

JULY 1934
15 Cents

The DAWN

**Reason and Christian Faith
Happiness and the Christian
Natural vs. Spiritual Discernment**

THE FACT FINDER—ANSWERS YOUR QUESTIONS

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Issue of July, 1934

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CONVENTION ANNOUNCEMENTS

London, England, August 4-6: This convention will be held in Conway Hall. We have received the following announcement concerning it:

"The inspiring motive of this gathering is to point the friends to the essential basis of our fellowship in Christ, and to exhort to true unity of the spirit and progress in the consecrated life. It is hoped that this occasion may serve to stimulate and encourage the love and zeal of the brethren in the spirit of the Master, and that all may be done solely to serve His children and to comfort and encourage His own.

"A warm invitation is extended to all to come and join in precious fellowship, considering the truths we have loved so long, and to spend and be spent for one another. For further information, address, Mr. A. O. Hudson, 20 Darwin Road, Wellington, Kent, England.

Zanesville, Ohio, July 8. Morning and afternoon. All sessions to be held in the I. O. O. F. Hall, Main Street. Special public meeting at 3:15 P. M.

Federalsburg, Md., July 22. All sessions to be held in Liden Community House. Special public meeting in the afternoon.

Worcester, Mass., July 29. Morning and afternoon. For information, address, H. W. Nelson, 63 Winfield Street, Worcester, Mass.

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

Brookside, Mass., August 19. Morning and afternoon. For information, address, Mr. A. G. Lundberg, Westford, Mass.

FOUR LABOR DAY CONVENTIONS

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

Minneapolis, Minn. Class Secretary, Mr. H. M. Nosh, 3452 — 31st Avenue S., Minneapolis, Minn.

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

Seattle, Wash. Class Secretary, Mr. F. W. Shultz, 354 76th Street, Seattle, Wash.

EXPIRATION and other INFORMATION

The expiration date of your subscription is shown on wrapper. We endeavor also to enclose a renewal blank when your renewal is due. Occasionally these blanks get into the wrong magazines. If you find a renewal blank in your copy of THE DAWN, and the date on the wrapper shows that your subscription has not expired, please ignore it.

When writing to THE DAWN concerning more than one thing at a time, it will be appreciated if the various items are kept separate—preferably on separate sheets of paper.

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These cards are nicely colored with landscape views or flowers with the following texts:

Isaiah 41:10; 2 Cor. 9:8; Romans 8:32; 1 Cor. 2:9; Matt. 7:7; John 14:23; John 3:16

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(Continued from page 33)

BROTHER W. B. ROBERTSON
Passaic, N. J., July 8
Worcester, Mass., 29
 (Convention, see announcement)
BROTHER WALTER SARGEANT
Baltimore, Md., July 8
Wilmington, Del., 9
Lincoln University, Pa., 10
Chester, Pa., 11
Philadelphia, Pa., 12
Woodbury, N. J., Aug. 4

Bridgeton, N. J., 10:30 A. M., 5
Vineland, N. J., 3:00 P. M., 5
BROTHER R. F. SHARP
East Liverpool, Ohio, July 22
BROTHER J. I. VAN HORN
Duquesne, Pa., July 1
BROTHER G. M. WILSON
Zanesville, Ohio, July 8
 (Convention, see announcement)
Beaver, Pa., July 15

BROTHER W. N. WOODWORTH
Philadelphia, Pa., July 1
Boston, Mass., 15
Lewistown, Pa., 19
Zanesville, Ohio, 23
Columbus, Ohio, 23
Greenfield, Ohio, 24
Cincinnati, Ohio, 25
Donelson, Tenn., 26
Shreveport, La., 30
Gakeston, Texas, 31
San Antonio, Texas, Aug. 1
Phoenix, Arizona, 5




Vol. 2, No. 13

July, 1934

One Dollar a Year

News *and* Views

America's Great Drought

 HIS COUNTRY, like all the rest of the world, is certainly in the grip of the great "time of trouble," which the Bible had said would come in successive spasms, "as travail upon a woman with child." Jesus Himself intimated that after the first spasm, during which "nation shall rise against nation, and kingdom against kingdom," then would come "famine," "pestilence," and "earthquakes in divers places," before the final crash occurs.

The first spasm, namely, the World War, began in 1914 and terminated in 1918. Then came an "easement," a period of prosperity. This prosperity ended in 1929; but of course "famine" could not set in until some time later, after the coffers and grainaries of prosperity had been drained dry. The real pinch of the present spasm of depression began to be felt worldwide in 1933, as manifested by the frantic call of the "World Economic Conference"—the first assembly of its kind in all history. That conference came to naught and the depression continued, though various local schemes brought some relief in certain quarters. Efforts were made to stabilize prices by advising the farmers to raise smaller crops. Many obeyed, and this year's harvest could not be abundant even if weather conditions had been most favorable.

Now stalks before us the dread spectre of famine—not alone because of the purposely curtailed planting of crops, but more especially because of unprecedented dry weather in America and in many other parts of the world. This is something that the economists had not figured on. Will it continue until a real food shortage occurs? That is what the experts are wondering about. We quote the following from the *New York Journal*:

"The Government's foremost climate expert, Dr. Joseph B. Kincer, believes the present drought may perpetuate itself until some 'act of God' brings relief. Unparalleled in duration, scope and intensity, the drought now covers three-

fourths of this country. Dr. Kincer, as chief of the government's Bureau of Climate and Crop Weather, has been studying drought conditions for 25 years. But he finds no basis for comparing this one with the droughts of 1895, 1901 and 1930. Only the southwest was affected in 1895, only the north central states in 1901, and the 1930 drought was intense only in the Ohio Valley and middle Atlantic states. But the present drought, which is a culmination of 14 years of abnormal rainfall, now covers three-fourths of the United States. He says:

"With 2,000,000 square miles of soil now baked dry, saturation and evaporation, which are essential to the production of rain, are impossible. No relief can come unless a major climatic disturbance occurs to deluge the ground and restore the interrupted processes which make for normal diffusion of rain over the inland states."

Other authorities on weather conditions are likewise expressing alarm. We quote the following from the *New York World Telegram*:

"A heat wave beyond anything the United States has ever experienced, blazes unabated over two-thirds of the nation, and is spreading. Prostrations are reported by the scores, cattle are dying on barren and waterless ranges, crop losses are mounting, water supplies of great cities are threatened, and human suffering increases, as temperatures soar with each successive day. No rain is in sight.

"Dean W. C. Coffey, of the agricultural school of the University of Minnesota, who is also Federal Farm Relief Director for a dozen states, predicts that continuation of the drought for few weeks will bring a national food shortage. He said, 'The situation is acute, and conditions are becoming more alarming daily. The truth is, the United States is threatened with a food shortage.'

"Relief Administrator Harry L. Hopkins has made an allotment for farm relief in the ten most affected states, supplementing funds already available, for purchase and slaughter of 1,200,000 cattle starving or dying of thirst in parched fields. Governor Floyd B. Olson, of Minnesota, has proclaimed an embargo on shipment of any more live stock into that state, except for slaughter and processing. He said he was acting in an 'unprecedented emergency.'

"Evaporation and exhaustion of hitherto unfailing sources of water supply has brought genuine alarm to many cities and industries. The Mississippi River is at the lowest point in history. The Great Lakes, falling perceptibly every day, also present a unique problem to shipping lines. Government agencies estimated that shallowed channels in harbors, necessitating reduction in loads, will cost coal and iron ore

shippers more than \$10,000,000 this season. Four boats now are required to carry what three handled before."

That the present drought is not confined to America alone, is shown by recent European and Asiatic news dispatches. The New York *World Telegram* of June 18th said:

"Millions of people in Europe and Asia are praying for rain. At the suggestion of the Bishop of London, the Church of England partitioners throughout the United Kingdom joined in prayer for rain today. Also in Communist Russia many peasants are praying. This has aroused to action the 'Society of the Godless' who have issued statements explaining scientifically how droughts occur.

"In England the drought is imperiling the water supply. Queen Mary ordered the gardeners at Windsor Castle to stop sprinkling the lawns, to conserve the water.

"Pestilences are adding to the distress. Flies from the sun-baked Sahara region in Africa flew across the Mediterranean Sea and darkened the skies in the Rhone area of France. A plague of locusts visited Portugal. The fields at Elvos, eighty miles from Lisbon, were devastated by them."

The Paris Bureau of the New York *Herald-Tribune*, says:

"Paris is having the highest June temperature in thirty years. A drought has existed in France for ten weeks, and no sign of change has appeared. Vegetable and fruit crops are threatened, as well as grains. In eastern France, lack of water is causing the power plants to turn to steam. Furthermore, a plague of potato bugs is increasing the ravages of the drought."

Whether this is the beginning of a real famine, or not, remains for the future to determine. It may be that the hoped for "act of God" which Dr. Kincer mentions, will occur in time to save the farmers and the rest of the nation from starvation. But if relief does come it will be but temporary, for the prophecies concerning this great "time of trouble" must be fulfilled; and it is to be such a trouble as the world has never known "since there was a nation." But behind the dark cloud is the silver lining of hope and promise—a New Day is in the offing. These are but the "birth-pangs" of a new era. It is the dawn of Messiah's universal Kingdom which is to be established on the ruins of the passing order.

Money for Jewish Victims

THE "UNITED JEWISH APPEAL" aims at securing from New York about a million and a third of dollars, mainly to establish victims of anti-Semitism in Palestine. The money will be used for the transfer of refugee families, for vocational training, for elementary schooling, etc. The work of rendering assistance in this way is being carried on in connection with the program of the League of Nations' High Commission for Refugees. Palestine is also negotiating for a large loan from England.

Viewing the matter in the light of prophecy, we are not surprised at the fact that so many of the Jews are now going back to Palestine. From the prophecy of Jeremiah we here quote:

"Therefore the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought the children of Israel from the land of the north, and from all the lands

whither He had driven them: and I will bring them again into their land which I gave unto their fathers. Behold I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways." —Jer. 16:15-17.

Jews in Poland

REPORTS INDICATE that the situation of the Jews in Poland is well-nigh desperate. The *American Hebrew and Jewish Tribune* says:

"Of the 3,000,000 Jews inhabiting Poland more than half are beggars and on the verge of starvation. In the larger towns like Warsaw, Lody, Vilna, the general crisis has dealt a deadly blow to Jewish shopkeepers, artisans, traders and professional men. Jewish workers go idle, Jewish artisans, are unemployed, and Jewish doctors and lawyers accept dollar fees with gratitude. ... Dry bread is a luxury for thousands of Jewish families. Children go to school without breakfast, and find no food when they return home at night."

And to add to the general misery are the six thousand Jews driven out of Germany, and the intolerable conditions of many who still remain there.

Earth's New Rulers

AUGUSTUS P. RECORE, writing in the *Detroit Free Press*, says:

"What we need is not a restoration of the conditions which immediately preceded the depression and were responsible for it, but such a reorganization of our political and social and industrial life as will make a repetition of this world-catastrophe impossible. If our industrial leaders fail to see the handwriting on the wall, announcing the coming of a new and better social order, they will be compelled to give way to men of wider social vision."

And who will these "men of wider social vision," be to whom the others will be obliged to give way? The Bible says that they will be the prophets of Old Testament times, brought back from the dead in the resurrection to exercise the functions of earthly government. Concerning these, the Psalmist David wrote, "Instead of thy fathers shall be thy children, whom thou shalt make princes in all the earth." This Scripture refers to the fact that the "fathers" (the Old Testament worthies) will be the "children" of the Church of Christ in the resurrection. Then in the prophecy of Isaiah, the Lord says, I will restore thy judges as at the first, and thy counsellors as at the beginning." (Isa. 1:26.) And the Apostle Paul says that God promised Abraham that he should become heir of the world. (Rom. 4:13.) The administration conducted by the ancient patriarchs and prophets will be perfect, for it will be carried on under the conditions of the divine Kingdom.

The Message for the Age

DR. M. S. RICE, of Detroit, writing in the *Christian Advocate*, says:

"It is time we were making evident the supernatural claims of the Church. What sort of message could possibly be more apt to such an age than the assured fact of God? This day, sure of its knowledge, yet wretched in its experience—grip-

ping its great machinery of might, yet red in the blood of its dependence—this day, boasting of its riches in figures incomprehensible, and yet confounded at its tables of tumbling values! Hold! says the old Book. The very things upon which you have been counting have been thrown in reverse. Drunk with power as we were; proud in wisdom as we were; confident in our riches as we were, we are surely due for some reverse confidences. We need a profound renewal of our faith in Almighty God. ... God is alive! The Church must prove itself to be His Church."

Commenting on the foregoing statements, we say that the message for the age is that the old age is passing out to make room for the new and better age. Ere long God will surely demonstrate the fact that He has not been ignorant of the world's doings, and that He is certainly alive. His message today is, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory will come in." (Psa. 24.) In fact, He will come in anyway, whether they open the gates to Him or not; for He is the rightful Lord of earth, and is soon to take the Kingdom and dominion and the glory to Himself, and begin His righteous reign. As for His Church—His one, true and only Church, called in the Scriptures His Bride—soon she will share with Him His throne and engage in the service of blessing all the families of the earth.

Fear, the Bane of Humanity

DR. E. S. COWLES, psychiatrist, claims that fear is one of the great banes of humanity that is manifested in enfeebled health caused by various neurotic and mental diseases. In this statement he agrees with other noted therapists. The ideal doctor treats both the body and the mind of his patient. It is frequently the case that the doctor treats the body, but takes no pains to ascertain what the sick person is thinking about. Fear, or a sense of insecurity, is a cause of great disturbance in the cells of the human organism. Mind and body should work together for their common good if the best results of any treatment are to be obtained.

Nothing is more calculated to alleviate fear than the teachings of Jesus. He suggested to His followers that they take no anxious thought for the morrow, for "sufficient unto the day is the evil thereof." He said, "Seek ye first the Kingdom of God and His righteousness, and all these things (food, clothing, etc.) will be added unto you. Such assurances should keep His people from worrying now, and when the divine Kingdom is set up on the earth, there will be nothing whatever to cause worry to the inhabitants of the earth.

Scientists Prophecy

AT THE Century of Progress Exposition in Chicago, ten leaders of science have expressed their views as to what the future will probably bring in the way of advancement to the world in the next hundred years. As reported by the *New York American*, these are as follows:

Increase of man's life span to seventy years.
Electric motors operated by sunlight.

Elimination of infectious diseases.

Airplanes powered by stations on the ground.

Artificial production of living cells.

Recovery of gold from sea water.

Houses, factory built and priced to include land, for two thousand dollars.

Reduction of one day in transcontinental train schedules and regular cross-continent plane travel in fifteen hours..

Motion pictures, stereoscopic and faithful in color to the originals, and radios which will record on paper messages picked from the air.

The Bible bears out some of the foregoing predictions, and among other blessed foregleams, adds the following:

A perfect government.

The end of profiteering.

The end of wars.

All channels of waste effectually stopped.

Profitable and enjoyable employment for all.

No church systems as at present, but one great general knowledge of truth throughout the earth; hence the spirit of true worship and of reverence for God and the laws of His Kingdom.

All forms of illness fast disappearing before the rising tide of vitality and health.

The life span increased to eternity for all who obey earth's new King—the Messiah.

The great law of love in operation among all nations and peoples of the world.

Is This the Secret?

WE CLIP THE FOLLOWING from the *New York Times* magazine section:

"One of the leading banking corporations of London invited four distinguished economists to examine the ailing world. One was a German, another was a Frenchman, and the remaining two were Englishmen. They were unanimous in their diagnosis: The primary cause of the circulatory failure (of trade) from which the world now suffers, they declared, is 'nationalism.' Until this disease is eradicated, they assure us, there can be no restoration of economic health. Stamp out this disease, and the world will enjoy an unprecedented tide of peace and prosperity. National frontiers must be wiped off the map; the tariff walls within which nations have entrenched themselves must be cast down; avenues for the free exchange of goods have to be reopened and expanded. Nations must regard their neighbors, not as enemies, but as friends. (Such are the remedies which economists prescribe for the recovery of Europe."

