

The
DAWN

IS RECONCILIATION TO BE UNIVERSAL?
OUR FIRM FOUNDATION
LEST WE FORGET

AUGUST

1935

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CONVENTION ANNOUNCEMENTS

Los Angeles, Calif., August 4. The morning session of this convention will be held in the Christian Church, 25th and Magnolia Streets, opening at 9:30. The morning session will be addressed by Brothers W. A. Heath, of Pasadena, and G. R. Pollock, of Los Angeles. The afternoon session will be in the regular meeting hall of the Los Angeles Ecclesia, which is the North Star Auditorium, 1631 West Adams Street. The principal discourse of the afternoon will be given by Brother Taliaferro. There also will be a testimony meeting and a symposium. For full information, address the Secretary, Mr. A. W. Abrahamsen, 2432 1-2 Rimpau Blvd., Los Angeles, California.

Nabnasset, Mass., August 4. Many of the friends from Boston and vicinity are expecting to attend this gathering. It is about 10 miles west of Lowell, and a convenient motor trip from all parts of Massachusetts. For directions, program, etc., address Mr. Axel Lundberg, Nabnasset, Mass.

North Brookfield, Mass., August 11. Opens at 10:00 A. M. All sessions in the Grange Hall, Main Street. Sect. John Waytina, North Brookfield Mass.

Jackson, Mich., August 11. Opens at 10:30 A. M., continues in the afternoon and closes with a public meeting in the evening. All sessions will be held in I. O. O. F. Temple, 310 S. Mechanic Street. Sect., A. A. Lutz, 743 W. Morrell Street.

Bridgeport, Conn., Italian Convention, Sept. 1. This gathering will be held in the 6th District Democratic Hall, 860 Madison Ave. For information, address Agostino Alterio, 95 Taft Ave., Bridgeport, Conn.

Brooklyn Labor Day Week-End Convention, Aug. 31 and Sept 1, 2. All sessions of this gathering will be held in the Lecture Room, Church of the Pilgrims, corner of Henry and Remsen Streets under the auspices of the Associated Bible Students of Greater New York. The program committee is making every effort possible to arrange a spirit-

ually profitable and encouraging program. Speakers from a wide range of territory will serve. A cordial invitation is extended to the friends everywhere to attend and share the blessings. For full information address the Secretary, Miss Norma Mitchell, 360 Third Avenue, Brooklyn N. Y.

Minneapolis, Minn., Labor Day Week-End Convention, Sept. 1, 2. This gathering will be held at the regular meeting place of the Minneapolis Ecclesia, which is 2922 Cedar Avenue. The first session will open at 10:15 A. M., Sunday, September 1. A cordial invitation is extended to all who find it convenient to attend. Accommodations will be provided for the visiting brethren. For full information address the Secretary, Mr. John F. Cedarburg, 4715 Bloomington Avenue, Minneapolis, Minn.

Saginaw, Mich., Labor Day Week-End Convention, Sept. 1, 2. This gathering will be held in the Woman's Club Auditorium, 311 North Jefferson Street. The Saginaw convention will be convenient for many of the friends in Michigan, Ohio, Indiana, Illinois, etc., and a cordial invitation is extended to all. An interesting program is expected. For information address the Secretary, Mr. C. A. Sundbom, 3418 Sheridan Rd., R. 4, Saginaw, Mich.

Vancouver, B. C., Labor Day Week-End Convention, Aug. 31 and Sept. 1, 2. All sessions of this gathering will be held in Victory Hall, 535 Homer Street, and there will be suitable accommodations within a short distance of the convention hall. This gathering will serve well for a large section of the Northwest, both in Canada and the United States. The Vancouver friends extend a cordial invitation to all who can find it convenient to attend. Concerning the blessings anticipated at this gathering, the Secretary of the Vancouver Ecclesia of Associated Bible Students writes, "Come and see!" For full particulars address Mr. W. Wainwright, 2153 Maple Av., Burnaby, B. C., Canada.

St. Louis, Mo., September 28 and 29. We are glad to make early announcement of this convention. Further announcements will be made later. All sessions of this convention will be held in the Architectural Club Building, 514 Culver Way. For information address the Secretary, Mr. J. B. Bernoudy, 7033 Lindell Avenue, St. Louis, Mo.

Pittsburgh Annual Reunion Convention, October 25-27. The Associated Bible Students of Pittsburgh already are making plans for their Seventh Annual Reunion Convention in October, and suggest that the brethren everywhere keep the date in mind. Further details will be announced in *The Dawn* from time to time.

SPEAKERS' APPOINTMENTS

BROTHER H. E. ANDERSON Bridgeton, N. J., August 4	BROTHER J. G. KUEHN Philadelphia, Pa., August 4	BROTHER G. M. WILSON Brooklyn, N. Y., Aug. 31, Sept. 1, 2
BROTHER C. P. BRIDGES Boston, Mass., August 11	BROTHER GEORGE KENDALL Pittsburgh, Pa., August 4	BROTHER W. N. WOODWORTH Nabnasset, Mass., August 4
BROTHER W. T. BAKER Easton, Pa., August 4	BROTHER EDW. MAURER Youngstown, Ohio, August 11	Ithaca, N. Y., 7
BROTHER B. BOULTER Baltimore, Md., August 11	Duquesne, Pa., 18	Cleveland, Ohio, 8
BROTHER C. F. GEORGE E. Liverpool, Ohio, August 11	E. Liverpool, Ohio, 25	Detroit, Mich., 9
BROTHER W. F. HUDGINGS Nabnasset, Mass., August 4	BROTHER OSCAR MAGNUSON Nabnasset, Mass., August 4	Jackson, Mich., 11
BROTHER J. T. JOHNSON Springfield, Mass., 25	Philadelphia, Pa., August 18	Grand Rapids, Mich., 12
Beaver, Pa., August 18	BROTHER MARTIN MITCHELL Hartford, Conn., August 18	Chicago, Ill., 14
	BROTHER W. MacALLISTER Duquesne, Pa., September 1	Beloit, Wisc., 15
		Rockford, Ill., 16
		Minneapolis, Minn., 18
		Winnipeg, Man., 25
		Penticton, B. C., 29
		Vancouver, B. C., Aug. 31, Sept. 1, 2

OUR BIBLICAL DIALOG

SATAN'S MONUMENTAL LIE

"Ernest, here is something I brought with me especially for you to see—a cartoon, I suppose you would call it."

"Huh! an odd looking thing isn't it?"

"Not so odd as it seems," replied Frank. "Notice the title of it."

"Satan's Monumental Lie.' What does that mean? And those words across the top of the picture—'Ye shall not surely die.' Frank, I believe I have seen those words before, somewhere."

"No doubt you have; they are found in the third chapter of Genesis, and the fourth verse. Ernest, these words give expression to the most vicious lie that was ever told, and one told by the most notorious liar in the universe. *This lie* is the real beginning of all the no-death theories in the world; and the Devil himself—the great deceiver of mankind—is its author. Perhaps it would be well to read the entire text from which it is taken, just as it is found in the Bible."

"I'll do that, Frank. Now let's see, Genesis, chapter three, verse four: 'And the serpent said unto the woman, Ye shall not surely die.' Well, according to this it was a snake that did the talking; I thought you said it was the Devil."

"Whether the serpent literally talked to her or not makes little difference," said Frank. "The Bible makes it clear, though, that it was the Devil who really was responsible for what was said. For proof of this, turn to the book of Revelation, chapter twenty, and read the first three verses."

Ernest quickly found Revelation 20: 1-3 and read as follows:

"And I saw a mighty angel come down from heaven with a great chain in his hand, and he laid hold on *that old serpent*, which is the Devil, and Satan, and bound him a thousand years, that he should deceive the nations no more."

"Well, this is plain," Ernest admitted,

"that old serpent which is the devil."

"Yes," replied Frank, "it was this same old liar who told Eve the big falsehood that transgression of God's law would not lead to death. And she believed it; and nearly all mankind from then until now have believed it, too. Satan began the deception by saying, 'Ye shall not surely die,' and nearly all creeds have joined in the chorus, and have said, 'There is no death.'"

"Well, of course, no one really wants to die," observed Ernest.

"Ernest, therein lies the secret of Satan's ability to deceive all nations. To all of us *death* is a horrible thing. We shrink from it ourselves, and weep when others die. Every fibre of our being rebels against the thought that death is what it seems to be; hence, it is pleasant for us to believe Satan's falsehood, that death is merely a change into another form of life. Death, as we have seen, is the punishment for sin; and it is but natural to rebel against punishment. Punishment is never pleasing, especially capital punishment—and such is death. Yes, how we do like to fool ourselves! A dear friend or relative suddenly dies; the doctor, the coroner, and the undertaker all agree that it is death; yet, a few days later we gather around the casket in which lies the concrete evidence of certain death; and then, to console ourselves, we like to say, No, it cannot be: 'There is no death.'"

"Frank, that's what seems to be illustrated in this cartoon. I believe now I begin to get the thought. Here's a skeleton silently confirming the fact that 'The wages of sin is death,' but the Devil is still insisting that there is



no death—'Ye shall not surely die.'"

"Yes," agreed Frank, "and Satan has used every possible means to keep that lie before the people; and he has been so successful that nearly everyone now just takes for granted that the Bible teaches the theory that there is no death."

"That may be true," countered Ernest, "but maybe there is more than one way of looking at this matter. No one denies that the body dies; but Frank, you are forgetting the fact that our *souls* cannot die. When we say that 'there is no death' we mean that the soul continues to live. Isn't that so?"

"Ernest, do you realize that the expression, 'immortal soul,' is not found anywhere in the Bible? The word 'soul' appears in the Bible more than five hundred times, but it is never spoken of as being immortal or death-proof. To the contrary, time and again the Bible emphatically states that the soul dies. For example, the prophet Ezekiel—chapter 18, verse 4—tells us that 'the soul that sinneth, it shall die.'"

"Well, it's just one shock after another. But, I haven't given up yet, Frank. How about the text that says our spirit returns to God when we die?"

"Yes, there is a passage somewhat like that; I believe it is in the twelfth chapter of Ecclesiastes, verse seven. I see your Bible is already open to the book of Ecclesiastes; suppose you read the text."

"Indeed I will," agreed Ernest, eagerly. "I don't intend that you shall have everything your own way. The text reads: 'Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.' There you are, I knew it: 'the spirit shall return to God who gave it.' Frank, you may as well admit, after all, that the dead are not really dead!"

"Ernest, do you intend to return to South Africa next year?" asked Frank, seemingly changing the subject.

"Return to South Africa? How can I return to where I have never been?"

"Do you remember ever having been in heaven?"

"Of course not, Frank. Why all the foolish questions?"

"Merely to emphasize the fact that in the text you read, the word 'return' is used in referring to what occurs at death. If it means that we have an intelligent soul or spirit, separate and

"YE SHALL NOT SURELY DIE."



apart from the body, and that this soul goes to heaven when the body dies, it also proves that our souls must have been in heaven before we were born."

"That's right; I guess that doesn't work out so well, does it? But, Frank, what is this *spirit* that *returns* to God?"

"It is the 'spirit' or breath of life; not merely the air we breath, but rather, the invisible life force emanating from God, the force that sustains all life, whether in man or in the lower animals. We are told that in the beginning God breathed this 'breath of life' into the man whom He had formed from the dust of the ground; hence, the use of the word "return," in respect to this 'spirit of life' as well as the body, indicates that at death the individual is as completely nonexistent as before his birth."

"Are we to understand, then," asked Ernest, "that animals also have spirits, which similarly return to God when they die?"

"In answer to that I will cite you a Scripture," replied Frank, with assurance. "In the third chapter of Ecclesiastes, verse nineteen, are found these words: 'For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath (spirit of life), so that a man hath no preeminence above a beast (in this respect); for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth, (asks the prophet), the spirit of man that (it) goeth upward, and the spirit of the beast that (it) goeth downward to the earth?' From this statement we see that way back there many believed Satan's lie, that 'there is no death.' But the prophet here asks, Who can prove this? He had already shown that man dies the same as the beast dies; that they all have the same breath or spirit."

"Now listen, Frank, you can't make me believe that man dies just like a cat or a dog, and that that's the end of him! Why, you don't seem to believe in any kind of a future life!"

"Ernest, I haven't yet mentioned anything about a future life. But, anyway, what you should be concerned about is what the Bible teaches, not what somebody believes. When we study the Bible we find that in it is outlined a wonderful hope for a future life, one that far exceeds our fondest imaginations—"

"But, how can that be?" asked Ernest, with a muzzled look. "If, as you say, the Bible teaches that when a man is dead he is out of existence, how can there be any hope of a future life for him? Frank, there is something strange about the way you reason—"

"Ernest, I am glad you asked that question, because in its answer is found the real difference between the gospel of salvation as we find it in the Bible, and the teachings of those who have believed Satan's Monumental Lie. The philosophers of the world may tell us

that there is no death, and that because of this there is life beyond the grave; but the Bible tells us that death is a horrible reality, and that the only hope of life beyond the grave is in the fact that God has promised and provided for a resurrection from the dead. You know, of course, that the Bible clearly teaches the doctrine of the resurrection."

"Certainly, everybody knows that much."

"Well, have you ever wondered how a resurrection from the dead could be possible, if no one were *dead*?" asked Frank.

"That is something to think about, sure enough," agreed Ernest. "But, on the other hand, haven't we always been taught that the resurrection means the 'reunion of the body and soul' at the judgment day?"

"Yes, Ernest; but if, as we have been taught, the soul is the real person, which is being held in bondage to our flesh; and that at death the soul escapes and is then free and happy, why bring it back into bondage by resurrecting the body and forcing the soul back into its prisonhouse?"

"Frank, I may just as well throw up my hands and say that I don't know a thing about it."

"You can know as much about that kind of theology as anyone else. I merely mention it to illustrate the confusion in which we are sure to find ourselves unless we acknowledge that God meant just what He said when He told our first parents that the penalty for sin is *death*; and, unless we further acknowledge that the only escape from this penalty is in the fact that God, through the gift of His Son to be man's Redeemer, has provided a means of escape from death through the resurrection of the dead."

"Very well; but now, tell me this: Where is the resurrection to take place?" inquired Ernest.

"Where have the people died?"

"On earth, of course."

"And that's where the resurrection will take place. The word resurrection means, 'to bring back again to life. Man was created to live on the earth; he lost the privilege of living because of sin; but God, through His love, provided a Redeemer—one who would pay the penalty of death. This Redeemer was none other than His own beloved Son. A very interesting prophecy regarding this is found in the thirteenth chapter of Hosea, verse 14. This prophecy very beautifully states the hope of life through the Redeemer."

Ernest turned and read from Hosea's prophecy:

"I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction.' Well, Well, Frank, if the grave is to be destroyed, it certainly does mean an awakening of the *dead*."

"Indeed it does, but what's still more

wonderful, the Hebrew word translated 'grave' in this text is *sheol*, which is the Old Testament word for Hell; hence the prophet is telling us that because of the ransom sacrifice of Christ, even hell itself will be destroyed. Now, Ernest, I would like you to read the last verse of the 35th chapter of Isaiah."

"Glad to do it, Frank: '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.'"

"There you have it, Ernest. This entire chapter is descriptive of the work of God's Kingdom, an important part of which will be the resurrection of the dead. When the work of the Kingdom is complete the great name of Jehovah—our Heavenly Father—will be completely vindicated, and His beloved Son, Christ Jesus, will have His proper place in the minds and hearts of all; and then the people themselves will all rejoice in God's blessings."

"But Frank," queried Ernest, still somewhat puzzled, "didn't Jesus say, while here on the earth, that He was going away to prepare a place for all mankind, and that He would return and destroy this earth, and take all the saved ones back to heaven with Him, to the place He had prepared for them? How could this be true, if, as you say, it is God's intention to restore all mankind to human perfection and everlasting life right here upon the earth?"

"Ernest, I am glad you asked that question, too; because it gives me an opportunity to tell you about a very special feature of God's plan, which I have not as yet mentioned. If you will examine Jesus' words carefully you will find that they are addressed specially to His followers, and not to the world in general. I won't take time to tell you much about this, except to say that the followers of Jesus during this age have been promised a very special place with Him, as His joint-heirs in the new Kingdom—soon to be established. These have been promised a heavenly reward, but the number who are to obtain that prize will be very small; and these, together with Jesus their Head, are to be the channels of blessing for the world in general. In that passage that you read from the 35th chapter of Isaiah, this heavenly class was referred to as 'Zion'; and notice that the 'ransomed of the Lord' in returning from the death condition, 'come to,' or look to 'Zion' for their blessings. So you see, there are indeed heavenly promises in the Bible; but the mistake we have made in the past is in erroneously supposing that *all* the saved would be transferred to heaven, and then the earth would be destroyed. Instead of this the Bible says that the earth is to abide forever, and is to be man's everlasting home."



