembled, the junior and senior men's classes having united for the occasion. The minister of the church offered the opening prayer. I then was introduced as a brother and fellow Christian, of the Bible Students, who would speak to them on a Biblical subject. I chose the subject of

"The Return of Life to Men, through the Divine Kingdom to be Established on Earth." The attention given to the address could not have been better. At the conclusion a number of the men shook hands with me and expressed their appreciation, saying that they found the exposition very interesting, and thanking me for my service.

The foregoing experience shows how opportunities may be created and embraced. A sister in the truth learned from a person whom she casually met that speakers from different denominations were used in the Bible class of this church; then she went to the leader of the class and told him that the Bible Students supplied speakers for such occasions. He replied that that sounded interesting, and that they would accept the offer. Very simple, wasn't it? And it shows what can be done by those who are wide-awake. This really was a precious privilege of service, and one for which I am duly thankful to the Lord. And I have just learned that another truth brother was invited to speak in this same church the following Sunday, and was well received. Who knows how many of like opportunities may now be awaiting us?

The Pittsburgh Convention

We will not take space here to make a lengthy report of this splendid convention, inasmuch as the Pittsburgh Class has arranged to print a Convention Report covering it in detail. We will say, however, that those who attended it have given glowing accounts of the blessings received from the many good discourses, and from the wonderful fellowship enjoyed with others of like precious faith. Since these Annual Reunion Conventions started in 1929, the attendance has greatly increased; and this time the gathering was much more representative than or any previous year, friends coming from sixteen different States and from Canada. We understand that a stenographic record of many of the testimonies was taken; and this, together with other features, will aid in conveying the spirit of the convention and assisting the reader to feel as if he had been privileged to attend. (See announcement of Convention Report on back cover.)

Cyclone, Ind., Convention

Dear Brethren: About fifty of the brethren in Christ Gathered together for a one-day convention at Cyclone, Ind., on October 7, and all seemed greatly pleased with the result. Some of the brethren made a special effort to be present—coming from Richmond, Ind., Indianapolis, Ind., and Dayton, Ohio; while others came from near-by towns and immediate vicinity.

The convention opened with songs and prayer, followed by Bible study, after which Brother Faulkner of Dayton, spoke on the parable of The Sower, and brought to our attention various other pertinent Scriptures bearing upon the great fact that Jesus is our only sure foundation to

build upon, and that we may expect to reap the reward of life everlasting if we continue steadfast.

This service was followed by an enjoyable basket dinner at the noon hour. After lunch Brother Saunders, of Indianapolis, spoke of the different classes God has been electing or selecting during the course of history. He spoke of the Ancient Worthies that were selected before the Gospel age, who will be "princes in all the earth." Then he spoke of the church of the first-born ones whose names are "written in heaven," together with the "great company" who are being selected during this Gospel age and who will help to make up the spiritual phase of the Kingdom with the Lord Jesus. Then he also suggested the possibility of another class—"modern worthies"—who may be carried over into the next age even as Noah and his family were carried through the flood. Then he pointed out how these different classes would all work in perfect harmony in the establishment of the everlasting Kingdom of God here upon the earth.

After this another speaker called attention to the fact that God has many times sent one of His holy angels to earth to talk with certain individuals in reference to the redemption of the death-cursed race. The speaker pointed out that they were also sent to proclaim the eventual "blessing of all the families of the earth" through a coming Redeemer. This talk was followed by a praise and testimony meeting that was greatly enjoyed by all.

THE PYRAMID AGE

(Continued from page 9)

have been uncovered, also the pavements or causeways which joined them to their pyramid. Nothing remains but part of the foundation of the Great Pyramid's temple, and no identifying marks thereon have been discovered. But the names of the builders of the second and third pyramids of Gizeh have been found on some of the stones of their adjacent temples.

The builder of the second pyramid of Gizeh is now known to have been Pharaoh Cephren; and the third pyramid is shown to have been erected by his son and successor, Pharaoh Mycerinus, since the names of these particular fourth dynasty pharaohs have been found engraved on stones of the temples adjacent to and con-

nected with these two pyramids. These pharaohs were grandsons and great-grandsons of Khufu (Cheops). Furthermore these second and third pyramids which they built seem clearly to have been copied after the Great Pyramid of the group, which therefore must have been in existence at that time.