That such a change as is thus indicated, and more, will take place ere long, we are assured in the Lord's Word—when Christ establishes His worldwide Kingdom. The Apostle Paul says that the promise was made to Abraham that he should be heir of the world. We believe that when he comes into his inheritance, he will do some fine breaking up of international fences. Selfishness has always redounded to the injury of the human race, and the world has failed to see it. Here again love must come to the fore and claim its own. The "redemption of the purchased possession (the earth)" will mean broadness, freedom, tolerance and good-will, among the inhabitants of this planet such as it has not known since there was a nation.

SCIENCE AND THE BIBLE

What Will Man Be Like in the Resurrection?

(Part I)

Last month *THE DAWN* concluded a series of articles on "The Antiquity of Man," contributed by a midwestern correspondent. In this issue we begin a new series by the same author, on "What Will Man Be Like in the Resurrection?" All contributed articles published should be understood as representing the personal conclusions of the contributors, and not necessarily the ultimate views of the publishers. *THE DAWN* however, does not give space to articles devoid of merit, and we believe this series will prove to be of genuine interest to our readers. All articles appear anonymously, but the name of the author of any contribution published is always available on request.



JESUS and His apostles, like the prophets of old, taught the doctrine of the resurrection of the dead. Furthermore, they taught that mankind then will be restored to original Edenic conditions here on this earth. This is the meaning of the Master's statement, that He came "to seek and save that which was lost."

The divine plan as portrayed in the Bible provides that "whosoever will" among mankind during the period of the general resurrection, may partake "of the water of life freely" and enjoy everlasting life in all its fullness here on earth, even as Adam and Eve might have done had they never transgressed.

The only ones in the resurrection who will not enjoy the blessings of everlasting life here, will be those who prove to be incorrigible sinners. They will not partake of "the water of life," but will persist in wickedness, and will ultimately reap everlasting death.

Another class, selected from amongst mankind, will gain something even better than perfect, unending human life; namely, the church, or "bride" of Christ, who shall be raised to the highest plane of spirit existence, the *divine* nature. This class will be "kings and priests" of God and "shall reign on the earth."—Rev. 5: 10.

This kingly class who shall "reign" here during the Messianic Kingdom will be relatively few in number—altogether but a "little flock"—while restored mankind, over whom they shall reign, will be numerous, like "the sands of the sea" for multitude. It is concerning this latter numerous class, namely, humanity in general, when ultimately restored to Edenic perfection, that this series of articles will chiefly deal.

What will restored men be like in the resurrection and throughout the endless ages of eternity? Will they dwell together in families, as at present; or will all family life become obliterated and be displaced by an individualistic, or perhaps some sort of communistic, form of existence? Will the race continue to be differentiated into males and females, each perfect as Adam and Eve were before they sinned; or will all sex distinctions cease entirely, and every human creature become as the original Adam was before the woman was separated from his side?

These are practical questions that naturally thrust themselves upon us as we near the time for the res-

urrection to begin. Does the Bible, or science, give us any clues from which we may start to reason on these matters? It must be admitted that these questions are not fully discussed in the Scriptures; although Jesus did make a brief comment on one phase of the proposition, in answer to a question put to Him by some of His skeptical hearers. Matthew, Mark and Luke each record His words on the point. We quote Matthew's report of the incident, as follows:

"The same day came to Him the Sadducees, which say that there is no resurrection, and asked Him, saying, 'Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven, for they all had her?'

"Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."—Matt. 22: 23-30.

What Did the Master Mean?

In the New Eden will all humanity, when fully restored to Adamic perfection of mind and body, then revert to the blissful innocence of childhood, with no consciousness or remembrance of the present mating impulse? Such at least has been the construction placed upon the foregoing words of the Master; and from the familiar creedal standpoint this would be the logical inference to draw, inasmuch as the creeds have uniformly failed to make a proper distinction between the separate destinies of the New Creation (the Church) and of mankind at large, but have proclaimed a spirit existence for everyone who dies.

For some of those few who, like the ancient orthodox Jews, trust to return in the resurrection as fleshly creatures, the prospect of an unending future devoid of this life's customary, multifarious contrasts, contacts and adjustments between manhood and womanhood, when frankly faced, may seem to present a

rather uninviting picture. This indeed must have been the case when the foregoing words of the Master first fell upon misunderstanding ears; for we read, "And when the multitude heard this, they were astonished at His doctrine." (Verse 33.) Nor could any natural human mind, as at present constituted, profess total indifference to the matter—if they give it serious thought and candidly take cognizance of all its implications—for indifference to this prospect would violate the most inherent, primordial human instincts.

It is a fact that in nature, as we know it on earth today, sex is an essential mainspring in the life of all organisms, both animal and vegetable. Science declares there are two fundamental natural impulses that dominate and maintain all life activities: (1) alleviation of hunger, and (2) reproduction of the species. So ubiquitously do these two impulses pervade and motivate life's interrelations, that it is impossible for the average person to intelligently visualize a state of affairs wherein either one is absent.

Organic existence on this globe comprehends a sequence of birth, growth, decay and death; and among all sentient beings this life-cycle seems most intimately correlated to the sex-cycle. Childhood is a preparation for sexual maturity, while senescence is coeval with its wane. We do not concur in the all-inclusive dogma put forth by a modern school of psychology, which insists that sex-motivation supplies the key to all human behavior; yet there is no gainsaying the historic fact that a preponderance of purely human activities, aspirations and happiness on this planet have been concerned, directly or indirectly, with family life, and with the apparently natural arrangement that the world's population is and always has been about equally divided between the masculine and feminine genders.

Human society has established itself upon this foundation. Its laws and institutions are premised upon the theory that the community comprises an integration of family units, rather than a mere aggregation of individual entities. As such, the community's chief concern is the safeguarding and perpetuation of home-life. Next to eating, the great preoccupation of humankind is and ever has been the founding of families, or else the cooperating with those who do so and the ministering to the families' needs in all their multitudinous phases. Society's solicitude for the offspring of its members is strikingly illustrated in these modern times in the disproportionate burden of school taxes. Communities, indeed, are organized primarily for the rearing of families; and society constantly provides for its own perpetuation through conservation of its young.

A Seemingly Impossible Alteration

With the foregoing reflections in mind, it is difficult for humanity to imagine a world wherein sex lines are obliterated; where people no longer pair off to nourish broods; where family life, with its laudibly fond associations, have ceased to exist. The natural mind is well-nigh stupefied by the effort

merely to contemplate such revolutionary changes in the human scheme of things. Such a transformation would affect profoundly every aspect of social structure. All human institutions, customs, habits, manners, dress and deportment—even man's intrinsic outlook on life—would have to be modified beyond recognition or ability to conceive. In fact, so intimately interwoven is the family obligation in the world's fabric, that the loss of all family instinct would seem to plunge civilization itself into a hopelessly chaotic tangle.

To the average man or woman on earth today, such a far-reaching transformation of human interrelations and contacts appears singularly bleak and unalluring. It seems to confront one with a world-to-come in which the glamor of romance and human interest and happiness have wholly fled. But such a lugubrious preview of the world's hereafter is quite incompatible with the glorious visions of the inspired prophecies. Possibly, then, there lurks some misconception in the popular interpretation of the Master's brief words on the subject; calling for further investigation lest it prove an insurmountable obstacle to faith. Surely the difficulty is not insurmountable, nor the mystery impenetrable. There must be some way of reconciling man's natural, inborn human aspirations with the exultant prophecies of restitution and happy human life here on earth during the ages to come.

Questioning the Scientists

In darker times men turned to the priest or cleric for interpretation of the deep mysteries of life; but most men today have made modern scientists their guiding priesthood. The halls of science are their sanctuary, the chemical laboratory their most holy. Scientists are guided by facts rather than by faith, yet some of them are now finding a measure of faith in God as a result of their studies of His marvelous handiwork. Let us then inquire if science has anything worthwhile to tell us about man that may aid us in solving our problems as to what man may be like when he is perfected.

Here, of course, we encounter an obstacle to begin with. Science deals solely with tangibles, takes man as it finds him, and does not concern itself with religious faith as to man's future as prophesied in the Bible. It depends for its information upon the microscope and test tube. It ignores the divine plan of the ages and the times of restitution as outlined in the Scriptures, and interests itself in those things which pertain to the present imperfect world in which we now live. So far as modern science is aware, "all things continue as they were from the beginning of the creation."—2 Pet. 3:4.

But in spite of this, we are willing to yield the scientist a respectful hearing, having in constant reminder the enormous progress in knowledge which the modern world has attained under his tutelage. But any information coming from his quarter must necessarily answer our question only indirectly, since

(Continued on Page 19)

THE CHRISTIAN LIFE

NATURAL versus SPIRITUAL DISCERNMENT

"The natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. 2:14.



NUMEROUS are the assurances of the Lord's Word that all they who hunger and thirst after truth and righteousness shall have their desire satisfied. The Scriptures are equally explicit in their promises that light and truth, which constitute the spiritual food of the Lord's people, would be supplied to them in a progressive, orderly manner, as "meat in due season." Even as in any ordinary meal the food is served in courses, so also the Lord has ever dispensed His truth to the church in adequate timely portions, in accordance with the advancement of His plan and the growing ability of His people to assimilate it. Thus it is that the pathway of the justified is "as the shining light, that shineth more and more unto the perfect day."—Proverbs 4:18.

The Lord's method of feeding His flock throughout the age has been to use various consecrated ones amongst His people as teachers of His Word, whose minds are guided by the holy spirit to see the unfoldment of divine truth as it becomes due.

St. Paul in his memorable address to the elders of Ephesus, admonished them to "feed the flock of God" over which the holy spirit had made them overseers. (Acts 20:28.) In similar terms the Apostle Peter addressed the elders of the church in general saying, "The elders which are among you I exhort, which am also an elder . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Peter 5:1-3) It was this same Peter to whom the Lord directed His thrice stinging rebuke, "Feed My sheep," as they sat eating the fish on the shore of the sea of Tiberias on the occasion of the Master's third appearance to His disciples after His resurrection. (John 21:1-17.) Peter held firmly in mind the force of Jesus' statement, and faithfully fed the flock as long as he was with them in the flesh, and through his epistles he has continued to minister unto them throughout the age until now.

Precious Promises, Our Food

The spiritual feeding of the church has consisted largely of directing their attention to the Lord's precious promises concerning them, which invariably has had the effect of encouraging, refreshing and strengthening them to faithfully press on toward the attainment of the good things promised. These

promises unto the Church are to be found throughout the Old Testament Scriptures, as well as in the words of Jesus as recorded in the Four Gospels, and in other portions of the New Testament.

If we should overlook, neglect or deliberately close our minds to any of these promises intended for us, then we would impoverish ourselves as new creatures; they are essential to our growth as spirit begotten children of God. It is in accordance with this fact that St. Peter declares, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." (2 Peter 1:4) This text indicates that we cannot hope to become partakers of the divine nature, i. e., we cannot make our calling and election sure, if we fail to feed upon these promises which are given unto us for that purpose.

Satan is the arch enemy of the new creation. It is characteristic of him to seek to hinder the spiritual growth of the church class. If, therefore, he can take from us, or induce us to voluntarily turn from any of these "exceeding great and precious promises" which comprise our spiritual food, he will have accomplished much toward weakening our faith and tempting us to cease our efforts against his rapidly tottering empire of sin and darkness. To this end he has brought forth the theory that almost anyone can understand all truth, whether spiritually minded or not. Furthermore he has foisted upon the minds of some in present truth the singular idea that the Bible is to be understood literally; and that no promises to the Church class are to be found anywhere in the Old Testament, nor in the four Gospels, nor in the Acts of the Apostles, nor in Hebrews, nor in the epistles of James, Peter or Jude, nor in the Book of Revelation; that practically all the allusions to the Church class, in the entire Word of God, are confined to the earlier Pauline epistles.

The ingenious suggestion has also been advanced that although the Church is the body of Christ, it is not the *bride* of Christ. The theory has been urged that the "bride" will consist of an *earthly* class of Israelites, otherwise called "the faithful remnant" of Israel; and that all Old Testament references to "Zion, the King's daughter," etc., allude to this earthly Jewish "bride" and not to "the church which in His body." Similarly, our Lord's reference to the "little flock," the lessons of His various parables as well as His "sermon on the mount," also the Revelator's vision of the 144,000 on Mount Zion, "the

bride, the Lamb's wife," the "kings and priests unto God who lived and reigned with Him a thousand years," etc., appertain, according to the foregoing strange interpretation, to natural Israel and not to the glorified Church of Christ.

To most of our readers it may seem unnecessary to reply to such arguments, believing that none in present truth would be influenced by any interpretation that is so obviously at variance with the entire divine plan as we know it. But, nevertheless, it is true that a few of the brethren have been influenced by this doctrine; hence we think it not amiss to consider it here, and at the same time to reexamine the foundation of our faith in the divine plan of the ages.

Some who may have set out to find something new or different to satisfy "itching ears," have chanced upon the ingenious interpretation outlined above; and such may think they have found "new light." They tell us that it is "meat in due season," notwithstanding that it has been in print for many years, having been set forth by an Episcopal clergyman, of England, over a generation ago. If it was "meat in due season" *then*, it seems strange that the Lord should first serve it to the adherents of the Church of England, principally, while the majority of His thoroughly consecrated people throughout the world were left in ignorance of it, and are not able to appreciate it even now.

Is the Bible So Transparent?

The aforesaid method of interpretation professes the utmost reverence and faith in respect to every word and sentence in the Bible. And perhaps those brethren who have come under its influence are actuated by an honest purpose and the best of motives. But Satan sometimes overreaches the minds of the best intentioned; and the above mentioned literalized method of interpreting the Bible vividly reminds us of Satan's early effort at the Lord's first advent. The adversary, assuming the role of interpreter of the Scriptures, suggested to Jesus that Psalm 91:12 means literally what it says, that the literal stones and literal feet are referred to, and that no deeper significance of the text need be looked for. (Luke 4:11) These brethren proceed upon the very same principle, declaring that the Bible is so written that anybody may understand it by merely taking it as it *literally* reads; and that we should not look for type or picture in any passage, unless the context definitely declares that the account is allegorical or parabolic.

On this basis these brethren reason that the prophecies of the Old Testament, having been originally expressly addressed to natural Israel, must be understood literally, and only literally, that they concern only the Jewish people therein mentioned, and that we are not warranted in looking for any hidden or deeper significance in the sacred writings. Since the Church of Christ is not mentioned by name in the Old Testament, the claim, therefore, is made that it is sheer larceny, with no justification other

than anti-Semitism, for us (gentile believers) to appropriate to ourselves the promises and blessings which the prophets pronounced upon the faithful remnant of Israel, while we leave to the Jewish people only the condemnations and curses which the Old Testament contains.

It also is seriously contended by the literalists that there is no such a thing as "symbolic times" in the Bible, that the Scriptures always mean literally what they say, and that when they read "day" they mean day, and when they say "year" they mean year, except in a few special instances where the context specifies that the time mentioned is illustrative of a longer period—as in Ezekiel 4:6.

Next, we are told that the four Gospels and the Book of Acts do not appertain to the Church, that the Lord at His first advent was not establishing a Church, that the apostles were not called to be foundations thereof, that the Church was not even established at Pentecost, but that it began a long time thereafter, when the "mystery" was ultimately revealed by St. Paul. (Colossians 1:25-27) This conclusion the theorists have arrived at by the same method of literal interpretation as above mentioned.

The word "kingdom" predominates in the Gospels and in Acts; hence it is contended by these brethren that when the Bible reads "kingdom" it literally means kingdom, not Church, and that the parables of our Lord do not allude to the Church because the word "church" does not occur in them. Most of Jesus' parables, of course, begin with the declaration, "The kingdom of heaven is like unto," etc. So they ask us to believe that the parables in no wise picture the development of the Church class, but apply to the "kingdom" offered to natural Israel, which they rejected, and which was again offered to them after Calvary, but which was again rejected, and which is now held "in abeyance" until the time comes when Israel shall no longer be trodden down of the Gentiles and when the new covenant is made with them.

