

AUGUST, 1934
15 Cents

The DAWN

**Christ's Second Coming
Our Ministering Spirits
The Triumph of God's Love**

WONDERS IN THE LAND OF EGYPT

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

CONVENTION ANNOUNCEMENTS

Phoenix, Ariz., August 5. 6. Monroe School Auditorium, 7th and Monroe Streets. Public meeting 3 P. M. August 5.

Bridgeton, N. J., August 12. Morning and afternoon. All sessions at Piney Point Picnic Grounds, City Park, Bridgeton, N. J.

Brookside, Mass., Aug. 19. This convention will be held out of doors if the weather is favorable, beginning at 10 A. M. A public meeting will be held in Abbott's Hall. If it rains all meetings will be held in Abbott's Hall. For further information, address Mr. A. G. Lundberg, Westford, Mass.

Chicago, Ill., Sept. 2 and 3—A hearty welcome is extended to participate in the Second Junior Bible Student's Convention, to be held in conjunction with the Senior Polish Bible Students' Convention.

Arrangements have been made for the convention to be held at Trinity Lutheran Church, Richmond Street and Wabansia Ave. It is scheduled to begin Sunday, at 2 p. m. Brother C. E. Schiller has promised an interesting discourse, also several junior speakers are expected from Detroit. For further information and program, address Miss Irene Zielinski, 2719 Crystal Street, Chicago, Ill.

FOUR LABOR DAY CONVENTIONS

Sept. 1-3

Brooklyn, N. Y. Class Secretary, Miss Norma Mitchell, 360 Third Avenue, Brooklyn, N. Y.

Minneapolis, Minn. Class Secretary, Mr. H. M. Nosby, 4121 Longfellow Avenue, Minneapolis, Minn.

Saginaw, Mich. Class Secretary, Mr. C. A. Sundbom, 3418 Sheridan Road, Saginaw, Mich.

Seattle, Wash. To be held in A. O. U. W. Bldg., 9th Avenue near Union, Asst. Secretary, Clifford R. Miles, 1548 West 61st Street.

Pittsburgh, Pa., October 26-28. This will be the regular annual memorial convention. Further information will be available later.

Chicago, Ill., Oct. This will be a two-day convention, some time in October. The date has not yet been definitely settled, but further information will be announced later. This early announcement is being made in order that friends from a distance who might desire to take advantage of the reduced fares to Chicago might have it in mind, and plan accordingly.

<i>(Continued from page 33)</i>			
BROTHER J. W. RIEMER		BROTHER G. M. WILSON	
Baltimore, Md.,	Aug. 5	Duquesne, Pa.,	Aug. 12
Hartford, Conn.,	Aug. 19	East Liverpool, Ohio,	Sept. 9
BROTHER W. B. ROBERTSON		BROTHER E. F. WILLIAMS	
Bridgeton, N. J.,	Aug. 12	New Kensington, Pa.,	Sept. 9
(Convention, see announcement)		BROTHER W. N. WOODWORTH	
BROTHER R. F. SHARP		Phoenix, Ariz.,	Aug. 5
New Kensington, Pa.,	Aug. 12	(Convention, see announcement)	
Duquesne, Pa.,	Aug. 19	San Diego, Calif.,	Aug. 7
BROTHER WALTER SARGEANT		Santa Ana, Calif.,	8
Bridgeton, N. J.,	Aug. 12	Long Beach, Calif.,	9
(Convention, see announcement)		Hawthorne, Calif.,	10
Brookside, Mass.,	Aug. 19	Eagle Rock, Calif.,	11
(Convention, see announcement)		Pasadena, Calif.,	12
		Los Angeles, Calif.,	P. M., 12
		Pomona, Calif.,	13
		Yuciaipa, Calif. A. M.	14
		Redlands, Calif., P. M.	14
		Hollywood, Calif.,	15
		Paso Robles, Calif.,	17
		San Francisco, Calif.,	19
		Medford, Ore.,	21
		Roseburg, Ore.,	22
		Portland, Ore.,	23
		Tacoma, Wash.,	24
		Vancouver, B. C.,	26
		Lynden, Wash.,	27
		Bellingham, Wash.,	28
		Victoria, B. C.,	29
		Seattle, Wash.,	Sept. 1, 2
		(Convention, see announcement)	



News *and* Views

Jewish National Home

THE Jewish people have always figured very prominently in the affairs of nations of the earth; and although for more than two thousand years they have been without a national existence and without a national home, yet today they wield a powerful influence in the money market of the world, and by means of their energy and wealth are accomplishing wonderful things in the land of their fathers. The following statements made by Dr. Herman Nurnberg, Zionist leader, are interesting to Bible students. Speaking to a large gathering of Jews in New York, he said:

"Why are we persecuted notwithstanding the fact that we have given to the world a Spinoza, a Freud, an Ehrlich, an Einstein? Why is it, I am asking you, that despite the fact the Jew was prohibited from entering any college or university, he has produced the greatest thinkers and scholars, so to speak, under distress and duress, yet, despite all these, he is looked upon with disfavor by the nations of the world?"

"There is only one reason... because you are leading a life of nomads, because you have no home, because for 2000 years you have been wandering about the nations of the world, and in the course of that time you have lost your pride and dignity... You forget your history, the glory of the past. There can be no nation without a land. As long as the nations of the world are drawing a line of demarcation—as long as the Frenchmen live in France, the Englishmen in England, the Germans in Germany, and so forth—Jews too must have a land to live in, a land where you will not be discriminated against and where you will live your own life.

"A Jewish national home is the only solution for the precarious condition of the Jews in the world, and there is a Jewish home being built on the banks of the Jordan. Marvelous work has been done by the pioneers in the short period of twelve years. Swamps have been transformed into an Eden and the previous desert has been transmuted into a garden. Whereas the entire world is suffering from a demoralizing depression, Palestine, the newly sprung up territory, is prosperous to such an extent, that more laborers, skilled and unskilled, are required to meet the demand.

"Sanitary conditions, schools, colleges, every available factor in human life, have been introduced into Palestine so that travelers are amazed at the quick tempo and I am here, sent to you by the Zionist Organization of America, to make you familiar with these facts and to get your immediate response.

"As an answer to the activities of Hitler in Germany our response, the response of this community, must be unanimous in the enrollment of the Zionist Organization of America.

"Every Jew, rich or poor, must join this movement of ours in order to quicken our activities and enable us to go with our work without any handicap and without any obstacle. This cause is your cause, it is the cause of every Jew, and I am here tonight to promote and develop this cause in every way possible. I hope that you will give a quick and satisfactory response."

It is very evident from the foregoing that the Jews as a whole still have much to learn as to the real cause of their dispersion and distress among the nations; and why, at this time, they are being permitted to re-establish themselves in the land of their fathers. Dr. Nurnberg attributes the cause of the Jews' worldwide dilemma to the fact that they have been living a "life of nomads," and have been "wandering about the nations of the world." He fails to see, however, or at least fails to explain to his fellow Zionists and those whom he would induce to become Zionists, *why* the people of Israel have been "wandering about the nations of the world."

It is the Bible that points out this foundation fact—and this is good circumstantial evidence for the inspiration of the Bible—showing that the nation of Israel has been a dispersed and persecuted nation all down through the centuries because they continued to disobey God's law, and finally rejected and crucified the Messiah when He was sent to them. Jesus summed up the matter when, weeping over the city of Jerusalem shortly before His crucifixion, He said, "O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee, how often

would I have gathered you together as a hen gathereth her brood under her wings, but ye would not: Behold *your house is left unto you desolate.*"

Dr. Nurnberg's foregoing appeal to his people to become Zionists and to help forward the work of rebuilding Palestine is sadly lacking in evidence that he has any real appreciation of God's promises to Israel. The appeal is almost wholly a worldly one, by which he seeks to induce action through pride, the love of ease and wealth, as well as national glory. God is left entirely out of the picture.

Dr. Nurnberg recalls the "glory of the past," but fails to point out that all the real glory that Israelites ever had is when they were living close to God and His glory was upon them, blessing them and caring for them. But God is patient even with the unthankful, and His covenants are without repentance. He promised to regather Israel, following the end of the times of the Gentiles—1914—and now He is fulfilling that promise. He said that in order to do this He would use "hunters"—driving, forcing methods—and "fishers"—allurments, "bait," such as the economic, financial and national advantages to those Jews who now take up their abode in the Holy Land.

Later, in God's due time, when the Gentile kingdoms of earth have gone still further into chaos and ruin, the light of divine truth concerning the Messianic Kingdom will be revealed to the reestablished Israel; and doubtless the majority of them then will be glad to accept the Messiah and cooperate with Him in His Kingdom. It will be thus that the salvation of Israel will be brought about. The Apostle Paul comments on this as follows:

"And so all *Israel* shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant with them when I shall take away their sins. As concerning the gospel they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes; for the gifts and callings of God are without repentance."

Even among those of the natural seed of Abraham who, in these "last days," have made a profession of Christianity, there is much uncertainty as to the real status of the Jews with respect to the purposes of God. Doubtless this is due to the fact that the ultimate purpose of all that God has been doing in the past has been universally lost sight of by religionists generally. God is preparing to restore the entire world of mankind to life and happiness upon the earth. It is for the accomplishment of this grand finale of happiness and everlasting life for all that He has been preparing throughout all the ages of the past. The selection of the church of this Gospel age is merely incidental to the accomplishment of this larger purpose of restitution for all who will accept it on God's terms. The lack of clear understanding on this point is reflected in the following quotation from *the Hebrew Christian Alliance Quarterly*, edited by converted Jews:

"Two schools of thought within the Gentile Christian Church have expressed themselves of late, more than ever before, regarding the Jewish people and its future. Both acknowledge the problem which our people presents, but they differ widely as to the solution. One school believes in the ultimate assimilation of the Jewish people within the Christian Church, and its consequent disappearance as a special or separate national entity.

"The other school believes that the Jewish people, once set apart, will always remain apart from the nations; that so long as there will be nations in the earth, the Jewish people will also be a nation; that the Diaspora is merely an interregnum which will end when the Christ will reunite the ends of the Israelitish national existence and remove the breach which caused the temporary dislocation of the Jewish people as such. This school seems very wisely to be able to include our restoration in the plan, considering it as one of the factors of the 'restoration of all things,' to be accomplished by Christ; that the Jewish people as a nation will not stand in the way of the church, but will work out its destiny in Christ just as other nations will in the future work out their several destinies in Christ. The church, to this second school, is an *Ecclesia* from all nations, a sort of 'first-fruits' from all nations.

The foregoing statement regarding the church of Christ is correct. The church is indeed a "kind of firstfruits" of God's creatures. (James 1:20.) When it is completed and has attained its heavenly inheritance, when, under Jesus its great Head, it will be the means of gathering together all things in Christ, both Jews and Gentiles. (Eph. 1:10.) But the Jew will never be assimilated within the Christian church. Their inheritance is an earthly one, not a heavenly one, as is the case with the church. The statement of the prophet, that God would place them in their own land and that none should pluck them out, is to be fulfilled literally. Therefore God is even now gathering them to Palestine ere the struggle of Armageddon breaks upon the world. This in fact is one of the most significant signs of the times.

Man's Efforts Futile

AN INCREASING number of prominent church men are recognizing from present world conditions that a great change of dispensation is at hand. From the pulpit as well as in church periodicals, expression is being given to the fact that all the best efforts of man to reestablish governmental and economic stability are failing. From the *New Church Review* we quote the following:

"We are now in the fifth year of the depression. Our government has done nothing fundamentally effective to solve the problem of unemployment. Were present conditions like those in Egypt at the time of the seven years famine, when Joseph ruled on behalf of the Pharaohs, we might well expect a similar concentration of ownership and similar universal slavery by the end of 1938. But the conditions are far from being the same. However that may be, there are some persons who assert that a secret coterie of the Jewish race is even now guiding the destinies of the nations for an outcome similar to that in ancient Egypt. But with tens of thousands of well-educated men and hundreds of thousands of ambitious youths among the millions of the unemployed, peaceful submission to dispossession of all property rights and to deprivation of all honest means of subsistence

will not continue a great while longer. Evidently the conditions are ripening not only for an increase in lawlessness and violence but also perhaps for bloody attempts at fundamental revolution."

The allusion in the *New Church Review*, that "There are some persons who assert that a secret coterie of Joseph's race is even now guiding the destinies of the nations for an outcome similar to that in ancient Egypt," is interesting. There is a pamphlet in circulation, the author of which conceals his identity under the nom de plume, "Earnest Sincere," in which the claim is made that practically all the present troubles of the world can be traced to the Jews, and that even in America today a prominent but unidentified Jew is acting as "pinch hitter" for the President. But it is difficult to determine accurately how much of such information is really authentic and how much of it should be credited to anti-Jewish propaganda, either from German Nazi sources or elsewhere. As students of Biblical prophecy we know that the present distress of the nations is due to the fact that God's time has come for the passing out of the order of selfishness in preparation for the establishment of the long-promised Kingdom of the Messiah. The Christian knows that God can use whatsoever agencies He desires for the advancement of His divine purpose of love.

Understanding This Era

FROM STILL ANOTHER well-known ecclesiastic—Doctor Cheffec—comes the following:

"Next to the duty of love there is no more important task laid upon the individual Christian than that of understanding this era, of grasping the significance of this moment in human history. We are actually at the end of an epoch. During the last few decades, one of the greatest changes in all human history has been taking place... Unless this fact is known and appreciated the Christian has not even begun the task which is laid upon him today."

While it is interesting and encouraging to know that so many prominent leaders in the religious world are recognizing to some extent the important "signs of the times" which denote the end of the old order, yet it is at the same time disappointing to realize that in most cases these leaders either remain silent concerning the God-dishonoring doctrines of their creeds, or else continue to misrepresent God to their public as a deity of cruelty and vengeance, who has purposed the eternal torture of nine-tenth of the human race; and in these signs of the times they see evidence that the present generation is soon to be plunged en masse into that horrible doom.

Doctor Cheffec says that "there is no more important task laid upon the individual Christian than that of understanding this era, of grasping the significance of this moment in human history." Quite true! But does Doctor Cheffec himself grasp the full significance of the Christian's responsibility toward God at this time? The Apostle John addressed Christians who would be living at this "moment in human history" and calls upon them to separate themselves from the great nominal systems that have masqueraded in

the name of Christ. The Revelator referred to these systems as "Babylon," and foretold that their doctrines sanctioning the divine right of kings, etc, would be largely responsible for the unsatisfactory condition of human society all down through the centuries. We quote the Apostle John as follows:

"And he cried mightily with a loud voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird; for all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."—Rev. 18:2, 3.

Thus symbolically does the Revelator describe the false religious systems of the earth, which, while professing loyalty to and union with Christ as His prospective bride, have, through church-state union, committed "fornication" with the kings of the earth; and otherwise have made the nations "drunk" with their false doctrines—symbolized by "wine." This is one of the great facts in connection with the present time which every true Christian should fully recognize, because the apostle follows his scathing indictment of this false Christianity with a direct invitation to every child of God, saying:

"And I heard another voice from heaven saying, Come out of her My people, that ye be not partakers of her sins and that ye receive not of her plagues." Would that Doctor Cheffec and others, who are now recognizing the signs of the times, might fully realize that the creeds that they have been sponsoring are misrepresenting the holy name of God and are in reality the foundation of mystic Babylon from which God is now, and has been for years past, inviting His people to "come out."

The Millennium

THE FOLLOWING QUOTATION from *The Sunday School Times* indicates that still others are beginning to recognize some of the evidences of earth's coming new day. *The Sunday School Times* quotes Doctor Britton's description of the blessings coming to mankind during the Millennium. Doctor Britton says nothing concerning God's purpose for the billions who have died in the past, and we are wondering if he is trying to visualize the present inhabitants of earth enjoying the blessings of restored Paradise while the vast majority of past generations are writhing in the eternal fires of a credal hell. It would have been better had the Doctor made himself explicit on this point. However, what he does say is the truth, and we congratulate him for his courage in declaring it. We quote from *The Sunday School Times* as follows:

"We surely need the Millennium, but man cannot bring it. Leading ministers, churches, and even whole denominations, tell us that wars will soon be no more because civilized man will refuse to fight. But Sociologists of

(Continued on page 25)

SCIENCE AND THE BIBLE

WONDERS IN THE LAND OF EGYPT

(The Mystery Land of the Pharaohs—Part XI)

IN PRECEDING chapters we have taken a bird's-eye glance over ancient Egypt for three thousand years, hastily scanning the unbroken history of that once mighty, mystifying land of the pyramids from the days of Menes, its first pharaoh, on down to its ignominious end in 525 B. C. at the hands of Cambyses, the insane son of Cyrus the Great. After that date it became a pathetic orientalized province of poor, ponderous Persia, and has never since regained its independence for one moment from foreign domination; even as Ezekiel had prophesied.—Ezek. 30: 13, 19.

Alexander the Great took Egypt from the Persians and at his death it passed into the hands of one of his generals named Ptolemy. This Greek family continued to rule Egypt until the winsome Cleopatra, the last of the Ptolemies, committed suicide; then Caesar converted it into a Roman province.

In the seventh century A. D. the Moslems, under Caliph Othman, absorbed Egypt. Then came the rule, or misrule, of the Mameluke sultans; and in the sixteenth century the illustrious Selim made it a part of the Ottoman Turkish Empire. France, under Napoleon, next claimed Egypt, at the end of the eighteenth century; and today we find her in the hands of the British crown.