Science and the Bible

THE OMNIPOTENT CREATOR

UPON THE library mantel stand two marble busts, neither one more than six inches high; one is of the Father of his country, the other of the great Emancipator. All who see them recognize them as Washington and Lincoln, although they never saw the originals. There is nothing about the two bits of statuary to tell us what their flesh was like, the color of eyes or hair, or anything about the life-sustaining organs. Not one of the lower animals could see in these pieces of stone anything to remind him of man—his master—but that does not alter the fact of the resemblance.

Man, destined to live upon earth, possesses a physique which has some features resembling the lower animals. Since all of the Creator's work is perfect, each of the lower orders was given an organism most suitable for the life and environment it was to inhabit. When man was created he too was given an organism best fitted for the earth-life for which he was destined. Naturally, his organism would bear certain resemblances to the lower creatures, because of similarity of physical functions—eating, drinking, digesting, assimilating, reproduction, etc.

The Bible points out Almighty God as the great First Cause of all things. The Genesis account of the creation of man "in the image and likeness of God" is quite distinctly different from its account of the creation of the lower animals. The words "image and likeness" mean a great deal more than a mere first glimmer of moral sense. They signify a likeness of mental conception, a harmony of sentiment—that man was a reasoning creature, a rational representation in flesh of his Creator; not a non-reasoning brute with a mere smattering of intelligence or animal "instinct."

Man was given a mentality far beyond any of the lower animals—in this lies the "image" of his Creator. It is this which gives to man his superiority over the brute creation.

But just as those tiny marble busts on the mantel give but a faint idea of the great statesmen they resemble, even so man's limited mentality gives but a faint conception of his infinite Creator. Many things we would like to know we cannot; but if we exercise the proper faith and reverence, we may learn enough about God to fill our hearts with appreciation and love for Him; and the peace which is beyond the understanding of those who know Him not will fill our hearts and minds continually. The Bible addresses its counsels to those who recognize their Creator with the eyes of their understanding.

"Fatherhood of God" Still Future

We have frequently heard about the "fatherhood of God and the brotherhood of man," but as yet we see little evidence of it; but that is exactly what the Bible tells us will be the condition upon earth when the great Creator's plans for man are consummated.

The Bible tells us that Jehovah God was the Architect of creation, but that His Son—the Logos—was His first and only direct creation; that thereafter the Son as the Master Builder carried out the plans and instructions of His Father—the great Architect. And this relationship of Father and Son—of Architect and Builder; Lawgiver and Spokesman; of the Omnipotent One and His Vicegerent—has carried on from the beginning and will continue to carry on throughout eternity. But that great personality, the Creator, as far superior to a perfect man as "the father of his country" was superior to the bit of marble on the mantel, possesses attributes of which the perfect man, Adam, was a perfect mental and moral image, but to which man of today bears but a faint resemblance.

Innumerable and manifold are the conceptions of the Supreme Being in the minds of men. To the simple minded He is a glorified man, omniscient and omnipotent—a great Watchman caring for and rewarding the obedient and punishing the disobedient, seeing all they do, hearing all they say. To the scientist, recognizing the unfathomable immensity of the universe, seeing farther and farther into space as more powerful telescopes are brought forward disclosing thousands of millions of stars, the thought of a personal Creator is repellent. He tries to believe that creation evolved of itself. But although he theorizes the entire universe as evolving from a single atom or quantum, he must concede that it required intelligence to produce the atom.

Unable to conceive of a personality preëxistent to and capable of such creation, the scientist is at a loss to comprehend that great First Cause. According to the measure of his mind he thinks of creation as either the product of a blind physical force, or of an indefinite spiritual force—universal mind—pervading all space. Between the anthropomorphic God of the child-mind and the universal mind of the scientist, may be found conceptions as divergent as the mentalities of mankind. It is impossible for anyone to comprehend the full sublimity of Omnipotence. Mankind cannot visualize personality in any higher form than the hu-

man. We may comprehend the function of God in so far as it affects us, but it is impossible for the finite mind to know or comprehend His nature.

The mathematician, trying to reach beyond the natural conception of mankind, visualizes the universe as a sort of mathematical equation and the Creator as in some way akin to the abstract principle behind it. Another looks upon the universe as a marvelous machine, every part working in unison and in perfect obedience to the laws laid down by the Creator whom he recognizes as *possessing* a mathematical mind—a sublime Personality beyond the conception of the human mind. Each sees according to his spiritual perceptibility.

Man Blinded by Egotism

Unfortunately, modern man's appreciation of his own importance is so great that he fails to appreciate his Creator. As man emerged from the darkness of the Dark Ages his vision broadened, as he began to realize the boundlessness of the universe and he cast away his belief in a Supreme Creator because he could not visualize a Being capable of creating such immensity. An eminent theologian once said: "Believing in God without considering how one shall picture Him, is deplorably unsatisfactory." It is impossible for man to picture God. Moses specially warned the Israelites against any attempt to picture Him; and John Chrysostom, a monk of the fourth century, said, "He insults God who seeks to apprehend His essential being."

Professor Einstein speaks of the "Ancient of Days" as "an antecedent power that set all things in motion and developed living, sentient beings," but he evidently does not conceive of that power as a personality. He explains that only exceptionally gifted individuals attain to this conception of the Creator, and that they reach it from contemplating the "nobility and marvelous order revealed in nature and the world of thought." Professor Einstein's cosmic sense of awe at the mystery of the universe is what he calls religion.

Another great scientist, Sir James Jeans, declares that the "Great Architect of the Universe is a pure mathematician." We agree that pure, infinite, mathematical knowledge is, indeed, an attribute of our great Creator; also that the worlds are "structures of pure thought" in that all are the product of expressed thought. "He spake and it was done"; and thus "the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." In other words, not only the Creator, but the forces, electrons or "things" upon which the Creator's power operated to produce the visible universe are invisible to human eyes.

Sir James has given expression to his conception of the Creator thus: "We, discover that the universe shows evidence of a designing or controlling power that has something in common with our own individual minds—not emotion, morality or aesthetic appreciation, but a *tendency to think* in a way which, for want of a better word, we describe as mathematical." What he means is conjectural, but it is on a par with the statement of Bishop Berkeley two centuries ago,

which Sir James Jeans endorses. Said the bishop:

"All the choir of heaven and the furniture of earth, all those bodies which compass the mighty frame of the world have not any substance without the mind." Another ambiguous statement which may be interpreted to suit the reader. However, if properly interpreted to mean that all creation was conceived, projected and created by a Supreme Mind, both statements are in harmony with the teachings of Scripture.

God Is Not Limited

Sir James, like most scientists, evidently has a very narrow concept of life—what it is and whence it came. He declares that "life can only exist within the narrow zone surrounding each of the stars; outside of this zone life would be frozen; inside it would be shriveled up." He computes roughly that all of these zones together constitute "less than one thousand-million-millionth part of the whole of space."

While there may be life apart from mind, there can be no mind without life. Therefore, according to Sir James' conception, the "controlling power" which he recognizes, must be resident in earth's atmosphere, since "life could not exist in space." But Sir James fails to realize that life as we know it is connected with *organisms* that could not survive the extremes of which he speaks; but that the Creator possesses life in inexhaustible measure and supplies it to organisms after creating them to suit their environment. He could just as easily provide organisms that would endure the extremes which Sir James mentions.

It is quite apparent that Sir James is also a member of the group of eminent theorists to whom he applies Plato's simile—"Man is still imprisoned in a cave with his back to the light and can only watch the shadows on the wall." A perfect picture of the position taken by practically all of the great thinkers of today. Deliberately turning their backs to the only source of true light, they themselves create fantastic "shadows on the wall."

Because mankind's distorted minds have pictured the Creator in all sorts of grotesque images, many men think that any idea of a Supreme Being is merely a figment of men's imagination. Many scientists who refuse to believe in a personal Creator able to bring man into existence along with all the rest of creation, confidently assert that *they* will yet *create life* in the laboratory.

Why Interpret His Work Irrationally?

The scientific conception of a "universal mind pervading all nature" is an impossible hypothesis. The Creator must be a personality, a Being of great power, even as the Scriptures represent Him to be. Like an earthly monarch, He is interested in and controls His entire domain, but is not subservient to it. Neither do the Scriptures indicate that He created all things by His own personal activity; but that He delegated the work and the power of creation to the Logos.

The expression, "God spake and it was done" has been interpreted to mean that the Creator simply uttered words into space and the heavenly bodies immediately appeared. No such thought is expressed in

the Bible. It clearly states that everything in creation was made by the Logos—the Vicegerent, Master Builder, Spokesman of the Creator. "All things were made by Him, and without Him was not anything made that was made." This great One calls Himself the "Alpha and Omega, the first and the last, the beginning of the creation of God."

A young girl who had never before left her home in the wilds of the North Carolina mountains was taken to the city to see the sights. At the zoo she gazed intently at the giraffe for some time in silence, finally turning away she exclaimed, "Taint so, it's a picture." An old woman living in a mountain village in Colorado refused to believe the stories her sons told her about the airplane—"They'd never make her believe that." But the time came when the snow blockade lasted so long that provisions were getting scarce and a plane was sent with supplies. The boys thought that now she would be convinced. She was led forth

in some reluctance, gave one glance into the sky and rushed back into the house exclaiming, "*It ain't so.*"

How much difference is there between these two simple persons and those brilliant ones who deny the existence of God? They feel themselves superior to the "common herd" who believe the Bible; but are they not denying the evidence of their own senses?

"Cans't thou by searching find out God?

Cans't thou find out the Almighty to perfection?

In the heights of heaven He doeth great things past finding out,

Yea, and wonders without number.

By His spirit He hath garnished the heavens,
The pillars of heaven tremble and are astonished
at His reproof.

Lo, these are but parts of His ways;

But the thunder of His power, who can understand?"

(*To be continued*)

THE ISHMAELITES



WE are informed in Genesis 16:10-12 that Ishmael and his seed would be "wild men," like wild asses, mischievous to all around them, and extremely numerous. For almost 4,000 years this prophecy has been remarkably fulfilled. Ishmael had 12 sons, who gave rise to as many tribes or nations, called by their names, and who dwelt southward in Arabia, before the face or "in the presence of" their brethren of near relations—the Amonites, Moabites, descendants of Keturah, Edomites and Jews.—Gen. 17:20; 21:13-18; 25:11-18.

All through the centuries these Arabian bedouins have been a nuisance and a plague to the nations around them; infamous for theft, robbery, revenge, pillage and murder. Therefore it has been the continued and common interest of mankind to extirpate these desert brigands from the earth. But nearly every noted conqueror who has appeared—whether Assyrian, Chaldean, Egyptian, Hebrew, Persian, Greek, Roman, Tartar, Turkish or British — has merely pushed his conquest to their borders. Some indeed went beyond them into Arabia or Egypt, but did not succeed in conquering these bedouins. No monarch has ever been able to subdue these Ishmaelite tribesmen or deprive them of their freedom.

The mighty Shishak, pharaoh of Egypt in Solomon's day, was obliged to draw a line along their frontiers for the protection of his Nile kingdom against their ravaging inroads. The Assyrians, under Shalmaneser, Sargon and Sennacherib, and the Chaldeans under Nebuchadnezzar, greatly harrassed them and almost extirpated some of their tribes; but enough of them escaped to continue their marauding heritage.—Jer. 25:23, 24; 49:28-33.

Provoked with their contempt of all powers, Alexander the Great made vast preparations for their utter destruction; but death cut short his purpose. Antigonus, one of his captains and successors, was provoked by their depredations more than once; but to his repeated dishonor they thwarted his every attempt to subdue them. Pompey the Roman, flushed

by his many Eastern victories, thought he could reduce them to humble submission to Rome; but his army was suddenly recalled just as he had high hopes of achieving his avowed purpose. As the Romans withdrew, these Arab tribesmen pursued them, dogging their heels, and also greatly harrassed the Roman subjects in Syria.

Augustus, the renowned Emperor of Rome when Jesus was growing to manhood, made another fruitless attempt to subdue these remnants of Ishmael. Later the Emperor Trajan, about 110 A. D., himself a valiant general and one of the most powerful monarchs that ever occupied the Roman throne, led his mighty army into the desert fastnesses, determined once and for all to put an end to these ancient "pests". He did besiege their capital, but he had to withdraw his troops because of storms of hail which, strangely enough, seldom occur in that country. He also was harrassed with whirlwinds, dust storms, thunder, lightning, and—so it is said—dreadful "apparitions" in the sky which terrified his troops, to say nothing of heat, thirst and swarms of flies which plagued the Roman army and helped to repulse the Italian troops every time they made an advance.

About 80 years later the Emperor Severus, another Roman warrior, determined to subdue these bedouins; and even joined with his rival, Niger, in a concerted attempt to overcome them. He laid siege to their principal stronghold, and even made a breach in the wall. But just then insurrection broke out in the Roman ranks; an unaccountable difference developed between him and his hitherto loyal and obedient officers and men, which obliged him to raise the siege and leave the country at a time when his goal seemed to be actually in sight. It was as if an unseen power continually protected these Ishmaelites that the prophecy concerning them might be fulfilled.

Islam Becomes a Power

In the seventh century of the Christian era these Ishmaelites, under Mohammed, who set himself up

as their leader, spectacularly strengthened and extended their power. Under his successors these Arab tribes, imbued with their new and false religion and their hereditary thirst for blood and pillage, developed into a ferocious horde, and carried the Islam banner throughout Asia, Africa and even into Spain.

Since the fall of their Moslem empire, the Turks have made repeated attempts to subdue these Arabs; but instead of succeeding they have been obliged, for several centuries, to pay them a yearly tribute—to permit the converted Turkish Moslems to have a safe passage through Arabia on their yearly pilgrimage to Mecca, the "holy city" where Mohammed the Ishmaelite was born. These Ishmaelites of the desert do not hesitate to pillage and slay their brother "religionists" of other lands, unless they are paid this annual tribute, which is said to amount to some 40,000 crowns each year.

"Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey." (Job 24: 5.) Such has ever been, and still is, the character of the Arab bedouin. He roams free through his native desert, while no power has been able to subdue or control his movements, nor to induce or compel him to have respect for law and order or to adopt the settled habits of a civilized life. Even as the Lord's angel said to Hagar the mother of Ishmael, "his hand has been against every man, and every man's hand has been against him." (Gen. 16: 12.) Yet he dwells to this day as he has done for nearly forty centuries, as "a wild man... in the presence of all his brethren." He meets all comers, on north, south, east and west; no man is safe who enters his domain unprotected, and none have been able to tame or subdue him. Such a remarkable fulfilment of Bible prophecy should give us increased confidence in all other things which the Bible predicts.

The descendants of Ishmael were divided into tribes, after the manner of the descendants of Jacob, each differing to some extent in disposition, habits and mode of government. Some of these Arabs made great advances in civilization and learning at one time, by reason of contact with Greek learning in Asia Minor. Such Arabs ceased to be nomads and took up a settled and orderly existence; and many of them also intermarried with other peoples, which further modified their mode of life. But the tribes which remained in the desert, the Bedouins and others, remain unmixed with the outside world; and they display today the same "wild men" characteristics that they did in Old Testament times. Now, as then, they live in a state of uninterrupted hostility to all mankind, seeking no home but the desert fastnesses, submitting to no law but their own self-will, and acknowledging no right but the dagger—their hand being against every man, and every man's hand being against them.—Gen. 16: 12.

Israel Scattered, Ishmael Stays at Home

The significance of the prophecy concerning Ishmael, that "he shall dwell in the presence of all his brethren," is best appreciated when we contrast it with the prophecy concerning that other branch of the

Abrahamic tree, the house of Israel: "and the Lord shall scatter thee among all people, from one end of the earth even unto the other." (Deut. 28: 64) Both prophecies have been most remarkably fulfilled. The Jews have been wanderers, scattered throughout the earth, with no homeland for these past many centuries; while the "wild" Ishmaelites have remained secure in their original land, unmoved by the repeated efforts of other nations to dislodge them.

Thus it is seen that the child of promise (Isaac and his descendants) was to suffer dispersion, not being permitted to dwell in the land promised to Abraham; while Ishmael, the son of the bond-woman, would be permitted to dwell right there in the very desert where he was born. And, true to the prophecy, there we find him to this day. But we know from other prophecies that the Lord also "shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isa. 11: 12.) The prophecy also is now in course of fulfilment, in the Zionist movement of our day, which is being given further impetus by the anti-Semitic agitation in Germany and other Aryan lands.

Thus it is seen that the Lord has directly overruled in connection with both these branches of the Abrahamic tree, and has "determined the bounds of their habitation." If the Lord has thus exercised His overruling providences so fully in connection even with the miscreants of the natural house of Abraham—yea, even with Ishmael who was cut off from being an heir with Isaac—how can we doubt that He also will do everything that He has promised in behalf of the *spiritual* seed of Abraham, the church of Christ?