The words "church" and "churches" actually occur no less than 25 times in the Gospels and in the Acts. "The Lord added to the church daily." (Acts 2:47.) The third alternative in the Master's marvelous rule for settling difficulties between brethren, says, "tell it unto the Church." (Matt. 18:17.) But we are asked to believe that the word "church" in these instances is used in a general and not in a special or restricted sense, such as that in which it later came to be employed in the Pauline epistles. They say that when the Lord Jesus spoke of "the church," He alluded merely to a *congregation*—that is, to any assembly of "the faithful remnant" of natural Israel.

Truth is Spiritually Discerned

The foregoing literal method of interpreting the Scriptures is unquestionably simple, and its simplicity has led some to the conviction that it is the proper way to study the Bible. But if this were true, then anybody of ordinary intelligence, whether he be Jew, Gentile, or spirit-begotten Christian, would have ability to understand "the deep things of God" as con-

tained in the Scriptures, and there would be no need for the holy spirit's guidance in Bible study! In fact a college-bred Mohammedan would be better able to comprehend the Bible's teaching than would a deeply consecrated but uneducated follower of the Master, if all that is needed is simply to give it a careful reading and apply it in the most literal way, just as you would interpret history or geography!

We cannot believe the Lord's Word is so written that it can be entirely interpreted in a mechanical fashion by the natural mind, as above suggested. To do so would be to place as high a premium upon the natural mind as upon the illuminating influence of the holy spirit. The Master, speaking unto His disciples, said, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:11.) Why not, if the Bible is a book that reveals its meaning to anybody of ordinary intelligence who takes its words at their literal face value? Again, the Lord proclaimed in prayer to Jehovah, "I thank Thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes."—Matthew 11:25.

Hear also the masterful argument of the Apostle Paul on the same subject: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him. But God hath revealed them unto us by His spirit; for the spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save (by) the spirit of man which is in him? Even so the things of God knoweth no man, but (by) the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the holy spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the spirit of God! for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. 2:9-14.

Plainly we are now living in the "evil day" spoken of by the apostle. Therefore we should expect our

wily adversary to invent many ingenious interpretations of the Bible which would appear sufficiently plausible to lead many astray. Satan cares not so much what we *believe*, but he does care a great deal about what we *do*, especially when our efforts are threatening to break down some of his influence over his subjects. Hence he seeks to confuse the minds of the Lord's people, inducing some to believe one doctrine and some another, in order to cause disruption in the church and scatter the saints. In earthly warfare this is called, "breaking down the morale."

If any in present truth are in the attitude of mind wherein they are becoming dissatisfied with the food which the Lord has so generously dispensed to His flock in this end of the age, and are looking for something new or different from the divine plan of the ages, without doubt our great adversary, by transforming himself into an angel of light, will supply all such with the desire of their heart. Such may expect to be visited with a "strong delusion," which the Lord will permit them to entertain as "new light."

Let us examine ourselves to see if we have a proper degree of appreciation of the food which has been so strengthening to us in the past. We should, of course, constantly seek to know more and more about the Lord's Word. But let us ask ourselves the question, Have I been developing a hypercritical attitude toward present truth? Do I find myself continually endeavoring to find some new interpretation of the Scriptures—just for novelty, or ulterior policy? Do I study the Bible for the purpose of sincerely knowing more about what it says, and thus to build up my faith and the faith of others in the "old, old story"; or am I really in the attitude of seeking to find something new, that may upset faith in the things that have heretofore nourished our consecrated hearts? If the latter is the case, then we may know that we are not developing true meekness and humility; and we are not manifesting to the Lord the spirit of appreciation. Only the "meek will He guide in judgment" and continue to teach His way. They only will be able to continually feast on His "meat in due season"—the "deep things of God" which are only "spiritually discerned." (To be continued)

THOUGHTS ON SANCTIFICATION

(Part 4)



LET US continue our study in Matthew 6, and endeavor to understand more fully these wonderful words of life from our Master; that we may more completely serve and obey Him, and that our lives may be more perfectly patterned after His glorious character. In verses 22 and 23 we read:

"The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be (give place to) darkness, how great is that darkness."

Dr. Wilson translates the word "single" by the word "clear," thus implying that a clear eye, unclouded by any disease or weakness, means the unobstructed entrance of light, giving clearness of vision. So, likewise, our spiritual eyesight must be kept unimpaired, that the light of truth may readily come to us. In the book of Revelation we find the exhortation given to the Laodicean church, "Anoint thine eyes with eyesalve, that thou mayest see." Without the ability to see clearly, we cannot know the will of God; and unless we know His will, how can we possibly perform it? So, the first great spiritual desideratum is to be able to SEE.

But if Jesus really meant "single," in His reference to the eye, then the thought to be taken from it evidently is that our eyes should be directed upon Him as our great Exemplar in righteousness. If we endeavor to look to Him and to the world at the same time, we cannot possibly maintain our standing in Christ; because our vision will surely become dim.

Paul's effort to serve God was a concentrated one. He said, "This one thing I do." His interests were not divided, his eyes were fixed upon the Lord and upon the example of singleness of purpose set by Him. This is indeed one of the great secrets of success in any matter, but especially in matters pertaining to the divine Kingdom and to our heavenly calling. "If thine eye be single, thy whole body shall be full of light." Truly our whole body will be directed by God's light of truth, and energized to employ its powers as unto the Lord, if our eye be "single." In that sense it will be *full* of light.

In verse 24 we read, "No man can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." The lesson here is very much along the line that has been mentioned. We cannot serve and please two masters at the same time; we cannot serve righteousness and unrighteousness with satisfaction to either side, or to ourselves; we cannot serve and please God and the world. God will accept nothing but a full and complete devotion to Him. The reason for this is clear. If His way is the right way for us, then other ways are not right. He has said, "I will instruct thee and teach thee in the way that thou shouldst go: I will guide thee with Mine eye."

No Need for Anxiety

"Therefore I say unto you, take no thought of your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on." Is not the life more than meat and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment?

"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no (anxious) thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? For after these things do the Gentiles seek. For your heavenly Father knoweth ye have need of all these things."—Verses 25-32.

The point of the foregoing argument is that life itself is of much more importance than the means by which life is sustained; just as in anything else—the *end* is always greater than the *means* whereby it is

produced. Food, clothing and shelter have their proper and necessary place in protecting and nourishing our bodies, and thus preserving the precious new creature life contained therein; but they are *not life itself*. God supplies the life; and Jesus reasoned that the Creator who in the first place imparted life to our organisms, surely can see to it that the means of maintaining that life is duly provided.

Such clear statements of fact swing our minds to a position of advantage, where we can realize the correct relative values of things and gain an appreciation of the true purpose and the great goal of life. This position of advantage is secured and held as we look to God, who is the great Source of all our supplies. Over-anxiety on our part, or looking merely to the world as our provider, breaks the higher connections and sets us down on the materialistic plane.

When, moreover, we think of life in the spiritual realm, we know that this depends on our living in harmony with the laws of God and on pleasing Him from day to day. And He who supplies our natural food, will also supply our spiritual food. He will not fail us nor forsake us in any sense of the word. "For unto us are given exceeding great and precious promises; having escaped the corruption that is in the world through lust." All God's mighty promises are as essential to our spiritual welfare as are the elements of natural food to be nourishment of our natural bodies.

However, in this connection let us keep a proper balance about what we ought to do. Shall we fold our arms and become lazy, and expect the Lord to provide for us in a supernatural way? No, the ways of God are very reasonable and just. He says in His Word: "Whatsoever thy hand findeth to do, do it with all thy might;" and again, "provide things, decent and honest in the sight of all men." Then, too, we have the noble example of the Apostle Paul who stated that he worked with this own hands, building tents, etc., in order that he might not be chargeable to the churches of God. Our Father most certainly wants us to be diligent in spirit, willing to lay down our lives in the service of the brethren, and then look to Him to bless our efforts and and to supply all our needs according to His promise. If, however, we expect others to carry our burdens, we have not the spirit of Christ, who said, "He that would be greatest among you, let him be servant of all."

"Consider the Lilies, How They Grow"

Let us now consider the beautiful thought expressed in verse 29: "Solomon in all his glory was not arrayed like one of these." The lilies of the field, decked in the handiwork of God, are far more beautiful than any of the works of man. The reason is apparent. God's work is perfect. Solomon's raiment was doubtless the most costly the world could produce, but all its magnificence could not compare favorably with the lily. How forcefully

the Master called attention to this fact! The lily lives according to the simple laws of life; it functions as was intended. Therefore, "consider the lilies—how they grow," said Jesus. We may derive from this the further thought that when man lives as thoroughly in accord with God's law as does the lily, he will be perfectly beautiful too. The life of the world today is too unhealthy, unnatural and strained to allow of any very high development of beauty in man—whether moral, intellectual or physical.

The lily may also suggest God's workmanship in the Christian, for a meek and quiet spirit is an ornament of great price in the sight of the Lord. And so are all the fruits of the spirit—patience, kindness, contentment, faith and love. All these constitute the beauty of holiness, and are the handiwork of God manifest in His people while on earth.

In verses 32-34 we find that those who are faithful children of their Father in heaven have this wonderful assurance from the Master: "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

How true it is that God alone knows what the morrow will bring forth! Let us therefore trust fully in Him. Even the wisest of earth are freely admitting today how impenetrable is the future, and they cannot forecast events even from day to day. So let us rest peacefully in the profound thought that our Father knows all things.

Judge Not

In Matthew 7:15 we read, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; then shalt thou see clearly to cast out the mote out of thy brother's eye."

These words are also full of meaning to those who are trying to please God, and are in full accord with the thought of the Lord's statement, "If ye forgive not men their trespasses, neither will your Father in heaven forgive you your trespasses." It is well that we allow this thought to sink deeply into our hearts so that it will become a part of us, namely, that we must treat others as we wish that God would treat us; and remember that God will do exactly right. We know that others cannot possibly judge us properly because they cannot read our heart; nor do they know our inherited weaknesses, nor our environment, nor how hard we may be endeavoring to do right. So let us always remember the same is true of others—we cannot know the hearts of our brethren.

Therefore, how unjust it would be for us to judge them!

Right here, however, we must also guard against the snare of the adversary who would like to have us go to the other extreme and pay no attention at all to any evil that the brethren might do. This fault would be just as displeasing to the Lord as would the other extreme. We read of Jesus, "He loved righteousness and hated iniquity." And we know how thoroughly He condemned hypocrisy, and the making of His Father's house a den of thieves. If we would have the spirit of the Master, we too must learn to hate evil and love righteousness.

Lift Up the Standard

The Apostle Paul admonishes the church in these words, "If a brother be overtaken in a fault, ye that are spiritual restore such an one, in the spirit of meekness." And our Lord said, "Take heed to yourselves; if thy brother trespass against thee, rebuke him, if he repent, forgive him." And then, in speaking about false brethren, He said, "By their fruits ye shall know them." Paul also warned the church, "not to keep company with any man that is called a brother if he be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner... therefore put away from yourselves that wicked person."

In order to grow in grace it is necessary for the church of God to keep itself clean from every defilement, and to uphold the standard of righteousness, such as do honor to the Father in heaven. If, then, one who claims to be a brother is living in sin, and is not repentant when his attention is called to the fact that he is walking disorderly and bringing reproach upon the name of Christ, he must be disfellowshipped by the church, according to the Word of the Lord; in order that the church be not defiled, and that the fleshly desires of the unruly person may be destroyed by trials from the adversary, while in the world, "that his spirit may be saved in the day of the Lord Jesus."

Nor do these principles of truth and sanctification conflict with the words of our Lord in Matthew 7, if rightly understood: "With what judgment ye judge, ye shall be judged," and "judge not that ye be not judged." The things we are not to judge are the things we are not able to judge; things that the great God of heaven alone can determine, things that we would not want others to judge in us because we know they are not able to do so correctly—the things that concern the thoughts and intents of the heart. For instance, if a brother has committed some wrong doing, but repents of his evil way, and turns and does right, then we must accept him as the Lord accepts him, and cover him with the robe of charity, the robe of brotherly love. The Lord has said of such an one, "All the evil that he hath done shall be forgotten before the Lord." Hence, no matter how often a brother may stumble, if he hates the evil and is striving against it, and implores forgiveness, then we must forgive and not judge; but rather, "bear each other's burdens, and so fulfil the law of Christ."

On the other hand, we must observe the high standards that Jesus held up. The adversary would be pleased to have the church of God grow careless regarding righteousness. No matter, then, if some expounded the glorious Scriptures from morning till evening, if they compassed sea and land to make proselytes, if they spoke with the tongues of angels, yet disregarded the plain principles of sanctification. Satan would soon have them in his power and destroy them at his will.

So we can see clearly how these two lines of thought are not at all contrary, but rather supplement each other; enabling us to strive to walk perfectly before the Lord, hating sin, yet loving and helping our brethren, knowing that all of us have come short of the glory of God. And let each one who has the spirit of a sound mind ask himself this question: If I were going astray from the path of life, would

I want my brother to stop me and save me from death? Surely, we answer, Yes. So, by the law of the Golden Rule alone, we should not hold our peace if we see our brother sin, nor condone or tolerate the evil in any way; but by gentleness and kindness endeavor to save our brother; and only when he will not hear may we let him go. And then God will deal with him directly, as He sees best.

In these days in which we are living, and no doubt in all the days past, even back to the time of our Lord, great evil has come to the church because some have not rightly divided the word of truth on this very important matter of judging. Many grievous wolves have been allowed to enter among the flock, because the banner of truth and righteousness was lowered and their fruits were allowed to go unnoticed. Let us lift up a standard for each other, and for all people.

NOT OF THE WORLD

(Part 2)

WE NOW come to the second part of our subject, which has to do more particularly with the transformation of our characters into the glorious image of God, as that image is reflected in His Word. The new life implanted in the spirit-begotten Christian by God's Word is in striking contrast to the world of self in which we reside.

This character ideal is frequently referred to and partially described in the writings of the apostles as well as in the sayings of our Lord. But nowhere is it more clearly defined than by the Apostle Paul in the thirteenth chapter of First Corinthians. In this chapter we have the privilege of coming into close contact with the mind of the Lord, through that of the inspired apostle.

Paul tells us that he who treads the brilliant road of the highest worldly accomplishments is, as a man, inferior to him who treads the path of love. There is emptiness in eloquence, nothingness in knowledge, nor even in faith; and uselessness in liberality and sacrifice, where love is not.

In all probability no quality of character has been so misrepresented as love. Love is essentially unselfish, and could not seek gratification at the cost of another's weal. Love is pure, holy, and must not be confounded with nor mistaken for that thing falsely called love which emanates from the corrupt imaginings of popular novelists. The proper name for the quality often described by them is lust—a dark and loathsome counterfeit of love. It is simply a hideous caricature to represent unholy men and women as possessing true love.

Even that which passes for natural human affection is not necessarily love. Thousands of men and women have parted with the last vestige of honor, character—yes, even of self-respect—by yielding to undisciplined and unrestrained natural affection. Passion is not love, though love may become an absorbing passion. Human love, like human nature, is fallen. Its highest manifestations among men disclose

intense selfishness, jealousy, and cruel exactions. Love, true love, "worketh no ill to his neighbor" (Rom. 13:10), and is, as the Word expresses it, of God. "God is love," and "he that loveth not knoweth not God, for love is of God; and he that dwelleth in love dwelleth in God, and God in him."—1 John 4:16.

Love glows with social tenderness, and is full of good-will to all mankind. To the needy it is beneficent; to the wretched it is pitiful; with the bad it is patient; of the penitent it is hopeful. It envies not the great; is not jealous of the prosperous; to superiors is respectful; and to inferiors ever courteous. It is not imperious, nor petulant, nor patronizing, nor servile; neither cringes to the strong nor seeks to crush the weak. It is no swift-footed tale-bearer, no ill-natured gossip; no busybody, intermeddling with other men's concerns.

Love likes to praise openly; but it does not go to the housetop to proclaim offenses. Its hand is slow to smite, loath to deal a blow; and, if it must, wounds tenderly; never barbing its arrow-heads, nor dipping their points in poison. It grudges no toil; is fatigued, yet wearies not; wills to part with its prized possessions, and counts it no expense, be the outlay ever so great, if it only succeed in making one sad heart glad, or one happy heart still more joyful.