But let us now turn from the purely chronological aspects of Egyptian history, and briefly examine into the subject of its early civilization. Certainly no story of old Egypt would be complete if it failed to tell of the pyramids and other remarkable achievements in architecture, sculpture and learning, accomplished by this ancient people back there near the dawn of human history, and which throughout all succeeding centuries of human endeavor have remained a constant source of wonder and amazement to all nations and peoples.

Man Has Fallen

The story of Egypt, like that of all other ancient nations, is one of human retrogression rather than of social evolution. Darwinism would suggest that the earliest Egyptians should have been far inferior, in mental capacity and ingenuity, to their posterity of later times. But the historical facts are contrary to that popular theory, not only in Egypt but in every part of the world. When history dawns we find a high type of civilization, and this was followed by ultimate degeneration rather than progress.

The findings of modern archeologists reveal that civilization made its first appearance in the Mesopotamian valley, just beyond the Euphrates, and not so very far from the Persian Gulf—and it was a high civilization, too. Then, not long thereafter, it made a spectacular entrance into the Nile delta. If, therefore, Egypt cannot claim priority in civilization, nevertheless it does have the unchallenged distinction of being the one country on earth which has maintained some vestige of its first civilization, character, national atmosphere, and even its original name, throughout its long history. For historic endurance it has no close rival except possibly distant China and Dravidian Hindustan.

Egypt is like a great serpent, whose spreading head is the delta and whose body and tail constitute the tortuous green valley of the slowly creeping Nile. From time immemorial the delta has been called Lower Egypt, while the Nile valley has been known as Upper Egypt. Originally they were separate governments, but about 3400 B. C., the conqueror Menes united them under one rule. Menes thus became the founder of the first all-Egyptian dynasty. But notwithstanding this unity, the popular designation of the two parts as Lower and Upper Egypt continued to be used.

These two parts of Egypt, singularly enough, are almost equal in arable land area; and for that reason they have nearly always had an almost equal population. And precisely in the middle of this two-fold land of combined Egypt—just where the valley portion terminates and the apex of the delta begins, stands the Gizeh group of pyramids, which, like mighty silent sentinels, each with upraised finger, point skyward from the high border plateau, at the very eastern edge of the great Libyan desert.

The Great Pyramid is the chief one of this Gizeh group, and it is thus seen to be located "in the *midst* of the land of Egypt"—that is, exactly between Upper and Lower Egypt—and at the same time it is also "at the *border* thereof," overlooking the desert; even as Isaiah 19: 19 indicates.

Egypt's Early Civilization

In later installments we will discuss these remarkable Egyptian pyramids, and the Great Pyramid of Gizeh in particular. Let us first, however, take a hasty glance at the early high civilization of ancient Egypt, which stands out in marked contrast to its demoralization of later days.

Certainly old Egypt when it first appears upon the horizon of history was a remarkable and highly developed land—not a land of primitive savages, such as the evolution theory would have led us to suppose. It is not entirely certain who were the first settlers of the Nile Valley, but it seems evident that they came from Mesopotamia, possibly by way of the Persian Gulf and up the Red Sea. Prof. Peake, of Oxford, says of them:

"It is believed that the people who founded the First Dynasty came from the Red Sea, and ultimately from the Persian Gulf. They used mace-heads and cylinder-seals almost exactly similar to those found in Mesopotamia; but soon after the beginning of the First Dynasty their use ceased. It is therefore probable that the common cradle of the early dynastic Egyptians and of the Sumerians was somewhere on the Persian Gulf."

Prof. Moret, in his "From Tribe to Empire," mentions that during the First Dynasty the Egyptian had an emblem resembling an ingot or crucible, and called "the emblem of the East." Whoever these early dynastic Egyptians were, they were not warlike people. Menes consolidated the whole of Egypt with as little warfare as possible, and then began to build up the country and give it a remarkable era of prosperity.

Prof. Jacques de Morgan has made a painstaking study of all available records of these early Egyptians, and in his "Les Premieres Civilisations" he describes them as "a submissive, light-hearted race, content with little, singing at their toil, working with taste and patience"; and points out that on the reliefs of that early day we find "only scenes of hunting, fishing, navigation and rural employments—always works of peace," and no warlike scenes whatsoever.

Profs. Sheppard and Morris, of N. Y. University, in their recent "Outline of History," give us the following interesting picture of these earliest Egyptians:

"Using flints scattered over the desert they shaped knives and weapons, laboriously but exquisitely; from the reeds and rushes of the marsh lands they made cords and mats, as well as small skiffs. From the clay of the soil they made tiles, and a variety of utensils for their daily needs. In all their carvings, whether in wood or ivory, there is a distinctive character that is peculiarly their own. . . .

"From their burial grounds on both sides of the Nile we have been able to recover from the graves rich stores of utensils and the incidental things of their common life, which tell us the story of their faith, their mode of living, their workmanship, their inventions and their discoveries.

"A marvelous climate has made it possible for us today to hold in our hands their linen wrappings, to wonder at the exquisite workmanship of their gold and copper ornaments, to see the grains of barley telling us of years of laborious grading and selection, and beautiful examples of art in pottery making, not surpassed in any later period of Egyptian history. . . . Agriculture was developed, cattle raising, government,

irrigation works, arts, some science, writing, and the use of metals, all testify to a relatively high stage of civilization."

Early Egyptian Art

A further glimpse into early Egyptian civilization is given us by H. H. Powers, in his interesting travelogue on "Egypt." He says:

"Even before the time of Menes the Egyptian had invented the stone drill. With this device, which probably preceded the potter's wheel, they made stone (alabaster) vessels in great variety and of exquisite beauty. But they did not stop with alabaster. Vessels of granite are comparatively common, and even of diorite—the second hardest stone known.

"The amount of labor involved in some of these vessels passes belief. It is safe to say that if the labor employed had been paid present prices some of these vessels would have cost a million dollars. They rival the best Greek vases (of 2500 years later). Their figures and decorative designs, too, are at times of an almost unsurpassable beauty.

"Beautiful turned forms did not alone satisfy them. In the soft alabaster they introduced relief designs. Here is a jar, for instance, bound with a design of small ropes or cords. The jar is round and seemingly regular, as though it had been turned on a lathe; yet it cannot have been turned, for these rope designs are in relief, and run from top to bottom. Hence they must have been carved; and that means that the rounded surfaces between them must also have been carved or worked off by a hard tool. The accuracy of form, under such circumstances, is almost incredible. The unguent vases found in the tomb of Tutankhamen (of the 18th dynasty) are of course amazing, but they are not to be compared with their prototypes of two thousand years before!"

Concerning the high development of the art of sculpturing attained by the Egyptians by the time of the Fourth Dynasty (when they began to build pyramids), the same author says:

"Few things in the history of human art are more astonishing than the diorite statue of King Khafre (builder of the Second Pyramid of Gizeh), now in the Cairo Museum. Here is a statue of more than life size, executed in one of the hardest stones known, a stone upon which it would seem that no tool in the outfit of the Fourth Egyptian Dynasty could make the slightest impression. Indeed it is plain that no chiseling was possible—the statue was ground into shape, probably with copper tools, emery and oil. Yet the finish of the statue, and the portrait character of the face are most admirable. To say that a hundred thousand day's labor went into this remarkable work would not be a wild guess. And Khafre had made not one but *numbers* of these diorite statues of himself."

(To be continued)

WILL MAN BECOME AS THE ANGELS?

(What Will Man Be Like in the Resurrection?—Part 2)



WILL all humankind, when restored to Edenic perfection in the millennium, be exactly alike, or will they differ? And if they are to differ, in what respect will they be different? Will they all become masculine, or will they all be effeminate? Granting that propagation will cease, yet will all traces of sex-distinction become obliterated; or will there be affinities, and family life of some sort, continued here on earth throughout eternity?

In our installment last month we turned to the scientists for an answer but it seems, at least thus far, that they have not helped us much in our effort to understand the Master's statement that "In the resurrection they neither marry nor are given in marriage." (Matt. 22:30.) Scientists say that the idea of perfect human beings, with all traces of sex entirely eradicated from their organisms, is quite irreconcilable with known facts of biology.

The savants admit that it is possible to scientifically postulate a world wherein propagation would almost, if not entirely, come to a standstill—due to certain conceivable cosmic changes that could naturally occur—but such changes, they point out, necessarily would effect similarly all lower orders of creation as well as man. And this would mean that all the lower animals, and possibly plant life as well, being unable to perpetuate their species, would finally become extinct—unless there is some plan of "redemption" that would also guarantee to them eternal or everlasting life—and as to that of course the Bible is absolutely silent.

A Dilemma

On the face of them, the scientist's foregoing arguments seem difficult to reasonably dispute. Indeed it would almost appear at this juncture that neither atheism nor creedal "orthodoxy" would be as difficult to reconcile with plain logic on this subject as would the idea of a "restituted" sexless humanity; for the following reasons:

The atheist, like the Sadducees of old, frankly deny a future life, and therefore need not take our problem into account; and the creeds, on the other hand, deny that man's future life will be spent here on earth, or anywhere in *human* form, but insist that all who are "saved" will have a *spirit* existence, wherein the human "soul" will become freed entirely from all connection with the human or earthly scheme of things. Hence to them, the aforementioned statement of our Lord creates no problem whatsoever.

But we who hold to the divine plan, that is, to the Bible doctrine of a restored human family, seem plainly to be facing a dilemma—in view of the Master's words above quoted. Yet we may be sure that the problem is not unsolvable. But how? We may turn

from the scientists to the philosophers; but can the latter give us any further help?

That phase of philosophy that deals with the nature of *Life* is divided into two main schools. The *Mechanicist* school ascribes all life energy, including sex-motivation, to food; and generally holds to the same scientific view which already has been discussed. The *Vitalistic* school of philosophy assumes the existence of an intangible spiritual "dimension," for whose activities all *matter* is said to serve merely as a medium. The spiritual world, the Vitalists claim, is alone able to surmount the ubiquitousness of sex-motivation.

Evidently, then, neither science nor philosophy can help us very much to prophesy with any degree of certainty concerning mankind's sexual status in the restored Eden. After the general resurrection is complete how can human, fleshly existence continue felicitously with all sex distinctions and happy family life wholly obliterated, without disorganizing the entire integration of normal human activities?

Science, as we have seen, asserts positively that such an idea is biologically preposterous. But science, of course, takes into account merely known natural laws and the existing planetary economy, and quite disregards the divine plan as outlined in the Bible. Moreover, modern scientists have clouded their perceptive powers by unprovable and untenable evolutionary theories, which cause them to remain largely oblivious to the rapid processes of *degeneration* that are occurring even now among fallen human beings.

Science, for example, has failed to appreciate the portentousness of the steadily declining birth-rate among civilized peoples, the growing effeminacy of men and the masculinization of women, also the alarming spread of impotency—the inability to transmit or to nourish the life spark—especially among white nations.

Which Resurrection Did Jesus Mean?

When our Lord said, "in the resurrection they neither marry nor are given in marriage, but are as the angels," to which resurrection did He refer? Was He talking about the general resurrection of humanity, or did He mean "the resurrection *from among* the dead," namely, "the *first* resurrection" in which only the church will share, and which indeed will be to the spirit plane, to the divine nature? It is worth pondering over, whether He was describing the future state of restored humanity or merely the condition of the "elect" class after they are "born of the spirit."

It is clear, of course, that the Sadducees, who propounded the question that prompted Jesus' reply, had in mind a human resurrection. But Jesus did not always answer questions according to what was in the mind of the questioner. He was given to speaking

to the Pharisees and Sadducees in parables and dark sayings, which they could not understand. His ministry, indeed, was not for them; it was only for those who would aspire to joint-heirship with Him in the Kingdom.

An old commentator and earnest Bible student, Thomas Wickes, adopted the foregoing view of the Master's words; and in his exposition on the Apocalypse he pointed out that in the original Greek there is a characteristic difference in phraseology whenever the "first resurrection" is meant—a distinction not discernable in our English translations. He observes that when the first resurrection is referred to, the word is compounded with the preposition "from among." That is, those who are to have part in the first or chief resurrection are said to be resurrected "from among the dead," whereas the dead world in general are to participate in the resurrection "of the dead."

The thought evidently intended to be conveyed is that certain chosen ones "from among" the billions who sleep in death will be resurrected first, and "caught up" to celestial glory, while the vast majority will slumber on until the time comes for them to be raised (as human beings) during the millennium—"every man in his own order."

Now Jesus, in answering the Sadducees, did indeed say, "They that are accounted worthy to attain that world, and the resurrection *from among* the dead, neither marry nor are given in marriage." (Luke 20:35.) In the Apostle Paul's statement in Phil. 3:11 we find the same preposition; and there he certainly refers to the "first resurrection" to which he himself aspired, saying, "if by any means I might attain unto the resurrection *from among* the dead."

Will Restored Mankind Be Sexless?

If we accept the foregoing explanation of Jesus' words, it disposes of the mystery of His meaning in this instance; but it still leaves unanswered the main question concerning man's future state. Will he be sexless? And we may also ask, Was Adam sexless when he was first formed, and before Eve was created? The Bible does not seem to definitely answer the question and we are left largely to conjecture.

Some believe that Adam was never sexless; that both he and Eve were always potentially perfect in that respect as well as in all others, before they sinned. If so, then "restitution" to the original condition from which they fell would entail restoration of *men* to perfect manhood, and of *women* to perfect womanhood. Yet we must suppose that procreation ultimately must cease, otherwise this relatively small planet eventually would become over-populated.

The divine commission was to "multiply and fill the earth"—not to overfill it. And when the earth has been re-populated from the tomb during the resurrection, undoubtedly it will have reached the satur-

ation point in population capacity. Hence, if sex-differentiation, mating and family life are to continue in the restored earth, the underlying reason therefor manifestly could not be for multiplication of the species.

Therefore it seems we would be constrained to find some other valid excuse for the eternal perpetuation of sex-distinction, if it is to exist after the present primary purpose has become an inutility. And certainly any *misdirected* use of the procreative function in the new Eden is unthinkable, for such abuse has been responsible for much of the sin and misery throughout the centuries of "this present evil world."

The Human "Fission" Theory

One theory concerning man's original Edenic state, first advanced by certain Jewish and Christian writers of antiquity and recently revived by some Bible students, may be mentioned here—though without indorsement. This theory, to begin with, presupposes that the Genesis story of man's first transgression, by the eating of "forbidden fruit," is an allegory, and has no reference to literal fruit.

Furthermore, the aforesaid theory assumes that man was originally formed to be a bi-sexual creature, and was intended to remain so; that the reproduction of the species was to take place by a biological process known as *fission* (a cellular division, as in the *amoeba* and other "primitive," uni-sexual, or more properly *bi-sexual*, animals), and not by conception and gestation, as at present. It is accordingly contented that Eve's separation from Adam's side was a natural fission, and that this method of multiplication of the human species would have continued had not man wilfully and disobediently changed the divinely prescribed order of his reproduction.

Eve, therefore, according to these theorists, was really Adam's daughter by fission—being perfect but immature; but they say that in time she would have developed into a mature bi-sexual individual, exactly like Adam; and that from her "side" another individual would then eventually have been formed, by fission; and so on indefinitely until the earth would have been fully populated. This theory thus regards the female, among humans, as the immature state; and bi-sexuality as the fully matured state of perfect humanity.

Original sin, according to this theory, thus consisted of man's mimicking the reproductive habits of beasts; that by this means Adam and Eve wilfully degraded themselves to the beastly plane; and that this constituted the "forbidden fruit" of the tree in the midst of the garden of which man was not to partake. Obviously, this is a fantastic theory, and contains many flaws, Scriptural and otherwise. These will be considered in our next installment.

(To be continued)

THE CHRISTIAN LIFE

OUR MINISTERING SPIRITS

"Kept by the power of God..."—1 Pet. 1:5



THE BIBLE suggests that the Heavenly Father governs His universe, not by direct sovereign fiat or personal command alone, but largely by chosen and commissioned messengers or royal ministers sent forth under general direction from the throne of heaven; each invested with adequate power to perform his appointed task; and especially to instruct, deliver, guide and bless the people of God in their happy, yet exposed, pilgrimage here on earth.

Nor are these heavenly messengers merely obsequious or passive agents of the mighty sovereign Jehovah; but are servants possessed with personal interest in all the issues of the divine government, and in all the lofty purposes and plans of eternal truth and grace. With wonderment they watch the gradual unfoldings of infinite wisdom and goodness, and glow with holy delight in the mighty trusts to which they have been elected. When God first unveiled to their enraptured sight the splendors of His earthly creation, we are informed that all their shining ranks broke forth in shouts and adulations of joy. And ever, from that sublime moment even unto these darkest hours, they have continued to perform their high ministries between heaven and earth in obedience to divine decree.

These good angels are specially interested in the good people of earth! And why not? It was by an apostate within their own ranks that the pure pair of fair creatures in Eden's blissful paradise were wickedly seduced. This terrible curse of earth, with its sad blight of sin, pain, and death, was originally wrought by the malicious operation of fallen angelic envy. As the holy seraphs survey the ceaseless sorrows of this evil world, they must feel most humiliating sadness as they recall that some of their own number, who once were pure and loyal as themselves, their own blissful associates, blessed with the smile of the same loving Creator, should have been the betrayers and debauchers of this human family, fashioned in God's image and for His supreme delight.