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The Christian Life

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your deliverance draweth nigh--
 Luke 21: 25-28.31

OUR FIRM FOUNDATION

"Now faith is the substance of things hoped for, the evidence of things not seen."

THE 11th chapter of Hebrews is the great "faith" chapter of the Bible, even as the 15th of 1st Corinthians is the great "resurrection" chapter, and the 13th of the same epistle the outstanding "love" chapter. And it is interesting to note that this faith argument of Hebrews 11 is followed immediately by the book of James, which is the great "works" argument of the Scriptures. Thus the Lord has seen to it that Christians may maintain their proper balance.

It would be irrational to take this 11th chapter of Hebrews and dwell on it alone, and think that therein we have the sum and substance of all that is required for making our calling and election sure. We may hastily conclude from it that all we have to do is simply to exercise firm belief in the Lord, and that that alone will assure us a seat in the heavenly Kingdom. But then if we turn over just one page in the Bible we find the epistle of James and his discussion of "works." Of course James doesn't minimize the importance of faith. He says in the very opening chapter of his letter that "if any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him; BUT LET HIM ASK IN FAITH, nothing wavering." James indeed tells us that we must hear the Word and have faith therein. But then he says, "But be ye *doers* of the Word, and not hearers only, deceiving ourselves." —James 1: 22.

Furthermore, James says, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith (alone) save him?" (James 2: 14.) The answer seemed so obvious to him that he didn't bother to give a direct reply. Then he proceeds to comment on the faith of Abraham, but dwells especially on Abraham's *works*. He asks, "Was not Abraham our father justified by works, when he offered Isaac his son upon the altar? Seest thou how faith wrought with works, and by works was faith made perfect? . . . Ye see then how that by works is a man justified, and not by faith only." (James 2: 21-24.) He also says, in verse 17, that "faith, if it hath not works, is dead."

Faith Means More than Mental Assent

Hence, in using the word faith, it is well to broaden the definition in our mind, so that it takes in not merely belief but also the willingness and ability to stand by that belief at whatever cost, thereby proving our faith by our works. It is only by such a comprehensive definition of the word faith that we may understand the meaning of such a statement as that found in 1 John 5: 4, wherein the apostle says, "This is the victory that overcometh the world, even our faith." Certainly mere belief in God or in Christ will not overcome the world, unless it is backed up by enduring works.

James again says, "Thou believest there is one God; thou doest well; (but) the devils also believe, and tremble." (James 2: 19.) Their belief will not make them overcomers. Such belief as they possess does not approach the faith of Abraham, or the faith of the followers of Jesus, who really will be overcomers. With some of us faith may mean nothing more than mere mental assent to the fact of God's existence and that Jesus was His Son. But to the overcomer, faith will be *demonstrated* by unceasing works at every step of the way. That is the kind of faith that brings the victory, and none other.

Now our text declares that "Faith is the *substance* of things hoped for, the evidence of things not seen." This word "substance" is from the Greek word *hupostasis*, which is a combination of the two words *hupo* and *stao*. *Hupo* means "under," and *stao* means "stand." To stand under means to give support to. Now if we are speaking of something tangible we should translate this Greek term with the English word "support." But when we are dealing with something intangible, something that can be accepted only by the mind, or by faith, then a better term by which to translate *hupostasis* would be our English word "understand." The things which we look upon only by the eye of faith are intangible and the only support for faith is *knowledge*. Hence the text may be read in this manner: "Now faith is the *understanding* of things hoped for, the evidence of things not seen."

Indeed we cannot have faith in any person or thing about which we do not understand anything. Not that we must understand *all* that there is to know about

that person or thing. We do not understand all there is to know about God, yet we have faith in Him. But if we did not understand anything about Him could we have faith in Him? Certainly not! We must have some knowledge, some understanding on which to base our faith—otherwise it is not faith at all, but mere credulity. Some people may believe a fairy tale, but they can't have faith in fairies if they have no evidence or knowledge of them. Hence God has given us some knowledge of Himself and of His dear Son, as a foundation for our faith—even as we sometimes sing, "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent Word." Yes, faith must have a foundation, a support; and that support is our knowledge or understanding of Him and of the things revealed to us in His Word.

Truth Is Essential to Christians

But, one may ask, How then could the early church have much faith, when they knew *so little* about the divine plan, and indeed when they did not even have the Bible in readable form? Well, the early church did have the Old Testament Scriptures, even in Jesus' day. And they also had *Him*. Then, after He was crucified, they had the apostles whose minds were illuminated to teach them. And it wasn't many years after Pentecost until the apostles began to put their teachings into written form for the churches to study. It is true that during the dark ages the rank and file of those who called themselves Christians did not possess copies of the Bible, and knew very little about the divine plan. It also was true no doubt that during those dark days there were but few real Christians. There have always been some Christians on earth, undoubtedly, ever since the days of Jesus and the apostles.

But we may find that the majority of the 144,000 have been found at the *ends* of the ages, during the "harvest" periods. That seems to be implied in certain Scriptures which speak of the "early and the latter rain." The prophet Zachariah says, "Ask ye the Lord rain in the time of the latter rain, and He will send showers upon all in the field." (Zach 10:1.) This is a prophecy, based upon the physical conditions that obtained in Palestine in the days in which it was written. They had two rainy seasons there, one at the time of seed-sowing, and one near the time of harvest—with a long period of drouth in between. That is how it has been during the Gospel age. There was a downpouring of "rain," or truth, at the seedsowing time; then for long centuries there was very little truth in the earth and very little Christian growth. But within the past half century we have been living during the time of the "latter rain." And what a downpour we have had! Yes, we are living in that time of which the Prophet Daniel wrote when he said, "O, the blessedness of those that come to the 1335 days."

Faith as Circumstantial Evidence

Now our text says not only that faith is the understanding of things hoped for, but it also declares that it is the *evidence* of things not seen. That word "evidence" deserves some attention. Evidence and proof

are synonymous terms. There are just three forms in which evidence may be presented, or rather classified. Lawyers speak of evidence as being classified under three heads, namely, Direct Evidence, Circumstantial Evidence, and Real Evidence. Of course we are not here interested in evidence from the standpoint of law, except as it may have some bearing upon the question under discussion. And this classification of evidence made by men learned in human law, is nevertheless quite accurate and comprehensive; and it may help us to appreciate how God has supplied us with evidence on which to base our faith.

Direct evidence is that kind of evidence that comes through direct testimony—whether it be written or oral. When one tells about what he has seen and heard, that is direct testimonial evidence. And the apostles tell us that they, as writers of the New Testament did testify concerning the things which they heard and saw. But that is not the only kind of evidence given us; the Scriptures contain much Circumstantial evidence.

Circumstantial evidence is also testimonial, as a rule; but it differs from Direct testimony in one very important respect. Direct testimony, as we have seen, is where the witness tells just what he saw or what he heard concerning the *main issue*. But in circumstantial evidence, while the witness may tell what he has seen and heard, yet he does not testify as to personal knowledge of the *main point* in issue, but he tells what he knows about certain *related* matters, from which the jury *infers* certain facts. To illustrate: If you see a man do the act with which he is charged, and you tell what you saw, that is Direct evidence. But if you did not actually see him do the act, but you saw other things that raise an inference that he did the act, and you tell about those surrounding circumstances that you know about, that is Circumstantial evidence, not Direct evidence.

Much of the evidence that we have in the Bible is circumstantial. All of the evidence concerning the existence of God is circumstantial, because no man has seen God at any time. But we have seen things which He has done, and that constitutes strong circumstantial evidence that He exists. As the Psalmist says, in the 19th Psalm, "The heavens declare the glory of God; and the firmament showeth His handiwork; day unto day uttereth speech, and night unto night showeth knowledge. . . Their testimony is gone throughout all the earth, and their words to the end of the world." Our evidence of all of God's attributes is circumstantial. We infer that He has power, from the powerful things that have been created. We conclude that He has wisdom, from the orderliness of creation. We infer that He has justice, from the fact that man was condemned to death for disobedience; and we conclude that He has love, because we have seen or heard of circumstances that exemplify it—especially that magnificent circumstance of His sending His own dear Son into the world to die that the world may be redeemed from the death sentence.

Direct Evidence of God's Son

Although the evidence for the existence and the attributes of God is entirely circumstantial, yet on the

other hand nearly all the evidence concerning the life, death and resurrection of His dear Son is Direct evidence—given by eye-witnesses who saw and heard Him. It is absurd to deny that such a person as Jesus of Nazareth once lived in Palestine, in view of the fact that so many people saw Him and talked with Him, and who tell us a credible story of what they personally knew about Him. History shows that large groups of people, even in the first century while the apostles were still alive, had gathered around the Christian banner and believed in Christ's resurrection, because of the fact that many persons then lived who had seen Him since His resurrection and whose direct testimony could not be doubted.

Some critics today try to tell us that all those early Christians, if they really said they saw the risen Jesus, simply saw a vision or were victims of some strange hallucination. Others insist that there was no such occurrence, but that the New Testament stories are fiction. But they neglect to carefully analyze the strength of the combined testimony that has been offered. It would not be fiction that was foisted upon those first century Christians back there in the days of Nero, only 15 or 20 years after Jesus' death. How could you make large groups of people today believe that somebody was resurrected a few years ago, unless you had most positive proof to back up your assertion? Impossible! And the same thing would have been the case back there. You couldn't have converted hundreds, yea thousands, to Christ's cause within a few years of His death and resurrection, unless you had convincing evidence that the things that were told about Him actually occurred.

If the testimony concerning His resurrection was based merely on hallucination, then why did not those hallucinations keep up? Why did they "imagine" they saw the risen Lord only five or six times? Why do we not read that repeatedly, during those early centuries, He "appeared" in the congregations of Christians? If the story were fiction, that is about what would have been told us. If the events were mere visions, there is no reason why they should have been so few in number.

Real Evidence

The third class of evidence with which we have been supplied is known as Real evidence. Real evidence differs from both Direct and Circumstantial evidence, in that it is not based on testimony at all. When one sees an object, or an occurrence, that is *Real* evidence to him. But when he takes the witness stand and tells what he saw, it becomes Direct testimonial evidence to the jury. Jesus Himself gave both Direct and Real evidence to His disciples. When He told them about divine power He was giving testimonial evidence; but when He demonstrated that power, by the performance of miracles, He was giving them Real evidence. And when they saw Him after His resurrection, that was Real evidence to the ones who were present. Then when they tell us that they saw Him, that is Direct testimonial evidence to us.

There is no reason to doubt the testimony of those eye witnesses to Jesus' miracles. The story has numerous points of utmost credibility. If it were fiction,

then why are all His miracles limited to the short space of three and one-half years? Why do not the Scriptures tell about miracles wrought by Jesus in His childhood or early manhood, long before He came to John at Jordan? If it were fiction the account no doubt would be replete with such narratives, even as is the case with the various apocryphal writings. They tell of fictional miracles in Jesus' childhood, but the Gospels and the writings of the apostles do not. Why? Because they are true historical narratives of just what occurred; they do not indulge in fiction.

Another thing that would be most unusual, if the New Testament were a fabricated story, is the fact that no miracles whatsoever have been ascribed to John the Baptist, the forerunner of Jesus. A fiction writer certainly would have ascribed at least some miracles to John the Baptist, if for no other reason than to show that he had the stamp of divine approval and therefore was authorized to be the divine forerunner of the Messiah. But this one, whom Jesus Himself says was the equal of any of the prophets, has not one single miracle ascribed to him. That again suggests that the New Testament narratives are conservatively historical, and not mere fabrications of imaginative minds.

John, you remember, after being thrown into prison, temporarily doubted if Jesus is the Messiah; and he sent his disciples to our Lord to inquire of Him directly. Then our Lord pointed them to the Real evidence, namely, to the *miracles* which He was performing. Yes, Real evidence is the strongest form of evidence. A witness may describe a thing, but it is always more convincing to *see* it firsthand. In a sense, therefore, the disciples back there had an advantage over us today, in that they had Real evidence upon which to base their faith.

But what our testimonial evidence may lack in directness, it makes up to us in quantity. It is true that those early disciples saw miracles performed, but they did not know as much about the significance of those miracles and what they foreshadowed, as we do today. They could not at that time comprehend the great plan of God, as has been revealed to us in these last days. Perhaps it was easier for them to believe because of the Real evidence that was presented to them; but, says Jesus, "Blessed are those who believe, having *not* seen." It doesn't require much faith to believe what you see, but if you can gain an abiding faith through an understanding of things you have not seen, it is far more wonderful, and more blessed.

Their faith back there was tested when Jesus was taken and crucified; but it is doubtful if it was tested to the extent that ours is being tested today. They were disappointed that He was taken from them, but they still had the memory of His miracles. Then, a few days later, their disappointment was turned into joy, because they again saw a miracle—tangible evidence of His resurrection. No wonder, a few years later, during the reign of Nero, they could withstand being thrown to wild beasts. Their faith held, because it rested on dependable evidence. May our faith, too, be a veritable "anchor to the soul, both sure and steadfast" until we enter within the veil.

T H E D A W N

LEST WE FORGET

(Reprint from *Watch Tower*, July 1, 19016)

—“Follow peace with all men, and holiness, without which no man shall see the Lord.”—Hebrews 12:14.



LTHOUGH the Lord's people are counseled by His Word to be peacemakers, and to pursue peace, nevertheless they are forewarned that they must fight. On the surface these injunctions seem paradoxical. It seems strange that we should be admonished to be peacemakers and then be told that we are to fight. These conflicting statements may be harmonized, however. If we are loyal to the Lord and to His cause, our loyalty will bring us into opposition with whatever is contrary to God. It is not that we are to strive with people; but the very fact that we are counseled to be peacemakers implies that we will encounter opposition.

How is it that when one wishes to do right, and is doing this to the best of his ability, he meets with opposition? It was so with our Master. Although He was perfect, yet He had opposition. We need not be surprised, then, if we who are imperfect should have similar experiences. What did Jesus do to cause people to do evil toward Him? He did only good and sought to bless all? His loyalty to the Father, however, made it a necessity for Him to rebuke error and sin. This brought upon Him the antagonism of those who upheld these errors and sins. The darkness hates the light because it is a constant rebuke to the darkness.

Then we not only have the opposition of the spirit of the world, but also the opposition of our own fallen flesh, and also the virulent opposition of the great adversary and his hosts. What a power all this means! At one time in our lives we did not know what it meant to have the opposition of the world, the flesh and the devil; but we are learning now what this means, dear brethren. Our great adversary is a very wily foe, and is on the alert to seize every opportunity to ensnare and entrap us, to put our enemies in antagonism against us, and to stir up all kinds of persecution and opposition. One might think that Satan would be satisfied to have taken the wrong course himself; and that he would ere now have been ready to say, “I have had enough of it.” Why does he not say this? It is because he is such an implacable foe to God and to all that is good. He has so hardened his heart to all that is holy that he cannot be renewed to repentance, or change about and take an opposite course.

Let Us Take Warning From Satan's Course

What a solemn warning this should be to us to resist stoutly and unequivocally the very beginnings of sin, to resist the approach of temptation to be disloyal to God in the slightest degree, by hastening to the throne of grace in every time of danger! The adversary's designs seem to be especially against the saints of God. He steadfastly opposes all those who desire to walk in the footsteps of Jesus, rather than those who walk according to the course of this world; for the latter are already more or less under his control.

He does not seek to run after them or seek to entrap them. All he needs to do is to keep them from the light.—2 Cor. 4:4.

Satan does not wish the glorious light of God's goodness to shine into men's hearts; for wherever the light of truth goes it brings a transformation. We become changed men and women as soon as the truth shines into our hearts; and this transformation goes on day by day. When Satan sees this, he exerts all his power to blind the one who has gotten out from under his domination, and to weave his web around him again. When the fly begins to struggle to escape, the spider knows he must proceed to strengthen the web around him. If the fly escapes the snare, the spider will again entrap him, if possible.

But in spite of the foes with which we have to contend, the foes without and within, we are perfectly safe so long as we keep close to the Master. Stronger and greater is He who is on our part than all they that are against us. We have learned something of the character of our heavenly Friend. At first we saw that God was a great Being deserving of our reverence; but now we are coming to see more and more how just He is, how loving and lovely He is. As we come to thus appreciate His glorious character, it inspires within us a greater desire to be like Him, and we find the injunction of Scripture is that we should be like our Father in heaven. Jesus was like His Father, and we likewise are instructed to become copies of God's dear Son. “Be ye followers of us,” said the apostle, “even as we are followers of Christ.”