True Christian Graces

Of all that love will be on the divine plane, or even on the plane of human perfection, we surely have no conception; but in the very nature of things it must be something far grander than those attributes called forth by contact with our daily imperfect life. Love is best defined by describing its many manifestations:

PATIENCE: "Love suffereth long," says Paul. We must understand this statement to indicate not merely the fact of suffering, but also a certain willingness to suffer extensively for the benefit of the loved object. "Love beareth all things." Like the

violin string, love is subjected to tension; not merely for the tension itself, but that it may yield the sweeter music of kindness.

KINDNESS means gentleness and graciousness in conduct. The Greek word here employed comes from a root which means "To furnish what is needful;" tact; and hence, by association, goodness of heart. Experience shows that kindness, as distinguished from personal affection, does not generally come by spontaneous growth, as much as by reflection and by the cultivation of a larger sympathy.

One might have kindness, and yet have a minimum of personal affection. On the other hand, one might have a strong personal attachment, and yet be so tactless, coarse, crude, or uncouth in conduct, as to make himself obnoxious. "These hard, well-meaning hands we thrust among the heart-strings of a friend. The ill-timed truth we might have kept—who knows how sharp it pierced and stung? The word we had not sense to say—who knows how grandly it had rung?"

We are admonished, "Be ye kindly affectioned one to another, with brotherly love." (Rom. 12:10.) Again, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32.) God has given us all a talent of personal influence by which we have, partially in our power, the happiness or unhappiness of those about us. Strange indeed that we are not more kind. Every one needs it. How wonderfully it acts; how it rewards the doer with warmth and breadth of heart; how it banishes the bitter memory of mistakes which seek to haunt us!

GENEROSITY: "Love envieth not." Why should love envy, when she has the wealth of the other world in her own heart? Christian work itself is no guard against unchristian feelings. The love which envieth not, comes as a result of conscious union with the Giver of every good and perfect gift. We know our interests are His interests, and that since we are owned as His we cannot wish for more.

HUMILITY: "Love vaunteth not itself, is not puffed up." Secret kindnesses done are as beautiful as secret injuries are detestable. God is invisibly good; the devil is invisibly evil. It often requires a purer love to do what is undignified than to do what is painful. There is a heroism about great sacrifices or signal services, which fascinates the popular mind. The love that can endure the loss of all things may be love with a spice of pride in it.

But if we can discern some trifling service which commends no applause but which looks contemptible, because it is beset with mean circumstances; if we can do that in a simple and unpretentious way, then love shines in her purest, serenest and loveliest radiance. "Love does not like to be talked about," says a German proverb. After we have suffered long and done many kindnesses, and been generous, then there is a tendency to talk about it. But the larger the heart the less will it talk about its own virtues and

attainments. It does not need to talk. It thwarts the very purpose selfishly desired, to the extent that it does talk; for few will ever believe a boaster.

COURTESY: "Love does not behave itself unseemly." Someone has said: "Virtue itself offends when coupled with forbidding manners." Courteous love is not always emphasizing the thought of its own independence. Many people think they are independent who are really slaves to self. Love does not prompt one to act boorishly or inappropriately in the presence of others, because its essence is unselfishness.

UNSELFISHNESS: "Love seeketh not her own." This statement has puzzled the world and even many Christians; but since it is exactly so in the oldest Greek manuscripts, there is no excuse for altering the wording. The emphasis must be placed on the words "seeketh not." Right here is the germ of the difference between this world, dominated by Satan, and the other world, dominated by the God of love.

To seek one's rights is just, provided one is sure what right is; to give up one's rights is magnanimous; but *not* to seek the object of one's desire, or one's rights, until God says to do so, is the noblest flower of the holy spirit. The world detests this spirit because the devil detests it. The world says: "I like a man with some stamina and backbone; one who knows what he wants, and goes for it through fire and blood, even at the cost of principle." But remember Satan; remember Eve; remember Adam; remember Saul; look at the whole world; look at your own failures in this respect, and see whether it pays.

Take an illustration: The train pulls up; there is a large crowd to get on. One man rushes pell-mell through the crowd trying to get to a seat. He is seeking his rights, but in the effort he bowls over two or three children, or poor women with market baskets, leaving consternation and dismay in his wake. When he has secured his beloved seat he politely rises and offers his place to some well-dressed lady. A hero; he can now afford to be generous. There is your man with stamina and backbone who knows what he wants and goes for it.

Another man may see the dearth of room and the unexpected crush, and, being unencumbered, may remain on the outskirts of the crowd until the rest are in, and then takes what might be left. No one will ever praise him; no one will ever know what his motives were; but he will have an additional richness in heart which he would not sell for the whole train. This is not indifference, it is not lethargy, not lack of ambition or desire, not fatalism; but it is a tinge of the God-like love. The greatest effort God will put forth to seek and to bring back the much-loved world of mankind is to give them a full opportunity under favorable conditions for everlasting life. If they with their free wills, do not then wish to live, He will let them go.

Like the swell of some grand anthem reads the

second chapter of Phillippians where the conduct of our Lord is described. Exactly opposite to the spirit of Satan, He did not consider by usurpation to be like the Most High. As He contemplated the glory of the Supreme Father it must have seemed a desirable thing to Him. But instead of complaining and haggling for promotion, He willingly went backwards in the scale of nature and became a man. Even there, though perfect and having a right to all the blessings of the earth, He did not boast nor seek to lord it over mankind, but served them, even to the giving up of His life for them; and that was misunderstood. But God so appreciated that course of His most prized Son that He set Him at the very pinnacle of glory in all the universe, next to Himself.

It is not, therefore, that love is an aimless thing, nor that it has no preferences. There are certain things which are clearly discerned, perhaps, which are its own; the objects of its best and noblest affections. But divine love is not to *seek* these; if they come her way, in the Lord's providence, she does not spurn them, but is happy and grateful, realizing her own unworthiness. On the other hand she can sing: "Father whate'er of earthly bliss Thy sovereign will denies"; and does not make this as a ground of complaint, but of gratitude that the Lord is so interested in her welfare that He denies that which might not be for her best. *Seek* and lose; *give* and live, is the divine arrangement for the church; for a man's life "consisteth not in the abundance of the things which he possesseth."

GOOD TEMPER: "Love is not easily provoked." It shows tenderness toward the hard; forbearance toward the unforbearing; warmth of heart toward the cold; philanthropy toward the misanthropic.

GUILELESSNESS: "Love thinketh no evil." How different from the statement of Solomon: "He that hath a froward heart findeth no good." (Eccl. 17:20) Thinking evil, like speaking evil, persisted in, brings not only loss of self-respect but loss of standards, and of God Himself. Someone says: Do you think I am going to fool myself into thinking that there can be a good motive behind that brother's action, when I can see that it is not so? What a wealth of conceit! Rather ask, Am I going to fool myself into thinking that his motive was surely evil on insufficient, and at best circumstantial, evidence? Love says: Find every shadow of excuse possible for the apparently wrong conduct of others, because this is just what we should like to have them do for us, even in their thinking.

It is all very well to say, The brother's reputation is in the hands of the Lord, and nothing I can do would really injure him. That may be true in the last analysis; but we cannot afford to harm *ourselves*. We wish to be "conformed to the image of His dear Son." And, even if we could attain to a place with Christ, how ashamed would we be to meet some glorious brother or sister whom we had unrepentantly plastered with all sorts of epithets?

When we are so very severe in our judgment of others, it is plain that we forget how much we stand

in need of a kind construction as to many things ourselves. When God graciously considers my frame, shall I have no regard for that of my fellow creatures? It is true that I do not know his frame; but better err on that hand than on the other, since wherever there is room for charity it is criminal uncharitableness not to hope for the best.

So many things have a bad look at first sight which look totally different on closer examination, that in simple justice (not to mention *love*), we should not make even so much as an unfavorable mental decision until we know the whole facts and the reasons thereof. Are we not often blamed most for the acts which we did for the best of reasons and for the purest of motives? Why not then apply this same principle to others and ask ourselves: May not that brother or sister have an explanation for his conduct that is satisfactory, or that is at least allowing of a good motive?

SINCERETY: "Love rejoiceth not in iniquity, but rejoiceth in the truth." To the extent that we rejoice in the truth of the principles here laid down by the apostle, to that extent have we already been transformed by the renewing of our minds, and thus more and more we come to prove what is that good and acceptable and perfect will of God.

Some battle-scarred soldier of the cross has blazed this poem on the narrow way:

STEADFAST, IMMOVABLE

To play through life a perfect part,
Unnoticed and unknown;
To seek no rest in any heart
Save only God's alone;
In little things to own no will,
To have no share in great,
To find the labor ready still,
And for the crown to wait;
Upon the brow to bear no trace
Of more than common care;
To write no secret in the face
For men to read it there;
The daily cross to clasp and bless
With such familiar zeal
As hides from all that not the less
Its daily weight you feel;
In toils that praise will never pay
To see your life go past;
To meet in every coming day
Twin sister of the last;
To hear of high, heroic things,
And yield them reverence due,
But feel life's daily offerings
Are far more fit for you;
To woo no secret, soft disguise,
To which self-love is prone;
Unnoticed by all other eyes,
Unworthy in your own;
To yield with such a happy art
That no one thinks you care,
Yet say to your poor bleeding heart,
How little you can bear;
Oh! 'tis a pathway rough to choose
A struggle hard to share,
For human pride would still refuse
The nameless trials there;
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this!

HAPPINESS AND THE CHRISTIAN



CHRISTIANS do not look for absolute happiness in this present life. The very miseries that we see in the world around us tend to make us unhappy. In the Scriptures Jesus is called "a man of sorrows and acquainted with grief." We also are told that at the grave of Lazarus He wept. His sensitive mind must have been greatly affected by the woes, heartaches and tribulations of all mankind. He knew that all this had come about as a result of sin—transgression of divine law—and it was most sad to contemplate. Jesus contributed something to its alleviation, even before He died for man's redemption. He healed many blind and lame persons, and those afflicted with various other diseases. He raised three persons from the sleep of death.

We cannot perform such miracles today; we feel how powerless we are; we find debility in our own bodies, and cannot get rid of it. The truth of the apostle's statement comes home to us: "The whole creation groaneth and travaileth in pain and tribulation until now, waiting for the manifestation of the sons of God. And not only they, but ourselves, which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." A groaning condition does not look much like a happy condition. No one likes to hear people groan, hence one of the poets wrote:

"Laugh, and the world laughs with you;
Weep, and you weep alone;
For the sad old earth must borrow its mirth
But has trouble enough of its own."

But, the Christian differs from the people of the world in a number of ways; one of which is, that he does not look for much happiness in this present life. Perfect happiness, indeed, would be associated with perfect health, perfect environment, the unrestricted exercise of one's abilities. The majority of people think that some day they may have money enough to lie back and derive happiness from the things their money will procure for them. But the Christian knows better than this. He does not look for happiness in money, or in any earthly possession. He anticipates happiness in a future existence. This is the goal of his desires. But he also has great joy even now; his immediate satisfaction lies in something higher than earthly riches, something that he may enjoy even in tribulation, and that compensates most fully for his lack of ordinary human happiness in the present time. And what is this Christian's bonanza now? What things may he legitimately and properly possess during his sacrificial sojourn in this present evil world?

One great thing the Christian may have today, and something that tends to his final happiness, is God's truth. Divine truth gives him a knowledge of the real purpose of life, for this purpose is fully set forth in the Word of God. The Christian stands on

Christ as "the Way, the Truth, and the Life." And Christ as the Truth, shows him where he came from, where he is going to, and what he is supposed to do while here. There is a great satisfaction in knowing the truth, such as we can find in nothing else on earth; and satisfaction of this kind is certainly something at least bordering on full happiness.

It is a marvelous thing for Christians to actually find themselves in possession of *truth*, the greatest abstract entity in the entire universe. And how do we gain this prize possession? In the first place, in order to get it we must want it; we must believe it to be a thing worth striving for. The Master called it the "pearl of great price," for which a man sold all his earthly possessions in order to secure. We know that it can be obtained, for the Bible says, "Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." This is a positive assurance, especially pertaining to truth. But truth can be received only into honest hearts—hearts that esteem it above all other things.

Knowledge, Confidence, Peace

Truth brings peace; and this indeed is related to true happiness. In regard to peace the prophet wrote: "Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth in Thee." Such peace comes from fully trusting in God. The heart that knows this peace lays hold on the divine promises. The real Christian knows that God is as good as His word. The Lord has promised not to make the way too hard for His people; and while at times it has probably seemed hard enough, it has not been harder than Christ's followers were able to bear. There has always been some palliating circumstances, always some ray of light in the darkness. The Christian realizes that some higher wisdom is shaping his destinies. The poet beautifully expressed this thought in the following words:

"My barque is wafted to the strand by breath divine
And on the helm there rests another hand than mine."

"Sufficient unto the day is the evil thereof," said the Master. The God who has taken care of the past for us will also take care of the future. He has said that He will never fail us nor forsake us. We can rely on this assurance. He will not break His word; He will see us through to the end. As we take the bigness of this into our hearts and minds, it fills us with peace, with quietude, with rest; because we know that "in Him we live and move and have our being." This is indeed something that lies very near to the flowered and sun-kissed vales of eternal happiness.

It is a blessed thing for the Christian to daily behold divine providence operating in His behalf. But sometimes people of the world may charge up to providence that which is mere coincidence. For example, a story is told of a certain man in England

who, while driving down a steep declivity, suddenly discovered that his leading strap had broken. His carriage swayed from side to side, the horse was frightened, and certain death seemed to stare him in the face. But somehow, after several anxious, exciting minutes, during which he felt that his last hour had come, he reached the bottom in safety. Arrived at his destination, a doctor's office, he exclaimed, "Well, doctor, I had one of the narrowest escapes of my whole life; but providence was with me. I was coming down Crow's Mount when my leading strap broke. I expected to be killed, for my horse took fright and I lost all control of him; but by some strange miracle I actually reached the bottom unharmed. Can you beat that for providence?"

"Yes," said the doctor, "I think I can; for I too had an experience on Crow's Mount, only yesterday. I came down the entire slope, from top to bottom, and my leading strap didn't break. So apparently providence did more for me than for you."

"That Your Joy Might Be Full"

Another thing that the Christian may have even now is *joy*. This, says the apostle, is one of the fruits of the spirit. Joy is certainly allied to full happiness, yet is not identical therewith. Joy is not dependent on environment. Martyrs have gone to death full of joy. Faith, hope, meekness, self-control, love, all play a part in joy. Jesus said to His disciples, "these things have I spoken unto you that My joy might remain in you, and that your joy might be full." And again, "Ask and receive, that your joy may be full." (John 15:11; 16:24.) The apostle also says, "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the holy spirit."

One of the finest expressions of confidence and of joy is found in the prophecy of Habakkuk: "Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I joy in the Lord, I will rejoice in the God of my salvation." (Hab. 3:17, 18.) Here is a picture of loss and privation, in which everything material that one looks for is gone; when there is nowhere else to look but to the Lord; for all earthly hope seems swept away. Yet in spite of all hardships that may occur, the prophet announced it to be his intention and expectation to find his portion of joy in the Lord.

Joy in Giving Truth to Others

Calling fancy and memory to our assistance, we relate the following story of faithfulness and joy, as found in a remote part of North America.

In the Canadian province of Nova Scotia lies the quaint town of Digby. The highway commands a view of that picturesque and beautiful sheet of water called Annapolis Basin. Some five miles from Digby is one of the most delightful spots on earth, in a region where land and water mingle all their natural

charms. At one place the road takes the tourist up a long hill. If he is "hiking it" for the pure joy of the tramp, as hundreds do, then when he arrives at the summit of this hill he naturally feels like resting. A farm house is situated near at hand; and there out near the road and under a great tree, we found a long bench. It looked so inviting that any one is prone to sit down to rest and enjoy the wonderful panoramic view that lies before him. And this is exactly what we did.

While we were inspecting the view, a young man came out to inspect us. "Good evening, sir. I see you seem to enjoy the old bench."