The holy angels therefore are specially interested in our race, which is the object of the Saviour's supreme sacrifice and future redemptive work. And they are bound to Christ by the profoundest affections of their beings. They love and adore Him as the direct creation of God. Their admiration is boundless as they see in Him the promised and certain victor over all the evil angels, and the rightful coming

Ruler of this, our alien world. Christ's infinite love for mankind, they too must fondly share; and in His conquests and kingship their highest and holiest aspirations are crowned. As allies of Jesus they are the "ministering spirits" of the saints, sent forth to "serve" the heirs of salvation.

The loyal angels are spoken of in the Scriptures in terms which imply that their number and power would baffle all human conception. Jesus said He could instantly call to His aid more than twelve legions of these mighty messengers. And remember, a single one of them is said to have smitten down an hundred and eighty-five thousand Assyrians in one night; also that one angel destroyed "all the first-born of Egypt, both of man and beast," in the night preceding the Exodus. And in Revelation, "four angels" are said to hold "the four winds of heaven." (Rev. 7:2, 3.) The Bible declares that the angels "excel in strength." Of course they do not excel God nor Christ, but all human beings.

Familiar with the mighty works of God, constant messengers to all created worlds, how vast their understanding must be of all natural and supernatural forces! These guardians of the "good" of the earth; sleepless watchers over our lives and destinies; faithful sentinels at the gates of danger; benign messengers sent from heaven; these are our "ministering spirits," commissioned to guide homeward all the consecrated children of God. Though they salute us with no audible voices, nor cheer us by any visible signs, yet their presence and their ministries are as real today as when they announced the birth of Jesus to the shepherds of Bethlehem.

Angelic Ministries in Old Testament Times

The service of the holy angels in the government and redemption of our world is as clearly a subject of Old Testament record as is the Exodus, the call of Abram, or the creation of Adam. The inspired history of pre-Messianic times is replete with narrations of the presence and power of ministering angels. They guide, protect, deliver, punish, destroy. The patriarchal ages knew their voices, and were familiar with their visitations.

It is highly probable that in all the instances narrated in the first fifteen chapters of Genesis, in which "the Lord" is said to have spoken to Noah, Lot and Abraham, the audible voice was merely that of an angel, commissioned to speak in Jehovah's name.

It may be assumed, without violence to the Sacred Oracle, that God has usually (if not always) spoken to man by His holy angels—although, of course, He also has spoken through His prophets, and by His beloved Son. In Hebrews 2:2 we are plainly told that “the word spoken by *angels* was steadfast, and every transgression received a just recompense of reward.”

The earliest, and possibly the most pathetic, case of explicitly stated angelic intervention is that of Hagar, who was twice banished by the jealousy of her mistress, Sarah. Out in the desolate desert, with bread and water exhausted, she sat apart and watched her little starving child. Finally, her mother's heart being unable longer to bear the pangs of his impending terrible death, she sent into the heavens one prolonged frantic cry of wild despair, which doubtless mingled strangely with the feeble groans of the dying lad. The sobbings of her breaking heart together with the gasps of the famished child ascended and touched the bosom of God.

Then, we are told, “an angel called to Hagar, out of heaven, and said unto her, What aileth thee, Hagar? Fear not, for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave it to the lad to drink.” (Genesis 21:17-19.) Thus assurance is given of the Lord's protecting care over all those who fill a place in the divine program; even though such may be entirely deserted by their earthly friends. When there is no human ear to pity their penitent, imploring prayer may have a sympathetic hearing in heaven.

Heavenly Visitors to Abraham and Lot

Some time later, when Abraham was an hundred years old save one, he one day was sitting during the noontide heat beneath the shade of his sheltering tent, when suddenly he was startled by the abrupt approach of three unusual strangers, all dressed in the characteristic garb of eastern princely travelers. There was a royalty in their demeanor and bearing, to which the well-bred patriarch instinctively responded, by advancing and bowing himself to the ground and then offering them his hospitalities. These strangers were materialized angelic messengers, direct from the heavenly court of God, and were charged with the commission of conveying a most important message to faithful Abraham, including also an announcement of the gravest national import for that time.

But first and foremost, they had come to confirm to Abraham Jehovah's purpose and promise to raise up, even from the loins of the age-stricken patriarch, a *seed* that should out-number the sands of the seashore; and which would be “a royal nation.” That is, this “seed”—including a lineage of “faith”—was to constitute Christ's future rulership over the earth for the purpose of restoring fallen man to life. Thus would be formed a universal, righteous Kingdom—a government whose peaceful and plentiful domain

should stretch “from shore to shore, and from the rivers to the ends of the earth”; whose glory should never tarnish; whose throne should stand forever and ever—“a city which hath foundations, whose builder and maker is God.”

This trio of angels from heaven had come down to the Palestinian plains of Mamre to announce to the believing Abraham and to the incredulous Sarah that a child—of singular divine intention and of definite typical character—should be born to them in their extreme old age. And in due time, though seemingly against science and all natural laws, that strange angelic announcement was fulfilled. Never has any holy angel gone forth from the presence of the Most High to any world, nation, people or person with false or uncertain tidings; for the “word spoken by angels” is the utterance of the very mind of the Most High God! Though thrones and dominions and principalities and powers conspire to thwart its accomplishment, never shall one jot or tittle of it fail.

But that angelic band who appeared to Abraham was intent on double ministry. Not only had they come to announce this future “seed,” but with other strangely diverse work were they charged. When they had finished dining with Abraham—on cakes warm from the hearth, and butter, milk and fatted calf—they went their way toward the surrounding doomed cities of the plain. Thus at even, as the babbling sounds of Sodom's lewdness reverberated toward the shuddering skies, two materialized angels entered the gates of Abraham's nephew Lot, and stood there in the presence of the only righteous man in all that wicked metropolis.

At break of day those ministers of mercy to Lot, but of wrath to Sodom, hastened the elect family out of the doomed citadel. Soon they were safe in near-by Zoar; then, just as the rising sun poured its first glimmering rays in upon the lingering orgies of the corrupted multitudes, the angels waved their hands toward heaven, and soon there swept over that evil city the fiercely avenging but purifying flames of burning brimstone; while the smoke of its swift destruction rose and settled over the countryside, mantling even all the high hills, as if to completely hide the shameful scene from heavenly view.

Jacob Visited by Angels

And now we turn our eyes to a spot consecrated by one of the most pleasing and inspiring angelic manifestations to be found in the Sacred Annals. Jacob, fleeing from the wrath of his brother Esau, found himself at the close of day weary and shelterless, a lonely fugitive, in the midst of an open field with only the darkness for a curtain and the sleepless stars for sentinels. Gathering a few stones for his pillow he relaxed his tired limbs for a little sleep. Never before did so hard a pillow bring dreams so sweet, or couch so royal.

In his slumber Jacob saw a ladder, reaching from earth to heaven, and thronged with angels bent on errands of peace and blessing, traveling to and fro between God's footstool and His lofty throne. Royal

ambassadors these, sent not to kingly court or council, but to one lone humble wanderer, now sunk in defenceless rest on the hard, bare ground. Here, in type or picture, is portrayed the angel vigils that watch over all the weary and exposed servants of God. But it was only a dream. Well indeed, might Jacob have called the lonely spot of that night's slumbers "Bethel," the house of God, and set up a pillar in memory of the wonders he had seen in his dream. There he had learned that angelic hands can convert a rough earthen couch into a restful bed, and make an ordinary hard stone feel soft as a downy pillow.

Angels Encamp Around the Saints

In the 34th Psalm, verse 7, occurs an expression at once most forcibly and touchingly descriptive of angelic protection and deliverance: "The angel of the Lord encampeth round about them that fear Him and delivereth them." And also in Matthew 18:10, we read these words of Jesus: "Take heed that ye despise not one of these (my) little ones; for I say unto you, that in heaven *their angels* do always behold the face of My Father which is in heaven." These holy warriors of heaven, the angels of the Lord, armed with high commission, appear on the field unseen, but make themselves strong in behalf of those whose hearts are perfect before the Lord. They pitch their white tents in serried lines close

round all the friends of God, and spread over their "defenceless heads" their shields of invincible skill and power.

"The angel of the Lord *encampeth* round about them that fear Him." They do not come and go simply on occasions of great and dire perils, just when the righteous are well nigh lost; but they *tent* on the field, they are never absent, but always on duty, full-armed and vigilant. They were a cloud of darkness as between Israel and pharaoh's pursuing hosts; and today they are a wall of consuming fire between God's people and their satanic invaders; a front guard and a rear guard, turning every way to keep the camp of spiritual Israel, even as the cherubim kept the tree of life amid the faded splendors of Eden.

"Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" (Heb. 1:14.) "For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?" (Heb. 2:2, 3.) In the light of these and many other correlative Scriptures, how can we who are loyal to the Word of God question or dispute the fact that to certain holy angels have been committed important ministerial or administrative trusts in behalf of the heirs of salvation?

(To be continued)

CHRISTIAN TRANSFORMATION

"And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."—Romans 12:2.

N HIS letter to the Romans the Apostle Paul sets forth the simple, yet essential, requirements of the Christian life, and makes clear the basis upon which one may be assured of having God's approval. He points out that by the deeds of the law shall no flesh be justified in God's sight, and cites the failure of his own efforts to render full obedience to God's law as proof of the futility of fallen man's endeavor to attain divine favor apart from the provision that has been made for him through Christ.

Paul reaches a climax in his argument on this point in chapter five, verses one and two, where he says: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." The apostle would have us know that the whole world stands guilty before God and that the only hope of reconciliation with the Creator is through the provision that has been made in the ransom sacrifice of Jesus Christ.

The words of our text constitute a part of another of Paul's characteristic climaxes in which he takes the reader beyond the point of mere mental recognition of his fallen and undone condition—from a simple belief in the merit of the shed blood of Jesus,

to a vital faith which leads to a full consecration to do the Father's will.

The preceding verse says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Thus does the apostle reveal that full acceptability before God can be realized only when the heart is fully surrendered to Him—when the powers of both mind and body are fully dedicated to His service. Full conformity to God's will, however, is a condition which requires long and painstaking efforts to attain. A poet has well described the beginning of the consecrated life, in these lines:

"I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling grasp
This will of mine—
A thing which seemeth small,
But thou alone, O Lord, can'st understand
How when I yield Thee this, I yield mine all."

But the yielding of the will is only the beginning of an important work of transformation which, when completed, will have separated the believer from the world, its selfish aims and ambitions, and sanctified

him entirely to God and to His great purposes of love. Yes, it is a life-long work of transformation to which the apostle refers.

Be Not Conformed to This World

First, Paul presents the matter in a negative way—"Be *not* conformed to this world." He would have us know that the world and its spirit can have no part in the life that is fully devoted to God. The importance of this fact cannot be fully appreciated unless we keep in mind what it is that the apostle designates as the "world." In John 3:16 we are told that God loved the "world"—loved it so much that He gave His only Son to die for it—but this is not the world mentioned by Paul. The world that God loved is the human family that lives upon the earth. As God manifested a self-sacrificing love for His human creation, even though fallen and imperfect, so the Christian is expected to love his fellowman—even his enemies—yea, to the extent that he would be willing to lay down his life on their behalf.

The *world* to which Paul says we should "be not conformed" is the same *world* mentioned by the Apostle John, when he says, "Love not the *world*, neither the things of the world." It is the same world also to which the Apostle Paul himself refers, in Ephesians 2:2, which reads, "Wherein in time past ye walked according to the course of this *world*, according to the prince of the power of the air, the spirit that now works in the children of disobedience." Jesus also refers to this same evil world, and speaks of Satan as being its prince. The Apostle Paul again mentions this same "world," and assures us that Satan is its god.—2 Cor. 4:4.

The combined testimony of these passages makes clear the fact that the world to which the Christian must not be conformed is the present evil order of things—governmental, social and pseudo-religious; all phases of which are directly or indirectly under the control of the great adversary of God—Satan, the devil. The apostle's reference to Satan as the "prince of the power of the air" indicates that his activities in connection with spiritual things are particularly pronounced—that his spirit of selfishness is the motive power underlying all the activities of "this present evil world."

As the spirit of God is the spirit of love—manifested in joy, peace, long-suffering, brotherly kindness, patience, meekness, etc.—so the spirit of Satan, by which "this world" is controlled, is the spirit of selfishness; and is manifested in hatred, anger, malice, strife, and all those evil tendencies of the children of disobedience. It is apparent, therefore, that the Christian cannot continue to be conformed to this world and at the same time be transformed into God's image by the renewing of his mind.

This present evil world, under its ruler Satan, is enmity against God; hence, for the Christian to "prove what is that good and acceptable and perfect will of God," he must indeed undergo a transfor-

mation of mind. His affections must be transferred from the world and its selfish aims, to God and to the spirit of love which he sees exemplified in the Creator. Instead of seeking first his own interests, which is the policy dictated by the spirit of the world, he must "seek first the Kingdom of God and His righteousness."

Prove What is Acceptable

But the truly consecrated Christian will not be content with a mere negative expression of his devotion to God, represented in the preliminary admonition, "be *not* conformed to this world." Rather, he will set himself enthusiastically to the task of becoming daily better acquainted with all the details of what is involved in *doing* the Father's will. He will "*prove* what is that good and acceptable and perfect will of God"—not by human speculation, nor by the standard of human emotions, but by the infallible Word of God. He will, as Paul wrote to Timothy, "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." Recognizing the fact that all Scripture given by inspiration is profitable for doctrine, for reproof, for correction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work, he will seek to become more and more acquainted with the divine Word and have its precepts worked out in his own heart and life.

Paul was not one to leave the reader with a statement of mere generalities. Having revealed the fact that the life of separation from the world and its spirit, and a full consecration to God, worked out through a daily renewing of the mind, is the means by which divine approval is secured, he continues by outlining many of the details involved in such a course of devotion to the Heavenly Father. Hence, in verse three of chapter twelve he says, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

How accurately does the apostle, in the foregoing text, thus outline what is one of the first essentials in the process of renewing the mind and bringing it into subjection to the will of God! A failure to properly estimate one's own ability and talents constitutes an effective barrier in the way of true Christian progress. For one to think of himself more highly than he ought to think means that he is being controlled by the same spirit of selfish ambition as prompted Lucifer to say, "I will ascend above the stars of God, I will be like the Most High." This spirit of self-importance is everywhere manifested in Satan's world, because the people of the world have to a greater or less extent partaken of the spirit of their prince.

Those who are "successful" in this present evil world are those who exalt themselves before their fellowmen and seek their patronage on the basis of claimed or assumed greatness. Practically the entire world is run on this selfish principle. Whether one in the world is seeking a great or small office in the government, or whether he would sell his services along other lines, it is considered quite the proper thing for such to boastfully set forth their claims of superiority over all other contestants for the same advantages. But he who is seeking for the prize of the high calling of God in Christ Jesus will not be long on the narrow way before he realizes that such a spirit of self-exaltation is entirely foreign to the terms of Christian discipleship.

"Humble Yourself" Before God

While the beginner in the Christian way will probably have no difficulty in recognizing the error of the more open forms of self-exaltation, yet the spirit of pride and ambition in its more subtle forms will encroach upon the renewed mind at every possible opportunity. And it will need a generous portion of the holy spirit of God, and a daily scrutinizing of one's innermost thoughts, in order to guard against this form of the worldly spirit. As we have in Satan an example of the spirit of pride and ambition, so in Jesus we have the most wholesome example of the spirit of true humility before God. To the Christian Paul writes, "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought not by robbery to be equal with God; but . . . humbled Himself." And again we read, "Humble yourself under the mighty hand of God, that He may exalt you in due time."

The devoted Christian will realize that the present is a time of sacrifice and humiliation, and that true exaltation will come in the future. However, he will not have a false humility which will hinder him from entering into the various privileges of the Christian life, privileges which properly belong to him as a new creature, and for which the robe of Christ's righteousness and the spirit of God makes him qualified. To the extent that the Christian is seeking to be directed by the spirit of God through His Word, he will endeavor to find the place in the divine arrangement for which he is best qualified, and will know that by faithfully doing those things within his power and reach, he will be most pleasing to God. Paul explains this point as follows:

"For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one member's one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, or exhortation: he that giveth, let him do

it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."

It is apparent from these words that a proper estimation of one's self before the Lord does not imply a false humility which would prevent participation in all activities in the church. Paul makes it plain that the one who has the gift of prophecy, or public speaking, should use it; or if he be best qualified as a teacher, he should seek opportunities of service along this line; or if he be an exhorter or comforter of the brethren, he should make use of those talents. In other words, Paul makes it mandatory upon every Christian to *use* all the talents which he possesses. He would have us understand that true transformation of mind cannot be accomplished without this proper use of our talents. "Be not hearers of the Word only, but doers," is the way it is expressed in another epistle.