Self Our Special Battle-Ground

We are now God's special representatives in the world, fighting a good fight of faith against sin and evil, especially in ourselves. We are not at all commissioned to clean up the world. The Bible gives us no such instructions. God will use us to do this by and by, when we reach the Kingdom. We cannot now quite get ahead of the evil that we find in our own flesh, and so we need to exercise great care lest, while we preach to others, we ourselves should become castaways. What a thought that is, that after having told others about God, His love, His power and His salvation in Christ, we ourselves should become castaways from this glorious salvation!

As new creatures we should be very vigilant, should continue to grow, should increase in power to overcome the flesh. Then we shall be safe. Self is to be our special battle-ground. Many of the Lord's people have a great deal of natural combativeness. This is a good trait if controlled and turned in the right direction. Combativeness is necessary, or we could not overcome. But we need to restrain ourselves that we do not fight the brethren; and we are not to enter into a personal combat with the devil. We are no match for him. But we are to resist him. The Lord will soon take hold of him and bind him up for a thousand

years, at the end of which He will destroy him and all his works. But it will require the entire thousand years to accomplish fully that work. We need not hope to overthrow Satan or his works while we are in the flesh. It is not our mission. What the Lord has given us to do is to conquer ourselves, to control this body which is of the fallen race of Adam, to keep ourselves that that wicked one touch us not.—1 John 5:18.

We all have natural inclinations toward sin. It is necessary, therefore, that we overcome the inclinations of the flesh, the disposition of the flesh—all these things that war against the spirit. From the moment that we surrendered ourselves to the Lord and were begotten of the holy spirit, we were new creatures. Old things have passed away, and all things have become new. We no longer belong to the old family, the family of Adam; we are an entirely new creation. We have passed from death unto life, from condemnation to death in Adam to a new life in Christ. The continuation of this life will depend upon our faithfulness as children of God. We must show our loyalty to the Lord by resisting everything that pertains to the old life.

Scriptural Encouragements to Prayer

None of us can fully do the things that we would. Some are more and some less fallen by nature. If we think we are succeeding fully, it is because we are more or less blind to our own deficiencies. We would do perfectly, but we cannot. But by fighting a good fight, we are to prove to the Lord that we are doing the best we can. We are not merely to make a little effort, but are to put forth all our strength, which will be supplemented by the grace of the Lord. If, then, in spite of our best efforts we come short, as we surely shall, what then? "The blood of Jesus Christ His Son cleanseth us from all sin."

Thus we are to continue "without spot or wrinkle or any such thing." This does not mean that we are to keep from ever getting any spot or wrinkle upon our garments; for we could not avoid so doing. But God's wonderful arrangement is that we may come to Him and claim the merit of the blood of the Savior who died for us. We need not permit a spot or wrinkle to remain so as to blemish our glorious wedding robe. When we first came into the Father's family we received merit to cover all our past sins; but we have weaknesses and sins of the present, and we need Jesus' blood for these also. Thus with knowledge of the love of the Father and of our Lord Jesus, we are to come boldly—courageously—to the throne of heavenly grace.

Some may feel that it is rather presumptuous to come thus to the Lord for continual cleansing from all earthly defilement, for forgiveness of our daily unwitting transgressions. But we are instructed to the contrary by the apostle. We need the encouragement of God's Word thus to come to the Lord to be forgiven. The flesh says, "Do not go very often to the throne of grace." When we first made a mistake it was comparatively easy to take it to the Lord. We came without much difficulty, or perhaps without any. We told the Lord that our transgression was not wilful, and

that we were sorry; and we realized His forgiveness. But the second time it was not so easy; and it becomes more difficult the oftener we have to come, every time we sin. We told Him at first that we would try to be more careful; yet we continued perhaps to come short of the standard which we recognized. So we were tempted not to come to God with the matter.

Never Presume Upon God's Mercy

We all need to refresh our minds with the divine promises, for encouragement in continuing to come for mercy and grace to help in every time of need. Thus we are made stronger for the difficulties of the future. We are not, however, to presume upon the mercy of the Lord by becoming measurably careless as to our words and thoughts and deeds; for if the Lord sees anything of this spirit He will not readily forgive us and restore us to favor. He will withhold the assurance of His forgiveness; and we may come to Him again and again before we realize the sense of his love and blessing. This will make us more careful not to be thus derelict another time.

The condition of those who fail to keep their record clean before the Lord is a very sad one. After the first or second offense they say to themselves, "I cannot go to the Lord again; I will go to sleep and forget it." They wake up in the morning out of harmony with God. But they think, "Well, I cannot help it." That night the thought that all is not right with the Lord comes again. "I know that I have had plenty of difficulties today, and more failures; but I cannot go to God. It is of no use." So the breach widens. They forget the great mercy of the Lord. They forget that He has said, "Like as a father pitieth his children, so the Lord pitieth them that fear Him; for He knoweth our frame, He remembereth that we are dust."

This is a wrong course, fraught with extreme danger. We should clean up our accounts with the Lord every day. We should retire every night just as we should wish to if we knew that we would not wake up in the flesh. In the morning before we arise our first thought should be, "How can I please the Lord today and be helpful to others, and especially how can I overcome myself? Some who fail to take advantage of the grace offered for every time of need gradually get so far off from the Lord that by and by they scarcely think about it any longer. They have a reverence for God, but they do not *love* Him. He is not close to them, and they know it. They know the right way, but they feel that they cannot walk in it. They realize that they have spots on their robe, but they try to put the thought behind them. If this course continues, where will it end?

These are not the things to put behind us. The things that the Lord has forgiven should be put behind us; but the things for which we have not sought forgiveness should trouble us until they are settled. It is not a good plan to wait until evening to go to the Lord, if we realize that we have displeased Him. If we can go to our closet at once, we should do so. If not, we might close our eyes for a moment and get into communication with our Father in heaven

through the merits of our Savior. Let us keep in constant touch with the Lord, and tell Him about all our affairs, our mistakes, our unwitting trespasses. There are probably many trespasses committed by us that we do not recognize. But daily application for the blood of cleansing will keep our garments clean and white.

Careless Ones Unfit for the Kingdom

Those who get spots upon their robes and leave them there will not be fit for the Kingdom of God; for the bride of Christ will be composed of only those who will be "without spot or wrinkle or any such thing." Jesus is to present this class blameless and un-reprovable before the Father. They did not walk perfectly, without blemish; but they were careful to keep their garments unspotted by going often to the Lord. They let nothing keep them away. This is the spirit of the bride class. We each wish to be of that class, dear brethren. If any of us are not sure just now as to our standing with the Lord, let us make haste to go to Him and see that the record is cleared by our dear Redeemer and Advocate. Let us not wait, but go at once.

The faithful class is pictured to us in Revelation 7: 3, 4 and 14: 1-5. These are the 144,000. O, we long to be among them! We cannot afford to be anywhere else. The outcome is all in our own hands whether we succeed or fail, after God has given us His holy spirit. It will be our own fault if we miss the Kingdom. There will be no blame to attach to the Lord; His grace is provided for us at every step of the way; and His loving, protecting providences are continually about us if we are trustful and obedient to the best of our ability.

The other class who allow spots to accumulate upon their robes is that "great multitude, whose number no man knoweth" (Rev. 7: 9); that is, they are not of an ordained or fixed number, as is the bride class. These must through great tribulation wash their robes, all spotted and soiled, in the blood of the Lamb. These will then stand before the throne, will serve God day and night in His temple. The bride class will

constitute The Temple; or, in another figure, they will be seated upon the Messianic Throne with their Lord and Bridegroom. These different figures portray different phases of the honored position and work of the Body of Christ in glory. The Bride class are spoken of as wearing crowns, the others as merely carrying "palm branches"—but this indicates final victory.

How glad we are that our dear heavenly Father has mercifully provided even for those who through lack of sufficient zeal and faithfulness lose the "prize of the high calling"! We rejoice that the "foolish virgins" do not lose all, but will through tears and travail of soul yet come wholly back to the Lord. They will finish their course in death, but theirs is an enforced destruction of the flesh. Although they covenanted to sacrifice it willingly, yet they fail to do so. They love the Lord and righteousness, but not sufficiently to be thoroughly loyal and faithful; and so they must be severely scourged, that their spirits may be saved in the day of the Lord Jesus.

Earnest Exhortation to Faithfulness

No one has been called of God to the Great Company class. "We are all called in one hope of our calling." Let us then walk with the Lord in white every day, dear brethren. Let us keep our robes spotless. It is easier to get spots on them than to get the spots off, and each spot will be more difficult than the previous one. We understand spots to be the result of a measure of carelessness. It is impossible for us to keep our robes from ever getting spotted, but we should be thankful that the Lord has provided a way whereby the spots may be removed when we earnestly apply for the cleansing.

Each experience of this kind should make us more humble, more careful, more alive to our weaknesses and more watchful to avoid getting spots on our white robes. Otherwise the Lord will chastise us by withholding for a time His peace, lest we think that we may be careless and then may have the spot removed without any trouble. The Lord wishes us to realize that this is no light matter. Then let us each be faithful, that we may soon hear the Master's sweet "Well done!"

OUR INDIVIDUAL RESPONSIBILITY

"Work out your own salvation with fear and trembling."—Phil 2: 12.



AMONG the greatest causes of failure on the part of those who are walking in the narrow way is the ever-present tendency toward lukewarmness with respect to their personal responsibilities as Christians. Indeed, we might carry the thought still further, and say that it is probably the *only* thing that causes the Christian to fail in his striving for the prize of the high calling of God in Christ Jesus.

Surely God is ever ready and willing to fulfil His promises of grace and strength to help in time of need. He has made every necessary provision for our growth in grace and in knowledge. He has given us the prophets and the apostles. He has bestowed the illumination of His spirit to help us properly under-

stand the inspired messages of those prophets and apostles. He has given us pastors and teachers and evangelists. Yes, He has supplied all our needs; hence, if we fail, it will be because we ourselves, as individuals, have not been diligent in the use of all the divine provisions made for us.

The words of our text are a part of what might be called the farewell message of the great Apostle Paul to the church at Philippi. It was written while the apostle was a prisoner in Rome. At the time of its writing Paul was not sure that he would ever see the Philippian brethren again in the flesh; and as they were greatly beloved of the apostle he writes this letter to tell them so, and also to give them some timely advice—instruction that was especially needful in view of the possibility of His not being with them again in person.

The epistle shows that not only did the apostle dearly love the Philippian church, but that the brethren there also had great confidence in him. Because of this doubtless they were accustomed to look to him for counsel with respect to the various problems that confronted them from time to time in their Christian endeavor. Their confidence in Paul was such that they always endeavored to follow his advice in the gospel whether he was present or absent from them. He writes: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure."—Ch. 2, vs. 12, 13.

It is evident from the foregoing, and from the circumstances under which this epistle was written, that the expression, "Work out your own salvation," was intended as a reminder to the Philippian brethren that they could no longer depend on the Apostle Paul to help them over all the rough places, but that now they must learn to meet the various responsibilities of the Christian life themselves, rather than always being able to look to him. He reminds them of their faithfulness in doing this during the temporary periods of his absence; but now they may never see him again, hence the necessity of laying hold individually upon the great verities of the Christian life, knowing that after all, irrespective of the instruments used, it is "God that worketh in you."

Human Helpers Not to be Despised

While Paul was one of the greatest of the apostles, yet he was sincerely humble. He had much to do with establishing the Philippian church, yet he took no glory to himself, but reminded the brethren there that it was God who "began a good work" in them, and that whether he was able to be with them again or not, the same God was able to "perform it until the day of Jesus Christ." (Ch. 1, vs. 6) How important it is that the Christian ever recognize the fact that "every good and perfect gift" is of the Heavenly Father's provision. Yet this does not mean that the faithful Christian will despise the methods by which God's provisions of grace are made available to him.

In Ephesians 4 is outlined for us a wonderful array of gifts in the form of helpers, or assistants in Christian growth and fidelity—prophets, apostles, pastors, teachers, evangelists. Only the first two in this group are to be looked upon as inspired, in the sense that their words are to be taken as final with respect to every point of faith and practice. The others, nevertheless, are also God's gifts to us, and their admonitions are to be heeded insofar as they conform to the inspired word.

Other means of grace have also been provided by the Lord. "The fellowship of kindred minds," which "is like to that above," is one of the divinely provided means of grace. We are to endeavor to "build one another up on our most holy faith," and are to be faithful in the use of every opportunity we have of doing so. So far as we are aware God has placed no limit on the extent to which we may assist

one another in the narrow way. We may do it as individuals and as classes. It may be done through song and through prayer, by personal testimony and by lectures from the platform, as we have opportunity and ability. It may be done orally, by the printed page, through the mails and by the radio; and blessed are they who are faithful in whatever means they have of serving the brethren.

Individual Faithfulness Necessary

While every sincere Christian rejoices in all the rich blessings he enjoys as a result of association with others of like precious faith, and seeks so far as possible to contribute his own efforts to the general good of all his brethren, yet he should realize that in the final analysis he must "work out his own salvation," that he cannot shift his own individual salvation onto others, or in any way look to them to make his calling and election sure for him. Herein lies one of the most crucial tests of Christian discipleship.

It is comparatively easy to go along singing the praises of God and of Christ so long as others are singing with us. The momentum of group action has carried many professing Christians along for a while, but the real test is whether or not one's individual responsibility and zeal will carry him triumphantly along in the narrow way entirely apart from the inflated enthusiasm and zeal of the crowd.

It is not so hard to manifest the Christ spirit when the majority of those with whom we are associated, either at home or in the church, are with us. But when those we trusted as friends turn against us, saying all manner of evil against us, can we then, in the strength of the Lord, be Christ-like toward them, or will we succumb to the influence of our surroundings and become bitter and selfish? Here again is the necessity of working out our own salvation, heroically meeting our personal responsibility as a Christian.

When associated with a group of faithful Christians who are zealous in keeping their bodies under, and who are vigorously crucifying the flesh with its lust thereof, it is somewhat natural for us to bend our energies in the same direction. But do we make the same earnest attempt not to walk after the flesh when we do not have before us the noble example of others? When in the workshop, or elsewhere, where sin and selfishness are the dominating influences in the lives of nearly all with whom we are surrounded, are we then, individually, striving desperately to keep our affections set on things above?

Is our Bible study limited to the times when we meet and study with others? Or are we individual students of the Word, as we should be; seeking to know and do the Father's will more perfectly day by day, proving all things and holding fast only to those things which are good? Are we thoroughly honest and sincere in our Bible study, or are we inclined to study with the thought of proving some preconceived theory, either of our own or of someone else? Do we study the Bible in a way to please our favorite elder, or other friend, or husband or wife,

or brother or sister, or to "show ourselves approved unto God?"

Are we, individually as Christians, enthusiastic about the divine command to let our light shine out for the blessing of others? Or is our zeal in connection with the use of this Christian privilege limited by the extent to which we see others faithful in proclaiming the glad tidings of the Kingdom? Perhaps we are faithful in laying down our lives for the brethren when we see the brethren laying down their lives for us, but are we zealously faithful in serving the members of the body of Christ irrespective of what the attitude of others in the ecclesia may appear to be? Are we conscientious in personally meeting the God-imposed responsibilities which Christian discipleship involves in the matter of being zealous for *all* the good works of the Lord?

No Shirking of Responsibility

There are many, many ways in which the matter of personal responsibility enters into the Christian life. One of these is in respect to the obligation we have toward the ecclesia with which we are associated. Our responsibility here is two-fold. First, we are expected by the Lord to set a genuine Christian example. Second, we have a responsibility with respect to the manners in which the affairs of the ecclesia are conducted; who shall serve it as elders, what the nature of the meetings shall be, etc.

Our personal responsibility as Christians perhaps is put to a greater test right in the ecclesia than anywhere else. It seems a simple matter to take part in voting for the servants of the ecclesia, but often the discharging of this responsibility brings a severe test of fidelity to God and to truth. Each servant of an ecclesia should be one who is thoroughly loyal to the truth and a true defender of the faith. His personal life and conduct should be above reproach, measuring up to the Scriptural standards. In addition to this he should be zealously devoted to the Lord and to the Lord's people, willing at any time and at any cost to put himself out for the spiritual welfare of the ecclesia and its members.

It is the personal responsibility of each member of an ecclesia to see to it that they do not vote for any as servants who do not possess these Scriptural qualifications. This is not always easy. Personal friendship, popularity, and many other factors enter into the matter of voting for the servants of the church; hence faithfulness to the Lord in this respect will oftentimes bring a severe test upon us as individual Christians. Yet we cannot shirk this responsibility and be faithful to the Lord. Frequently the friends are heard to decry the unhealthy condition that exists in their ecclesia, due to the fact that this or that elder is teaching doctrines contrary to the truth as we understand it; yet they fail to realize that the remedy for this situation probably lies within their own power. By fulfilling our responsibility we are

helping to protect our own spiritual welfare as well as that of other members of the ecclesia.