We replied, "Yes, it is certainly fine, and stands in just the right place for travelers. But can you tell us where Mrs. Henry McComb lives?"

He replied, "Right here, in this farmhouse. I am her son Harry, and I suppose you are the pilgrim brother she expects." His guess was correct; and he invited us into the house, where we were given a warm welcome.

That evening the three of us sat out on the long bench and conversed together. Said the old lady, "My husband has been dead ten years. Over twenty years ago a man came to this house one day and brought us the truth. It was contained in a book called '*The Divine Plan of the Ages*.' When we had read that book, we went away and obtained other books of the same series. A great change came over my husband. All his life he had been a great worrier. But one day he told me he was learning the art of being happy, an art that he had formerly thought he would never master in this world. He used to say:

"You see the tide crawling up over those sands? Well, that is just the way the tide of peace and joy seems to be rising in my heart. And I sometimes fancy that is the way it will rise up in the earth, until it overflows the entire world, when Christ begins His reign. This is no longer McCombs mountain; it is the mount of Good News. And I tell you what I think I'll do. I'll just make a fine long bench and set it under that big elm in the front of the lot, for folks to sit there and rest themselves; and we can talk to them; and perhaps some of them will get the truth, who knows?"

"So my husband put the bench out here, and in the course of time he talked to *hundreds* of persons on this bench. He always had a tract to hand out to those who came there when he was around. And several got the truth in this way. Then after a time we started a Bible class in our home. Ah, those were the good times, and how happy we all were. And although my husband suffered much at the last of his life, nothing could becloud the brightness of his joy. He was one of the happiest Christians I ever knew, for his knowledge of the truth, and his faith in God, had changed the whole complexion of his life."

The present time is testing out the faith of many. Numerous and strong are the delusions now abroad in the earth. Some have been turned away from

the joy of the Lord, which they once possessed. Some have lost their liberty in Christ, and their joy has gone with it. Yet the present time should find the Christian's joy not diminished but increased. "When ye shall see these things begin to come to pass," said the Master, "then look up, and lift up your heads, for your redemption (deliverance) draweth nigh." So this is a day of special rejoicing, because we can see and understand just what is taking place in earth's affairs. We know that the curtain is about to fall on the long, unsatisfactory drama of the world. We hear the thunder of armies moving to the battle. In the light of prophecy we behold the earth tremble with the terror of approaching Armageddon. It makes us recall the prophetic words of the Psalmist.

"The earth shook and trembled; the foundations also of the hills moved and were shaken, because He was wroth. There went up a smoke out of His nostrils, and fire out of His mouth devoured; coals were kindled by it . . . The Lord also thundered in the heavens, and the Highest gave His voice; hail stones and coals of fire. Yea, He sent out His arrows and scattered them, and He sent out His lightnings and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at Thy rebuke, O Lord, at the blast of the breath of Thy nostrils."—Psalm 18.

Joy is something that reacts upon our minds when we help others. Hence we read, "It is more blessed to give than to receive." Jesus was constantly giving out something to others. The greatest thing He had to give was the Truth, but all could not receive this. In His parable of the sheep and the goats, which applies specifically to the future Kingdom, He nevertheless enunciated the great principle that applies at all times. He said, "I was hungry, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; sick and in prison, and ye visited Me . . . Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."

"Feed My Sheep"

The finest "meat" we can give to anyone is the knowledge of God's great and glorious plan for blessing the world, and He has asked His people to dispense it. Some hearts are "hungry" for this right now. How can we tell who they are unless we go after them? Some are "thirsty" for the water of life, which alone can quench their thirst. Some are "strangers," because they do not spiritually blend with the people around them, and they are not at all satisfied with the strange doctrines which are being foisted upon their ears. Their common sense tells them that Jehovah God is not properly represented in such conjectural teachings. Hence they indeed are "mourners in Zion," and longing for something better.

Then many are "naked," and need the spiritual clothing which God alone can supply. Many are in spiritual "prisons" where there is no real freedom of thought or Christian liberty. They are supposed to

believe exactly what they are told; and if they fail to receive the prescribed formulas, they are given the cold shoulder of ostracism. It is good to visit these in "prison" when one can find opportunity to do so. Many of these once knew the Truth but have let it be taken from them. The Lord appreciates it when we assist others by leading them to a clearer knowledge of Himself. The principle of the parable of the sheep and goats applies right now, as well as in the future, for it is an eternal principle.

When the Christian makes practical application of the Word of God to his life—in his thoughts, his words, and his attitude toward others, telling forth the good news of the coming Kingdom whenever he can—he will find much that makes for real happiness. He will have the comfort that comes from above—truth, peace and joy. And he will also have the blessings derived from faith, hope and love. While he lives in the present, his thoughts will ever go out to the future. His mind will find its pleasure in the higher things. His love will go out to the Lord's people. And finally, his perfect and eternal happiness will come when the Master says to him, "Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." Meanwhile he can sing,

"I'm happy, I'm happy, O, wondrous account
My joys are triumphant, I stand on the mount!"

And on that mount of vision he stands in the perpetual sunshine of divine favor. There he beholds wondrous things not given to the world to know; for the glory of God has come down to him, even as it did to Moses, the Lord's servant of old.

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THE DAWN

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REASON AND CHRISTIAN FAITH



WHEN, in these days, rampant Infidelity and stolid Conservatism are each striving for the mastery amongst professed Christians, it would be well for all to carefully observe the divinely appointed metes and bounds of human reason, especially in its relationship to divine truth.

Reason is the noblest faculty of the human mind. It is the prominent mark of the divine likeness in humanity; it is that which gives to man his superiority over the brute creation; it makes him capable of communing with God, and capable of knowing and loving and serving Him. "Come, let us reason together," says the Lord, because thus we are created in His own likeness.

To ignore or depreciate human reason is to undervalue one of God's choicest gifts—our greatest natural blessing and highest endowment. That God would not have us do so is very manifest from His constant appeal to the faculty of reason in the presentation of His truth. Living truth is set before us as a complete philosophical system, consistent with itself and with the divine character in every element and feature; and when God would reveal it to His people, He inspired His specially chosen and prepared Apostle Paul (Gal. 1:15; Acts 9:15) to present it to us with all the power and force of logical deduction, so that our faith in His plan might be a *reasonable faith*, and that we might be able to give to our fellowmen a *reason* for the hope that is in us.—1 Pet. 3:15.

The Apostle Paul, it will be noticed, was a real logician. From the text books of the law and the prophets, and the histories of God's typical people Israel, and from the teachings and the life and death of Christ, and the special revelations made to himself as an apostle, he reasons out the whole plan of redemption; and shows us how, step by step, its various features logically follow one upon another.

He points to the original perfection of man, then to his fall into sin; and shows how, by the law of heredity, all the race were involved in the fall and in the sentence. (1 Cor. 15:21; Rom. 5:17-19.) He then vindicates the justice and wisdom of God in instituting such a law for the propagation of the race as would involve all in the Adamic fall and penalty, including all the present distresses, by pointing out the final and glorious outcome—the redemption of all by the one offering of Christ, and the wisdom whereby the blessed opportunities of redemption and restitution thus are secured for all.—Rom 11:32, 33.

He shows how necessary was the death of Christ to this grand scheme of salvation (Heb. 9:15-28); and, by logical deductions, how far-reaching will be its results (1 Tim. 2:3-6); and how, on philosophical principles, those results are as sure to follow the cause as the results of mathematical propositions follow their antecedents. (Rom. 3:10, 21-26, 29; see also 1 John 1:9.) Then he forestalls any charge of injustice on God's part in permitting the sacrifice of His Son, by pointing to the fact that the Son of God

undertook the heavy task of His own free will, "for the joy that was set before Him."—Heb. 12:2; Phil. 2:9.

He then sets forth the "high calling" of the Gospel church, to follow in the Lord's footsteps of humiliation and sacrifice, with the prize in view of being joint-heirs of His glorious inheritance. (1 Cor. 1:27; 2 Tim. 2:11, 12; Rom. 8:17.) He shows that their consecration to the Lord's service is "reasonable" (Rom. 12:1), and how the glorious end will more than compensate for the present comparatively "light afflictions." (2 Cor. 4:17.) Thus, reason is continually appealed to, and satisfied with reference to divine truth; and law, and prophecy, and type, and history, are all brought forward to minister to the same end; hence, for this very purpose they were given—that in due time, for the instruction of the church, all should bear their parts in confirming the faith of God's elect, the bride of His dear Son.

Faith is Based on Understanding

Thus we see that the faith which God expects His people to exercise is a *reasonable* faith; it is drawn by logical deductions from established premises, and there is no cause for uncertainty or superstition in it. It is a reasonable confidence in that which God has done, or offered, or promised, backed by a knowledge of His general character and grand plan, which inspires a full reliance upon His promised providence and leading, even when our short-sighted judgment cannot trace all His doings.

It is further noteworthy that when the Lord Jesus opened His mouth in parables and dark sayings, and even when He gave a special revelation to His church in strange and difficult symbols, He left it for reason to discern their deep significance, when "in due time" they should be made manifest to the saints. Thus we see how the Lord honors the human faculty of reason. While it is true that without *faith* we cannot please God, also it is none the less true that without *reason* we cannot understand nor please Him.

Jesus expected His disciples to draw reasonable inferences from His parables; and on one occasion, when His hearers asked for the interpretation, He reprovably inquired, "And how then will ye know (understand) all parables?" (Mark 4:13.) And to some of the Jews who accused Him of performing His miracles by the power of the devil, instead of by the power of God which was so manifest in their good and benevolent character, He administered a severe rebuke for so unreasonable and therefore unjustifiable a conclusion. (Matt. 12:24-34.) Again, says the Lord by the mouth of the Psalmist (Psa. 32:8, 9), "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee; mine eye shall be upon thee. (But) be ye not as the horse or as the mule, *which have no understanding*, whose mouth must be held in with bit and bridle"—that is,

God would have His reasoning creatures serve intelligently and without force.

Since God thus honors the office of reason—this likeness to Himself which He has bestowed upon His human creatures—who are we that we should despise it, ignore it, degrade it, or teach others to do so? Rather, let us give it its appointed place, and thus honor our Maker; for we are awe-fully and wonderfully made (Psa. 139:14); we are noble creatures, in the image of our God, except as marred by sin. We cannot, therefore, despise or degrade any human faculties without dishonoring our Maker, whose workmanship we are, or were originally—the defects resulting from the fall being no part of His work, but a marring of it.

But while we honor the human faculty of reason as the workmanship of God, and recognize its present possible nobility and use, as did the Lord, even under the circumstances of our present lapsed condition, yet we would show a great lack of both wisdom and humility if we did not recognize the manifest *limitations* of human reason; that it can only exercise its power within the range of human perception and conception; and that though it is a vestigial image of one of the great attributes of God, it is of necessity vastly inferior in scope and power to His reason—even if it were not marred by sin. This would be the reasonable inference of the creature in comparing himself with his Maker; but, in addition to this reasonable inference, we have the Lord's own statement—"As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."—Isa. 55:9.

In view, therefore, of this superiority of the Creator over the creature, and also of the filial reverence and subserviency we owe to Him as our benevolent and loving Father, it is right that we should always hold the deductions of our reason in abeyance to God's superior wisdom, as He may reveal it. Especially is this our proper attitude in our fallen condition, when we remember that all our faculties have suffered a decline of power.

From One Extreme to Another

In failing to recognize this limitation and subserviency of the human reason to the divine, many have gone to an opposite extreme of error—instead of the mistake of ignoring human reason, they have sought to unduly glorify it. The former error tends to *superstition*, that is, to letting someone else do our reasoning, and places its subjects at the mercy of the adversary's many deceptions; while the latter tends to *egotism*, pride and infidelity. A large class of the professed children of God have long been bound by the former error, also some who profess to be in present truth; while others are drifting to the latter extreme; which error already has claimed some of the most prominent of the clergy of all branches of the nominal church.

This error of egotism, however, is the inevitable reaction which is bound to follow in the wake of the antecedent error of ignoring reason—superstition.

Thus, for instance, in France, when reason, long fettered by Papacy, had given place to wide-spread superstition, which had reigned until its absurdities became palpable, a terrible reaction followed, as the French Revolution shook the domains of superstition from center to circumference. This then led to an extreme glorification of fallen human reason, under the guidance of ignoble and selfish principles, finally enthroning a profligate woman as the symbol or "Goddess of Reason" and producing a reign of terror. Infidelity soon stamped out the hated superstitions with which the people had been surfeited, and with it all reverence for God and religion was extinguished. Poor human reason soon lost its balance, and insane results followed—as people forgot to recognize the superiority of the divine laws and to submit thereto.

Reason versus Faith (?)

The trend of the present times is in the same direction. The *reaction* from a state of lethargy and of blind superstitious reverence for religious teachers and their dogmas, and for the Word of God from which all the various conflicting creeds of "Christendom" have falsely claimed to emanate, has commenced; and it is making rapid headway toward open and world-wide infidelity. Reason, long divorced from faith, has come to be regarded as a separate and antagonistic element. And vice versa, faith is regarded as antagonistic to reason. Many devout souls are striving to hold onto their blind faith, and to silence the protests of their reason against it; while others—a constantly increasing number—awakened to a sense of the absurdities of their professed faith, cast it away entirely and determine to follow reason. They then set about laying down certain principles which seem to them reasonable, and make these their standards in judging everything, including even the Word of God.

Miracles, say the modernists, are absurd and unreasonable; therefore they cannot accept the miracles of the Bible as true. Prophecy they regard as merely human judgment forecasting the future, sometimes correctly and sometimes erroneously. The Law of Moses they esteem merely as the culmination of the human wisdom of that time, gained in the school of past experience. The teachings of the apostles they regard as the counsel of well-intentioned men, to be heeded only insofar as seems to them reasonable. The doctrine of the atonement through the vicarious sacrifice of Christ, which the various creeds have taught in some form or other, they regard as absurd and unreasonable; and therefore reject it. The doctrine of man's fall, and of the necessity for his atonement, they reject as incompatible with "science"—meaning the theory of organic evolution.

Thus do the modern critics proceed through the entire volume of the sacred Scriptures, expunging from it everything for which their unfutored and short-sighted reason cannot account. And since the spiritual things therein cannot be understood by

those who have not the mind of the spirit of God, it is manifest that their inability to grasp and reasonably comprehend "the deep things of God" is an evidence not of the unreasonableness of divine truth but of the lack of the power to comprehend its reasonableness. Thus do these blind leaders of the blind arrogantly exalt human reason above the divine wisdom set forth in the Word of God.

Thus these two extremes, of *underrating* or of *overrating* human reason, are seen to be fraught with evil consequences—with the loss of the truth, of the divine favor, and of the blessings which can reach us only through the channels of inspired truth. Let us, therefore, heed well the counsel of the holy Scriptures on these two extremes—"be ye not as the horse or as the mule which have no understanding, whose mouth must be held in with bit and bridle;" but, "I (Paul) say to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly." "See, then, that we walk circumspectly, not as fools, but as wise."—Psa. 32:9; Rom. 12:3; Eph. 5:15.

The truth of God, when clearly understood, is seen to be in accord with the highest development of human reason. But let us not forget that human reason cannot attain full development except under the divine instruction. And only the meek can receive such instruction and be truly wise. It is these "wise" that the Prophet Daniel said should "understand." (Dan. 12:10.) Human reasoning which fails to recognize the metes and bounds of divine revelation, is earthly, selfish, and eventually devilish; leading to envy, strife, confusion and every evil work. But the wisdom that is from above, that reasons on the basis of a proved divine revelation, is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."—James 3:15-17; Rom. 13:10.

Man in the Resurrection

(Continued from page 5)

scientists are quite incredulous as to the possibility of an ultimate disappearance of sex distinctions among human beings. They argue that, patently, reproduction must go on indefinitely among the lower creation; and after all, they ask, what is man but the most complex and highly specialized of animal organisms? As such, they contend, man must continue forever subject to the same basic laws of nature and environment that constantly govern all terrestrial economy.