Selfish versus Unselfish Activity

Those who are conformed to Satan's world are, of course, very active; but their activity is almost wholly on behalf of self. Self-exaltation, self-enrichment, satisfaction of selfish desires, the love of money, of ease, and of pleasure, constitute the motive power back of all worldly activity. But when the mind is renewed by being filled with the precepts of the divine Word, the whole viewpoint of life is changed. Instead of being controlled by selfish motives, one seeks to be emptied of self and filled with the spirit of divine love. And such a spirit prompts to activities which, instead of exalting self, gives praise to God; and instead of furthering one's own interests, seeks to aid and comfort and bless others. Such an expression of divine love, filling the renewed mind of the Christian, will prompt him to do good unto all men as opportunity affords, and especially to the household of faith. Furthermore, as Paul declares, if the mind is truly renewed by an infilling of the holy spirit, its outward expression of loving service on behalf of others will be "without partiality."

The Christian whose mind is thus renewed and who really has "proven what is that good and acceptable and perfect will of God," will seek the blessing not merely of his own particular friends and associates, but will have a love that reaches out on behalf of all. Paul emphasizes this point when he says, "Let love be without dissimulation." (Chapter 12, verse 9.) If our love is not capable of taking in all of our brethren, but prompts us to serve and fellowship merely with certain ones, or with certain groups, then there is serious doubt as to whether we have the genuine article, or whether what we think to be love in our hearts is not some kind of a subtle form of selfishness. It may be of special significance that the apostle follows up his warning against dissimulating love with the admonition, "Abhor that which is evil, and cleave to that which is good."

Partisan Spirit Condemned by Paul

In his letter to the Corinthians Paul condemns the party spirit and shows that it is an evidence that true spirituality is lacking. True spirituality is that condition which is produced by the influence of God's spirit. It is the spirit of Satan which prompts the sectarian attitude expressed by those who say, "I am of Paul," or, "I am of Apollos"; and while there may be a degree of love manifested by those who insist upon segregating God's people into groups, surely it is not a love that is without dissimulation. The partisan spirit is one of the chief characteristics of Satan's world.

Certainly the spirit of competition and rivalry resulting from partisanship has no rightful place in the church of God. There is too much room for doing good to permit *competition* in Christian service. Competition and rivalry exist only where self-interest takes the place of the spirit of God. While there are many forms of evil, yet an analysis of the Scriptural teaching on the subject shows that selfishness is the root or basis of it all. Likewise, there are many good things in which the Christian can be properly interested, but divine love must constitute the foundation of all that God considers good. This is why the Apostle Paul in his letter to the Corinthians emphasizes the fact that love is the principal thing.

Having recognized the basic principle of all evil, the Christian, through the aid of the divine Word, will have no difficulty in identifying the various *forms* of evil which arise from that foundation. He will not, however, trust to his own judgment in the matter, but will be guided by God's Word. What God condemns, he will condemn, and what God approves, he will approve. Also, in cleaving to that which is good, he will know that all good things must be based upon the great principle of divine love, and his chief joy will be in the opportunities he has of blessing others, and thus manifesting the true Godlikeness that dwells within.

Preferring One Another

Realizing that God has covered all His people with the robe of Christ's righteousness, and that through the Redeemer they are all acceptable in the Father's sight, true Christians will seek, as the apostle says, to be "kindly affectioned one to another, with brotherly love." Expressions of this kind imply much more than to merely tolerate our brethren. Then Paul adds, "in honor preferring one another." The spirit which prompts an attitude of this kind is almost wholly unknown in the world, yet it is an outstanding evidence of true Christianity.

A failure to recognize that "preferring one another" is one of the necessary characteristics of the new mind, is the basic cause of many controversies that arise amongst God's people. If everyone in a congre-

regation of saints were so filled with the spirit of God that they would actually be glad to see others serve instead of themselves, and could truly rejoice when they themselves were humbled and others exalted, how little chance there would be for the spirit of envy, jealousy, malice and strife to quench the operation of God's spirit in that congregation! All this is involved in the matter of renewing our minds and proving what is that good and acceptable and perfect will of God.

Be Not Slothful in Anything

"Not slothful in business; fervent in spirit; serving the Lord." (Rom. 12:11.) While the Christian is to be entirely separate from the world so far as his affections are concerned, yet he is to realize that there must needs be a certain material relationship between himself and his fellowman. Elsewhere the apostle informs us that he who provides not for his own is worse than an unbeliever. And while Jesus says we should seek first the Kingdom of God and His righteousness, a comparison of the various Scriptures bearing on the point shows that a true Christian cannot ignore his responsibilities of a material kind which make necessary the providing of clothing and daily bread. But even necessary activities along this line should be consistent with the spirit of love with which he is seeking to be filled and controlled.

The Christian is to be diligent in business, because everything that he does should be to the glory of God. His interests in daily business affairs, however, will not be at the expense of others. He will seek to be just, and will be glad to suffer loss rather than take advantage of his fellowman. However, while the true Christian will thus take a necessary interest in the material things of life, he will realize that his chief "business" is that of the Kingdom and its righteousness. He will remember that he is now a new creature, that old things have passed away, that all things have become new; and that these new things are the things of God—the things which pertain to His Kingdom, and to the people to whom He has promised jointheirship in that Kingdom.

The Christian will ever keep in mind that he has been called to be an ambassador of God, and that his chief business is to be a minister of reconciliation. In this, his real vocation, he will seek to be "fervent in spirit, serving the Lord." This implies unmistakably that there can be no true fervency of spirit *without serving* the Lord. And whether this service be as a prophet, a teacher, an exhorter, or of whatever nature, the one whose mind is renewed by the precepts of God's Word and filled with His spirit, will rejoice in it even though it causes him the loss of every earthly advantage; for he has presented his body "a living sacrifice" to God, and recognizes this to be but "his reasonable service."

INCREASING LIGHT

(Continuation of "Natural vs. Spiritual Discernment")

Part 2



OUR minds should not be closed to increasing light. We should expect to find new beauties in the Lord's Word from time to time. Each year, yes, *each day*, we may be privileged to hear some new harmonies of truth; but never will they do violence to the general harmony of God's plan which has long gladdened our consecrated hearts. The law of harmonies does not work that way; never does it contradict itself.

If, during the past fifty or more years, those in "present truth" have not had the proper understanding of the fundamentals of the divine plan—as those who now insist on "literalizing" the Scriptures would have us believe—then the combined efforts of the Lord's consecrated saints in this end of the age have been worse than wasted; and the "truth" literature which flooded the earth, must have spread darkness rather than light! Surely none of the Lord's people, after due reflection, could thus believe that Pastor Russell, instead of being a chosen agent for dispensing "meat in due season" to the household of faith, was an instrument used by the prince of darkness to perpetrate the most gigantic hoax that ever has been foisted upon a credulous people. Yet that would seem to be logical, if the literalist-reconciliation view, now embraced by some, is correct. Satan would be pleased to have us reach such a conclusion, that we may lose heart, fold our hands and sit down in despair. Never were the words of St. Paul more worthy of consideration: "Cast not away, therefore, your confidence." Let us also remember his further statement: "If any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that *believe*, to the saving of the soul." —Hebrews 10: 35-39.

We may expect to see, and should duly rejoice in, increasing light on our pathway as we near the "perfect day" (Proverbs 4:18); but any interpretation that does violence to the fundamental doctrines of the divine plan manifestly is darkness and not light. We may come to understand the fundamental truths more perfectly, but anything that claims to be additional or new *light*, must be in harmony with the divine plan and not contradictory thereto.

It cannot be said that the prophecies and types concerning the church, the meaning of the parables of our Lord, or the general scope of the Book of Revelation, are not fundamental to the divine plan as we have seen it. And the consideration of the revolutionary "literalist" view of these things, as set forth in these columns last month, merely serves to remind us that the church's position in the Scriptures is *so fundamental*, that faith in the divine plan would be practically destroyed in the minds of all who thus

would attempt to alter the plain teachings of the Scriptures respecting it.

"The Mystery Hid From Ages"

When the literalists suggest that the church could not have been mentioned in the Old Testament—either in type or otherwise, because it is a "mystery" and must remain a mystery until revealed by St. Paul—it seems manifest that those who make such a statement cannot be very clear as to what "the mystery" really is. The apostle, in Colossians 1:24-27, calls it "the mystery which hath been hid from ages and from generations, but now is made manifest to His saints . . . which is, Christ in you, the hope of glory." It should be noted that the *mystery* and the *church* are not synonymous, except by deduction. The mystery does not consist of the fact that there was to be a church of Christ. It consists of the fact, rather, that the church is a component *part* of Christ, instead of being merely a *possession* of Christ; also of the fact that in this divine Messianic arrangement the Gentiles as well as the Jews were to share. Nor is the *mystery* and the *saints* synonymous. Certainly the apostle is not suggesting that the saints are made manifest to themselves! The *mystery*, however, is made manifest to the saints of God—and it is not made manifest to any other class of people on earth. You may try for hours to explain the matter to a natural-minded man, but he wouldn't really understand you.

St. Paul's brief statement concerning the mystery, therefore, is not sufficient to reveal the mystery to everyone. This important text has been in the first chapter of Colossians for nearly nineteen centuries, but none save the spirit-begotten have comprehended it. Neither would it have been understood or revealed to the natural man had it been written on every page of the Old Testament as well. Hence the argument that the church is not to be looked for in the Old Testament because it was a "mystery" hidden for ages falls to the ground.

The Church in Prophecy

Let us now examine the erroneous claim that the church is not referred to in any part of the Bible except in the early epistles of St. Paul. Naturally our minds revert to the first ray of hope given to the human family after sin began. Jehovah said that the "seed" of the woman ultimately would bruise the serpent's head. (Gen. 3:15.) We also recall that the Apostle Paul himself, writing to the saints at Rome, showed that the church is included in this *seed*, when he declared, "The God of peace shall *bruise* Satan under your feet shortly." (Rom. 16:20.) But if we think this is rather indefinite, and that the

apostle might not have had the Old Testament prophecy in mind when writing this, then let us next see what the same apostle had to say concerning another Old Testament promise—the Abrahamic Covenant—and its “seed.”

Writing unto “the churches of Galacia,” Paul said, “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (Galatians 3:29.) Then in the following chapter he thus reviews the story of Abraham, Sarah, Hagar, Ishmael and Isaac: “Now Abraham had two sons; the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise; . . . *which things are an allegory,*” etc. (Galatians 4:22-24.) An allegory of what? And did not God inspire the Old Testament characters to paint this picture? Manifestly; for Peter, equally inspired, so speaks. Paul then proceeds to *apply* this divinely intended allegory, and concludes with the statement: “Now we, brethren, as Isaac was, are the children of promise . . . so then, brethren, we are not children of the bondwoman, but of the free.” (vs. 28, 31.) Was not the apostle here speaking concerning the church, and did he not refer to an Old Testament type which pictures it?

The “Temple” Type

No less than seven times in the Corinthian epistles alone we find Paul referring to the church as the “temple” of God and of the holy spirit. Clearly he must have had in mind the tabernacle and temple pictures of the Old Testament as prefiguring the church class of this Gospel age. St. Stephen, the first Christian martyr, in his dying hour made mention of the tabernacle in the wilderness, and then added, “Howbeit, the Most High dwelleth not in temples made with hands.” Here, again, is suggested the fact that the tabernacle was a type, and that the church is fulfilling these Old Testament pictures in accordance with the Lord’s intention, “whose temple ye are.” The same line of reasoning pervades all of the Pauline epistles, and is dealt with specifically and in detail in his epistle to the Hebrews.

In 1 Peter 2:5 we read, “Ye also, as lively stones, are built up a *spiritual* house (the temple picture again alluded to), to offer up sacrifices acceptable to God by Jesus Christ; wherefore it is contained in the Scriptures (the Old Testament): Behold, I lay in Zion a chief cornerstone, elect, precious; and he that believeth on Him shall not be confounded.” Peter is here quoting verbatim from Isaiah 28:16. The mention of the *chief* stone implies other stones, and the apostle had just mentioned them, viz., “ye, also, as lively stones,” etc. The apostle also applies to the church the last clause from Isaiah, just quoted—“he that believeth on Him”—because in the next verse he says by way of application, “Unto you, therefore, which believe, He is precious.”

In the 9th verse of the same chapter Peter calls attention to another Old Testament prophecy which he interprets as belonging to the church class: “But ye are a chosen generation, a royal priesthood, an holy

nation, a peculiar people.” It is clear that he was referring to Exodus 19:5, 6, wherein we read: “Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; and ye shall be unto Me a *kingdom of priests and an holy nation.*” This promise undoubtedly would have been fulfilled upon natural Israel had they kept the Mosaic law inviolate, even as the Lord also would have given them eternal life for keeping the law perfectly. But God knew in advance they could not do so. Hence the Apostle Peter here shows us that God really had in mind spiritual Israel, the church of this Gospel Age, when He caused Moses to utter this promise many centuries ago.

Did Peter Address the Jewish Dispersion or the Church of Christ?

The contention has been made that the epistles of Peter were not written to the church; that he was not addressing spirit-begotten new creatures, but the dispersion of natural Israelites who had been scattered by reason of the Roman persecutions in Judea. The opening verse of his first epistle, of course, reads: “Peter, an apostle of Jesus Christ, to the *strangers* scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.” The following verses, however, show plainly that the apostle could not have been addressing other than spirit-begotten Israelites—those who are “strangers and aliens” in this world. The introduction of the epistle continues: “Elect according to the foreknowledge of God the Father, through sanctification of the spirit . . . Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again,” etc.

Who are the “elect according to the foreknowledge of God”? Who have received “sanctification of the spirit”? And who, except the church, have been begotten *again*? Everybody has been begotten once, in their mother’s womb; but the apostle is here writing to those who have received a second begetting. And to what have they been begotten? The next verse tells us: “To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in *heaven* for you, who are kept by the power of God.” The word “incorruptible” is a strong term, meaning inability to corrupt. It could apply only to immortality. The class to whom St. Peter addressed these words, therefore, had been begotten to an incorruptible inheritance which is “reserved in heaven” for them.

Verses 7 to 12 are even more explicit. They show not only that Peter was addressing the church, but also that the church has been *prophesied of in the Old Testament*. After speaking of the “great salvation” of the church class, he says: “Of which salvation the prophets have inquired and searched diligently, *who prophesied of the grace THAT SHOULD COME UNTO YOU.*” Does not this inspired statement warrant us in looking into the Old Testament for prophecies concerning the church?

But let us read on: “Searching what or what manner of time (literal time or otherwise) the spirit of

Christ which was in them did signify, when it *testified beforehand* the sufferings of Christ, and the glory to follow." Do not we "suffer with Him," and are we not assured that as a result thereof we shall be "glorified together"? (Romans 8:17.) Then Peter continues: "Unto whom it was revealed (i. e. unto the prophets) that not unto themselves but UNTO US they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the holy spirit sent down from heaven, (at Pentecost) which things the angels desired to look into." We thus see from this first chapter of First Peter that the epistle could not have been addressed to others than the church class, also that the Old Testament prophets have prophesied of the grace that should come unto this class; and that their utterances were intended of God as ministrations unto the church rather than unto themselves.

The foregoing also gives added force to the words of the same apostle in 2 Peter 1:5, already mentioned: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the *divine nature*." Could these words have been addressed to natural Israel? Surely not, because they are not to have the divine nature! Where are these "exceeding great and precious promises" to be found? St. Peter in his previous epistle had mentioned some of them from the Old Testament, as we have seen. These promises are scattered throughout the Old Testament, in type and prophecy, and in the utterances of Jesus Himself in the four Gospels, as well as elsewhere in the Bible. Accordingly, we are told by St. Paul: "Whatsoever things written *aforetime* were written for *our* learning, that *we*, (the church) through patience and comfort of the Scriptures might have hope."—Romans 15:4.

The Church in the Tabernacle Picture

Notable among the Old Testament allusions to the Gospel Church stands the Tabernacle type. We shall not attempt in this article, however, to review the types and shadows of the "better sacrifices" in which the church plays an important part—leaving that for consideration at some future time. If, however, the church is excluded from the Old Testament, as the

literalists insist on doing, then we would be obliged to apply the bullock and the goat of the sin offering to the personal sacrifice of Jesus. It would indeed be strange if Jehovah would thus violate the general economy of His plan by causing two sin offerings to be made on the Jewish day of atonement, each animal being treated in precisely the same manner, and each representing the same thing identically, when one sacrifice would have accomplished the purpose just as well.

In order to guard against such a misapplication of this very type, we find Paul declaring to us in Hebrews 13:11-13 that the church is represented in one of those typical sin offerings. He says: "For the bodies of those beasts (the bullock and the Lord's goat) whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate (as typed by one of the animals—the bullock). Let *us* (the church, represented in the other animal—the Lord's goat) go forth therefore unto Him without the camp"—even as the body of the Lord's goat followed the body of the bullock without the camp for the purpose of being consumed.

In an endeavor to offset the force of the apostle's argument just mentioned, the claim is made that the epistle to the Hebrews is addressed to natural Israel and not to the church at all. But insurmountable difficulties confront the claimant when he encounters such statements as Hebrews 3:1, which reads: "Wherefore holy brethren, partakers of the *heavenly calling*"; also 6:4-6 wherein is given a warning to those who "have tasted of the *heavenly gift*, and were made partakers of the holy spirit." Then in 2:11, 12 the apostle tells those to whom he is writing, "Both He that sanctifieth and they who are sanctified are all one; for which cause He is not ashamed to call them brethren." These and many similar expressions which occur throughout the epistle seem to show conclusively that Hebrews is addressed to spirit begotten ones, the church class, and only the most extraordinary wresting of the text could make it appear otherwise.