Special Responsibility of Elders

The elders of an ecclesia have a double responsibility. They should not only be faithful in meeting the individual responsibilities that come to every member of the ecclesia, but they should seek to be truly humble and faithful in the special place of trust into which they have been placed by the vote of the others. Surely every elder should strive to be wholly unselfish and wholly loyal in the service which he renders—loyal to God, the truth and the brethren. We fear, however, that all too often, this is not the case. Often one who is in this sacred position of trust will develop some new theory, usually highly speculative, and will insist on keeping it before the friends until some, tired of hearing it, are induced to stay away from the meetings; others take sides for or against the brother's views, and a generally unhealthy spiritual condition develops in the class—and all because the brother is more interested in his own "findings" than he is in the great truths of the divine plan and in the spiritual welfare of his brethren in Christ.

It is strange, but true, that those who discover these vague theories which they call advanced light, usually are convinced themselves, and seek to convince others that they have been highly favored by a special revelation from the Lord; and they look upon those who don't agree, as being more or less unfaithful to the Lord and unable to grasp or appreciate the profound truth which the Lord through them has revealed. But thank God for the faithful, humble elders in every ecclesia throughout the land today, for they are the ones who, perhaps more than they now realize, are now helping to stem the tide of false teachings that is flooding the country from so many sources.

What has been said of our personal responsibilities relative to the affairs of the ecclesia, applies with equal force respecting our attitude toward those who now serve the brethren through the printed page, or as travelling speakers, etc. God bless all faithful servants of the Lord, but let us not for a moment feel that those who serve in this wider field are any more likely to be right than others. Let us apply the same tests to them as we apply to our own local elders, and to all of the brethren. Brethren of *The Dawn* surely do not wish to be looked upon in any other manner except as fellow brethren who are doing what they can to strengthen and encourage the saints and to bear witness to the truth.

We should be specially careful in scrutinizing the teachings of those who are engaged in any general work of ministering to the Lord's people, and our scrutiny should be unselfish and sincere. Oratorical

(Continued on page 31)

THE EVERLASTING GOSPEL

15 And the angel of the Lord called unto Abraham out of heaven the second time,
16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:
17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;
18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.
Gen. 22:15-18 Gal. 3:8
8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.
6 So thou

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
Lu. 2:10
20 And he shall send Jesus Christ, which before was preached unto you:
21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
Acts 3:20, 21.
Lu. 3:6

26 For ye are all the children of God by faith in Christ Jesus.
29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
Gal. 3:26, 29
8 By faith Abraham, when he was called to go out into a place which he should have received for an inheritance, obeyed; and he went out, not knowing whither he went.
10 For he looked for a city which hath foundations, whose builder and maker is God.
Heb. 11: 8, 10

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
Rev. 21: 2-5.

IS RECONCILIATION TO BE UNIVERSAL?



DID the death of Jesus as man's Redeemer make mandatory the eternal salvation of every individual member of Adam's race, as claimed by the Universalists? Will the love of God yet find a way to reconcile the devil himself, and ultimately save even him from eternal annihilation? To find an answer to these questions we of course must depend entirely upon the sacred authority of the inspired Word. All who profess to accept the Bible as authoritative must concede that all opinions voiced as truth must stand or fall as such according to whether or not they are supported by this Book which is God's Word.

As students of the Scriptures, and Christians, God has invited us to use our reasoning faculties—not independent of His Word but in conjunction therewith. (Isaiah 1:18.) Yet in *reasoning*, as in all matters pertaining either to doctrine or practice, the Christian is liable, if not continually on guard, to go to extremes—either by accepting blindly what some human leader proclaims as truth without really reasoning on the matter at all, or else by “reasoning” beyond the bounds of Scriptural authority. Each of these extreme courses is destructive of the simplicity of the Gospel; and the latter, we believe, is responsible for the unscriptural theory of universal reconciliation of all sinners. We say this because of the indisputable fact that nowhere in the Bible is any statement to be found that wilfully incorrigible sinners shall finally be reconciled to God. This hypothesis can only be established by an ingenious process of so-called philosophical reasoning, into which certain Scripture texts are erroneously and subtly injected, causing the unsuspecting reader to feel that a great truth is being opened up to him which is “supported” by the Bible.

The Wages of Sin

It is a truth, abundantly substantiated by the Bible, that “the wages of sin is death.” (Rom. 6:23.) The whole world is dying because of Adam's transgression of the divine law. It is conceded by all enlightened Christians that the death of Jesus makes possible a general release from the Adamic condemnation to death. But, do the Scriptures support the thought that the death of Jesus guarantees *everlast-*

ing salvation for *all* of Adam's children? Let us see. The Bible says that “without the shedding of blood there is no remission of sin.” (Heb. 9:22.)

Also in Hebrews 10:26 we read, “For if we sin wilfully after that we have received a knowledge of the truth, there remaineth *no more* sacrifice for sin.”

If the “wages of sin is death,” and if “without the shedding of blood there is no remission of sin,” and if there is to be “no more sacrifice” on behalf of those who “sin wilfully after having received a knowledge of the truth,” then certainly all such wilful sinners, in suffering the wages of sin, must remain eternally dead—else these Scriptures are meaningless.

The apostle continues his argument by saying that the only prospect these wilful sinners have is a “certain fearful looking for of judgment and fiery indignation which may seek to interpret these words to mean that such wilful sinners will be devoured merely as nation, which shall *devour* the adversaries.” False *adversaries*, yet will continue to live as *friends*; but the apostle precludes the possibility of such a conclusion by comparing the destruction of such wilful sinners with the destruction of those who disobeyed Moses' law, saying that their punishment will be more severe than that administered under the law covenant.

We know that transgressors under the law covenant were literally destroyed as individuals. If wilful sinners in Jesus' day are merely to be destroyed as sinners, but saved and everlastingly blessed as individuals, it would seem that the apostle had a very poor conception of what constitutes “sorer” punishment. Let us remind the reader again that it is only by a process of ingenious human philosophizing that one is able thus to destroy the real meaning of these plain and inspired statements of Bible truth.

Will God's Love Save All?

The argument is sometimes presented that God's love would not be satisfied if a single one of His intelligent creatures should lose life eternally because of sin. Here again we must confine our reasoning within Scriptural limits. In the most wonderful love-text in the Bible a *limit* is placed on God's love. We

read, "For God so loved the world, that He gave His only begotten Son, that *whosoever believeth* in Him should not perish, but have everlasting life." (John 3:16.) Here the gift of life that comes through the redemptive sacrifice of Christ is definitely limited to those who believe.

Right here let us examine the claim that because God "will have all men to be saved" therefore every individual must be *eternally* saved. In making this claim our Universalist friends never seem inclined to enquire as to the exact nature of the salvation here alluded to, which God has willed must come to all men. If it be true that God has willed the everlasting salvation of every individual, then of course every individual will be *everlastingly* saved, else God is unable to work all things after the counsel of His own will. But has God willed that all must be everlastingly saved? The apostle does not say so! On the contrary, his entire statement shows us exactly what it is that God has willed. We quote: "Who will have all men to be saved and to *come unto the knowledge of the truth*. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time."—1 Tim. 2:4-6.

From the foregoing text it is clear that the thing that God has willed on behalf of all is that they shall "come unto a knowledge of the truth"—the truth of the ransom sacrifice of Christ. Inasmuch as nearly all of Adam's posterity have fallen asleep in death before learning anything about "the only name given under heaven or among men" whereby they might have life, it is necessary that they be awakened from the sleep of death—"saved" from Adamic death—in order that this great truth may be testified to them.

Thus we see that, not only has God's love made a provision of eternal life for all mankind, but also has willed that all shall have a full opportunity to know about this loving provision and to "believe," in order that they may not eternally perish. "How shall they believe on Him of whom they have not heard?" asks the apostle. Hence God has willed that they shall hear—that the truth shall be testified to all "in due time," even though it require an awakening from the sleep of death to make such a general testimony possible.

But what of those who, when the truth is testified to them, shall refuse to believe and to obey? Peter answers: "It shall come to pass that the soul which will not hear that prophet shall be destroyed from amongst the people." (Acts 3:23) Paul also answers, "If we sin wilfully after having come to a knowledge of the truth, there remaineth no more sacrifice for sin." (Heb. 10:26.) It is only by vain human philosophy that the Universalist is able to go beyond these plain statements of the Scripture and say that these passages do not express the ultimate end of wilful sinners, but that there is yet to be a resurrection for them. The Bible does not say that there is to be such a resurrection, so let us not attempt to be wise beyond that which is plainly written.

The Sovereignty of God

It is claimed that if a single wilful sinner on any plane of existence should be eternally destroyed rather than eternally reconciled to God, it would prove that God is not all supreme as the Ruler of the universe—that He sometimes fails in His purposes toward those whom He has created. It is strange what mental gymnastics the human mind can indulge in when it begins to reason outside the boundaries of God's Word. We are reminded of a noted clergyman who, in thus reasoning outside the Bible, said that in the hereafter he would be able to look over the battlements of heaven and see his closest relatives and friends writhing in eternal torture, yet turn and praise God the louder for His majestic sovereignty and infinite justice! This was also false reasoning concerning God's sovereignty, but to the very opposite extreme of the position taken by the Universalists.

To say that God would not be supreme in power and love if He should destroy even one of His intelligent creatures who continued to wilfully transgress His law, definitely detracts from God's sovereignty rather than magnifies it. It is equal to saying that God does not have the right to do as He pleases with that which He has created. It not only reduces God's intelligent creatures themselves to mere mechanical puppets in His hands, but implies that God Himself must be no more than a mighty mechanical principle, which, after having brought intelligent beings into existence, does not have the right to end that existence for any cause, but must let it continue; and that His irresistible will must be mechanically imposed upon all, until through sheer exhaustion from resisting punishment the wicked must mechanically yield to His "sovereignty" and render unwilling obedience. Now could any theory be more destructive of the true sovereignty and purpose of God than this? True, Universalists do not reason the matter out exactly as outlined above, but this certainly is where the theory leads when followed to its logical conclusion.

God's Foreknowledge, Man's Freewill

The apostle tells us that "known unto God are all His works from the foundation of the world." (Acts 15:18.) God foreknew the course that Judas would take, and caused His prophet to write about it in advance. He knew that Jacob would appreciate the birthright while Esau would despise it, so He chose Jacob to be the heir before he was born. He knew that Saul of Tarsus would become a loyal follower of the Master when the truth was presented to him, so he was selected to be a special apostle to the Gentiles "from his mother's womb." He knew also that the pharaoh of the Exodus would react to His dealings with him exactly as he did, so He raised him up to be on the Egyptian throne just at the right time to accomplish the divine purpose. These and other similar instances are cited by Universalists to prove that God fully controls the eternal destiny of every individual, and is therefore responsible for their ultimate salvation.

It seems singular that those who claim to have such an enlarged appreciation of God's sovereignty should thus, by their false reasoning, actually reduce His sovereignty to the low level of their own finite and imperfect abilities! They recall that the only way a *human* being could possibly foreknow the future activities of another with any degree of certainty would be to be in a position to absolutely *control* those activities; and Universalists, by their false reasoning, would circumscribe God's power within the confines of their own meagre resources, by insisting that just because He *foreknows* what an individual will do, He must therefore *control* the activities of that individual, and that when necessary He will *coerce* the wilful into doing the righteous things which His sovereign power has decreed for them. How pitifully foolish seems such reasoning concerning Him who wants only such to worship Him who worship voluntarily, in spirit and in truth! God's true sovereign power is such that He is able to foreknow accurately every single activity of any individual, without the slightest necessity on His part of controlling or forcing those activities! If this is not so then it would appear that God has no more foreknowledge than man!

Can Man "Choose" Life or Death?

Recently a certain Universalist asked the question, "Where is the doctrine of man's free will taught or implied in the Bible?" We answer that it is implied in nearly every statement of the Bible that has to do with the ultimate salvation of the human race. God calls, invites and constrains, but He never *compels* the sinner to return to Him. The doctrine of man's free will is directly taught in many passages. We cite one, as follows:

God through His servant said to Israel, "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." (Deut. 30:19.) Certainly this statement means that Israel had the free will to choose between life and death; otherwise this statement was a gross deception. The Universalist's unscriptural reasoning would make it necessary to paraphrase this passage about as follows: "I want you to fancy that you have the privilege of choosing between life and death; but in reality you have no such choice, for God's sovereign power has already decreed what your eternal portion shall be; if you should be allowed to have some choice in the matter that would belittle God's sovereignty!"

The outstanding conversion of Saul of Tarsus is cited to prove that God coerces individuals in the matter of their salvation, but a consideration of all the facts involved in that incident proves the reverse. Saul was not a sinner in the sense that he was wilfully opposing God. In fact, he was zealously trying to serve God to the best of his knowledge. His free will had already decided to serve God, and to the best of his understanding he was carrying out the decision of that will. Now, what God did for Saul was merely to present him with a vision of truth concerning the proper method of service. And even then, Saul was *not forced* to obey the truth when it was re-

vealed to him. Later, in telling about his experience, he said, "I was not disobedient unto the heavenly vision." (Acts 26:19). Certainly this implies that Saul could have been disobedient to the heavenly vision had he willed to do so.

2 Timothy 1:9 is cited to prove that man is not a free moral agent, and especially that each Christian was predestinated to be a Christian from before the foundation of the world. "Who hath saved us, and called us unto a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." Here again a false method of reasoning is necessary in order to make the text agree with the Universalist's viewpoint. Viewing this text in the light of other plain statements of the Bible it simply means that because of the inherited weaknesses and imperfections of every member of the fallen human race no one can hope to perform such "works" as would justify his being accepted as a member of the glorious Christ company, and that the only reason one may expect to attain such an exalted position in the Messianic Kingdom is because of the loving purpose of God, through the ransom, that was formulated before the foundation of the world.

Is God the Author of Sin?

Since there are no direct Scriptures to prove the everlasting reconciliation of every creature, Universalists have resorted to many weird processes of so-called philosophic reasoning. One of these is based on the erroneous claim that God is the Author of all sin, and therefore that He is responsible for the ultimate salvation of every one of His intelligent creatures from the effects of the sin which He Himself has instigated. The awful hideousness of such a claim becomes painfully apparent when it is drawn out to its logical conclusion.

If God made Adam and his surroundings such that he could not have resisted sin but *must* indulge in it, then God Himself, and not man, would be the real sinner. If God created sin, and arranged circumstances which produced an irresistible temptation for His intelligent creatures to indulge in it, then it would follow that the Apostle James was either a deliberate liar or else an ignorant dupe, wholly unimformed concerning the universal "sovereignty" of God, when he said, "Let no man say when he is tempted. I am tempted of God; for God cannot be tempted with evil, *neither tempteth* He any man." —James 1:13.

If God is the Author of Sin, hence the real sinner, then of course man should not be severely punished for sin; thus the claim is made that God will ultimately save all by means of His "irresistible grace." But if God is the real author and instigator of sin, then why should not He, rather than man, be the one to be punished for it? We concede that if man is a mere dupe or puppet, carrying out the sinful designs of his creator, then of course, he should not in any sense of the word be held responsible for his acts. But in that case what need would there be for man to be redeemed from sin? Why the agony and death of Jesus on the cross? Wouldn't all have

been saved anyway, without that? Thus would Universalism nullify the necessity of Christ's ransom sacrifice, and turn the vicarious death on Calvary into a meaningless farce!

What a hypocrite and liar this theory would make of God! For six thousand years He has been denouncing sin—sin which the Universalists say His own sovereign power has created! During that same time He has pronounced and inflicted the penalty of death on account of the sin for which He Himself was responsible! He has even involved His own beloved Son in this colossal fraud, sending Him to be a sin offering for man; when man has not, except unwillingly, been a sinner! If we shall indeed find that all this, on God's part, is a gigantic falsehood, and that He Himself and not man is the responsible master criminal, then the Universalists surely have made a great discovery. But such "discovery" has been outside the confines of God's Word.

Obviously, if God is the Author of sin, and the one who is really responsible for the suffering that has followed in its wake, He would not be likely to inform His intelligent creatures that He had thus so completely deceived them. And this may be the reason why there is nothing said in the Bible about it. Note, however, the Universalists, even as those who attempt to uphold the eternal torture theory, *claim* Scriptural support for their distorted reasoning; indeed, it is only thus that they are able to deceive the unwary Bible student.