Scientists point out that on this globe all life is interrelated and interdependent, its mutual welfare being regulated by mutual reactions. Terrestrial existence is not a haphazard affair of arbitrary chance, but is conditioned on an exquisitely delicate adjustment of many cosmic forces. It is determined largely by our position in the solar system, and by the weight and density of this mundane orb; also by the obliquity of its axis and its speed of rotation; by the relative distribution of land and water on its surface; by its chemical properties and the proportional dis-

tribution of its 92 or 93 elements; by the cooperation of plants with the sunbeam, to render minerals available for organic use; by the mystery of seed germination and growth; by the provisions made in nature for all animal instincts to fulfil themselves; and by various other equally important factors.

What Could Alter Life's Cycle?

In short, *life* is presupposed by its intrinsic environment; by an infinitely nice adjustment of almost innumerable factors, all of which combine and contribute to guarantee it. Science therefore suggests that man, as an integral unit in this cosmic scheme, cannot immunize himself nor be detached from the inevitable operation of its laws. It is scientifically conceivable, of course, that a modification of certain cosmic actions might occur from some cause, and that this would correspondingly alter certain life reactions and cause various physical changes in certain life forms.

For example; even a slight increase in the earth's axial rotation would speed up the life processes in all mundane creatures; and the birth rate would be materially accelerated, while the life-cycle would be correspondingly shortened. Or, if some change in the atmospheric texture should occur such as would mitigate the actinic properties of the solar rays, then the sunlight, being thus filtered through such a neutralizing medium, might result in materially lengthening the life-span and correspondingly retarding propagation. But in either case, the scientists remind us, such changes would inevitably involve all terrestrial creation—from whose common welfare it is impossible for man to be exempt.

(To be continued)

THE DIVINE PLAN

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* International Sunday School Lessons *

ASA RELIES ON GOD

July 8: 2 Chron. 15: 1-12

And the spirit of God came upon Azariah, the son of Oded:

And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; the Lord is with you while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you.

Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.

But when they in their trouble did turn unto the Lord God of Israel, and sought Him, He was found of them.

And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

Be ye strong, therefore, and let not your hands be weak: for your work shall be rewarded.

And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Mount Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord.

And he gathered all Judah and Benjamin and the strangers with them out of Ephraim and Manasseh, and out of Simeon, for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him.

So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

And they offered unto the Lord the same time, of the spoil which they had brought, seven hundred oxen, and seven thousand sheep.

And they entered into a covenant to seek the Lord God of their fathers, with all their heart and with all their soul.

GOLDEN TEXT: *The Lord is my helper: I will not fear what man shall do unto me.—Heb. 13:6*



ASA was the son of Abijah and the third king of Judah. He enjoyed a long reign of forty years.

Of him it is said that "he did that which was good and right in the eyes of the Lord his God: for he took away the altars of the strange

gods, and the high places, and brake down the images, and cut down the groves, and commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment.... And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest."

But after a time war was developed with the Ethiopians, who came against Asa with a vast army; but Asa cried out to the Lord and God gave him the victory, so that the enemy fled, and great spoil was taken. Then Azariah the prophet came before Asa and gave him instruction regarding the ways of the Lord. And when the king heard the words of the prophet, he searched for the idols in all the land of Judah and destroyed them, and he renewed the altar of the Lord.

Now when the people were gathered together at Jerusalem, "they entered into a covenant to seek the Lord God of their fathers, with all their heart and with all their soul; and whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. And they swore unto the Lord God with a loud voice and with shouting, and with trumpets and with cornets. And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought Him with their whole desire; and He was found of them: and the Lord gave them rest round about."

Well indeed would it have been for the people had they continued to walk in the ways of the Lord and to worship Him alone. But again and again they fell into idolatry and brought upon themselves a great deal of trouble. They should have remembered that because "there was sin in the camp" at Ai, their fathers had lost the victory.

The people should have held it

in constant remembrance that the Lord had blessed them and sustained them and given them victory over their enemies when they had been faithful to Him and to the keeping of His law. But round about them were idolatrous nations, and it was easy for them to be led astray; and they gave evidence of the fact that they were not firmly established in their allegiance to Jehovah, for they were too easily swerved aside.

The first commandment of the Bible is, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." Those who put God first in all their affections and in their lives find Him true to all His promises. He has given them victories in the past, and will do so in the future.

"The lust of the world, the lust of the eye, and the pride of life, are not," said the apostle, "of the Father, but of the world." These are to be fought against, for they are the enemies of the New Creature. Only by divine grace can we be successful in overcoming them. God will not excuse disloyalty to Him. This indeed He will demand of us. He will make allowance for their weakness of the flesh, but will ever require a loyal heart. This quality of loyalty lies at the very foundation of Christian character.

"If ye seek Him, He will be found of you, but if ye forsake Him, He will forsake you," said the prophet. God does not coerce the will. He points out to us the immense benefits to be derived from loyalty, obedience and love on our part; then He leaves it to us to prove that we possess these qualities, and adds His blessing as we comply with His law.

QUESTIONS:

Who was Asa? How did he show his faith in the Lord?

Quote in substance the words of

Azariah the prophet, used in today's lesson, and apply them to the present time.

How did it come that Israel and Judah again and again swerved from their allegiance to the Lord?

What is the first thing that God requires of His people today? Will He make any allowance for the lack of this quality?

What constant enemies has the Christian? How does he win his victories? How can we have assurance that God is fighting with and for us?

GOD CARES FOR ELIJAH

July 15:

1 Kings 17: 1-7; 19: 1-8

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall be no dew nor rain these years, but according to my word.

And the word of the Lord came unto him saying,

Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

So he went and did according to the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.

And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

And it came to pass after a while that the brook dried up, because there had been no rain in the land...

So Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

Then Jezebel sent a messenger to Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time.

And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, Lord, take away my life; for I am not better than thy fathers.

And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

And he arose and did eat and drink, and went in the strength of that meat forty days and forty night unto Horeb, the mount of God.

GOLDEN TEXT: *Your Heavenly Father knoweth that ye have need of all these things.—*

Matt. 6: 32



ELIJAH the prophet is one of the great characters of Old Testament times. The first notable act of his life was his standing before King Ahab of Israel, prophesying a three-year drought in Israel, denouncing the apostasy of the king, and proclaiming the vengeance of Jehovah because of the idolatry of the kingdom. Then the Lord told the prophet to go to the brook Cherith before Jordan, where provisions would be made for his needs.

The Bible then sets forth the astonishing statement that the ravens brought him bread and meat, in the morning and in the evening. If these ravens were literally birds of the air, then it was a wonderful miracle. If, on the other hand, they were an Arab tribe known as "The Ravens" (which some writers believe they were), then the matter would still show God's providential care of His servant just the same; for in any event the prophet's life was specially preserved for the future work which he was to do.

It must have been a great test to Elijah's faith to see the brook Cherith, which meant so much to him, dried up. At this discovery he surely must have thought that the end of all things had come for him. But the fact was that he was not to need the brook any more. God had now a work for him that took him elsewhere.

God now told him to go to Zarepath, where a certain widow would sustain him. So he went and found the woman, even as the Lord had directed him. The woman was as destitute as Elijah was, but she gave to him the little meal and oil which she had on hand; and the result was that her meal and oil did not fail her till the time of the drought was over, for the Lord kept the supply renewed.

The second part of the lesson deals with the time subsequent to the great demonstration of power on Mount Carmel—when Israel's God had sent fire to consume the sacrifice, and the people had fallen down on their faces, crying out, "Jehovah, He is the God: Jehovah, He is the God!" Then it was that Elijah had commanded the false prophets and priests to be slain, and they were taken down to the brook Kishon and slain there.

When the slaying of the priests of Baal was reported to Queen Jezebel, she was exceedingly angry. She threatened Elijah's life; so he fled away to Beersheba. Then he went out a day's journey into the wilderness and sat down under a juniper tree and prayed for death. He was finding out that a life of righteousness spent in the Lord's service is not an easy life. He was making enemies who possessed great power; and he realized that he was just a poor solitary man. Ah, how brave he had been on Mount Carmel, facing a host of the Lord's enemies! But now a reaction had set in and the flesh was weak.

Again the Lord ministers to His servant. An angel wakes him up, and he finds both bread and water at hand. Then he eats and drinks, and goes in the strength of this nourishment forty days unto Horeb, the mount of God.

God's people are not always on the mountain top of exaltation. Sometimes, after a notable victory has been won, a reactionary feeling of depression may set in "The spirit indeed is willing, but the flesh is weak," said Jesus. But always the Lord stands by us with His abundant grace and power. He has His sustaining food to meet our needs. His cheering promises are available to give us refreshment. He bids us to be strong and of good courage, and assures us that all will be well with us. Then once more we find ourselves rejoicing in the assurance that "all things work together for good to them that love God, to the called ones according to His purpose."

QUESTIONS:

How does Elijah rank as a prophet? Where is he mentioned in the New Testament?

Is Elijah a typical character? If so, what does he typify? What Scriptures sustain your statement?

How was Elijah's faith tested? Why did God allow the brook Cherith to dry up?

What further work had God for Elijah to do? Was he fearful of doing this work, or did he manifest courage and zeal for the Lord?

What is our best course to pursue when we are feeling depressed?

ELIJAH HEARS GOD'S VOICE

July 22—1 Kings 19:9-18

And he came hither into a cave and lodged there; and behold, the word of the Lord came to him, and He said unto him, What doest thou here, Elijah?

And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken Thy covenant, and thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And He said, Go forth and stand upon the mount, before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake:

And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still, small voice.

And it was so when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him and said, What doest thou here, Elijah?

And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.

And the Lord said unto him, Go, return in thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-mehola shalt thou anoint to be prophet in thy room.

And it shall come to pass that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

GOLDEN TEXT: *Speak, Lord, for Thy servant heareth.*—
1 Samuel 3:9



HAVING come to Mount Horeb (Sinai) the good Prophet Elijah seems to have had no definite aim, for he simply dwelt in a cave. The Lord called this matter to his attention by saying, "What doest thou here, Elijah?" It was simply a suggestive question, and evidently not intended as a rebuke.

So Elijah unburdened his heart to the Lord, and told Him how discouraged he felt; for it seemed to him that he was the only loyal one left in the whole kingdom. Then the Lord told him to stand upon the mountain; and He then exhibited His power in various ways. First came the mighty winds, which rent the very rocks; then came an earthquake, and then a fire—probably a lightening storm. But the Lord was not in any of these. And then came a still small voice. Elijah recognized this to be the voice of the Lord. It had an influence upon him greater than all the prior manifestations of power. He covered his face with his mantle, and fled into the cave.

The Bible points out that Elijah was a typical character; hence his experiences may be regarded likewise as typical. When used symbolically, "winds" represent war. We remember that Daniel beheld the winds of war striving on the great deep, and as a result of this contest of warring elements, he beheld four great beasts coming up out of the sea. These beasts pictured four great universal governments of the earth; and history informs us that these governments (Babylon, Medo-Persia, Greece and Rome) came into existence as world powers by means of war.

As Elijah himself typifies the church, so the winds which rent the rocks picture that which God reveals to the church, namely,

wars which in the "last days" were to rend the rocks (strongholds) of the mountains (kingdoms of the world); and, having thus weakened these strongholds, they would thereby prepare for the next manifestation of the power of God.

The "earthquake" which shook the earth, seems to symbolize the power of revolution. This is referred to in Revelation 16:18 as a "great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great."

Reference is also made to the same thing in the words of the prophet Haggai: "For thus saith the Lord of hosts, Yet, once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come."—Haggai 2:6,7.

In the 45th Psalm, David said, "Therefore will we not fear, though the earth (society) be removed, and though the mountains (kingdoms) be carried into the midst of the sea (confusion and strife)." This very plainly was a prophecy, denoting something that would take place in that transitional time when God would be removing the old world-system to make place for the new—in other words, the present day.

The "fire" would symbolize elements that would completely destroy whatever had been left by the winds and the earthquake; hence it would seem to picture anarchy, which demolishes law and order, and plunges the world into chaos. This condition of things evidently will be the last phase of the "great time of trouble" that is about to come upon the earth.

"Except those days be shortened" said the Master, "no flesh should be saved; but for the elect's sake the days shall be shortened." "All the earth shall be devoured with the fire of My jealousy. Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."—Zeph. 3:8,9.

Then will come "the still small

voice," that will speak to the people, even as Jesus spoke to the raging waves of the sea of Galilee, saying, "Peace, be still"! Then all the instruments of war and strife will be put away; and men will enter into the realm of love, even into the Kingdom of God and of His Christ.

QUESTION:

What did the Lord mean by saying to Elijah, "What doest thou here?" Does He sometimes speak in a similar manner to His people today?

When used symbolically, what do "winds" represent? Where are symbolic winds referred to in the Bible?

What was pictured by the "earthquake" which Elijah saw? Quote Scriptures which prove that a great earthquake is yet to come.

What did the "fire" symbolize? Did Jesus speak of a fire that would come at the end of the age? What will be consumed by the "fire of God's jealousy"?

How will the "still small voice" speak to the people?

Has it already spoken to the church?

MICAIAH SPEAKS THE TRUTH

July 29—1 Kings 22:1-14

And they continued three years without wars between Syria and Israel.

And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still and take it not out of the hand of the king of Syria?

And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead. And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.

And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord today.

Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go or shall I forbear? And they said, Go up, for the Lord shall deliver it into the hand of the king.

And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him?

And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him, for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

Then the king of Israel called an

officer, and said, Hasten hither Micaiah the son of Imlah.

And the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah.

And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

And Zedekiah the son of Chenaanah made him horns of iron; and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them.

And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand.

And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.

And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak.

GOLDEN TEXT: *What the Lord saith unto me, that will I speak.*—1 Kings 22:14.



HAB was a wicked king of Israel. Of him the book of Kings says:

"There was none like Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things, as did the Amorites, whom the Lord cast out before the children of Israel."

Ahab had obtained possession of Naboth's vineyard by giving sanction to a crime committed by his wife. Naboth had been falsely accused of blasphemy and of treasonable utterances against the king. Therefore the people had taken him out and stoned him to death. Then Elijah the prophet had been sent to interview Ahab. He found the king in the vineyard which he had so wickedly obtained, and he told Ahab of his crime and said, "Where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." This prophecy was literally fulfilled.

Ramoth-gilead was one of the great strongholds on the east of Jordan and the key to an important district. This place had been seized by Ben-hadad, king of Syria, and Ahab, king of Israel was

loath to leave it in possession of the Syrian monarch. He consulted his advisers as to the prospect of his being successful in a war with the enemy.

The soothsayers and the false prophets of Baal had a method of giving counsel which as a rule was considered quite effective. Their method was first to find out what the king wanted to do, and then to advise him according to his desires. In the present instance they knew that he wished to recapture Ramoth-gilead, so they advised him to go up against it.

At Jehoshaphat's request the Lord's prophet Micaiah also was asked to give his counsel. And he told a remarkable story of a prophetic vision. He said: "I saw the Lord sitting on His throne, and all the host of heaven standing by Him, on His right hand and on His left. And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-gilead... And there came forth a spirit and stood before the Lord and said, 'I will persuade him!' And the Lord said, 'Wherewith?' And he said, 'I will be a lying spirit in the mouth of all his prophets.' And He said, 'Thou shalt persuade him, and prevail also: go forth, and do so.'"

Now because Micaiah had given a true prophecy, he was cast into prison, even as many of the Lord's people have been so treated from that day to this. The king of Israel did not want to hear the truth. Nor does the world want to hear the truth today. But thank, God, the time is not far away when all shall know the truth; for the present powers of wickedness and of opposition shall then be removed, and "the knowledge of the Lord shall cover the whole earth, as the waters cover the sea."

The prophets of Ahab had requested Micaiah to prophesy the same as they had done, and thus to add force to their words. But to this he replied: "What the Lord saith unto me, that will I speak." And this must be so with God's true witnesses today. It is not their purpose to gain popularity by their proclaiming of the message of God. God has revealed

to them that the powers of this world will surely go down in defeat.