(To be continued)

THE TRIUMPH OF GOD'S LOVE

BESIDES the sterner qualities of character, our Creator has also the gentler qualities of sympathy, humility, patience, self-sacrifice, gentleness, faithfulness, etc., which attract us to Him. God's power and wisdom make us respect Him, and His foundation of Justice makes us sure that all His purposes and promises are worthy of our highest trust and confidence. But what is it above all else that draws us to God and makes us voluntarily want to be His and serve Him?

In Hosea 11:4 God says, "I drew them with the cords of a man, with bands of *love*." And Paul says,

in Romans 2:14, "The *goodness* of God leads men to repentance." Thus we are told that it is divine love that has the real drawing power. It was because God loved the human race that He gave His Only Begotten Son to die for mankind. Justice had been wilfully violated in Eden, and since then the hatred and lust of man has filled the world with woe and crime; and weakness has also added its quota of sin. A deliverer was needed greatly, and the human race itself could not furnish such a deliverer.

In Psalm 49 we read—"They that trust in their wealth and boast themselves in the multitude of their

riches, none of them can redeem his brother, nor give to God a ransom for him; that he should still live forever and not see corruption (for the redemption of their soul is precious and it ceaseth for ever." Again, in Psalm 53 we read, "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no, not one." Also, in Isaiah 63 the Word reads, "And I looked and there was none to help, and I wondered that there was none to uphold. Therefore Mine own arm brought salvation unto Me, and My fury it upheld Me."

Hence the human race was without a helper unless God Himself stepped in and furnished one. And "God so *loved the world*, that He gave His Only Begotten Son, that whosoever believeth on Him should not perish but have everlasting life." This last statement is very little appreciated, because people do not think when they read it. God gave the brightest and most glorious thing that He possessed—His Only begotten Son in whom He daily delighted. Gave Him up for what?

"None Righteous, No, Not One"

If we could look upon humanity from the pure, holy, righteous standpoint of the Lord, what a sinful sight it would be! Truly a God who would sacrifice His Only Begotten Son for such a world of sinners who continuously blaspheme His name must be a God who can and does look beneath the surface and see some good in mankind. He knows that if their leader, Satan, were bound and his evil influence restrained—as will be the case during Messiah's Kingdom—most of these would be glad to learn righteousness and strive for everlasting life on God's terms.

God's love was so deep and broad that it included all the children of Adam. That God was loathe to punish man is shown in His expressions concerning some of the sinners whom He had to chastise. Thus in Hosea 11 we read, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within Me; My repentings are kindled together. I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim, for I am God and not man, the Holy One in the midst of thee."

In due time God turned over to sinful men His beloved Son, and let them work their spite and hatred upon Him. At the instigation of their master, Satan, the religious leaders urged on the mob, the money changers bargained for Him for thirty pieces of silver, the militarists carried out the decree, and between them they slew Him on the cross. To such an extent will greed, selfishness and hypocrisy drive men on, that they would gladly slay God Himself if they could get their hands on Him. Heaven stood aghast at the degradation of the human race. The feelings of Jesus, as He bore their insults and cruelty, are shown in Psalms 69 and 22.

Love versus Evil

But here began the battle of divine love against the forces of evil. The triumph of love began to be seen when fifty days later some of the Jews, through the preaching of Peter, awoke to what they had done and cried out to God for forgiveness. He freely forgave them, received them into His family, gave them His holy spirit; and so much had the love of God touched their hearts that they gladly shared in sufferings with Jesus, willing to be scourged, imprisoned, and murdered by the blinded and deceived agents of Satan, in order that they might be coworkers with God to bring back the human race to Him.

So deeply had the love of God touched these repentant ones that they bore their persecutors no malice, but in their sufferings asked God to forgive their enemies, because they realized that humanity, being blinded by Satan, knew not what it did. Likewise, throughout the Gospel age, God has found some who responded to His love and were willing to suffer with Jesus and bear His reproach that they might be associated with Him in bringing back their fellow men to God, and to everlasting life and happiness, when the due time should come.

Herein is shown also the Humility of our Creator. In Psalms 113 we read, "Who is like unto the Lord our God, who dwelleth on high, who humbleth Himself to behold the things that are in heaven and the earth!" Then Isaiah 67 says, "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the heart of the contrite ones." Jesus also said: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. For I am meek and lowly of heart." God is humble-minded enough to be interested in the lowliest of His creatures, even in the sparrow (Matt. 6: 28-30), the lilies (Matt. 10: 29-31), and the lower animals (Psa. 104); but chiefly in man, the one whom he made in His own image and likeness, but whom Satan and evil marred till the hearts of men were more like that of Satan than like God.

But God was patient. He had many blessings to give, but man could not use them properly until he had learned the lesson of the awful consequences of sin and disobedience. He must learn that obedience is merely a sane recognition of the fact that God's laws are made for the greatest happiness of His creatures, are interwoven into the very structure of the universe, that their observance brings joy and peace and everlasting life, while their violation brings unhappiness, suffering and death.

God Waits to Be Gracious

God thus waits to be gracious, until men will give Him His rightful position in their hearts. (Isa. 30: 18.) When in the wisdom of God enough has been experienced by mankind, and His saints have all been tested and glorified, Satan will be bound and all evil

(Continued on page 21)

• THE EVERLASTING GOSPEL •

CHRIST'S SECOND COMING



HOSE of our readers who attended evangelistic meetings thirty or forty years ago, probably remember that they then heard a great deal about Christ's second coming. We ourselves have a distinct remembrance of the fact that then the second advent of our Lord was at times most graphically portrayed. There was always considerable fire mentioned in connection with the supposed method of Jesus' appearing in the "last days" (the 'last day' in fact) of the world. As a rule the evangelist would become much excited as he pictured the elements in the grip of that great fiery conflagration. He would tell of people leaping perhaps from their beds in the middle of night, to behold the fearful appearance of Christ, in luminous, awesome clouds during the blowing of an awful trumpet of doom; and that they would then see one here and one there caught up to heaven, while multitudes of others—perhaps their nearest and dearest relatives—would be left to the mercy of the flames.

We remember that once, after hearing a sermon such as we have just described, we fearfully exclaimed to a friend, "I hope that Jesus will not come in my day!" The friend consoled us with the suggestion that it was extremely unlikely that He would do so; so with that comforting assurance we were induced to be content. Yet there was always a mystery about the matter. Why, we wondered, should He come with fire? Couldn't He find a more pleasant way to come than that? And why couldn't He come in the daytime instead of in the nighttime? These things puzzled us for many years. Yet, it seemed, the evangelists generally agreed in the foregoing fearful description as to how the Lord would return at the "last day."

Fear Gives Place to Joy

Today we have come to realize that the manner of Christ's second advent was grossly misrepresented to us by those who spoke of literal fire, literal clouds and literal trumpets. Because we now are living in "the last days," the Lord has sent to us that portion of truth that was to be shut up and sealed until "the time of the end," even as He said to His servant Daniel the prophet. This dispensational truth reveals to our minds not only the manner, but also the purpose, of Christ's second coming. The purpose is a great and glorious one; and those who see just what it is, need have no fear, but can rejoice in the assurance that the revelation of Christ to the world will be the

most blessed and wonderful event that could be comprehended by the mind of man.

In the Old Testament the coming of Christ is said to be attended with world-wide benefits to mankind. It was fondly and earnestly anticipated by the prophets, who wrote of it in glowing terms. Said David, "He (Christ) shall judge the people with righteousness and the poor with judgment. The mountains (Kingdom) shall bring peace to the people, and the little hills (principalities) by righteousness. He shall judge the poor of the people, He shall save the children of the needy, He shall break in pieces the oppressor . . . In His days shall righteousness flourish, and abundance of peace as long as the moon endureth. He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth . . . All nations shall call Him blessed."—Psa. 72.

The "times of restitution," which it is said that Christ will establish at His second coming, were "spoken by the mouth of all God's holy prophets since the world began." (Acts 3:21.) Restitution means *restoration*, and the thought is that Christ will restore to man all that was lost through his fall into sin. This is the great PURPOSE of Christ's coming. Man lost his beautiful home in Eden, he lost his dominion over the earth, he lost the divine favor, he forfeited his happiness, his health and his life. What the human race needs is to get these things back; and because man cannot restore them himself, God has made provision by which this can be done. That provision is in Christ—by means of the death and resurrection of Christ, and by means of His coming back to the earth to take the church, His bride, to Himself, and then to dispense the blessings of the Millennial age to the entire race of mankind.

Symbology of the Scriptures

That the Bible does speak of the burning up of the earth at the second coming of Christ, we admit; but that it is the literal earth that will be consumed, we deny. Students of the Bible recognize that the word *earth* is used in the Bible in a symbolic as well as in a literal sense. Thus the Prophet Jeremiah said, "O earth, earth, earth, hear the word of the Lord." (Jer. 22:29.) He was not calling upon the literal earth, but upon the people of the earth. In Revelation 16 we read of an angel pouring out his vial upon the earth, and the result of this outpouring reveals the fact that the literal earth could not be referred to in

this passage. Instead of destroying the literal earth, God intends to "make the place of His feet (the earth) glorious," to banish the curse from off the earth (Rev. 21:4), and to establish throughout the length and breadth of the planet the conditions that originally obtained in Eden.

In the New Testament various Greek words have been translated "world." One of these is *kosmos*, which means a system of affairs; another is *aion*, which means an age. In Matthew 24 we read that the disciples went up with Jesus onto the Mount of Olives, and said to Him, "Master, what shall be the sign of Thy coming (Greek, *parousia*, meaning "presence") and of the end of the world (*aion* is the word used here, and it means an age, not a planet). The Lord then gave them the "signs" by which they would know when the end was here.

Before Jesus went away, He said that the world would not see Him again (and of course the world cannot see Him, because He is a spiritual being, not to be seen by the eye of man). Hence it was quite natural and proper that the disciples should ask, "Well, if no one will see you, how are we to know when you return? What will be the signs, proofs or indications that will establish the fact that you are here? The Master didn't tell them that they were mistaken about the manner of His coming, that there would be such an upheaval of nature that they couldn't help knowing when He had come; no, He set before them a number of signs by which His followers might know that He had returned, while the world would be wholly unaware of it.

But did not the Apostle Paul say that Jesus would come with *fire*? Yes, he did; and it is well to know what the apostle meant. His words are, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thes. 1:7, 8.

Fire in the Bible is frequently used to denote the last stage of the great "time of trouble" that is to bring the present age to a close. Thus through the Prophet Zephaniah the Lord says: "Wait ye upon Me . . . until that day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the "fire" of My jealousy."—Zeph. 3:8.

Our Lord Jesus also spoke of a great "fire" that was to burn up the "tares" at the end of the age. (Matt. ch. 13.) But even as the "wheat" and the "tares" of His parable were not literal wheat and tares, but denoted true Christians and counterfeit Christians, we know that the fire could not be literal either, but must signify forces of destruction that would consume in certain persons their tare qualities. So the "fire of God's jealousy" mentioned by Zepha-

niah evidently is the same fire that destroys the tares *as tares*; and when it has accomplished its work, the Lord will "turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." If it were literal fire, no people would be left upon the earth to call upon the name of the Lord and to serve Him.

How Will He Come?

In order to get the full light on the matter of our Lord's second coming, let's examine a few more Scriptures dealing with the subject. In Acts 1:10, 11, we read: "And while they looked stedfastly toward heaven, as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven."

Now then, what was the manner of Christ's going away? It was done quietly; only a few disciples saw Him go, and the world knew nothing about the departure of the Son of God. He was not accompanied by a host of angels, who blew trumpets and made loud acclamation. There was no earthquake, and no fire manifesting itself at the time of His departure from earth. And the angel said that He would return again *in like manner* to that of His going away.

But how shall we harmonize this statement of the angel with other Scriptures? The Apostle Paul said that Jesus was to "descend with a shout, with the voice of the archangel, and with the trump of God." (1 Thes. 4.) Well, did He go away with the blast of a trumpet, with the archangel's voice, and with a great shout? Why no, plainly He did not! Does the Bible then contradict itself? Moreover, John in his apocalyptic vision said that he saw Jesus coming back to earth, and that He was sitting on a cloud and had a golden crown on His head and a sharp sickle in His hand. Yet He did not go away with either a crown or a sickle. Once more we ask, how shall we show the harmony of these various seemingly discrepant Scriptures?

Our reply to this question is that the second coming of Christ is to have different stages, just as His first advent had different stages. Some of the Old Testament prophecies apply to the birth of Jesus, some apply to His public ministry, and still others foretell His death on Calvary; and then some speak of His resurrection. We do not regard such Scriptures as being in any degree contrary to one another. It is quite clear that they simply state different facts with regard to the first advent.

Now then, just what do the Scriptures say will be the manner of Christ's second coming? In his letter to the Thessalonians the apostle said: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." A thief in the night does not come with any great noise, but creeps in as

quietly as possible. He knows, or believes, that the house contains a treasure, and he comes to get it. If he can obtain possession of the treasure and make his exit without awakening any one, so much the better for the thief.

At His *first* advent Jesus came very quietly; and in the first stage of His *second* coming He makes no declaration of His presence such as is likely to wake the world to the fact that He is here. He looks for His treasure, and long ago He said through His prophet, "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." While the dark night is upon the world, and before the morning breaks, the Lord comes to draw to Himself His treasure, the last members of His bride class.

In the Days of the Son of Man

Dr. Wilson translates Matthew 24:37 as follows: "For as the days of Noah, thus will be the presence of the Son of Man." Now the "days of Noah" were neither the days before Noah was born, nor the days after his death, but the time when he was living here on earth. So the first thought that suggests itself regarding the second advent is that the "days of the Son of Man" (Luke 17:26) are not the days before He comes, but the days WHEN HE IS HERE. Not that He would be here as seen by the natural eye; for He is a spiritual being, of heavenly substance, such as is not visible to human beings; and when the apostle says that "every eye shall see Him," he plainly refers to the eye of the understanding, and to the fact that people will behold Jesus by seeing the manifold evidences of His reign in the time when His Kingdom is set up.

In the ending time of the age, then, Jesus was to come in quietly, to complete the work of the Gospel age and to prepare for the establishment of His Kingdom. This day, therefore, is known as "the day of His preparation." "Chariots shall be with flaming torches in the day of His preparation," said the prophet Nahum. (Nahum 2:3,4.) The "chariots" (automobiles, express trains, etc.) were to be signs of His presence, in the first stage of His *parousia*. Also His presence was to be announced by a "shout, the voice of the archangel, and the trump of God."—1 Thes. 4:16.

This *shout, voice, and trumpet* should not be taken in a literal sense. The word *keleusma* here used signifies a shout of encouragement; and truly there has been a shout of encouragement sent forth from the Lord to His people in these "last days." Jesus said, "When ye see these things begin to come to pass, then look up and lift up your heads, for your deliverance draweth nigh." Here, in these very words, there is surely a shout of encouragement. As we behold the Jews going back to their home land, and as we note the fulfilment of many other prophecies, we feel greatly encouraged; and the Lord intended that it should be so

with us, for He knows we need all the encouragement and help that is available at this time.

The Trump of Jubilee

As for the "trump of God," it evidently is the great trump of earth's Jubilee—symbolized by the silver trumpet that was blown throughout the land of Israel to announce the fiftieth year for the Jews. (Lev. 25) Seven symbolic trumpets are mentioned in the book of Revelation; and the seventh is the last. The blowing of these seven trumpets has meant seven different proclamations of truth at various times during the Gospel age. In Revelation 10:7 we read: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to His servants the prophets." As Revelation is a symbolic book, surely no one would take the trumpets and their respective messages to be literal.

Moreover, the prophet Joel says, "Blow YE the trumpet in Zion; sound an alarm in My holy mountain, let all the inhabitants of the land tremble; the day of the Lord cometh, it is nigh at hand: a day of darkness and of gloom, a day of clouds and of thick darkness . . . a great people and a strong; there hath not been ever the like, neither shall there be any more after it, even to the years of many generations . . . The earth shall quake before them, and the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining . . . for the day of the Lord is great and very terrible, and who can abide it?"—Joel 2.

It is clear, therefore, that God's people are exhorted to blow this great symbolic seventh trumpet and thereby declare the proximity of the great time of trouble, the "day of the Lord," the battle of Armageddon, the clashing of industrial and social elements that shall bring to an end all the human systems that have failed. And this is what Christians are doing at the present time—each in his own way—for they see clearly the meaning of world conditions, they know that the kingdoms of the world are soon to be broken up; yet they rejoice in the assurance that when the strife is over, Christ will set up His Kingdom, which will stand forever. Their proclamation of the truth concerning these matters—truth which they have received from the Word of God—would seem to constitute the blowing of the seventh trumpet.

"The Harvest is the End of the Age"

The "sharp sickle" in the hand of Christ (Rev. 14:14) indicates that a harvest work was to be done at His second advent. Jesus Himself said, "The harvest is the end of the age." He did not say that the harvesting would be going on all through the age. In nature the harvesting of crops takes place at the end of the season, not all through the season. So, likewise, the Jewish age ended with a harvest, and the Gospel age ends in the same manner. Bible Students

have realized that the dispensational truth has been doing a harvesting work for years. Soon the harvest will be over, and the work of the Millennial age will begin.