"Evil" and "Sin" Not Synonymous

Isaiah 45:7 and Amos 3:6, are often cited to prove that God is the Author of sin, but these passages are not talking about God as being the Author of anything. Isaiah and Amos were both prophets of God whose messages were primarily delivered to Israel, the covenant people of God. Israel had agreed to keep God's law, and God had agreed to bless them in a special way if they were faithful in fulfilling their covenant. God had also decreed if they were unfaithful He would punish them; hence, the statement by these prophets that God "creates evil" is merely in the nature of a reminder to Israel that the calamities that came upon them from time to time were because of the violation of the covenant they had made with God. It should not be necessary to remind the reader that evil is not always a sin, though sin is always an evil. An accidental train wreck or any unavoidable calamity, is an evil, but not a sin. Israel's sin was punished oftentimes by the calamities that God caused to come upon them in fulfilment of His part of the covenant. This was not done to coerce them, but to instruct them.

Romans 9:12-24 is cited to prove that God deals with His creatures irrespective of their own wills in the matter, as the potter molds the clay into whatsoever shapes he wishes. In examining this passage let it be noted to begin with that it is not discussing the *eternal* destiny of anybody. In it Paul is merely telling the Jewish converts in the church at Rome that it is useless for them to resist the will of God in His acceptance of Gentile believers to be fellow-

heirs with them in the Gospel. The Jews had always looked upon the Gentiles as being wholly unworthy of God's favor, but Paul would have them know that now it was entirely out of place for them to "reply against God," by attempting to discriminate against those whom God had seen fit to adopt into the Christ company.

That Paul's argument in the passage cited foregoing has to do merely with classes, or races, and cannot be used to prove that God arbitrarily decrees that certain individuals must be in the "little flock" while other individuals are arbitrarily kept out, or that He in any way interferes with man's free will with respect to his own salvation, is clearly shown in the following chapter, where the apostle reaches the climax of his argument by showing that God is no respecter of persons, and that "whosoever believeth on Him shall not be ashamed"—shall not be a "vessel of dishonor"—and that, "whosoever calleth upon the name of the Lord shall be saved."—Rom. 10:11, 13.

"Doing Evil That Good May Come" (?)

In charging God with being the responsible Author of sin, the Universalists hasten to explain that the Creator caused it in order that His creatures might ultimately receive a richer blessing than otherwise they could have experienced. But this, too, is very strange reasoning. When the great Apostle Paul, who spoke under the inspiration of the spirit of God, was accused of "doing evil that good may come," he referred to it as a slanderous report. (Rom. 3:8.) In view of this, what gross slanders are now being circulated concerning God!

Another point regarding God's responsibility for sin should be noted: If He is the Author of sin, then, as we have seen, man is not the sinner, hence does not justly come under condemnation for sin. If this be true, then the "unescapable grace" of God, represented in the forced salvation of every individual and proclaimed so loudly by the Universalists, is not "grace" at all but a much belated exercise of plain *justice* in rescuing the involuntary sinner from the results of the Creator's own overt acts of cruelty toward him!

The Second Death

The "second death" is described in the book or Revelation as a condition of destruction, which destruction is symbolized by "fire and brimstone." Because of the fact that the Scriptures are absolutely silent concerning the possibility of anyone ever being resurrected from the second death, many Bible students when referring to it have become accustomed to adding, "from which there will be no resurrection." Universalists decry this as being a wilful or careless adding to the inspired Scriptures. But before analyzing the Scripturalness of the assertion, "from which there will be no resurrection," let us ask our Universalist friends if there are any Scriptures which state that there is to be a resurrection from the second death? The answer, of course, must be that there are no such Scriptures. The Universalist knows that no such Scriptures are to be found in the Bible,

and this may be the reason why he attempts to hide the weakness of his own position by accusing others of adding to the Word of God. They who live in glass houses should not throw stones.

While there is absolutely no Scriptural authority for claiming that there will be a resurrection from the second death, it is appropriate however that we here examine briefly one of the chief arguments used in an attempt to prove this erroneous hypothesis. On this point one Universalist writer says, "Death, first, second or any other, is an enemy. If any ever remain in death, then death is not destroyed, as Paul said it would be (1 Cor. 15:26), and one enemy has proved too strong for even the Almighty." Thus it is seen that the theory that there is to be a resurrection from the second death is not based upon any direct Scriptural testimony, but merely on inferences—in this case upon the claim that the second death is an enemy of the restored world, and that, like the Adamic death, it will be "destroyed," in the sense of releasing everything and everybody that goes into it.

Is the Second Death an "Enemy"?

But is the second death, as described in Revelation an "enemy" of God and righteousness, and of restored mankind? Throughout the Scriptures Satan the devil is described as an enemy of God, and in Revelation he is represented as being destroyed in the "second death." Now is that second death which destroys Satan to be regarded as an *enemy* of God and man? The iniquitous "beast" and "false prophet" systems of Revelation are to be destroyed in the second death. Regardless of what we may understand to be represented by the "beast" and the "false prophet," surely they are both hideous things in the sight of God; and it could hardly be said that that which brings about their ultimate destruction should be considered an enemy to mankind.

"Death and hell" are likewise to be destroyed in the second death. Is that which destroys the "grim reaper" and puts an end to his heartless stalking up and down in the earth spreading sorrow and sighing everywhere, to be looked upon as an enemy? "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." (Rev. 21:8.) Is the incinerator of such abominable characters, who continue their abominations in spite of a full opportunity to do otherwise, to be considered an *enemy*? And note that nothing which is good, or righteous, or praiseworthy, goes into the second death. Obviously then it does not come within the category of an "enemy" in God's sight, hence no provision has been made for its destruction.

If the second death is not an eternal condition, then there is no assurance but that the "beast" and the "false prophet" may intermittently return to plague the world during the "aions" of the future. And what assurance would we have that death itself would not return to again spread sorrow and suffering?

No! No! "God shall wipe away all tears from their eyes," and they will remain wiped away, because

there shall be "no more death." (Rv. 21:4.) Universalists attempt to show that this expression, "There shall be no more death," includes the second death. They seem to ignore the fact that the "lake of fire which is the second death," is a symbolism by which God tells us of His loving purpose to mercifully destroy all incorrigible enemies of righteousness. How inconsistent it would be to suppose that God, through the symbolism of the "lake of fire," would assure us of the ultimate destruction of all that which has caused sorrow and suffering in the world, and then turn around and make another promise that completely nullifies this blessed assurance!

The Destruction of Satan

That Satan, the devil is to be destroyed, is emphatically stated in Hebrews 2:14, and is also clearly shown in other places in the Bible. Universalists declare, in effect, that these Scriptures do not mean what they say; that the destruction referred to means "corrective punishment," etc. The text in Hebrews declares that the devil is the one who has the power of death. It seems strange that anyone, in order to prove a resurrection from the second death, should so eagerly seize upon 1 Corinthians 15:26 to show that all "enemies" are to be *destroyed*, and yet not be willing to concede annihilation of the one who has been the promoter of the world's greatest enemy!

And why should the destruction of death be real destruction, while the destruction of Satan is merely "corrective punishment"? And why should Satan be punished at all, if God is the one who is responsible for his entire nefarious career? How true it is, as the poet declares, that "Every passage in the book they bend, to make it fit that all important end"!

We are aware that much stress has been laid on the fact that the Greek word *aonian*, which is translated "everlasting" in the King James Version, does not necessarily mean without end. Because of this the claim is made that there is no proof that the incorrigibly wicked will remain eternally dead. We have purposely avoided the use of texts and arguments that would involve this particular Greek word, because the eternal destruction of the wicked is clearly shown in the Bible entirely apart from the meaning that translators may attach to the word *aonian*. We would remind the reader, however, that it is this same Greek word that is used in the New Testament in connection with many of the wonderful promises of everlasting life for the righteous. If the correct meaning of the Greek word *aonian* proves that there is no eternal destruction for the wicked, it also would prove that there is no eternal life for the righteous.

In Jude 12 the destruction of the incorrigibly wicked is described as resulting in a condition in which they are "twice dead, plucked up by the roots." To be twice dead would indicate that those referred to had once believed, and had received the merit of the ransom sacrifice, but now had "trampled under foot the Son of man"—candidates for the "second death." Note the expression, "plucked up by the roots." Could a more vivid symbol of complete and eternal destruc-

tion be given to us? A tree may have its branches severed, yet continue to live. It may even be cut down to the ground, yet sprout and grow again; but when it is "plucked up by the roots," that makes an end of the tree—so is the final destiny of the wicked. When cut off in the first death they were allowed to sprout up again in the resurrection. But when they die the second time there will be no further sprouting; because "Christ dieth no more" for them.

"They shall be as though they had not been," "consumed," "cut off," "perish like the brute beast," and other like criptic expressions are used throughout the Scriptures to show that God means what He says when He declares through the apostle that the "wages of sin is death." We are aware of the claim that the manner in which God destroys the sinner is by making him righteous; but let us see how such "reasoning" works out. In Matthew 7:13 we read, "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction (righteousness)" (?) By the use of the concordance numerous such absurdities will be discovered it one thus attempts to distort the plain meaning of the sacred Word. Brethren, let us not be confused by any such misleading sophistry.

All Gathered in Christ

Ephesians 1:10 describes the ultimate gathering under Christ of *all* things, or creatures, both in heaven and in earth. This and other kindred passages describe the oneness and harmony that shall yet exist in all of God's great universe. Our Universalist friends emphasize the word "all" in these passages and insist that it means universal reconciliation. Ephesians 1:10 describes the same great restoration work as is outlined in Acts 3:19-23, yet in this latter passage it is made plain that in the gathering, or restoring work, some will refuse to obey, and as a consequence will be "cut off from among the people." It being Scripturally true, therefore, that the incorrigible are to be "cut off" during that gathering period, it is evident that the "all" of Ephesians 1:10, and similar passages, has reference merely to the obedient ones, while the disobedient who "perish like the brute beast" are, in these particular passages, ignored.

A Universalist writer, in agreeing that the "wages of sin is death," and that those "who will not hear the prophet shall be destroyed from amongst the people," adds: "Not one of these passages deals with the final outcome of God's dealings." How does he know this? Surely the Scriptures give no hint of a dispensation of God's grace for the sinner beyond the thousand year reign of Christ. Only by the ingenious distorting of certain passages of the Bible can the theory concerning further ages of reconciliation be even apparently supported.

The Judgment Day

The Kingdom period is set forth in the Bible as the world's judgment day, and a day of perdition for ungodly men. Will not this trial and judgment period be adequate? Will the judge be imperfect, so that

those who are then cut off should justly have another opportunity coming to them? Will the knowledge of God's glory, which then fills the earth, really not be complete, so that those who die will not have a full understanding of why they are thus punished? If, beyond the Millennial age, God provides a further trial for sinners, it would mean that the Millennial trial did not bring forth a final result, that there remained doubt concerning the worthiness or unworthiness of the individuals on trial. In that case there would also be danger that those who had been found worthy of life might not really be trustworthy in the end.

This fact seems clear: If the Millennial age is not to reveal the ultimate fate of the wicked, then neither does it reveal the ultimate fate of the righteous; consequently in that judgment day no creature could be declared once and for all time either worthy or unworthy of eternal life. So then, as we have already seen, if there is no eternal death, by the same process of reasoning we must conclude that there will be no eternal life, but an ever-present danger of being cut off for "corrective punishment." All of which means that the very theory which is supposed to so immeasurably exalt the sovereignty of God, in reality destroys not only His sovereignty but every Scriptural foundation upon which we may reasonably and properly base our confidence and trust in Him.

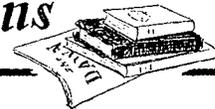
Shall we not, dear brethren, confine our reasoning within the limits of what the Bible clearly set forth as facts, without attempting to theorize beyond that which is so plainly set forth in the inspired Word? Thus doing we will avoid the maze of pitfalls now being laid in the name of reason and "advanced truth." The ultimate effect of most of the so-called "deep things" now being presented to God's people is to turn them away completely from that which we have found to be so clearly taught in the Bible. Yea, the simple truths of the divine plan, under the influence of these vagaries of the nominal church—and that is where most of the "new light" comes from—soon become unimportant and unreal; and their inspiring influence in the Christian life is lost, while the Christian is wasting valuable time and strength chasing the illusive bubbles of vain human philosophy.

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International Sunday School Lessons



MARY AND MARTHA

Aug. 18 — Luke 10: 38-42;
John 11: 17-28

Now it came to pass, as they went, that He entered into a certain village, and a certain woman named Martha received Him into her house.

And she had a sister called Mary, which also sat at Jesus' feet and heard His word.

But Martha was cumbered about much serving, and came to Him and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

And Jesus said unto her, Martha, Martha, thou art careful and troubled about many things:

But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

* * *

Then when Jesus came, He found that he had lain in the grave four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

And many of the Jews came to Martha and Mary to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went and met Him; but Mary sat still in the house.

Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died.

But I know that even now, whatsoever Thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto Him, I know that he will rise again in the resurrection, at the last day.

Jesus saith unto her, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live:

And whosoever liveth and believeth in Me shall never die. Believest thou this?

She saith unto Him, Yea, Lord, I believe that Thou art the Christ, the Son of God, which should come into the world.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

Golden Text: Now Jesus loved Martha, and her sister, and Lazarus.—John 11: 5.



WE ARE not told what caused Jesus to go to the home of Lazarus in the town of Bethany. However, He did go there; and, being received in a kindly manner, He doubtless went again and again. It was one of the few places open to Him who had no place of His own on this earth, though He had left the mansions of glory above. How little people realized the blessing they were missing in not entertaining Jesus! But a few humble, loving hearts were gifted with the vision to see that He was from God; and, knowing this, they rejoiced to be in His presence.

Lazarus, Martha and Mary without doubt were three very splendid characters. This is evident from the fact that Jesus loved them specially, with the love of personal friendship. To be sure, on one occasion He told Martha that she was cumbered with much serving, and that one thing was lacking in her at that time. But there is no reason for believing that subsequently she did not develop in her heart the quality that the Master deemed essential to her acceptance with God. Here was a lesson which she had to learn, and Jesus did not hesitate to point out to her her defect.

At a later time, after Lazarus had died, she it was who first sought the Master, and gave a beautiful testimony of her faith in Him, in these words, "Lord, if Thou hadst been here, my brother had not died. But I know that even now, whatsoever Thou wilt ask of God, God will give it Thee." Then again she said, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world."

Prior to this, however, it was Mary rather than Martha who had "chosen the good part," of which Jesus spoke. Evidently the truth

appealed to her as soon as she heard it fall from the lips of Him who "spake as never man spake." She felt that she could do the necessary work of the home when Jesus was not there, and should not withdraw herself from His presence and from the wonderful words that He presented to her eager mind. She sat at His feet, imbibing the words of truth, drinking in the water of life, which Jesus said should cause those partaking thereof to thirst no more but to be abundantly satisfied with the potent well-spring which had its source in God.

The death of Lazarus must have caused the most poignant sorrow in the Bethany home. If only Jesus had been there at the time! But He was not; so Lazarus was laid in the tomb, to await the resurrection at the last day. The narrative casts clear and unmistakable light on the state of the dead. Martha knew that her brother was not alive, but would live again some time in the future, as she said. Jesus, first said that Lazarus was "asleep;" but then, when His disciples failed to understand this, He said positively, "Lazarus is dead."

Jesus here called death a sleep, because it is a temporary thing. Some day all the "sleepers" in the grave will come forth, in the world's great Morning time. And what a joyful time that will be! Concerning it, David wrote, "Sorrow may endure for a night, but joy cometh in the morning." Truly, "All the world is waiting for the sunrise," for the glorious resurrection day of God.

Jesus went to the tomb and called Lazarus forth—not from heaven, nor from a place of suffering, but from the state of death. So likewise, in due time, "All that are in their graves will hear His voice and shall come forth; those that have done good unto a resurrection of life, and those that have done evil unto a resurrection of judgment."—John 5: 28, 29, Diaglott.

QUESTIONS:

At the first of their acquaintance what quality did Jesus find in Mary that was not apparent in Martha?

How can we sit at Jesus' feet and learn of Him today?

Give some illustrations from the Scriptures showing the value that God places on the truth.

Why is death called a sleep? What did Job, David and Solomon say about the death condition?

What did Jesus mean by saying "I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live; and he that liveth and believeth in Me shall never die?"

BARNABAS

**Aug. 25 — Acts 4: 36, 37;
9: 26-29; 11: 19-24.**

And Joses, who by the apostles was named Barnabas (which is, being interpreted, the son of consolation), a Levite, and of the country of Cyprus.

Having land, sold it, and brought the money and laid it at the apostles' feet.

* * *

And when Saul was come to Jerusalem he assayed to join Himself to the disciples; but they were all afraid of Him, and believed not that he was a disciple.

But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

And he was with them coming in and going out at Jerusalem.

And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians; but they went about to slay him.

* * *

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

And the hand of the Lord was with them, and a great number believed and turned unto the Lord.

Then tidings of these things came unto the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch.

Who, when he came and had seen

the grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord.

For he was a good man, and full of the holy spirit and of faith; and much people were added unto the Lord.