The builders of the second and third pyramids copied the descending passage and subterranean chamber of the Great Pyramid. They did not copy the ascending passages and the upper chambers, for the manifest reason that they were sealed up and evidently unknown to them. These upper passages and chambers of the Great Pyramid remained sealed until 820 A. D., when the sealing stone was dislodged by Caliph Al Mamoun, who then excavated around the 15

feet granite plug in the lower end of the first ascending passage, and revealed the upper corridors and chambers for the first time since their erection.

In 1930, and since, the expedition sent out by the Harvard-Boston Museum has made exploration around the Great Pyramid, and has made important discoveries which they claim fully identify the builder of that pyramid and the date of its erection. These recent findings will be discussed in our next installment, that DAWN readers may have before them the latest discoveries and conclusions of the archeologists on the subject. Whether these deductions of the scientists are reasonable or not, we leave for each reader to ponder over and determine for himself.

(To be continued).

SUNDAY SCHOOL LESSONS

(Continued from page 26)

positiveness, and would indicate that the person possessing it could be used. And this was the case with the Thessalonian Christians. They had gone out into the Master's vineyard, they had made of

Christianity a very practical thing. They did not waste a lot of time in quibbling and controverting over theological technicalities.

QUESTIONS:

Of what does true witnessing for Christ consist? Give examples of those who witnessed faithfully.

How did the Apostle Paul let his light shine forth in the witnessing service?

Name the qualities for which Paul especially commended the Thessalonians.

Why does God want us to witness? What is the advantage to others? What is the reaction upon ourselves?

Brother Robert Hollister, of Dayton, next addressed us on the doctrinal subject of 'Life, Death and the Hereafter.' It was pointed out how the gem of life was lost by our first parents in their disobedience in Eden, and how instead of life came death as a result of Satan's first lie, "Ye shall not surely die." It was brought to our attention that all our hopes of a future life depend upon a resurrection of the dead, and that this comes as the logical result of "the ransom for all," because "Jesus Christ, by the grace of God, tasted death for every man."

Brother Hoverter, of Richmond, spoke at the next meeting, on the subject, "Is Christ Divided?" He brought vividly to our attention that we cannot be a follower of man or of man-made organizations instead of Christ and expect to get the great reward of everlasting life.

The Divine Plan

We have so few copies of "The Divine Plan" in book form that we are unable to fill quantity orders, except in paper covers. We contemplate printing a new edition in book form ere long. It has not yet been decided whether this new edition will be regular size or pocket size; further announcement will be made later. In the meantime, however, we still have a supply of the "Plan" in magazine form, at 15 cents each, or 10 copies for one dollar. We also can supply the booklet, "Plan of God—In Brief," at 15 cents each, or in lots of 10 or more at 12 cents, postpaid.

REPORT OF "GOOD HOPES" CONTRIBUTIONS

FOR JUNE, JULY, AUGUST, SEPTEMBER, 1934.

We are glad indeed to publish the following "Good Hopes" report covering the months of June, July, August and September, 1934. Included with this report is a statement covering the general assets and liabilities of the Dawn Publishers. It is our purpose to publish a statement of this kind each year, in addition to the quarterly "Good Hopes" report. We esteem it a privilege indeed to be entrusted with these funds; and are endeavoring, by the Lord's grace, to discharge our responsibility in such a way as to gain the approval of the Lord.

For the benefit of new subscribers we wish to explain that our only purpose in dividing the "Good Hopes" into different funds is in order that contribu-

tors may have the opportunity, if they wish, of saying how their donations shall be used. Numbering and reporting of individual donations is done in order that contributors may be assured that their donations have been received and properly applied.

A new fund is being added, beginning with October, to be known as the FREE BOOK FUND. The purpose of this fund is to make possible the sending of complimentary copies of "God and Reason" to active workers in the various denominational churches, as was announced in the October issue of THE DAWN. We ask a continued interest in the prayers of the friends everywhere, that we may be given grace and wisdom to carry on faithfully and to the glory of the Lord.