One of the most interesting features of the Bible is the strain of prophecy relating to the Jews; and one of the most important fulfilments of prophecy of "the last days" is shown in what is now taking place in regard to Palestine, and the Jewish rehabilitation of that land. It is believed that Jesus used the "fig tree" as a figure or emblem of the Jewish people, in His statement, "Now learn a parable of the fig tree: When his branch is yet tender and putteth forth leaves, ye know that summer is nigh." (Matt. 24: 32.) Furthermore, the Master said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled."—Luke 21: 24.

The fact that enormous sums of money are now being expended in the work of reconstructing the Holy Land, that the eyes of the Jews are directed thereto, and that tens of thousands recently have made their way back to that country of Abraham, indicates, as Jesus said, that the summer of the world (the glorious Millennial Kingdom of Christ) is even at the door. One of the most positive assurances of the Bible is to the effect that God in due time would gather back His ancient people Israel to their own land. Speaking to the Jews, He said, "I shall put My spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it and performed it, saith the Lord."—Ezek. 37: 14.

Summing Up

We may sum up the foregoing thoughts as follows: Christ's second coming takes place in successive stages. The first of these stages is not realized by the world, but is seen only by God's people in "the signs" of the times. The second stage will be Christ's revelation in "flaming fire" (amidst revolution, anarchy and strife). The third stage will be His manifestation to the world through the power and glory of His Kingdom. While the Greek word *parousia*, could apply to any stage of Christ's presence, yet two other words found in the New Testament, namely, *apokalupsis*, and *epiphanta*, are used to designate His revelation to mankind in the overthrow of the present systems and the setting up of the divine regime.

It is evident that we are now in the "days of the presence of the Son of Man," and that the further manifestations of His power are yet to take place for the world to see. He will never be seen as a man, for He gave up His manhood for ever when He laid it down in sacrifice. He is now a divine being. His people behold Him with the eye of faith and understanding; but ere long "every eye" of men shall see Him, in the sense that they shall behold the glories of His righteous reign.

Like thief at night the Master came,
And still the world went on the same,
With all its press of vast affairs,
Its kings, its customs and its cares.

Like thief at night—oh, wondrous word,
Life-pulsing through the spirit's cord;
A word that thrills each humble breast,
A stone of stumbling for the rest.

Gentle His step, and mild His voice,
Bidding my trembling heart rejoice.
One word He brings of heavenly light
Athwart the long, low-vaulted night.

Serene His calm, majestic form,
E'en though the night is wild with storm;
And, following where my gaze is led,
I see Truth's halo round His head.

His look, no words can paint the thought
The swift emotion that it wrought;
Love sprang therefrom, and swept my soul
Within the space of its control.

How true! He came like thief at night,
To claim His jewels fair and bright;
Yet many see Him not, for He
Is but revealed by prophecy

THE TRIUMPH OF GOD'S LOVE

(Continued from page 16)

restrained. As men learn to do right, the blessings of God will be poured out to them, until they will be amazed at the wonders of the goodness of God and will learn to love and obey Him of their own free will, because He is good. What a victory that will be, when the lovingkindness of God is shown to man, and, leaving their selfishness and evil because they are ashamed, they will learn to walk in the paths of righteousness, and to love righteousness, because God first loved them!

Thus we read, "Not by might, nor by power, but by My spirit, saith the Lord, will all these things be accomplished." (Zech. 4: 6.) And again, "Until the spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness shall be quietness and assurance forever. And My people shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting places."—Isa. 32: 15-18.

Likewise the Prophet Isaiah says: "I will mention the lovingkindnesses of the Lord, and the praises of the Lord according to all that the Lord hath bestowed upon us, and His great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses. For He saith, Surely they are My people, children that will not lie. So He was their Saviour. In all their afflictions He was afflicted, and the angel of His presence saved them. In His love and in His pity He redeemed them, and bore them, and carried them all the days of old."—Isaiah 63: 7-9.

International Sunday School Lessons

AMOS PLEADS FOR JUSTICE

August 12—Amos 5: 1, 10-15, 21-24

Hear ye the word which I take up against you, even a lamentation, O house of Israel. They hate him that rebuketh in the gate, and they hate him that speaketh uprightly.

Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

Therefore the prudent shall keep silence in that time; for it is an evil time.

Seek good and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken.

Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

I hate, I despise your feast days, and I will not smell in your solemn assemblies.

Though ye offer Me burnt offerings and your meat offerings, I will not accept them, neither will I regard the peace offerings of your fat beasts.

Take thou away from Me the noise of thy songs; for I will not hear the melody of thy viols.

But let judgment run down as waters, and righteousness as a mighty stream.

GOLDEN TEXT: *Love worketh no ill to his neighbor, therefore love is the fulfilling of the law.—Romans 13: 10*



JUSTICE is the principle of being right and fair in our dealings with others. By violation of this principle the world today is in a sorry plight. Profiteering, exploitation, and disregard for the rights of others, have caused the extremes of riches and poverty to manifest themselves in the world, so that millions of humanity are groaning under burdens grievous to be borne. It is a case of "big fish eat little fish."

He of large capital crowds the

less capitalized individual to the wall until the latter finds it necessary to quit the struggle. All this is fulfilling the prophecy of James: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupt and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped together treasure for the last days."—James 5: 1-3.

The apostle goes on to tell them that they have defrauded the laborers of what is justly and properly their due, that in this way they have killed the innocent and have become murderers, and that the blood of their innocent victims has appealed to God for justice. And he concludes by saying that the Lord at His second coming will bestow "the early and the latter rain" (righteousness, justice and truth).

The Lord gave to His people Israel a strict law of righteousness. They were not to bear false witness against their neighbor, nor to take his goods, nor to injure him in any manner whatsoever. Jesus summed up this law in saying, "Thou shalt love thy neighbor as thyself." As we would be glad to have a square deal at the hands of our neighbor, so we aim at treating our neighbor in like manner. Injustice on his own part is not to be countenanced by the Christian, for he can see that it is through the violation of this law that the world is in so much trouble today.

God is eternally just. Some may question this statement, because they behold so much evidence of injustice on the earth. But we cannot reasonably blame God for the sins of man. Had man adhered to the divine law there would be no injustice on this planet, consequently people would be living in contentment and in peace.

Ere long God will fully vindicate His justice; for he says, "Judgment will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

Speaking to the oppressors, the Lord says, "I despise your feast days, and I will not smell in your solemn assemblies. Take thou away from Me the noise of thy songs, for I will not hear the melody of thy viols."

The meaning of these words is that it is useless to try to please the Lord by a pious attitude and an appearance of religion, by holding services with much music and eloquent sermonizing, unless the heart is right before Him. It is the spirit of worship that the Lord accepts, and unless justice exists in the heart and in the life, as manifested in all our dealings, there can be no true spirit of worship. What God said through His prophet Samuel to King Saul of Israel long ago, He says again today: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

QUESTIONS:

What place has justice in the plan of God? How has it operated in the past? How will it operate in the future?

Compare justice with love. Does God command love?

How was justice violated by the Israelites? How is it violated in the world today?

Can God be blamed for the evil of the world? If not, who is to blame? How do we know that God is just? How will He vindicate His justice? In what manner can His people exercise justice today?

AMOS DENOUNCES SELF-INDULGENCE

Aug. 19—Amos 6: 1-7, 11-14

Woe to them that are at ease in Zion, that trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came.

Pass ye unto Calneh and see; and from thence go to Hamath the great:

then go down to Gath of the Philistines: be they better than these kingdoms? or their border than your border?

Ye that put away the evil day, and cause the seat of violence to come near;

That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

That chant to the sound of the viol, and invent to themselves instruments of music, like David;

That drink wine in bowls, and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph.

Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

For, behold, the Lord commandeth, and He will smite the great house with breaches, and the little house with clefts.

Shall horses run upon the rock? Will one plough there with oxen? For ye have turned judgment into gall, and the fruit of righteousness into hemlock.

Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

But behold, I will raise up against you a nation, O house of Israel, saith the Lord God of hosts; and they shall afflict thee from the entering in of Hamath unto the river of the wilderness.

GOLDEN TEXT: *Seek good and not evil, that ye may live.—*
Amos 5:14



SELF-INDULGENCE is not for Christians. Those in the world who indulge self, do it mostly at the expense of others. Jesus laid down the perfect standards for His people to follow. His life was not lived for the gratification of the flesh. He did not live in a palace, nor did He have a home of His own. He wore plain garments, and ate plain fare.

Jesus associated with the lowly, and did not attempt to ingratiate Himself with the rich and exalted ones of the land. Even when hungry, He did not yield to the temptation of the adversary to use His God-given power to pander to the flesh. And one of the greatest truths He enunciated was, "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God."

The Apostle Paul is another

great example of self-abnegation. He keenly realized the weakness of the flesh. He said, "I see another law in my members, warring against the law of my mind and bringing me into subjection to the law of sin that is in my members. Oh, wretched man that I am! Who shall deliver me from this body of death? I thank God through Jesus Christ our Lord."

Then says Paul, "I keep under my body and bring it into subjection, lest, having preached to others, I myself should be a castaway." Knowing the constant danger arising from the flesh, the apostle was taking no chances. He realized that if the flesh should gain the ascendancy and beat down the power of the new mind, great would be the loss to him.

John mentions three things that he says are not of the Father but are of the world. These are, the lust of the flesh, the lust of the eye, and the pride of life. These call for a constant battle on the part of the new creature. It is natural to desire and to seek for the things of ease and luxury. Speaking to the Ephesians who had been called of God, Paul says,

"Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess, but be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."—Eph. 5:14-20.

God pronounces judgment upon the selfish of the world who live for self-gratification, "that lie upon beds of ivory, that stretch themselves upon their couches, and eat the lambs out of the flock and calves out of the midst of the stall," and who withal are not

content. Calneh and Hamath were two famous cities of ancient times that had fallen. God says to consider them. "Be they better than these kingdoms? or their border than your border?" Why not be content and be thankful even with a little, than to be always wanting more of the things of the earth, no matter who has to suffer in the gratification of such desire?

Truly, "Godliness with contentment is great gain." And furthermore, as Solomon expressed the matter, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." To develop an appreciation of the simple things of life is a great boon. The elements that make for happiness are in themselves simple. We can rejoice in the natural world of beauty which our Father made. And if we have knowledge of the truth, and the privilege of witnessing for the Lord and His Kingdom at this time, we are indeed rich, with a riches beyond computation in earthly values.

QUESTIONS:

Why is self-indulgence detrimental to Christians?

What great example did Jesus set in self-abnegation?

How did the Apostle Paul view the matter of self-indulgence?

What instructions did Paul give to the Christians in regard to being alive unto God and overcoming the flesh?

What is the true basis of contentment? How can we cultivate a habit of contentment?

HOSEA PREACHES GOD'S LOVE

August 26—Hosea 11: 1-4; 8, 9: 14: 4-9

When Israel was a child, then I loved him, and called My son out of Egypt.

As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

I taught Ephraim also to go, taking them by their arms, but they knew not that I helped them.

I drew them with cords of a man, with bands of love: but I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how

shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is burned within Me, My repentings are kindled together.

I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

I will heal their backsliding, I will love them freely: for Mine anger is turned away from him.

I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

Ephraim shall say, What have I to do any more with idols? I have heard him and observed him: I am like a green fir tree. From me is thy fruit found?

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

GOLDEN TEXT: *Seek good and not evil, that ye may live—*
Amos 5:14



HE Lord through His prophet recounts some of the benefits He had conferred on Israel as a nation. How often they were reminded of what the Lord had done for them from time to time. Moses had reminded them of God's past care of their interests; so had Joshua; so had David, Isaiah, and other prophets. What they seemed to need was a vision of God's love for them that would never fade from their minds.

The Lord's great promises held out to that nation were to reach fulfilment in due time, even though they seriously deflected from the divine law and fell into the paths of sin, seeking the worship of false deities, and grievously dishonoring themselves, and offending their God.

The most uplifting of all powers is the power of love; and that is why the story the Bible tells is the story of love. This is the golden cord that runs through the Scriptures from Genesis to Revelation. If the realization of divine love will not uplift the heart to God, nothing else will do so. This is why the Bible sets forth the story of love in such real, heart-searching and emphatic terms.

The greatest Biblical fact is that "God is love." Because He is love, He has found a way for the world's deliverance from sin and death. It is an old saying that "Love always finds a way." God's love is adequate to the world's needs. It is the most glorious quality of His character. It is commensurate with His wisdom, His justice, and His power.

David in prophecy calls to our attention the manifestations of divine love. He says, "O give thanks unto the Lord, for He is good: for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east and from the west, from the north and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them.

"Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! For He satisfieth the longing soul, and filleth the hungry soul with goodness."—Psalm 107:1-9.

Here in prophecy is evidently a fine picture of the experiences of the church of Christ. These wandered about, east and west, north and south, seeking for truth in a barren land. They were hungry for the bread of life, and thirsty for the water of life. Then they cried unto the Lord, and He heard them. He led them forth to a city of habitation, even the city of Zion, the dwelling place of those who have found divine truth; and now, says the prophet, they should be praising the Lord for His goodness and for His wonderful works to the children of men.

The love that has blessed the Lord's people with the truth during the Gospel age will also bless all the world with a knowledge of truth during the Millennial age. God has never ceased to be love, and never will. He willeth not the

death of a sinner, but desires that the world should turn to Him and live.

When the Holy City, the New Jerusalem, comes down from God out of heaven, it will manifest the divine love, for it will be a pure government of righteousness and truth. Jesus said, "And I, if I be lifted up, will draw all men unto Me." And the Bible says that He *will* be lifted up, even as Moses lifted up the serpent in the wilderness, that "whosoever (then) believeth on Him might not perish but have everlasting life."

QUESTIONS:

What is love? Explain just what is the reclaiming and the sanctifying element in love.

Why did the Lord so often remind His people Israel of His past dealings with them? Does He remind us in like manner?

Explain the first part of the 107th Psalm. How does God fill the hungry soul with goodness?

What are the various ways that God has manifested His love to the Church?

How will the Lord reveal His love to the whole world?

MICAH CHAMPIONS THE OPPRESSED

Sept. 2—Micah 6: 1-12

Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice.

Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with His people, and He will plead with Israel.

O My people, what have I done unto thee? and wherein have I wearied thee? testify against Me.

For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron and Miriam.

O My people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord.

Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old?

Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love

mercy, and to walk humbly with thy God?

The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?

Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

GOLDEN TEXT: *He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?—Micah 6:8*



HE requirements of God's law of justice are laid down very explicitly, and who shall say that in setting them forth God requires too much? When we came to seriously consider the matter, how could a righteous and loving God demand any less than is here stipulated?

When it comes to right and fair dealing there is no variation in God's law. This law of righteousness was formulated and given to the Jews at Mt. Sinai. Then in due time it was summed up by Jesus in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy

strength, and thy neighbor as thyself."

A Bible commentator says, "What is it to do justly? It means much more than not to overcharge our neighbor for the goods he may purchase of us. It means much more than not to defraud him in the making of change. To deal justly means justice between servant and master, mistress and maid, buyer and seller—that we should do to others as we would that they should do to us; it means the strict following of the golden rule enjoined by the Great Teacher Himself.

"Applying this principle of justice to our words, it means that we should not speak evil of either friend or foe; that we should not even insinuate evil. It means that we should not tell unnecessarily what we know to be the truth, if it would harm our neighbor, disparage and discredit him in the eyes of others. It means that we should love our neighbor and his best interests as we love our own, and should defend his interests and guard them as carefully as we would our own."

To get to the root of this matter we must get down to the heart; for "As a man thinketh in his heart, so is he." And "out of the abundance of the heart the mouth speaketh." So, then, in order to do right, a man must think right. Each one must hold up before his mind the proper standards of righteousness and have the sin-

cere appreciation of them that will cause him to be guided by them. Jesus said, "Blessed are the merciful, for they shall obtain mercy." This is a quality that all can exercise, a Godlike quality indeed.

Then what a beautiful adornment to the character is humility. "God resisteth the proud, but giveth grace unto the humble." Of the Master it is written that "He humbled Himself and became obedient unto death, even the death of the cross," and that for this reason, "God also hath highly exalted Him, giving Him a name that is above every name, that at the name of Jesus every knee shall bow, of things in heaven and of things on earth and of things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Those who follow the Master in love, in humility and in faith, will also receive a glorious reward.

QUESTIONS:

Is justice a reasonable requirement? Could the Lord require anything less than this?

In what different forms is oppression manifested in the world today? How should the Christian show mercy to others?

How do we get to the root of justice? How may these qualities be cultivated?

Why does God esteem humility so highly? How was it exemplified in the life of Jesus?

Does the law of sacrifice stop with justice, humility and mercy, or does it go beyond these?

News and Views

(Continued from page 3)

Harvard University have just put together startling findings, showing that wars have steadily increased as man has grown more civilized, and that a statistical index of European wars grew from 2,678 in the twelfth century to 13,732.98 in the first twenty-five years of the twentieth century. The Great War of 1914-18 will be seen to have been but a skirmish in comparison with the Armageddon just ahead, which is as certain as the Word of God."