Golden Text: He was a good man, and full of the holy spirit and of faith.

—Acts 11:24.



ANTIOCH at this time was a great commercial city; in fact, the third city in the world in commerce, with a population of about 500,000. Its distance from Jerusalem was nearly three hundred miles, in a northerly direction. It is noted as being the first city outside of Palestine, where a Christian ecclesia was formed; and we are told that the disciples were called Christians first at Antioch.

It seems that the church at Antioch was started as a result of the stoning of Stephen. Some of the disciples left Jerusalem because of the persecution that had arisen, and these went and settled in Antioch. An attempt was first made to reach those of the Jewish faith, for there were many such in the city. But in due time the Christians realized that the door of opportunity was open to the Gentiles as well as to the Jews, and that they might enter into covenant relation with the Lord as members of His church.

Not only did the apostles preach the good tidings, but other humble willing ones were used as well. Nor did the apostles show any spirit of jealousy because of this, but rather rejoiced to see the enlargement of the work, and to know that other hearts and hands were being employed by the Master of the vineyard. This indeed is the true spirit of consecration, and today all who love the Lord and His cause are rejoiced to know that others are engaged in the work of truth dissemination. The element of rivalry finds no place in this blessed service; for the precious jewels of truth are entrusted to those who are right in heart.

The purpose in sending Barnabas to Antioch doubtless was that he might judge of the state of things among the brethren, and

to see whether the characters of the new converts harmonized with their profession as disciples of Jesus. Barnabas was rejoiced to see matters progressing so favorably.

The new Christians of Antioch were earnestly striving to follow in their Master's footsteps. And what affords greater happiness to the consecrated believer than to behold others developing in the fruits and graces of the spirit of love? When we rejoice in such things, it is evidence that we possess the holy spirit ourselves.

Barnabas was a Levite by birth, and doubtless was well versed in the Mosaic Law. He was familiar with the dialect of the Antioch people, and possessed qualities which caused him to be called by a name which signifies "the son of consolation." Because of the instruction which he and Paul gave to the church at Antioch this church became energized in the doing of good works; and when, owing to a famine, the brethren in Jerusalem were in need, the Antioch friends made up a fund and sent it to them. We may be sure that the recipients of this donation were not more largely blessed than were the kind contributors, for "It is more blessed to give than to receive."

Barnabas sought to build up the brethren in the most holy faith. He did not chide them nor hurt their feelings, but urged them to cleave unto the Lord with all sincerity of purpose. He did not aim at the result of a perfecting of the flesh, but rather at a purity of heart, a heart-loyalty to the Lord. He himself was a good man and full of faith and of the holy spirit, hence he was a living example to those with whom he labored. If we are truly devoted to the Lord there will be some who will behold it; and, as Jesus said, men will "see your good works and glorify your Father who is in heaven"—in the day of their visitation.

QUESTIONS:

Tell about the origin of the church at Antioch.

What kind of a man was Barnabas? Why did the brethren choose him for missionary work?

How did Barnabas encourage the brethren? Did he lure them on to an

attainment that is wholly impossible?

Describe the true development of the Christian. What is meant by the words, "Grow in grace and in knowledge?"

What are the sure signs of spiritual life in a congregation of the Lord's people?

THE APOSTLE PAUL

Sept. 1—Acts 20: 33-35;
Phil. 4:4-13

I have coveted no man's silver, or gold, or apparel.

Yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.

* * *

Rejoice in the Lord always; and again I say, Rejoice.

Let your moderation be known unto all men. The Lord is at hand.

Be careful for nothing; but in everything by prayer and supplication, with thanksgiving let your requests be known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.

But I rejoiced in the Lord greatly, and now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

Not that I speak in respect of want; for I have learned in whatsoever state I am, therewith to be content.

I know both how to be abased, and I know how to abound; everywhere and in all things, I am instructed, both to be full, and to be hungry, both to abound, and to suffer need.

I can do all things through Christ, which strengtheneth me.

Golden Text: It is more blessed to give than to receive.—Acts 20: 35.



PAUL, THE Apostle, was one of the greatest of the followers of Jesus every Bible Student will certainly be willing to concede. In dealing with Saul of Tarsus God was dealing with an unusual person, and He dealt with him in an unusual way. Saul first comes to our attention in connection with the death of Stephen and the persecution of the Christians. He was sincere in his endeavors to wipe out the new "heresy," which, as it appeared to him, was directed against the true Jewish faith. In his attitude of hostility to Christianity he believed that he was doing God service, and thought he was manifesting zeal for the truth.

In a previous lesson we considered the progress made by the church at Antioch under the preaching of Barnabas and Paul. So pronounced was the development of this church that ere long Paul and Barnabas could be spared for other missionary work, to carry the gospel to other places; and the Lord indicated how this was to be done.

In order to secure the divine blessing upon the mission the brethren engaged in fasting and prayer. Then there was the laying on of hands; which was a ceremony not of giving authority to preach, but rather it signified an endorsement of the work about to be taken in hand, and a willingness to stand behind this work and give it every possible support.

The two missionaries went forth to find "the lost sheep of the house of Israel." For sixteen hundred years the Jews had been under the Law, which was "a schoolmaster to bring them to Christ." However, there were also some pious Gentiles who attended the synagogues, seeking to gain a better knowledge of God; so these also had the privilege of hearing the gospel. It is evident that the gospel message got a ready hearing in all the synagogues of that day, up to the point where it seemed calculated to produce division.

Thus an excellent opportunity was afforded for the work which the laborers in the Lord's vineyard desired to do. If a chance

were offered today to get into the nominal churches and the Jewish synagogues, with the message of truth, it would greatly facilitate the service which now devolves upon the church of Christ. But sectarian bondage has rendered this, for the most part, impossible.

In due time the gospel went to the Gentiles. Paul pursued his vocation of preaching the good tidings with untiring devotion and zeal. He realized that "the middle wall of partition" between Jews and Gentiles had been broken down, and that the Lord was gathering His church class from the latter as well as from the former. To the Corinthian Christians he wrote these words:

"Giving no offence in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the holy spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness, on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Truly Paul's was a wonderful life, lived in the service of God. He wrote some of the grandest of things about faith, and love, and service. And, best of all, he lived what he preached. At the last he had full assurance of receiving a crown of life, at sometime in the future.

QUESTIONS:

Mention some of Paul's experiences in connection with the preaching of the gospel.

Explain the words, "Poor, yet making many rich, as having nothing, yet possessing all things."

Tell of some of the things Paul said about (1) Faith, (2) Love, and (3) Service.

What was Paul's purpose in writing the book of Hebrews?

LYDIA AND PRISCILLA**Sept. 8—Acts 16: 11-15;
18:1-4, 24-26.**

Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neopolis;

And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony, and we were in the city abiding certain days.

And on the sabbath we went out of the city by the river side, where prayer was wont to be made; and sat down and spake unto the women which resorted thither.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us.

* * *

After these things, Paul departed from Athens and came to Corinth;

And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them.

And because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers...

And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, comes to Ephesus.

This man was instructed in the way of the Lord; and, being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

Golden Text: Give her of the fruit of her hands, and let her own works praise her in the gates.—Prov. 31: 31.



HE method of service by the apostles is worthy of note. They did not hunt out the slums of the city as a preaching ground, when they could find a place "where prayer was wont to be made." They knew that God would not try to convert

the world during this age; but that, on the contrary, He was gathering out His "jewels," seeking "the poor in spirit," the humble-minded ones, those hungering and thirsting for righteousness.

Therefore the apostles worked in harmony with the divine plan and purpose, realizing that the matter of the world's reformation is a thing of the future, and that the present work is to select a "little flock" to become prospective members of the "bride" of Christ; by means of whom, with the Lord as their head, the blessings of the truth shall flow forth to all humanity in the glad Millennial age.

We can imagine what the apostle's discourse at Philippi was like. Without doubt he pointed out how God's promises made to Abraham, and sung in prophetic strain by the prophets of Israel, were beginning to find fulfilment. From the Scriptures he proved that the Messiah, so long expected, had come and had died according to the various predictions concerning Him; that He had risen from the dead; and that He was now calling out the members of His church from both Jews and Gentiles; and that those who enter into covenant relation to God, which means sacrifice and the following of Jesus, would enjoy the divine blessing in the present life and share in the unspeakable glory to come in the future.

The gospel, as it was preached by Jesus, and by Paul, was very simple. It made a direct appeal to those who were right at heart. On the present occasion it came home with conviction to a woman named Lydia, a seller of purple, a person who was probably well-to-do. The words, "Whose heart the Lord had opened," does not imply that the Lord did something miraculous, but rather that her heart had been prepared for the message, just as in the case of all others who enter by faith into the family of God through hearing the truth as it is in Christ Jesus.

So appreciative was Lydia, that she desired to do something for the servants of the Lord; and she said, "If ye have judged me to be

faithful to the Lord, come into my house and abide." What a practical faith was here manifested! Lydia's whole question was whether the apostle and his companions would honor her house with their presence. Such an attitude of mind indicates love lying deep in the heart—love for God, and for his truth, and love for the people of God. If we are not animated by a burning desire to do something for the Lord and for those who are His, we may well question our own relation to Him. "Show me thy faith without thy works, and I will show thee my faith by my works."

In the case of Apollos we find a man zealously utilizing the knowledge he possessed, in proclaiming Jesus as the Saviour of man and making known the way of truth which He had opened up. Because Apollos was faithful in using the gifts which he had, the Lord gave him greater enlightenment. Thus far he had known only of John's baptism; and when Aquila and Priscilla observed this, they called his attention to the true Christian baptism and the matters connected therewith; so that when these various teachings became clear to his mind, he became a mighty exponent of the "good news" which God has revealed to His servants. Thus is manifested the fact that each one can find some place in the divine service, even though it be only by assisting those who have greater ability to expound.

QUESTIONS:

What method did the apostles pursue in seeking for an audience to which to preach the gospel?

What was probably Paul's subject in his Philippi discourse?

How did God open Lydia's heart to receive the message of truth?

How did Lydia's love and faith find expression? How should ours find expression?

Were Aquila and Priscilla justified in giving Apollos further information and enlightenment concerning the gospel?

CHILDREN'S HOUR



UNCLE EB TELLS ABOUT THE POWER OF DEATH

NOW then, began Uncle Eb, I'll tell you what death really means. But first I should speak about some other things with which you are more familiar. There are certain things in the world which are known as opposites. Perhaps you can name some of them. Two opposites with which you are familiar are heat and cold. We would not say that intense cold is a kind of heat, for it is the practical opposite of heat.

The same thing is true of light and darkness. If some one put to you the question, What is light? You would not say that it is a kind of darkness; you would say it is the opposite of darkness. Nor would you say that goodness is a kind of badness, or that badness is a state or condition of goodness. Certainly you are too sensible to say anything so foolish, because you know better. You know that when things are opposites, they are entirely different from each other. Your common sense tells you that, and common sense is something that everybody should have; but some lack it, at least on some subjects.

For example, while no one would say that darkness is a kind of light, nor that cold is a kind of heat, yet there are many people in the world who insist that death is a kind of life—although the Bible, as well as our common sense, teaches us that it is the very opposite of life. These people say that when a man is dead he is actually alive, in some other state of existence. In fact they say that there is really no such thing as death, that death is merely a sham. They claim that what seems to be death is not death at all, but just a make-believe.

The way that most of these people express the matter is that man has a "soul" that cannot die, and that when man's body crumbles away to dust his soul will live right on forever. Perhaps this makes you children smile, for you have learned what the soul really is. You are aware of the fact that the soul is simply the man himself and that the man *can* die. You know that man is capable of dying, and that God told Adam he would have to die if he sinned.

And you also believe the Bible when it tells you that all men have sinned. To *sin* means to break God's commands. And sin has brought death upon all mankind. It becomes very clear when you think about it a little while. You realize, also, that two of the most opposite things that exist are, *life* on the one hand, and *death* on the other.

Some time you might get out your Bibles and turn to the 18th chapter of Ezekiel and the 20th verse.

There you will find these words: "The soul that sinneth, it shall die." You know that a soul can sin. You know that Adam, the first soul ever made, sinned. Therefore you can understand that Adam had to die, and that in due time he did die. Of course, it took Adam a long time to die; for he had been given perfect life, at the first. It took very many years for that life to ebb away! but finally it was all gone, and Adam was dead.

Death, An Unconscious State

There are people who believe that when a man is dead he knows more than he did when alive. Does that sound reasonable? When we are not clear on any subject, a good plan is to go to the Bible and see what it says. So now please take your Bible again and look up the following passage: Ecclesiastes 9:10. It 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, whither thou goest."

This verse tells us that man would go into the grave at death, and that in the state of death he would not be able to work, nor to devise any plans or schemes, nor to gain any knowledge, nor to possess any wisdom. Now if, when death takes place, man continued to live somewhere—either in heaven or in some other place—surely he would have some knowledge and some wisdom, and would be able to do things. In fact he should have far more knowledge and ability to work than he had on earth. But the Bible says that a dead person knows nothing. Therefore it cannot be true that the dead are alive.

Now turn to Job 14:21. There we read that when a man is dead, "His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them." Here the Bible again says that a dead man knows nothing, even about his own children. Then in Ecclesiastes 9:5 it says, "The living know that they shall die, but the dead know not anything." That is reasonable. Of course, how could dead people know anything? It is the brain that enables us to know things; and since the brain after death, crumbles to dust with the rest of the body, naturally it would be impossible for man to know anything in death, quite impossible for him to think at all.

Perhaps some of you would like to ask, "What is a thought, anyway?" That is a good question. Thought is something that results when life or

vitality acts upon the brain. You have seen a machine work by electricity. The electric current comes in and makes the wheels fly around, and certain things are accomplished as a result. Perhaps the machine is a vacuum cleaner, or a radio. Or it may be a printing press, turning out newspapers. Well, it couldn't do anything without the electric current, could it? Then suppose the machine fell all to pieces, and there was no electricity to use; how much work would you get done? Not any, would you? Such a machine would be no good at all. And that is just what man is like when he is dead.

Even when a person's brain is merely injured, as by some accident, he may not be able to think. Then how much less could he think when his brain is completely destroyed! People whose brains have not grown properly are not able to think as well as people who have normal brains, and are likely to be idiots. The brain is the most important part of the body, for it is the organ of thought, without which we could not have any consciousness of existence.

Adam was the first man that was made, and when he died he was simply unmade. You already have learned that in order to 'unmake' him God drove him out of Eden and away from the "tree of life." When Adam and his wife could not get food to restore their strength as fast as it was used up, it was only a matter of time till it was all gone.

Suppose you were to fill a large can with water; and then you made a large hole in the bottom of the can, and the water began to run out. Then you may proceed to pour in water at the top; but if you were pouring in a small stream while a large stream is running away, you can see that after awhile your can will be empty. And that is about the way it was with man, after being banished from Eden; for the strength he derived from the food which he ate was not as much as the strength he was losing as the days, weeks, months and years went by. Finally his strength was all gone, man was dead, he was unmade.

Did you ever see any one unmake water? This can be done by passing a current of electricity through water. By this process the water is changed into the two things that compose it, that is, hydrogen and oxygen. After a time one has a jar of oxygen and a jar of hydrogen, and not a drop of water remains. There is nothing left to drink, if he is thirsty; for he cannot drink oxygen or hydrogen. That is what it means to unmake a thing. It is easier to unmake something than to make it. One can *unmake* a house very quickly, by burning it down; one match will do that. But it costs a lot of money, work and time to *make* a house.

The Spirit of Life

In the Bible we find the word "spirit" used many times. This word means "power." We read in God's Word of the spirit of life, the spirit of fear, the spirit of love, the spirit of truth, the spirit of a sound mind, and the spirit of various other things. Now there is a verse in the Bible which says that when man dies, his "spirit" returns to God. This verse is found in the 12th chapter of Ecclesiastes. The exact

words are, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." No doubt you would like to know what this verse means, since we know that when a man dies he is utterly dead.

In the first place, the spirit is not the soul, for the soul is the man. As we have said, the word 'spirit' means power. Suppose you have a candle in your hand and you light it. What have you done? You simply have touched the candle with the spirit or power of fire; because you have the power to call fire into existence, or in a sense, to create fire.

Now suppose you blow out the candle; or, more correctly speaking, the *flame* of the candle. Does anything go back to you? I think I can hear you say, "No, nothing."

You probably say that because you did not *see* anything return to you. But that is no proof for there are lots of things that we do not see. Actually something did return to you when you blew out the candle, and that something was the POWER TO LIGHT THE CANDLE again. Before the candle was lit you had power to light it, but after it was lit, you had no such power; for no one can light a candle that is already lit. But after you blew out the flame of the candle, then the power to light the candle came back to you again.