Though the world says, "Prophecy smooth things unto us," this the Lord's true people cannot do. They cannot testify in any manner save as the Bible gives them authority. The "smooth things" will indeed come during the Millennial age; but first must come the battle of Armageddon, and great Babylon must fall, even as did Ahab at Ramoth-gilead. While Ahab may be said to typify the political power of today, Jezebel his wife evidently is a type of the ecclesiastical power; and both are to be overthrown.

QUESTIONS:

Was Ahab a good king? How did he manifest his character? What had Elijah said to him?

After the four hundred false prophets of Baal had advised the king what to do, why was Micaiah called in for advice?

Tell the story of Micaiah's vision. May it be considered a picture of anything pertaining to the present time?

What are the great Ahab and Jezebel systems of today? What is to be their fate, according to the prophets of the Bible?

Should the Christian ever prophesy "smooth things" to please others, or the Word of the Lord?

ELISHA HELPS THE NEEDY

Aug. 5—2 Kings 4: 1-7, 44-44

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.

And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil.

And he said, Go, borrow thee vessels of all thy neighbors, even empty vessels; borrow not a few.

And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more; and the oil stayed.

Then she came and told the man

of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat.

And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof.

So he set before them, and they did eat, and left thereof, according to the word of the Lord.

GOLDEN TEXT: *God gave the increase*—1 Cor. 3:6



OTH Elijah and his successor Elisha were miracle workers, and the *ful* things they did through the power of God were the means of help and blessing to others. It is just as easy for God to make a small amount of food go a long way as it is to perform any other kind of a miracle.

Those who may say that such miracles were wrought by some law unknown to us, may be stating a fact indeed. There are many laws unknown to us, but they are all known to God, and behind them is that divine power which fashioned the mighty orbs of space, a power upon which the finite mind of man can set no limitation, and a power which always operates for the highest welfare of God's children.

When God would deliver the Israelites from the hand of Pharaoh at the Red Sea, He employed natural means, such as wind and tide, which laid bare the sandbars and opened up a way for the people to cross over on dry land. When they reached the Jordan, He evidently caused a landslide to take place at the City of Adam, near where they crossed over. This dammed up the waters of the river and made a passage for His people.

But in the case of Elisha, there is no natural means recorded by which the miracle could have been performed. The prophet simply told the woman to borrow of her neighbors all the water jars that she could obtain. This was done. Then from a jar

which contained oil the woman poured oil into all the other jars until they all were full; and then the oil ceased to pour.

The woman did not appeal for help until she found herself in extremities. She placed her needs before the prophet, telling him that her husband had been a member of the school of the prophets, and had left a debt which she was obligated to discharge, in default of which her sons would be obligated to render service to the creditor to the full value of what was owed. Her case was a worthy one, and Elisha took immediate steps for her relief. He asked her what she had, and found that there was nothing on hand but a small quantity of oil (oil was used for butter in those days). The oil was used by the prophet as the basis of a miracle.

The fact that the poor widow could borrow so many pots from her neighbors speaks well for her reputation for honesty, for the people must have known her circumstances. Then she borrowed the jars in faith; for she had appealed to the Lord for aid through the prophet, and now her faith was being tested as to what these water pots were for. Also the pouring out of the oil must have been a test to the faith of both herself and her sons. But the lessons which they learned on this occasion must have remained with them to the end of life. And it has surely been a blessing to many a widow and orphan since, and to others as well, to realize that He who took care of His people in olden times can and will take care of them today. A writer has said:

"The Lord uses olive oil in the Scriptures as a symbol of the holy spirit, the source both of spiritual nourishment and enlightenment to His people. . . . While the Lord is now pouring out of His spirit upon His servants and handmaidens, it is for them to see that they are emptied vessels—empty that He may fill them—enlarged more and more, that they may be more and more filled with the spirit of God. The poet has beautifully said:

(Continued on page 27)



KING SAUL'S OVERTHROW

AFTER David slew the great giant Goliath," began Uncle Eb, "his fame went abroad throughout the land. On the day that he returned from this defeat of the Philistines, the women came forth to welcome both him and King Saul, making music on many instruments. They sang out one to another, 'Saul hath slain his thousands, and David his tens of thousands.'

"This saying greatly annoyed King Saul and made him very jealous. He exclaimed, 'They have ascribed to David tens of thousands, and to me only thousands. What more can he have but the kingdom!'

"To such an extent did this matter rankle in Saul's mind that the very next day he cast a javelin at David, with the intention of killing him; but David nimbly jumped aside as the weapon was hurled, and thus escaped death. Then Saul became afraid of David, for he saw that the Lord was with the valiant young man who had slain the giant single handed; and he was allowed to remain at the king's palace.

"David later married Princess Michal, the king's daughter; and he acted with such wisdom and discretion, not only before the king but also before the people, that all Israel respected and loved him. He was very successful in fighting the Philistines, and won victory after victory. But in spite of all this, Saul feared and hated him.

"One day the king made a second attempt to pierce David with a javelin; but again David escaped, and fled to his own home. Then, that same night, Saul sent henchmen to David's house to watch it, and instructed them to slay him in the morning. But Michal heard of it and gave her husband warning. She also let him down through a window, and he made his escape during the night. Then his wife took an image or dummy, and put it in the bed in his place. And she said to the king's messengers, 'He is sick.'

"But Saul sent the messengers back, saying, 'Bring him back to me in the bed, so that I may slay him.' When the messengers returned to David's house they found the image in the bed. Then they returned and told the king, and he was doubly angry because he had been fooled.

"Crown Prince Jonathan, the eldest son of Saul, loved David as he loved his own life; and he befriended David on every possible occasion. One day, on a certain feast occasion, when David should have been at the king's table, he and Jonathan both deemed it wise for David not to be present, lest Saul again should try to kill him. So David went to his father's house at Bethlehem instead of to the king's feast.

"When Saul learned of this, he was enraged at

Jonathan for granting David permission to thus absent himself; and he now tried to kill his own son, by casting a weapon at him. But Jonathan arose from the table and escaped. He then went out into the field, and gave a signal that previously had been agreed upon between David and himself; for David was now hiding in the field. David understood by Jonathan's warning signal that he should flee for his life, which he accordingly did.

"David then went to Nob, the city of the Priests, and came to the high priest Ahimelech. He told Ahimelech that he was on a secret errand, and that he was hungry, and desired food. And the high priest gave him some of the sacred bread, which was in a sense common because it had not been renewed; and he also gave David the sword of Goliath, and David then went away.

"When these matters came to the king's ears, having been reported to him by one of his captains named Doeg, Saul marched with a company of soldiers to the city of Nob and accused the priests of conspiring against him. He then commanded his general, Abner, to destroy them; but the brave Abner and his men refused to touch the priests of God. So then the order was passed to Captain Doeg, who was an Edomite, and he and his fierce men of war fell upon the priests and put them all to death; and then they destroyed the whole town with its inhabitants. This was a terribly wicked thing for Saul to do; and the Lord did not forget it, either.

"David now had become a fugitive, fleeing for his life and hiding among the hills. He soon became the captain of four hundred trusted men who gathered around him. Saul hunted him here and there, as one would hunt a fox or a vicious wild animal. One day David found Saul asleep on the ground at the place where he had made his encampment, and David took Saul's spear and a cruse of water that stood near. Then he went over a hill and called to the king's general, Abner, and told him what he had done, and how easily he might have killed the king; but explained that he shunned to slay the Lord's anointed. This caused the king to suddenly feel sorry that he had been directing his anger against the young man, and he promised not to seek the life of David any more.

"Saul sinned against the Lord in a number of ways. On one occasion he was guilty of sacrilege, for he offered sacrifice himself instead of waiting for the priest Samuel to come. Then, when the Amalekites were becoming troublesome, the Lord told Saul to go and smite them and to spare not one. Saul went forth to carry out this command, and he

was successful in winning a great victory; but the people wished to keep the best of the cattle and the sheep to sacrifice to the Lord, and Saul permitted them to do so. Also, he preserved Agag, the king of the Amalekites, alive.

"Then Samuel made a visit to the king. Said Saul to Samuel, 'Blessed be thou of the Lord: I have performed the commandment of the Lord.' And Samuel replied, 'What meaneth this bleating of the sheep in mine ear, and the lowing of the oxen which I hear?'"

"Saul tried to explain the matter away, but Samuel told him plainly that he had done wrong and had sinned against the Lord. The prophet said to him, 'Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He also hath rejected thee from being king.' These words I remember from the Bible; but I'll read a few more verses, which I do not remember. Or, why shouldn't Paul read them with those bright eyes of his, and his good clear voice? How about it Paul?"

"All right, Uncle Eb," said Paul. "You see I happen to have my Bible open just at the right place, and I think I know the very words you want. If I'm not right, I know you will tell me—"

"And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words, because I feared the people and obeyed their voice. Now, therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirts of his mantle and it rent. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou."

"All right, Paul, now read verse 35," said Uncle Eb. And Paul read: "And Samuel came no more to see Saul until the day of his death. Nevertheless, Samuel mourned for Saul, and the Lord repented that He had made Saul king over Israel."

"Uncle Eb," said Peter, "I don't understand what God repented for. Didn't he know beforehand that Saul would be wicked? Then why did He make him king?"

"That is a very good question," said Uncle Eb, "and wiser heads than yours have puzzled over it. The word *repent* signifies a change in one's course of action. No doubt God knew just how Saul would turn out, but He permitted the people to have their experience with this king, having previously warned them that a king would not be the best for them. God did not repent in the sense that people repent when they have done something wicked and are sorry

for it. God never repents in that way, because He never does wicked or unwise things. But He does change His course of action, and this He did in the case of Saul. He determined to dethrone Saul, and did so by means of events which worked out His divine purpose."

"Thank you, Uncle Eb," said Peter; "I think I understand it now."

"In course of time," continued Uncle Eb, "the Prophet Samuel died, and was buried in Ramah. He had been a faithful servant of the Lord, and the people mourned for him. He had kept his word and had not visited Saul, because the latter was under the displeasure of God."

"There was approaching a great struggle between Israel and the Philistines. Saul marshalled his army against these enemies, and took up a very strong position on the heights of Gilboa. The night before the battle the king desired to know just how the fight would go the next day, and he decided to visit a witch that lived some ten or twelve miles away. Now to do such a thing as this was a most grievous sin on the part of Saul for God condemned witchcraft; and even Saul himself had given orders that witches should not be allowed to live in the kingdom."

"Saul had endeavored to enquire of the Lord, but the Lord had refused to answer him in any manner whatever. So the king changed his garments, thus disguising himself so that he would not be known. Then he took two men with him, and under cover of night he started out on his journey over the hills. He was committing an act of the greatest impiety. Alas, that a king should sink so low as Saul did that night!"

"In due time the party of three arrived at the witch's hut. The woman suspected that these were government spies coming to her in the night, and she was afraid to use her occult powers; but Saul assured her that she would not be punished for what she did. Then he asked her to hold a seance and bring up Samuel from the dead. She obeyed. Presently a form appeared to her; then suddenly she exclaimed to the king, 'Why hast thou deceived me? for thou art Saul!'"

"King Saul reassured her that he would not harm her, and then asked her what she had seen. She said she beheld an old man, and he was covered with a mantle. The description led Saul to believe that this was Samuel, who was now dead. Then the king asked the witch to tell him how the battle would go next day, explaining that the Lord had refused to answer him in any manner, either by prophets or by dreams. And the apparition replied through the witch or 'medium' that the fight would go against Israel, that they would fall into the hands of the Philistines, and that Saul and his sons would be slain in the impending battle. When the king heard this dreadful forecast of the coming event, he fell prostrate on the earth in a swoon, convinced that for him the end had come."

"Uncle Eb," asked John, "Samuel had refused to see the wicked Saul when he was living; so why did

he now talk with him when he was dead; especially when Saul had further displeased God by coming to this witch?"

"You may well ask that question," replied Uncle Eb. "Actually Saul himself did not see anything; but he heard a voice, and what he really heard at that seance was an evil spirit being impersonating Samuel. It was by means of these evil spirit beings that witches carried on their work; just the same as with spirit mediums today. Samuel was most faithful to the Lord at all times, and it is unthinkable to suppose—even though he were able to do so—that he would communicate with Saul when the Lord had flatly refused thus to favor the wicked king. And we cannot think for a moment, either, that that obsessed woman actually had the power to bring the good prophet up from the dead, much less induce him to impart important information to Saul. It was an evil spirit being that appeared and pretended to be Samuel, and thus completely deceived the king.

"Now picture to yourselves two mighty armies facing each other. In front of the Israelites rides King Saul on a great war horse, with the light of battle flashing from his eyes. Achish, lord of the Philistines stands up in his splendid chariot, his helmet of gold and his fine armor glittering like the sun. Saul realizes that he is to die in that battle; yet he determines to fight that day as perhaps he had never done before, and he seems never to have thought of escaping from his doom. Soon the archers in advance begin to darken the air with clouds of arrows, and the great decisive battle is on!

"Saul orders his head trumpeter to sound the charge. The clear, musical note is caught up and joined by all the trumpeters in Israel's host, pealing forth the blasts of defiance, until they are echoed by the surrounding mountains and hills. They are at once answered by the brazen bugles of the warriors of Achish. Then, like opposing billows of the mighty deep, the two armies come together in the embrace of death.

"All day long the thunder and clash of the strife continues. From morn to evening the men of Israel and their enemies contest the ground, which ere long is covered with the bodies of the slain. At length, as the sun is about to set, victory perches on the banners of the king of Gath, and the plain is swept clear of his foes—except that in one part of the ground a

small company of Israelites still fight on to the death. Among them is the king of Israel. His final hour has come, his army is vanquished, but he still fights on like a dying lion. The Crown Prince, Jonathan, already has fallen—not dead but covered with wounds. So have Abinadab and Melchisua, two other sons of Saul. One son alone, Ishobosheth, escapes from the field.

"And now Saul stands and looks upon the dreadful carnage of the strife. All is lost, and the divine vengeance is appeased. His princely sons have joined the ranks of the dead and dying. The hope of Israel is dashed to the ground, and Saul's sun of life is now fading into the darkness of night. He determines that the king of Israel shall not be taken alive and made sport of before his enemies; so he leans upon his great sword, which pierces his heart through and through. Thus he falls to earth, to rise no more till the trump of God shall one day peal forth and announce the morn of life; when men shall come forth from the tomb—not to battle and to strife, but to peace and love and joy, which shall last for evermore. And, my children, that day of resurrection is now very near at hand."

BOOK MARKS

20c. each

Made of Silk—With the picture and words woven in; not as perfect as a painting, but very acceptable:

- "Christ in Gethsemene," with the Lord's Prayer.
- "The Good Shepherd," with the 23rd Psalm.
- "Christ Knocking at the Door," with the Ten Commandments.
- "Christ Preaching on the Mount," with Beatitudes.
- "Christ at Twelve, in the Temple," with the Books of the Bible.

Made of Celluloid—Cut in the shape of a cross with a silk tassel in white and violets, words embossed in the cross as follows:

- "Rejoice in the Lord."
- "The Lord Shall Guide Thee."

15c. each

Made of Metal—With a silk cord in assorted colors: The top in the shape of a cross—no text. The top in the shape of an open Bible, with the following texts:

- Part of the Lord's Prayer.
- Blessed are the merciful—Blessed are the pure in heart.
- Part of the 23rd Psalm.

(Continued from page 24)

Elisha Helps the Needy

"Pour forth the oil, pour boldly forth; it will not fail,
Until thou failest vessels to provide,
which it may freely fill.
Dig channels for the streams of love,
where they may proudly run,
And love has overflowing streams to
fill them every one.
But if at any time thou cease such
channels to provide.

The very streams of love for thee
will soon be parched and dried.
For we must share if we would keep
the good things from above:
Failing to give, we cease to have—
such is the law of love."

Questions:

Were the miracles wrought by the
prophets of Israel all of a practical
and helpful character? Mention exam-
ples to prove the truth of your answer.
How do we infer that the case of the
poor widow was a very deserving one?

Was she justified in applying for as-
sistance? Had she a reputation for in-
tegrity?

How did the Lord test the faith of
the woman and her sons? Does God
test the faith of His people in any
similar manner today?

Have we any water pots that can be
filled with oil? How is the oil de-
rived? How is it poured out?