Some excerpts from Doctor Britton's sermon, to which the foregoing comment alludes, are as follows:

"With the defeat of Satan and his servants, the earth will enter upon a period of rest and peace. Cleansed from the stain of sin and sin's pollutions, and from the desolations of war, life on earth will be beautiful, attractive, sublime and heavenly. The groaning creation (now) waiting for the manifestation of the sons of God, will be delivered from the curse and restored to its original

normal condition. Hurricanes, earthquakes, and famines will be unknown. Germs and bacteria will perish. The fertility of the earth will be increased! 'The desert shall rejoice and blossom as the rose.' The adder shall lose its sting, the rose shall lose its thorn, and fountains shall break forth in the desert.

"Idolatry shall cease, every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.' ... The mind of man, darkened by sin, will be illuminated and inspired by contact with the mind of the Creator of all minds. The heart of man, deadened by lustful sin, will be purified and thrilled to life and love by a new experience of the love of Christ. The will of man, degraded by sin, will be invigorated and strengthened by righteous choices and by the infusion of strength from the will of God. 'The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing... And the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.'—Isaiah 35: 5, 6, 10."



DAVID, KING OF ISRAEL

KING SAUL died bravely," began Uncle Eb at our next story hour. "God had required of him that he pay the full penalty for his disobedience, as well as for his impiety—for he had stooped to take counsel of a witch, who communed with evil spirits; and this was a very great sin in the eyes of the Lord. The battle of Gilboa was one of the most significant conflicts that ever took place in Israel, and it marked the end of Saul's evil ambitions and his battlings against God's law of righteousness. He went down in defeat, just as all who continue to oppose God must go down eventually and cease to exist."

"Do you think King Saul will ever live again, Uncle Eb?" inquired Esther.

"Yes, I do," replied Uncle Eb. "King Saul did not go into the second death, or final destruction. He just went into the first death, which we call Adamic death—where all human beings go. When Saul was on earth he was not on trial for everlasting life, but simply was tried out to see if he would be a good king and obey the Lord. When he failed in this respect, God took him away to the tomb, to remain in death till the resurrection morning; at which time he will appear on earth again, just as will the Sodomites, the army of Pharaoh, and nearly all others who have ever lived.

"Now when Saul comes back, he will have a chance to profit by his past mistakes; and then, if he yields obedience to the laws of the divine Kingdom, he may gain the Lord's favor once more. Having formed wicked habits, Saul may find it no easy matter to gain perfection; but of course he will have encouragement and help, for the glorious reign of Christ will give all people a full chance to make good.

"When David heard that Saul was slain in battle, it would seem natural for him to rejoice over his fallen enemy, wouldn't it? But did he really do so? Which of you children can tell me?"

"Doesn't the Bible say that David sang and danced before the Lord?" asked Ruth.

"Yes," replied Uncle Eb, "but not on this occasion. Instead of rejoicing over Saul, as one might suppose he would have done, he *mourned* over him. I'll just read you the words of his lamentation, here in the 1st chapter of 2nd Samuel:

"And David lamented with this lamentation over Saul and over Jonathan his son: The beauty of Israel is slain upon the high places: how art the mighty fallen. . . . Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided. They were swifter than eagles; they were

stronger than lions. . . . Ye daughters of Jerusalem, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel . . . How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places . . . I am distressed for thee, my brother Jonathan. Very pleasant hast thou been unto me. Thy love to me was wonderful, passing the love of women. How art the mighty fallen, and the weapons perished!"

"That is a very noble lamentation. It goes a long way to show what a grand character was David. Forgiveness is a quality that God loves to see in anyone. David might have thought, 'Well, now my enemy is dead, and there is nothing to keep me from the throne. I am a very fortunate man.' But such thoughts were far from his mind. He seems to have remembered the good qualities of Saul, and especially the fact that God had anointed him to be king. All Saul's hatred toward him, and the king's efforts from time to time to capture and slay the hunted David, were all forgotten; and David mourned for Saul as one would mourn for a friend.

"But now God's promise was to be fulfilled that David, who meanwhile had become Saul's son-in-law, was to become king in Saul's stead. It was the strong men of Judah who enthroned him first, to be ruler over the house of Judah. With his capital at Hebron, he reigned over Judah for seven and a half years; and then at the death of Ishbosheth, the son of Saul, he became king over all Israel; and this part of his reign lasted for thirty-three additional years, making a total of forty years.

"When Ishbosheth died, David decided to change his capital to Jerusalem. This was a very powerful fortress, and was in possession of the Jebusites, who were a remnant of the Canaanites whom the Israelites had been told to destroy. These people, however, were not in any mood to yield their chief city to David. They well knew the strength of their position, and they haughtily boasted before the Israelites that even the blind and the lame among them would be able to defend the city against Israel.

"David surveyed the situation, and, perceiving that the fortress was situated on top of a hill, he decided that the best means of attack would be by way of the water courses.

"Then he promised a reward to all those who would scale the height and smite those who represented themselves to be blind and lame. In such manner the city was taken and the enemy was destroyed. Of course it was hopeless to fight against David; for God was on his side, and they who fight against God never

stand any chance whatever of being really successful.

"When David became king of all Israel he decided to bring up the holy ark of God and place it in the tabernacle, where it rightly belonged. You will remember that when the Israelites were obedient to the Lord, and bore the ark with them, the Lord was with them and gave them victory and deliverance. At the time they crossed the Jordan, just as soon as the feet of the priests who bore the ark touched the water of the river, the waters parted, and the people went across on dry ground. Then, next, the walls of the great city Jericho fell before the ark, and a most wonderful victory was gained.

"But when Israel sinned against God, no such power was allowed to accompany the ark. It was even allowed to fall into the hands of their enemies. The Philistines captured it, and inflicted on Israel a crushing defeat. But God did not intend this sacred emblem to remain long in Gentile hands. He punished the Philistines until finally they were glad to return it to the Israelites.

"The Philistines took a rather peculiar way of returning the ark of God to Israel. Because they had no priests nor Levites to bear it, they simply placed it on a new ox cart, without a driver—allowing the oxen to go where they would. But the angel of the Lord guided the oxen to the land of Israel, to a place called Beth-shemesh. In this town God manifested His power; for the people did not show sufficient reverence for the ark, but presumed to look into it, contrary to the Lord's command; and the Lord killed thousands of them, and thus showed His displeasure at their sacrreligious act.

"Following the example of the Philistines, the Israelites placed the ark on a new cart. This they should not have done, for they knew better—whereas the Philistines had done the best they knew. The Israelites played many instruments and had a great time of rejoicing over the recovery of the ark; and then, something happened that cast a cloud of gloom over their celebrating; for a sudden jostling of the cart seemed to endanger the position of the ark, and a man named Uzzah put out his hand to steady the sacred emblem; and immediately he was stricken dead.

"For three months the ark was left at the home of a Levite named Obed-edom, and then it was taken to Jerusalem—not on an ox cart this time, but borne in proper manner by the Levites. And there was the music of trumpets and cymbals and harps, and there was great shouting and rejoicing, for the people realized that the presence of the ark meant the presence of God with them once more.

"King David won many victories over his enemies. For these successes he always gave credit and glory to God. His actions were marked by a high sense of justice. On one occasion he was hiding in the cave of Adullam, with the enemy quite close at hand. It was very hot, and he thirsted for water. In order to procure the precious fluid it was necessary to break through the ranks of the Philistines; and three of David's captains decided to undertake this.

"They made their way very cautiously, and actually succeeded in avoiding the host and bringing back a quantity of the precious sparkling water. When this was offered to the king, he was amazed, and he refused to drink it. He said that it had caused the risking of the lives of three brave men, and therefore he did not feel justified in using the water for himself. So he poured it out upon the ground as an offering to the Lord.

"Another incident that tells how just and fair David was, is recorded in the book of First Samuel. Here we find that David made a law that those who in time of battle remained behind because of physical weakness, or to guard the home, or the goods, should have an equal portion of the spoils with those who went to battle. But did everyone appreciate this at the time? No, some did not. There have always been selfish people in the world, and there were selfish people then. These said, 'No, we will not give those anything who did not go down to the battle with us.' But David overruled the matter, for he said it was only fair that every one should share alike. By such actions and decisions David secured and maintained the respect of the people, who learned that their king was one whom they could trust.

"David had a son named Absalom, a very fine appearing young man. In fact the Bible says that 'from the sole of his foot to the crown of his head there was found no blemish in him.' He must have been handsome, indeed; and he had long, beautiful hair. The people thought a great deal of Absalom, and gave him much honor. Thus matters went on till one day Absalom did something to offend his royal father; and, fearing the king's displeasure, he fled out of the kingdom to a place called Geshur, where he remained three years. Then David sent for Absalom and said that he might return without fear. So Absalom returned and dwelt in his own house in Jerusalem.

"Now when Prince Absalom went forth among the people, he went in great pomp and style. He prepared splendid chariots and horses, and had fifty men to run before him. Also in the morning he would go out and stand by the gate; and when any man came seeking judgment of the king, Absalom would speak to him, and gain his favor; and he would say, 'Oh that I were judge in the land, and then any one who had suit or cause in the land might come to me, and I would do him justice.' Then when any man made a gesture of respect to Absalom, he would take that man and embrace him. This all seemed very fine indeed, and many persons found themselves losing their loyalty for David and thinking there was no one like Prince Absalom.

"Now during all this time Absalom really was planning a rebellion against the king, his father, and was simply trying to win the favor of the people beforehand. One day he asked the king's permission to go to Hebron, and this was granted. Then he sent spies through all the tribes of Israel, saying that as soon as they heard the sound of the trumpet they

(Continued on page 32)

THE FACT FINDER

"The Pains of Hell"



QUESTION: *In Psalms 116:3 we read, "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow." If hell is a condition of unconsciousness in death, as THE DAWN has so frequently stated, what did David mean when he said, "the pains of hell gat hold upon me"? How could the pains of hell take hold of anyone if there are no pains in hell?*

ANSWER: On the face of it, this looks like a good argument in favor of the eternal torment theory. But when we analyze the Scripture a little more carefully we find that such is not the case. The word translated hell in this passage is the Hebrew word *sheol*. This word "sheol" is used in Ecclesiastes 9:10, which reads, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*). whither thou goest." It is manifest that if there is "no knowledge" in sheol there cannot be any pain there.

What then are the pains of sheol mentioned by the Psalmist? If sheol is the condition of death, as the Scriptures so clearly show, then the pains of sheol would be the suffering incidental to one's going into the death condition. From this standpoint all is clear. David had been very sick and it was not expected that he would live. In this condition doubtless he went through a great deal of suffering; and inasmuch as this suffering was tending to bring about actual death, he could quite properly refer to it as the "pains of hell" or of *sheol*. Thus it is seen that the pains of hell are the pains that the individual experiences before he actually dies—while he can still feel pain—not afterward.

"In My Flesh Shall I See God"

QUESTION: *What did Job mean when he said that "in my flesh shall I see God"? Does not the Bible say that it is impossible for a human being to see God and live?*

ANSWER: In order to present a clear answer to this question it is necessary to take into consideration the complete text in which the foregoing statement of Job appears. We quote it as follows: "I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth: and though after my skin-worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and my eyes shall behold, and not another." (Job

19:25-27.) Job himself furnishes the key to a correct understanding of his words. In chapter 42, verse 5, he says concerning God, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee."

At the time Job said that in his flesh he would see God, he was afflicted with a loathsome skin disease, and it is doubtless to this that he refers as the "skin worms" which "destroy this body." (Job 11:26.) But Job was restored to health; and the terrible experience through which he had passed, and his deliverance from it, helped to give him an understanding and appreciation of God which he could not have acquired in any other manner. He refers to this increased knowledge of God as the ability to see God. And so while Job was still in the flesh he actually, from his standpoint, did "see God."

But there is a still further and deeper significance to these words when viewed from the prophetic standpoint. Job was one of the prophets of the Lord; and he was used of Him, both in his experiences and by means of his prophetic vision, to portray the experience of evil that has come upon the whole world of mankind, and the ultimate deliverance from its effects during the "times of restitution of all things." Viewing the passage as a prophecy, we can see how true it is that the whole world of mankind has gone into the death condition, and that the fleshly bodies of all have been destroyed in one way or another.

It is true, of course, that the body that is sown in death is not the body that will be brought forth in the resurrection; because the Apostle Paul says, "thou sowest not that body which shall be." (1 Cor. 15:37.) Yet, the world of mankind in general will be restored to earth as human beings; and in their fleshly bodies will "see God" in the same sense that Job saw Him. In other words, the general experience of the world of mankind with sin and its tragic effects, coupled with their restoration to life and happiness in the restored paradise, will so enhance their appreciation of God and His righteous laws that they, even as Job, then will be able to say that while in the past they had heard of the Lord by the hearing of the ear, now they actually see or understand Him.

When Job declared that the Redeemer "shall stand in the latter day upon the earth" (19:25), he had reference to the fact that the promised Messiah would come and assume control of earth's affairs. Much the same expression is used by the Prophet Daniel, chapter 12, verse 1, which reads, "And at that time shall Michael stand up, the great Prince that standeth for the children of thy people. And there shall be a time of trouble such as there never was since there was a nation." The fact that this great time of trouble

le is already so much in evidence upon the earth is strong circumstantial evidence that Michael, the One whom Job referred to as the Redeemer, now *standeth* upon the earth, and that He is already shaping the affairs of mankind preparatory to the blessings of life and happiness soon to be made available to the whole "groaning creation."

Coming in the Clouds?

QUESTION: *In Revelation 1:7 we reads "Behold He cometh with clouds, and every eye shall see Him." Are these words to be understood literally?*

ANSWER: No. To interpret this text literally would be to make it contradict itself, for the reason that literal clouds have the effect of obscuring the vision while the clouds of this text are shown in the role of revealing Jesus. If Jesus were to return to earth as a human being, enveloped in literal clouds, few, if any, human beings would be able to see Him. But when viewed symbolically, the meaning of this text is apparent. The "clouds" symbolize *trouble*—storm-clouds, indeed—incidental to the overthrow of Satan's empire and the establishment of the Messianic Kingdom. As this great "time of trouble" increases, men will gradually begin to recognize its true significance: and in it will be seen God's providence operating for the overthrow of the present rule of sin and selfishness in the earth. It will be in this sense that "every eye shall see" Jesus; that is, He will then come to be generally *recognized* as earth's new King.

Mankind will see Jesus in the same sense that Job saw the Lord, as explained in the preceding comment; and in the same sense that Christians now "see Jesus," as pointed out by the Apostle Paul in Hebrews 2:9. The fact that these "clouds" through which Jesus will be revealed to the world symbolize the great "time of trouble," is clearly shown by the remainder of this same passage, which reads, "And they also which pierced Him: and all the kindreds of the earth, shall wail because of Him. There will be a great deal of "wailing" on this earth before this time of trouble is over, and before all nations and peoples are ready to say, "Come, let us go up to the mountain (Kingdom) of the Lord."—Micah 4:2.

A statement similar to the one under consideration, which also speaks of the symbolic clouds of trouble, describing also some of the joys of the fully established Kingdom when the trouble is over, is that of Psalm 97:1-6, which reads: "The Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof. *Clouds* and darkness are *round about* Him: righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world: the earth *saw* and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare His righteousness, and all the people *see* His glory."

No "Second Chance"?

QUESTION: *Does the Bible teach a "second chance"?*

ANSWER: The expression "second chance" is one that has been coined by those who have taken pleasure in that selfish religious viewpoint which is best expressed in the prayer, "Lord, bless me and my wife, my son John and his wife, us four and no more." It has often been used in derision of those truth-loving Christians who, like the holy prophets of old, declare the good news that it is God's purpose to eventually usher in "times of restitution of all things." (See Acts 3:19-21.) After thus derisively and erroneously referring to the truth message as a "second chance" doctrine, the enemies of the Kingdom gospel then proceed to put up another "straw man" and to enthusiastically point out that 'no one should think for a moment that he may continue to live a life of riotous sin and debauchery, and then expect God's favor to be extended to him after death.'

If we should attach the foregoing meaning to the expression "second chance," we too would answer most emphatically, 'No, the Bible does not teach it.' The Bible, however, does teach that the vast majority of mankind will obtain their *first* real chance of salvation during the thousand-year reign of Christ, when "all that are in the graves shall hear His voice and shall come forth," for the very purpose of having given to them an opportunity to obey the laws of the Messianic Kingdom which then will be made known to them. That thousand-year reign of Christ will also be the period of the world's judgment day; and the prophet declares, "when the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness."—Isaiah 26:9.

Those who in this life have had a *full* opportunity of knowing and serving the Lord and who have willfully rejected that opportunity, will not be given a "second chance." But the Lord is the only one who can decide who among the earth's millions, living and dead, have had such full opportunity. Some may erroneously imagine that 'all who live within sound of a church bell' have had such an opportunity. Others will point out, on the other hand, that there are so many different church bells that the public has been confused and could not tell which way to go. We are inclined to take the latter view, and to agree with the apostle, who said that "the god of this world (Satan) hath blinded the minds of all those that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Corinthians 4:4.

During the time of the coming Kingdom the god or invisible ruler of this present evil world will be bound; and then instead of his blinding and deceptive influences preventing the people from knowing and obeying the truth, "the light of the knowledge of the glory of God shall fill the earth," with the result that the way will be made so plain "that the way-

faring man, though a fool, shall not err therein." (Isa. 35:8.) We are glad that the Lord has made such an abundant provision whereby "whosoever will" may have a full opportunity to take the "water of life freely" and to return to at-one-ment with Him.—Revelation 22:17.