FREE TRACT FUND

| | | | | | |
|-------------|--------------|-------|-------|-------|----------|
| A186-A1-215 |\$38.07 | 1-210 | ..... | 50.00 | |
| 188 | ..... | 6.00 | 1-216 | ..... | 8.00 |
| 199 | ..... | 5.00 | | | |
| 1-205 | ..... | 5.00 | TOTAL | ..... | \$112.07 |

Total number of tracts shipped during the four months covered by this report, 86,455

Total cost of printing and shipping (exclusive of shipping costs paid by classes on larger orders)..... \$ 224.38

Deficit in Tract Fund 112.31

FREE SUBSCRIPTION FUND

| | | |
|-----------|-------|---------|
| E526-E529 | | \$35.50 |
|-----------|-------|---------|

Total number of three-months subscriptions charged to this fund 36.25

Total number of annual subscriptions charged to this fund, 85 85.00

Total charged to this fund 121.25

Deficit 85.75

TRAVELING SPEAKERS' FUND

| | | | | | |
|-----------|-------|---------|-------|-------|----------|
| C369-C388 | ..... | \$24.30 | 382 | ..... | 10.00 |
| 372 | ..... | 10.00 | 386 | ..... | 6.00 |
| 373 | ..... | 33.00 | 387 | ..... | 15.00 |
| 374 | ..... | 5.00 | 389 | ..... | 300.00 |
| 379 | ..... | 10.00 | | | |
| 380 | ..... | 10.00 | | | |
| 381 | ..... | 5.00 | TOTAL | ..... | \$428.30 |

Traveling expenses of speakers charged against this fund during the four months covered by this report.. 374.63

Balance 53.67

Plus Balance as of May, 1934 13.53

Total \$ 67.22

Number of class meetings served, 136, total attendance 3953.

Number of public meetings served, 30, total attendance 1611.

GENERAL FUND

| | | | | | |
|-------------|-------|----------|-------|-------|----------|
| F6191-F6259 | ..... | \$ 80.84 | 6233 | ..... | 5.00 |
| 6193 | ..... | 5.00 | 6234 | ..... | 5.00 |
| 6196 | ..... | 10.00 | 6237 | ..... | 24.00 |
| 6199 | ..... | 5.00 | 6238 | ..... | 9.00 |
| 6200 | ..... | 15.00 | 6241 | ..... | 25.00 |
| 6203 | ..... | 100.00 | 6243 | ..... | 5.00 |
| 6204 | ..... | 10.00 | 6244 | ..... | 10.00 |
| 6205 | ..... | 10.00 | 6247 | ..... | 5.00 |
| 6208 | ..... | 10.00 | 6249 | ..... | 7.40 |
| 6209 | ..... | 10.00 | 6250 | ..... | 15.00 |
| 6211 | ..... | 5.00 | 6251 | ..... | 10.00 |
| 6214 | ..... | 10.00 | 6252 | ..... | 5.00 |
| 6216 | ..... | 25.00 | 6254 | ..... | 10.00 |
| 6218 | ..... | 5.00 | 6256 | ..... | 5.00 |
| 6219 | ..... | 5.00 | 6258 | ..... | 5.00 |
| 6222 | ..... | 5.00 | 6260 | ..... | 5.00 |
| 6225 | ..... | 10.00 | 6261 | ..... | 30.00 |
| 6226 | ..... | 5.00 | | | |
| 6231 | ..... | 5.00 | TOTAL | ..... | \$511.24 |

Plus Balance as of May 31, 1934 168.17
GRAND TOTAL 679.41

The General Fund is used to make up the deficits in the other funds. We have transferred the following amounts for this purpose:

| | | |
|--|-------|----------|
| Free Tract Fund | ..... | \$112.31 |
| Free Subscription Fund | ..... | 85.75 |
| *Contributed for purchase of equipment | ..... | 333.86 |
| Total transferred | ..... | 531.92 |

Balance in General Fund \$147.49

*We have no fund established for "Equipment" but during the year just closed we have reported as contributions to the General Fund certain amounts which were donated specifically for the purchase of Addressograph and stencil cutting equipment. These machines are now entirely paid for and we are therefore making the total deduction.

Statement as of September 30, 1934

ASSETS:

| | | |
|---|-------|-----------|
| Machinery and equipment | ..... | \$3104.65 |
| Office Furniture and equipment | ..... | 596.31 |
| Paper stock, Tracts, Scripture Studies, Manus., Bibles, Mottoes, Scripture cards, etc., | ..... | 1048.25 |
| Accounts Receivable | ..... | 199.22 |
| Cash on hand | ..... | 227.26 |

Total Assets \$5175.69

LIABILITIES:

| | | |
|--------------------------------------|-------|-----------|
| Current Accounts Payable | ..... | \$ 402.23 |
| Other Accounts Payable (loans, etc.) | | 2449.69 |
| Total Liabilities | | 2851.92 |

Net Assets (machinery, etc.) \$3223.77



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