Now when God made man He touched him with the power of life. That is to say, He exercised His power to cause man to live, just as you exercised your power to cause the candle to burn. When man died, his life ceased to exist, just as the flame ceases to exist when you blow it out. Just think. Where would you go look for that flame? Is it in the room, or somewhere else? Why, no, it does not exist anywhere. And so it is with man's life at the time of death. It cannot be found anywhere. But the power to cause man to live again goes back to God, just as the power to cause the candle to burn again went back to you. Do you understand?

We have heard people say that when a person dies something that is alive leaves his body and goes to God. Well, if it did, it would have a long way to travel before it reached the Lord. It would have thousands of millions of miles to go, and might take years to get there. But it is not true that such a thing happens at death. The power to make man live again is the only thing that goes to God, and God will use this power in the time of resurrection and will bring man back to life once more.

Just what death is, and what becomes of people when they die, is one of the most important things the Bible tells us. When we understand this, it prepares our minds to understand the great story of life, death and the resurrection, which the Bible unfolds before us.

Animals Die—Man Dies—Why?

Human death has been in the world six thousand years. Not only does man die, but all animals die as well. The fish die in the sea, and at times one may see their dead bodies floating on the surface of the water. The birds die; so also do the trees, the

flowers, the grasses and the ferns. But man does not die for the same reason that the lower animals and vegetation die. Man dies because he has disobeyed the laws of God. The first man, Adam, broke the divine law, and all his children have broken it from that day to this. The way the Bible states the matter is this: "By one man sin entered into the world, and death by sin; and death passed on all men, for all have sinned."—Rom. 5:12.

The lower animals die because it is natural for them to die. God did not intend that they should live for ever, when He made them. They really do not know anything about life. They cannot reason like you and I can. They do not possess moral natures to give them a knowledge of right and wrong; therefore they do not sin. You may teach a dog not to bark at night, by beating him with a stick every time he barks; but the dog does not know that it is a sin to bark. He knows nothing whatever about breaking God's laws. Neither can he think about the future and form the thought in his mind that he wants to live. No matter how intelligent your dog Carlo seems to be, he just lives in the present moment. Life is a blessing to him while it lasts, but he knows nothing about death or resurrection or anything like that. It is all right for him to die, for he does not make plans for next year or next month or next day—the present is enough for him.

But man wants to live. That is natural for man. He does not like even the thought of death. Some people don't like to attend a funeral or to see a dead body. They simply hate the thought of death. And indeed it is not very pleasant to reflect that some day we'll all be dead, that the earth will cover us over, and that we'll then be unconscious and know nothing of what is going on in the world.

No, we are not much interested in any dead things—in trees or flowers or animals or anything else that has died. We like to see things living. In the spring we look out and see the squirrels running along the tree branches, the rabbits playing in the woods, the robins looking for a place to build their nests and start housekeeping, the groundhog looking out from his hole, the butterfly flitting by, the trees budding forth and the flowers appearing among the grass. We like to see these things. We enjoy seeing all these things alive.

But when we hear that some one has died, the news gives us an unpleasant feeling. We know that some day we'll have to die, too; yet we don't like to think about it. We may ask, Why couldn't we live right on forever, without having to be confined in a coffin and placed in a grave? And we will find that other people wonder the same thing. They too hope that death is a long distance away from them. They want to do a great many things before they die. They are making plans for the future. They hope some day to profit by all their experiences of the past. They are, in a sense, living in the future as they travel along the way of life. And so, because people want to live, they try to find something that will keep them alive.

Do you know why we get sick and have headaches

and backaches, toothaches and stomach aches and other pains? Do you know why disease is in the world? Do you understand why it is that children have chicken pox, measles, mumps, fevers, croup, and a host of other maladies? Can you tell why some people are born blind, and some deaf, and some crippled? Can you explain why we catch cold in winter, and have to take bitter medicine and be in bed and have the doctor call?

All this is because *death* is working in our bodies; all these diseases simply belong to the family of death. Death is the father of a big family of ailments, and the members of this family are a very unfriendly lot to have around.

The Secret of Life

If men could only find something to overcome the power of death, they would not get sick at all. For ages they have tried to discover something like this. They have sought for the secret of life all over the world. And today chemists are trying to find it in their laboratories. They think they will succeed, for they have discovered many other wonderful things. But thus far they have failed to materially prolong life. The fact is that this mighty secret will not be given to the world till God Himself reveals it to mankind. And this He will do when the world is ready for it, and in His own good time. We need not worry about it, for we can leave it all to Him; and what He has promised to do will surely come to pass.

You will remember that the secret of life, called the "tree of life," was in the Garden of Eden. But it is not to be found anywhere in the world today, for God removed it from off the earth. But the Apostle John, on the Island of Patmos, had a wonderful vision of the future, and in that vision he saw the great city of life, and beheld the tree of life, whose leaves were to be for the healing of the nations. So by this we know that the tree of life, with all its beaming and life-giving power, will be restored to the poor, suffering, groaning world eventually. We are glad because of this. We rejoice greatly to realize that it is true.

A great many prophecies of the Bible are concerned with this great subject of future life for mankind here on earth. We can endure things better if there is hope for the future. You feel that you can

(Continued on page 31)

Cards from England. We have some beautifully tinted cards with gold border having appropriate greetings for almost any occasion. Some of the subjects are "The Lord Bless Thee", "What Greeting Shall I Send you?", "Mizpah", "He Loves Thee Still", "Wishes Sincere." Price, 3 for 10c.

The Holy City. We can supply a beautiful colored panoramic view of Jerusalem, 6 1-2 x 21 inches. The picture was taken by a brother in the Truth from the Mount of Olives and shows the site of the Temple, where now stands the Mosque of Omar. It formerly sold for 50c. Price, 25c., postpaid.

Talking Things Over



An Interesting Meeting



ERE is an excerpt from a report of Brother W. N. Woodworth's pilgrim trip through the Midwest last month which will be of interest to *Dawn* readers:

"One of the many interesting experiences of this trip occurred at Erie, Pa. Here we found a dear young brother who only recently has embraced the truth, and who had arranged for a public meeting in a rural district schoolhouse. Each Sunday morning the church people of the community hold Sunday School in this building, and its members comprised nearly all of the audience that turned out to hear our talk on the subject, 'The Coming World Dictator.'

"It was not a large audience—only about 35 in all—but it was an interested one; and it was the first time that most of those present had ever heard anything about the glorious message of the Messianic Kingdom. At the close of the meeting 15 of the 35 present left their names for the 'God and Reason' booklet. Some were so interested that they offered to help advertise a larger meeting in Erie the next time a speaker is available.

"Judging from reports received from brethren in other parts of the field and from this happy experience at Erie, it would seem that golden opportunities are awaiting the brethren everywhere in the use of rural schoolhouses and churches. The people in these outlying sections are not so engulfed in the spirit of the world as are the city folks. Many of them still have faith in the Bible, and are glad to hear a message from its pages that assures them that God will shortly take a hand in earth's affairs and fulfil His wonderful promises of blessing. May we all seek to be on the look-out for these and any other possible opportunities to 'show forth the praises of Him who hath called us out of darkness into His marvelous light.'

"It was a special pleasure to meet with the dear friends in convention at Detroit, Mich., Chicago, Ill., and Waukesha, Wisc. As I understand that these conventions will be reported in the next edition of 'Bible Students News' I will not go into details concerning them here. I will say, however, that at these conventions, as well as among the many friends I met in the various classes visited, I found a growing determination to adhere closely to the great truths of the divine plan as we have learned and proved them from the Bible, rather than to spend time and energy investigating the numerous theories of alleged 'new light' now being advanced from so many different sources.

"Some of the important questions that are coming squarely before the friends at present are: How does

God deal with His people today? What constitutes the holy spirit, and just how does it operate? Does the holy spirit now guide and bless the Christian apart from and regardless of his knowledge of the Word of truth and the fundamental doctrines of the divine plan as taught therein? It seems to me that one of the most timely things that the Lord's people can do at present is to make a thorough review of the whole subject of the holy spirit and its operation, using Volume 5 of 'Studies in the Scriptures' as a God-given aid. It blessed the church heretofore, and it will bless us again today. We are such 'leaky vessels' that some seem to have forgotten much that they formerly understood clearly on this subject."

"Bear Ye One Another's Burdens"

Throughout the world today there are many thousands of chronic invalids; men, women and children who do not enjoy a normal existence; and oftentimes these are wracked with almost continuous pain. Some of these sufferers are Christians, enjoying the same blessed light of truth that has so comforted our own hearts. It is a great privilege to be able to render these dear ones a bit of encouragement from time to time. Many of the classes have "Comfort Committees" whose special privilege it is to minister to those who are either temporarily or permanently on the "sick list." This surely is a splendid Christian service. Why wouldn't it be well for each of the Lord's people to constitute himself or herself a comfort committee of one, and use every opportunity we can find to comfort and cheer our brethren who are bearing more than the average share of Adamic suffering? We are glad indeed that *The Dawn* is helping to lighten the burdens of some of these dear ones, as the following excerpt from a recent letter will indicate:

"Dear Brethren: My subscription to *The Dawn* has expired, and I am forced to tell you that I cannot continue among the paid subscribers. As you may know, I have been seven and a half years confined to the house and unable to earn, so that at the present time my finances are low. I believe that my Heavenly Father is able to take care of me, and that He will provide in His own way, as His promises declare. I understand that you have a plan for taking care of the subscriptions of the needy, and if so can use your own discretion with respect to me. Thus far in life I have followed the Scriptural injunction, 'Owe no man anything;' but I consider that this debt is not in the ordinary affairs of life.

"I want the different experiences that come into my life to fit me so that I might say with the Apostle Paul, 'The sufferings of this present life are not worthy

to be compared with the glory that shall be revealed in us.' I shall continue to pray for you and would ask that I may be remembered at the throne of grace.

J. W. M., *Mass.*"

Appreciates Help for Young Folks

A letter from a *Dawn* reader in Texas reminds us afresh of our responsibility towards the young folks, and of the fact that while the children of the consecrated do not always appreciate the privilege of making a full consecration to the Lord at the present time, yet the truths that are taught to them is almost certain to have a lasting and beneficial effect. The letter follows:

"Dear Brethren: I have been wanting for a long time to write you to express my appreciation of the reading matter in the *Dawns*. The article on 'Spiritual Vision,' in the May issue is excellent; also the article on 'Foreknowledge,' etc; and the Sunday School les-

sons. Now you have begun a news series of lessons for the children. That is good. It carries me back to the days when my own son was small. I certainly did try to teach him the plan of God, but by the time he became fourteen years of age he did not seem to care as much about it as when he was small—he became ambitious and thought I was trying to get him to consecrate; so he gradually lost his interest. But when he was in the war overseas, he wrote me that although he could not think exactly as I did on all points yet he could not forget the many things I had taught him. Today he respects my beliefs and I don't think he will ever forget that I taught him to love God. He lives an honorable life and is highly thought of.

"I like the '*Bible Students News*' very much. I was much interested in the 'Good Report from Arizona.' That is splendid! And is it not wonderful—'Another Church Hears the Truth'? It is quite surprising.

"Sincerely yours in Christ, and God bless you all,
"Sister I. M. M.—Tex."

Our Individual Responsibility

(Continued from page 16)

eloquence or flowery writing is no evidence of loyalty to truth and righteousness.

Brethren, let us all be on guard. Let us all, each one individually, be on guard. Thus, and thus only, can we discharge our individual responsibility to God, the truth and the brethren.

Yes, let us "work out our own salvation with fear and trembling," knowing that although we may accept spiritual help from others, and may in turn be able to help them, yet the final responsibility of Christian discipleship rests with ourselves. It we insist on holding high the standard of righteousness for ourselves, no one can pull it down. If we say to ourselves and mean it, as did Paul, "Woe unto me if I preach not the gospel," neither the discouraging circumstances which we meet, nor the misleading sophistry of others will be able to hold us back from enjoying the privilege, in some small way at least, of helping others to a better understanding of God.

If we remain loyal to the truth ourselves, the errors of others will not come nigh unto us. If we faithfully discharge all of our personal responsibility toward the ecclesia with which we are associated, even if we are the only one in the class to do so, we will receive the reward of faithfulness. If we scrutinize carefully what we read and what we hear, "proving all things, holding fast to that which is good," insisting at all times, kindly but firmly, on the full exercise of Christian liberty for ourselves and granting the same privilege to others, in this manner also we will be working out our own salvation.

Surely we are living in a very "evil day." It is a time when, as never before, the Christian is on trial as an individual. The only way to meet the tests that daily come upon us as individuals is to be individually faithful. If we are thus faithful God will continue to "work in us, to will and to do of His good pleasure."

CHILDREN'S HOUR

(Continued from page 29)

endure being sick today if the doctor tells you that you will be better tomorrow. And it is the same way with millions of people in the world. If they only knew the grand and wondrous plan that God is working out for them, and that some day ere long He will remove all sickness, sorrow and pain from off the earth and destroy the power of death for ever, how happy they would be. And it is so that you may have this hope and this joy that we are now telling you about the great Plan of God. I will tell you more about it in my next story.

QUESTIONS ON CHAPTER III.

What is death? What is its opposite?—Psa. 90:3, 5, 6.

Is death a kind of life?—Eccl. Ch. 12.

Do dead people know anything?—Eccl. 9:5, 10; Job. 14:21.

Why is it that some people think the dead are in heaven, or in some other place?—Rev. 12:9; Isa. 28:15, 18.

Is the death of man any different from that of the lower animals?—Eccl. 3:19, 20; Psa. 49:12.

Has man a hope for a future life that the lower animals know nothing about?—Hos. 13:14; Isa. 35:10; John 6:44, 54.

When man dies, does something leave his body and rise up through the air and go to God? If not, what does go to God?—Eccl. 12:7.

Where do wicked people go at death?—Psa. 49:14.

God made man, but can God unmake man?—Jer. 31:15, 16; Psa. 146:4.

"How is the word "spirit" used in the Bible?—Gen. 1:7 Isa. 11:2; Eph. 1:17.

How many people suffer because of death?—1 Cor. 15:22.

Will God ever do away with death?—1 Cor. 15:26; Rev. 21:4.

Had man remained in Eden, what tree would have kept him alive?—Gen. 2:9.

Will this tree ever be restored to earth?—Rev. 22:2.

Will man be satisfied to live on the earth when he comes back from death?—Isa. 35:10; 65; 16-25; Rev. 5:13.



If Mary Had Known



If Mary had known,
 As she held her babe's hands in her own,
 Little hands that were tender and white as a rose,
 All dented with dimples from fingers to wrist,
 Such as mothers have kissed—
 That some day they must feel the fierce blows of a
 hatred insane,
 Must redden with holiest stain,
 And grasp as their guerdon the boon of the
 bitterest pain
 Oh I think that her sweet brooding face,
 Must have blanched with its anguish of knowledge
 above her embrace.

But—if Mary had known,
 As she held her babe's hands in her own,
 What a treasure of gifts to the world they would bring,
 What healing and hope to the hearts that must ache,
 And without Him must break;
 Had she known they would pluck forth death's sting,
 Of the close, jealous door evermore,
 Making free who were captives in sorrow and
 darkness before,
 Oh I think that a gracious sunrise
 Of rapture had broken across the despair of her eyes.

If Mary had known
 As she sat with her baby alone,
 And guided so gently His bare little feet,
 To take their first steps from the throne of her knee,
 How weary must be
 The path that for them should be meet,
 And how it must lead
 To the path of humanity's need,
 Giving hissing and shame, giving blame and reproach
 for its meed,
 Oh I think that her tears would have dewed
 Those dear feet that must walk such a hard, starless
 path to the rood.

But—if Mary had known,
 As she sat with her baby alone,
 On what errands of mercy and peace they would go,
 How those footsteps would ring through the years
 of all time,
 With an echo sublime,
 Making holy the land of their woe,
 That the pathway they trod
 Would guide the world back to its God,
 And lead ever upward away from the grasp of the clod,
 She had surely forgot to be sad,
 And only remembered to be most ineffably glad.

If Mary had known,
 As she held Him so closely her own,
 Cradling His shining fair head on her breast,
 Aunited o'er with ringlets as bright as the morn,
 That a garland of thorn
 On that tender brow would be prest
 Till the red drops would fall
 Into eyes that looked out upon all,
 Abridged with a pity divine over clamor and brawl,
 Oh I think that her lullaby song
 Would have died on her lips in wailing impassioned
 and long.

But—if Mary had known,
 As she held Him so closely her own,
 That over the darkness and pain He would be
 The conqueror, hailed in oncoming days,
 The world's hope and praise,
 That the garland of thorn,
 The symbol of mocking and scorn,
 Would be a victorious diadem royally worn,
 O I think that ineffable joy
 Must have flooded her soul as she bent o'er
 her wonderful boy.

—L. M. Montgomery Macdonald

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