The Anglo-Israel Theory

QUESTION: *What do you think of the theory that the Anglo-Saxon race is the "ten lost tribes" of Israel?*

ANSWER: There are those who claim that the descendants of certain prominent leaders of the ten-tribe kingdom of Israel may be traced down through the centuries of intermarriage and other vicissitudes, and are now to be found connected in one way or another with the British crown and government; the Anglo-Saxon race as a whole being the descendants of the "ten lost tribes." Whether this is true or not is unimportant so far as the hope of the Christian is concerned. What are known as the "ten lost tribes of Israel" are those who split off from the other two tribes—Judah and Benjamin—and to a large extent went into idolatry. Because of this they would not be in line for any special favor from the Lord no matter where they may be found today.

Hence it would seem that no special advantage should be expected to come to Anglo-Saxons now, even though they were able to establish some sort of kinship with those who rejected God and persisted in idolatry from the time their ten-tribe kingdom was established until its overthrow, and beyond; and who also rejected Christ when He was sent to them—at least as many of them as had sufficient interest in the promises of God to return to Palestine from their foreign captivity. If the prosperity of the Anglo-Saxon race is due to the fact that some of its people have in their veins a few drops of blood from some of the "ten lost tribes," it would be more reasonable to attribute it to the fact of the natural sagacity and keen business sense that is characteristic of all of the descendants of Jacob, rather than to the thought that God is specially blessing them. And why should He bless the idolatrous "ten tribes" rather than the "two tribes" who maintained at least a semblance of faith in Him?

While it is true that the house of Israel thus became divided in the days of Rehoboam, God seems nevertheless to have continued to carry out His purpose concerning them almost as if such a division had never taken place. In His promise of a "new covenant" to be entered into with them following the selection of the gospel church, He specifically included all twelve tribes, and emphasized the fact that He intends to treat them all alike; for He says that the new law covenant will be made "with the house of Israel (as the ten tribes then styled themselves) and with the house of Judah"—which was the popular identification of the two-tribe kingdom of Judah and

Benjamin. In this same connection God also emphasized the fact that both these divisions of the sons of Jacob had broken the original law covenant that was made with them. Concerning this we quote from the prophecy of Jeremiah, as follows:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of *Israel*, and with the house of *Judah*; not according to the covenant that I made with their fathers, in the days that I took them by the hand, to bring them out of the land of Egypt; which My covenant they break, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:31-34.

In the 11th chapter of Romans the Apostle Paul gives us some further confirmatory information concerning the casting off of Israel and their reestablishment in the Kingdom, when the new covenant will be made with them. Paul refers to himself as an *Israelite*, although he really was of the tribe of Benjamin—one of the two tribes that did not revolt. He shows that there was a "remnant" of *Israel*—that is, a nucleus of all twelve tribes—who had entered into the gospel privileges of the spiritual seed of Abraham, but that "the rest were blinded" in part, and must wait for their share in the divine purpose until "the fulness of the Gentiles be come in, and so all Israel (those other than the 'remnant' that accepted the gospel message) shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob (*Israel*): for this is My covenant unto them, when I shall take away their sins."—Romans 11:26, 27.

From the foregoing it is clear that all twelve tribes of Israel, as such, were temporarily cast off from divine favor because of unbelief; hence any claim of special divine privileges due to any people because of some remote connection with any of the tribes of Israel, lost or otherwise, prior to the time when they are actually reestablished under the new law covenant, will prove to be Scripturally unjustified and disappointing. Such a theory would seem to be a vain hope, based on what the apostle reprovably calls "endless genealogies." The vital hope of the Christian is that which is through faith in Christ, and full consecration to do the Father's will—being "baptized into Christ." Racial distinctions count for nothing in this real hope of Christians, for there "is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27-29.

TALKING THINGS OVER



HIS department is intended for the purpose of bringing the publishers of THE DAWN and its readers closer together in the spirit of good fellowship and mutual understanding. As an appropriate greeting at this time, expressive of our heart's desire for all of the Lord's people, known and unknown to us, the following verses come to mind: (We are taking the liberty to change the "I" to "we," with apologies to the author, who is unknown to us):

"We seek in prayerful words, dear friends,
Our heart's true wish to send you,
That you may know that far or near
Our loving thoughts attend you!

"We cannot find a truer word,
Nor fonder to caress you;
Nor song nor poem we've ever heard
Is sweeter than 'God bless you!'

"God bless you!" so we've wished you all
The brightness life possesses;
For can there any joy at all
Be yours, unless God blesses?

"God bless you!" so we breathe a charm,
Lest grief's dark night oppress you,
For how can sorrow do you harm,
If 'tis God's way to bless you?"

An Appreciated Letter

The following letter, containing constructive criticism, as well as words of encouragement, is much appreciated by us. Our comments concerning the suggestions given, follow the letter:

"Dear Brethren: In the belief that you solicit constructive criticisms from the friends regarding your splendid paper, I am submitting below some thoughts expressed by many of the friends recently. Frequently we gather and have informal discussions and the condensed and almost unanimous opinion of those assembled in a recent gathering was that reprinting of the deeper spiritual articles pertaining to Christian development as written by Brother Russell, would prove more beneficial than the chronologic, historical and scientific articles that have been taking up so much space. In the verbatim rendering of these splendid articles, the *Watch Tower* Reprint reference should be made so that the friends might also refer directly to the article and to kindred ones, that the index might refer them to others along the same line of thought.

"We believe that a desirable way of selecting such articles would be to publish a request to the readers asking them to advise you of what articles they have been reading and have found to be specially helpful. No doubt the friends in all parts of the country are having experiences similar to ours, which have caused them to refer back to Brother Russell's remarks and the Scriptural references he used. We find such to be so helpful, reasonable and logical and resulting in much encouragement. Our experiences have been such that we have needed these helps in order to keep well balanced and securely anchored respecting many subjects which the adversary is so busy trying to uproot in our minds.

"Dissatisfaction and discordant remarks have been expressed respecting many of the chronological dates and interpretations. This subject has always resulted in controversy and it would seem worthwhile to avoid such at this time and instead eat of the meats that will build us up in the most holy faith.

"We can appreciate your efforts in making THE DAWN a suitable periodical for all readers; namely, the children, the grown-ups whose knowledge of the truth is limited, the scattered sheep and others. Nevertheless, the crying need is to feed the scattered sheep, to strengthen them and assist them in the return to the fold.

"Another suggestion is that you repeat your 'platform' at frequent intervals, admonishing the friends to not look to THE DAWN as being infallible and as being the 'last word' as respects viewpoints and interpretations. There is a growing tendency in this direction that should be checked, otherwise it may prove a very difficult situation in a year or two. I am very frank in this expression for I believe that I am well posted as to the true attitude of the brethren of THE DAWN, knowing that they wish to avoid such a tendency. I know you desire to serve the friends and assist them in every way possible in their efforts to glorify and serve the Heavenly Father. This has been a praiseworthy effort ever since its inception and I am very confident that it will continue to be—with the help of the Lord. We must remember that the weaknesses of the flesh are still with us, and if this tendency on the part of the friends is permitted to develop, serious difficulties may result which will prove disastrous.

"May I also add that this condition has been expressed by several whose desire it is, that THE DAWN should go on as it has been—a helpful instrument to the friends.

"Dear brethren, these words are written in sincerity and humility; take them for what they may be worth. Praying the Lord's blessing upon you in your continued effort to serve Him and the brethren, I remain—"

We are glad indeed to frequently restate our policy; which is that of full liberty in Christ for all of His followers. To be more specific, we hold that every local ecclesia, or congregation of Christians should be entirely free from all controlling influences from outside sources; either on the part of individuals or service organizations. THE DAWN functions merely as a servant, to be called upon if and when needed; and above all, *when desired by the friends*. To the extent that we may serve as a base of supplies, and to encourage, we are glad.

Nor do we claim the right to be the "one and only" servant in the field. We hold that every consecrated child of God is commissioned by Him, through the holy spirit, to serve the brethren and make known the glad tidings; and believe that God is pleased for all to use whatever opportunities they find to do this—either as individuals or as groups. We rejoice that others can serve and insist the only test of acceptability should be, not "who are you with?" but "what do you preach?" and do you "practice what you preach"?

So far as THE DAWN itself is concerned, we make no claim for it other than that we are doing the best

we can to present the truth—to the advanced as well as to the beginners—in a clear-cut, understandable manner. That we make mistakes we are fully aware, so we encourage all readers to carefully “prove all things,” and accept only that which, to your mind, lines up squarely with the inspired Word of God.

We frequently publish articles by Brother Russell, but have not made it a practice to indicate their authorship. We understand that it was his wish that his name not be attached to his writings when they were republished after his death—probably because he desired that the truth be accepted and appreciated for the truth's sake. However, we will be glad to hear from more of the friends concerning this suggestion. We will be glad also if those who read especially helpful articles in the old *Watch Towers* will write to us and call our attention to them.

We do not expect that every article in THE DAWN will be of equal interest to all readers. The Christian Life department is specially for the consecrated, and through suggestions from the friends we have enlarged this department until some have feared we were neglecting the simpler features of the truth. The Science and the Bible department is perhaps more limited in its appeal than some of the other departments, yet it seems to be serving a useful purpose. Judging from the expressions received from our readers, the historical and scientific articles as a whole have proved a great blessing to many. We know of one brother in particular who had practically lost his faith in the Bible, but who now is again rejoicing in the glorious hope of the gospel as a result of reading some of the Science and the Bible articles.

The Fact Finder

Concerning the new department, The Fact Finder, we wish to say that it is intended more particularly to be a part of our evangelistic effort, although a few “deeper” questions may be considered later. Readers can help to make this department of real interest by forwarding questions—particularly such as are being asked by sincere truth seekers. The new book, “God and Reason,” which is just off the press, is published under the nom de plume of “Frank Fact Finder,” and it is our hope that the new department in THE DAWN will serve as one of the effective means of feeding new interest that may be aroused by the book. “The Divine Plan of the Ages” is also announced in the new book, and it is hoped many will be glad to obtain the fuller explanation of the gospel that it contains. Since the new department was introduced, a month ago, we have received the following interesting communication, in the form of a poem:

MR. FACT FINDER—YOU!

Mr. Fact Finder, you
Have a big work to do.
To help dispose of each question
Of Biblical kind.
In a way that promotes good digestion.

We're using our wits
To send you some bits
That need quite a lot of explaining.
So answer us right,
Turn on the true light
So pure that 'twill cause no complaining.

Whom did Cain marry?
And why did he tarry
In the country of Nod? Make this clear.
Who were the Wise Men?
And why did they come when
The bright star to them did appear?
What is the “mystery,”
And what will it mean to the world?
And how will all wrong
Give place to love's song
When the banner of peace is unfurled?

These, and some others,
A host of their brothers,
Are calling for help, as you see.
Don't let them grow stale
Or some may turn pale
With doubt and with uncertainty.
I hereby declare
There are folks here and there
Must have things made plain or they'll rue it;
And so it seems true,
Mr. Fact Finder, you
Had better get busy and do it!

—Dawn Subscriber

Uncle Eb's Bible Story

(Continued from page 27)

should say that Absalom was reigning in Hebron. Thus the spirit of rebellion spread far and near; and when David heard of it, he said, ‘Let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.’

“So King David and hundreds of his trusted men crossed the brook Kidron, going toward the wilderness. And at length the battle was arranged to take place. The struggle continued for many hours, but the forces of David proved victorious; and twenty thousand men were slain.

“Now as Absalom was riding through a wood his long hair caught in the limb of an oak tree and he was lifted from his mule and was suspended in the air. When this was told to Joab, one of David's captains, he came upon Absalom, and thrust him through with darts. Thus the life of this presumptuous and ambitious young man came to a tragic end.

“But in spite of all of Absalom's faults, David mourned for him; for he loved him. David was now once more safely established upon the throne of Israel, with none to dispute his power. During his reign he wrote many beautiful psalms, some of which are prophecies relating to the coming of Christ. In due time David died and was gathered to his fathers, and Solomon his son reigned in his stead.”

Zanesville, Ohio, Convention

The following report of a recent convention of friends at Zanesville will be of interest to many:

The gathering of the saints at Zanesville on July 8th will long be remembered by those who were privileged to attend. Brothers Kendall and Wilson, of the Pittsburgh class, and Brother Johnson, of Columbus of Zanesville, and Brother Campbell, of Columbus, served as speakers. Brother Richardson served as chairman.

The convention opened in the morning with a prayer, praise and testimony meeting, using the Manna text for the subject. This meeting was followed by a very timely discourse by Brother Johnson, on the general subject of being on guard against the many pitfalls of doctrine and otherwise by which Satan is today endeavoring to lead God's people astray into the outer darkness.

Brother Kendall talked immediately following Brother Johnson, using the text, "Because iniquity shall abound *the* love of *the* many shall wax cold." (Matt. 24:12) Brother Kendall called attention to the fact that the definite article *the* appeared in the Greek before the words *love* and *many* indicating that the text had special application to conditions that would arise among God's people in the very end of the age—and that inasmuch as this condition *now* exists to a large extent among those of the Lord's followers, it constitutes one of the strong evidences of the Lord's presence and of the end of the age. Also, he said, it constitutes a special test upon those who would be loyal to the Lord. There has never been a time in the history of the church when it has been more difficult to continue on enthusiastically to serve the Lord and to love the brethren. This abounding of iniquity has the tendency to discourage the friends and to make them feel like giving up the fight. But let us rejoice that we are living in this wonderful time when the final test of fidelity is upon the followers

of the Master, and in view of it, let us redouble our efforts to remain faithful to the end.

Brother Wilson also gave a stirring talk to the friends, using the general subject of love. Although Brother Wilson approached the matter from a slightly different angle yet his remarks dovetailed beautifully with the other talks that had been given, showing that the final test upon the church was love, hence the importance of seeing to it that this "principal" thing be given prominent consideration in our lives.

The public discourse was given by Brother Kendall and the audience greatly rejoiced in hearing the evidence presented of the approaching new day—the thousand-year day of the long-promised Kingdom. The manager of a local radio station invited Brother Kendall to give a summary of his talk over the radio, which he did just prior to the public meeting. This was appreciated by many who otherwise would not have had the privilege of hearing the good news.

Watchman, Tell Us of the Night

"Watchman, tell us of the night—
What its signs of promise are.
Traveler, o'er yon mountain's height,
See that glory-beaming star!
Watchman, does its beauteous ray
Aught of hope or joy foretell?
Traveler, yes, it brings the day—
Promised day of Israel.

"Watchman, tell us of the night—
Higher yet that star ascends.
Traveler, blessedness and light,
Peace and truth its course portends.
Watchman, will its beams alone
Gild the spot that gave them birth?
Traveler, ages are its own;
See, its glory fills the earth.

SPEAKERS' APPOINTMENTS

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

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

BROTHER H. E. ANDERSON
Passaic, N. J., Aug. 19

BROTHER B. BOULTER
Passaic, N. J., Aug. 26

BROTHER W. T. BAKER
Passaic, N. J., Aug. 5
Pen Argyl, Pa., 12

BROTHER C. P. BRIDGES
Boston, Mass., Aug. 12

BROTHER C. F. GEORGE
East Liverpool, Ohio, Aug. 12
Youngstown, Ohio, 19
Duquesne, Pa., Sept. 2

BROTHER W. F. HUDGINGS
Brookside, Mass., Aug. 19
(Convention, see announcement)

BROTHER J. H. HOEVELER
Philadelphia, Pa., Aug. 5
Passaic, N. J., Aug. 12

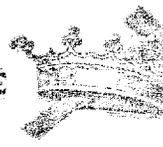
BROTHER J. C. JORDAN
Duquesne, Pa., Aug. 5
East Liverpool, Ohio, 26

BROTHER E. W. KEIB
Duquesne, Pa., Sept 9

BROTHER GEORGE KENDALL
Zanesville, Ohio Aug. 14
Dayton, Ohio 15
Richmond, Ind 16
Chicago, Ill. 19
Jackson, Mich. 24
Detroit, Mich. 26
Flint, Mich. 27
Saginaw, Mich. 28
Grand Rapids, Mich. 29

BROTHER M. C. MITCHELL
Wilmington, Del., Aug. 5
Brookside, Mass., 19
(Convention, see announcement)

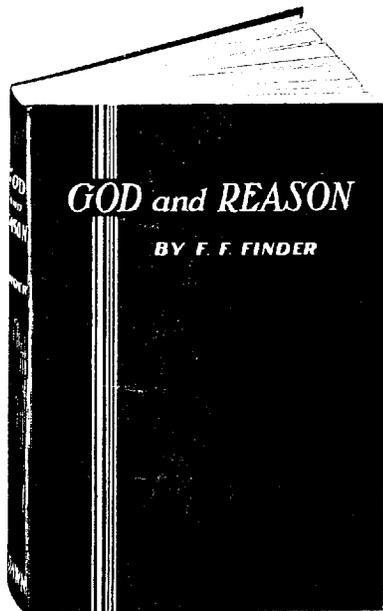
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A Book for the Times

SKEPTICS WILL ENJOY IT!

RELIGIONISTS WILL REVEL IN IT!



Just off the Press

“God and Reason”

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

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

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

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

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

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