State the great law of utility. How
does it apply both in spiritual and in
temporal affairs?

THE FACT FINDER

QUESTION: In 1st Corinthians 15:29 the Apostle says, "Else what shall they do who are *baptized for the dead*, if the dead rise not at all? why are they then baptized for the dead?" What is the meaning of this text? Are we to understand from it that if one dies without being baptized, a living friend may be baptized for him, thus assuring eternal salvation for the one who died outside of baptism? If not, what does it mean?

ANSWER: It was a misapprehension of the true meaning of the above words which, during the dark ages, led to substitutionary baptism. That is, Christian people, whose friends had died without baptism, were baptized for them—representatively or by "proxy." Correct views of what constitutes the real baptism readily show us the inconsistency of such procedure.

The word *baptism* literally means to *bury*, and is frequently used in the Bible with reference to the *burial* of the believer's will into the will of God and of Christ. It is associated with the thought of trial and death, because the one who is truly "buried" in consecration to the Lord—*baptized*—is a follower of Jesus, and must continue to be so even unto death. To certain of His disciples Jesus said, "Are ye able to drink of the cup that I shall drink of, and be *baptized* with the baptism that I am baptized with?" (Mark 10:38.) This has no reference to water baptism but to the baptism of death. To the Christian, water baptism is merely a symbol of the true baptism, which culminates in death.

Now it can readily be seen that one person could no more consecrate himself for another person than could he transfer his life to another person. This "substitutionary baptism" well illustrates how great a falling away from the simplicity of the gospel took place shortly after the death of the apostles, and how wild and unreasonable were many of the theories and customs then introduced.

But we still have to consider the question as to how the Christian's baptism could in any sense be on behalf of the dead. It is only by taking into consideration the divine program of atonement and reconciliation that we find the answer to this question. God made promise to Abraham that "through thy seed shall all the families of the earth be blessed." (Gen. 12:1-3.) Paul refers to this promise in Galatians 3:8, 16, and identifies Jesus as the "seed" that was promised. Jesus is to be the real channel of blessing to the world during the thousand years of His Kingdom having purchased life for all mankind by His death on the cross.

But Paul gives us further information concerning the seed of promise that is to bless all nations with

life and happiness. He says, "For as many of you (Christians) as have been *baptized* into Christ have put on Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:27, 29.) And then, in Romans 6:3, the apostle adds, "Know ye not that so many of you as were *baptized into Christ* were baptized into His death?" Again, in 1 Corinthians 12:13, 14, are these words: "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member but many."

The combined testimony of these Scriptures unmistakably is that Christians are to share with Jesus, their true Head, in the great future work of blessing the world by reconciling it to God. Thus it is that their present baptismal experiences—involving trials, persecutions and self-sacrificing service, even unto death—are said by the apostle to be "for the dead."

In 2 Corinthians 5:18 the apostle informs us that Christians are made "ministers of reconciliation." To reconcile means to bring together, or to make one. From this standpoint the church of Christ shares with Him in the great work of at-one-ment, or atonement. She suffers with Christ in order that she may reign with Him. As an under-priesthood she now sacrifices with Him in order that during the Kingdom period she may become co-blessers with the Redeemer—"And hath made us unto our God *kings and priests*; and we shall reign on the earth."—Rev. 5:10.

However, this work of reconciliation should not be confused with the ransom work of Jesus. Jesus alone, because He was "holy, harmless, and separate from sinners," could pay the penalty for man's sin. This payment of the penalty by Jesus constitutes the foundation of the atonement, and in this the church has no part. From this point onward, however, the church, by divine grace, shares in the work of reconciliation; and the death baptism of the Christian is a very important part of that work—preparing each one who participates in it for the future Kingdom work of reconciling the world to God. And the dead are actually to benefit from the baptism of Christians. The church suffers with Jesus now in order that she may reign with Him during the time of His Kingdom, and it is through the Kingdom arrangements that the promised blessings of life are to be dispensed to all mankind—the living and the dead.

The fact that those who now become and remain true followers of Jesus will be used in association with Him in the great future work of reconciling the world to God and restoring mankind to life, is brought to our attention also in Isaiah 49:8, 9, which reads "Thus saith the Lord, In an acceptable time have I

heard thee, and in the day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places."

We know that this passage applies to the church of Christ, because the Apostle Paul quotes it (in 2 Cor. 6:1, 2) and applies it to the followers of Jesus. Paul uses it as a proof text in connection with his discussion of the ministry of reconciliation. The apostle says (chapter 3:6) that Christians are made able ministers of the new testament," or covenant; and the marvelous blessings coming to the world under the new covenant, administered at the hands of Christ and His church, are amply revealed in the passage above quoted from Isaiah's prophecy. It includes the work of actually raising the dead, as indicated in the statement that "thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves."

Thus we see that the followers of Jesus are now being "baptized for the dead" in a very real sense. Not that their sacrifices are meritorious for the cancellation of sin; but that, through their present baptismal experiences, are being prepared to participate with Jesus in the future new covenant work of restoring the dead world to life.

The teaching of the creeds, to the effect that those who go into death without being baptized with water are liable to suffer damnation in a hell of literal fire, is entirely unscriptural. This present age is not the time for the world to receive its blessings. God is not as yet endeavoring to convert mankind as a whole but is merely carrying on a preparatory work, looking forward to the full establishment of His Kingdom; and not until that Kingdom is established and the new covenant actually in operation, will the world receive the blessings of life purchased through the death of Jesus.

Another point worthy of consideration in Paul's argument concerning baptism for the dead is the fact that the blessings coming to the dead as a result of the death-baptism of the church are dependent upon the resurrection of the dead. This does away with the false hypothesis that it is now possible for us to do something which will presently benefit the dead *while they are dead*. Neither baptism for the dead as taught by the Apostle Paul, nor masses for the dead as practiced by Catholicism, can produce any "repose of the soul"; because, according to the Bible, the soul dies as well as the body—the entire sentient being is wholly unconscious until the resurrection. This is why the Apostle Paul assures us that "if the dead rise not . . . then they which are fallen asleep in Christ have perished."—1 Cor. 15:16-18.

QUESTION: Isaiah 60:5, reads as follows: "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the *sea* shall be converted unto Thee, the

forces of the Gentiles shall come unto Thee." What is the meaning of the expression, "the abundance of the *sea* shall be converted unto Thee"?

ANSWER: The key to the understanding of this prophecy is found in Revelation 17:15, which reads: "And he said unto me, The *waters* which thou sawest are peoples and multitudes and nations and tongues." This text identifies the *seas*, or *waters*, as the masses of the people. This same thought is further borne out in the text under consideration, where the expression concerning the *sea* is closely associated with the additional statement that the "forces of the Gentiles shall come unto Thee."

The opening verses of the chapter where this text appears constitute a prophecy relative to the coming and glory of the Messiah, and the world-wide Kingdom which He will establish. The application of the text under consideration is in the beginning of the Millennial reign of Christ. There are many Scriptures to show that the Messianic Kingdom will be established upon the ruins of Satan's empire, and that the overthrow of Satan's rule of sin and selfishness will be accompanied by a great "time of trouble" such as "never was since there was a nation." The prophet speaks of this "time of trouble" and indicates that it comes as a result of the standing up of Michael—Michael being one of the Scriptural titles given to the Messiah—and the expression "stand up" is but another way of saying that He will take over the control of earth's affairs. See Daniel 12:1.

Jesus quoted Daniel's prophecy and applied it to the end of the age, adding that because of this great time of trouble there would be upon the earth "distress of nations with perplexity, men's hearts failing them for fear of the things coming upon the earth." Jesus also said that at that time the *sea* and the *waves* would be roaring. In the 46th Psalm the Prophet David describes this same condition in similar language, saying, "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the *sea*; though the *waters* roar and be troubled, though the mountains shake with the swelling thereof."

From the testimony of these various prophecies it can readily be seen that the *sea* represents the restless, discontented masses of the people, chafing under the taskmasters of selfishness and greed, and insisting upon their real and fancied rights. The use of the term *mountains* in this passage, as symbolic of kingdoms, indicates that in this great time of trouble the kingdoms of the earth will gradually be brought down into the hands of the common people.

Thus it is that these various symbolisms graphically describe the intensity of this great time of distress which will bring to an end the present order of things. But it will not be until Satan's empire is actually overthrown and the new Kingdom is established, that the words of the Prophet Isaiah, "the abundance of the *sea* shall be converted unto Thee," will be fulfilled. This conversion of the *sea*—the turning of the masses of the people to the Lord, to

seek the blessings of the Messianic rule—will eventually result in there being “no more *sea*.”—Rev. 21:1.

The restless condition of the masses—the *sea*—will cease, when, through the dispensing of Kingdom blessing, God will satisfy the desires of the people. It will be then that every man will “dwell under his own vine and fig tree.” There will be a new *earth*, or social order, based on righteousness and justice, and the people will then say “Lo, this is our God, we have waited for Him, we will be glad and rejoice in His salvation.”—Isa. 25:9.

Thus we see how wonderfully some of the coming blessings of the Lord's Kingdom have been kept hidden in symbolic language: but now, in the early dawn of that new day, it is found that the Bible itself furnishes the keys to its own symbolisms, enabling us to understand the great divine purposes of love in which are comprehended blessings of life everlasting for all mankind.

QUESTION: In John 18:36 Jesus is quoted as saying, “My Kingdom is not of this *world*.” How does this harmonize with the prayer, “Thy Kingdom come, Thy will be done on *earth* as it is done in heaven”?

ANSWER: The statement, “Kingdom is not of this *world*,” was made by Jesus in answer to Pilate's question. The word “world” used by the Master is the Greek word *kosmos*, from which is derived our English word “cosmos.”

Cosmos means “order or arrangement,” in contradistinction to *chaos*. It is the term used by Jesus when, speaking of His followers, He said, “They are not of the *world*, as I am not of the *world*.” (John 17:16.) The Lord therefore was telling the Roman Governor that His coming Kingdom of righteousness was not of the present order or system of things. Were we to paraphrase and amplify the statement of Jesus, it would be somewhat as follows:

“You have asked Me if I am the king of the Jews. Now, you are a ruler, and you know what is necessary in order for a monarch to rule. The monarchs of this *world* have great military forces at their command. In fact the present political and social arrangement has been established by means of such forces. Rome has won her fame by means of the sword and maintains her standing and prestige by that same power. The first essential, therefore, is an army, if one would win his way to or maintain a throne. Now if My Kingdom were of this order of things, with which you are so familiar, I too should certainly have soldiers at My command, and they would be well equipped for service. They would fight so effectively that I would not be delivered to the Jews. But My Kingdom is very different from the kingdoms of the present time. It is different in its origin, its constitution, and its character. It is not of any man-made system or arrangement. You cannot understand this of course; for the time has not come for you to understand it.

“When My universal, earthly Kingdom is established there will be no such thing as fighting with the

chariot, the spear, the battle-axe or the sword. My Kingdom will be of such a wonderful character that men ‘will beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more.’ Indeed, all sanguinary conflicts then will be a thing of the past, for they will belong to the old *world* or system that will be at that time forever gone. The law of My Kingdom will be love, not brute force, nor anger, nor hate. It will be a different world-system from anything that men have ever known.”

For nineteen centuries Jesus has been selecting the members of His church to constitute the spiritual phase of His Kingdom; and certainly this, the highest part of the Kingdom, is likewise not of this *world*; for God's people are told not to fight with carnal weapons, but to love their enemies and to pray for their persecutors. In their minds and in their conduct love takes preeminence over all things. In the first resurrection, in heaven itself, these will be the Bride of Christ, possessed of immortality, and will exercise their influence and power to rid the earth of every evil thing and lift man back to the perfection of being that he forfeited in Eden.

The earth is the stage upon which the great drama of human progress will be enacted, just as it has been the stage of human affairs for six thousand years. Christ's Kingdom will be inaugurated right here upon this planet, and will fulfil all the prophecies concerning it—“And there was given Him dominion and glory and a Kingdom, that all people, nations and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed.”—Daniel 7:14.

Then, too, will be fulfilled the prayer of Jesus, “Thy Kingdom come, Thy will be done on earth as it is done in heaven.” While not of the present evil world-systems, the Kingdom of Christ will be glorious and will satisfy every human need. There is no disharmony between the statement in Jesus' prayer and what He said to Pilate, because, as we have seen, the *world* refers to the order of things upon the earth—now controlled by Satan—while the literal *earth* is indeed to be the location of the new order—the Kingdom of God.

NOTE:—This new department, THE FACT FINDER, will appear in each issue of THE DAWN. Readers are invited to send in Scriptural questions to be answered in this department. All Scriptural questions of general interest will be considered in their turn.

FREE TRACTS

Our present stock of free tracts consists of the following topics:

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

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

THE DAWN

251 Washington St., Brooklyn, N. Y.

TALKING THINGS OVER



HE value of the doctrines of the divine plan of the ages has been minimized to a greater or less extent in all parts of the age. The apostle knew that would be so, and he encouraged the followers of the Master to "contend earnestly for the faith once delivered to the saints." From one source or another during recent months it has been brought home to us that this baneful influence against the truth is still active amongst the brethren, and that the tendency among many "truth people" is to drift back into "old habit's tracks" of the nominal church, and become mere philosophers in moral ethics. The Christian's stand of righteousness is indeed very high, and very important, but the doctrines of the truth must be the foundation of all true Christian character. From a recent edition of "Old Paths," entitled "The Unsearchable Riches of Christ," we quote, with hearty approval, the following:

"How strange to find those amongst the brethren today who cannot 'endure sound doctrine' being taught in their midst. It surely indicates a lack of spiritual appetite and a loss of spiritual perception and power which, if not remedied, will lead to disaster, so far as the hope of the divine nature is concerned. We have even heard of convention gatherings of the *truth* brethren of which it has been boastingly remarked, by some of their numbers, that there was *no doctrine* at all in any of the addresses. Such an admission is what the apostle would term, 'glorying in their shame.' (Phil. 3:19.) Viewed from the Scriptural point of view, such a condition amongst the brethren, rightly understood, would mean that, while presumably the object of such a gathering was to feed upon the good Word of God—the spiritual food of the new creature—yet actually they had met under *famine* conditions, in which not a particle of spiritual food was available."

We are glad to publish the following reports of two good conventions held recently:

Baltimore, Md., June 9, 10

The convention which was held at Baltimore, Md., stands out uniquely in the memory of many of the friends who attended it. It was a cheerful and congenial company, who met there to witness for the Lord in this manner, and to further lay hold of the blessings promised to those who observe the divine injunction, "assemble yourselves together . . . and so much the more as ye see the Day approaching."

The speakers on the program were I. F. Hoskins, P. E. Thomson, and W. N. Woodworth, of Brooklyn, N. Y., G. M. Wilson, of Pittsburgh, Pa., and J. H. Hoeveler, of Chicago, Ill.

Many helpful thoughts were expressed by the various brethren. Commenting on Revelation 17:12, 13, Brother Hoeveler said:

"Here we have an account of 'ten horns which . . . are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.' It seems manifest that the most outstanding power which has been growing up in the world recently is the power of Dictatorship. This is the kind of government most in evidence at the present time, and which is pushing itself more and more into prominence in human affairs. Hence it would seem that it represents the ten *uncrowned* kings which 'have one mind' and which shall support 'the beast,' because they will realize that the support given to them by the beast will in turn greatly add to the strength of the dictators' position. It is well for Bible Students to watch these 'ten horns' and to note just how Bible prophecy is being fulfilled in them. Their ultimate fate is foretold in verse 14 of this same chapter."

Brother Thomson's talks were very encouraging. Commenting on the text, "The path of the just is as a shining light, which shineth more and more unto the perfect day," he said that some entertain the view that this text means that the *truth* shines more and more unto the perfect day, but that we should be more particular in our treatment of the Scriptures. The "path of the just" is one thing, and "the truth" is another. The thought borne out by the entire Word of God is that the Christian's pathway shines before him according as he needs the illumination. In other words, he discerns the divine leadings. He does not need to guess, for he has positive assurance that he is in the right way. So will it be even until he comes unto the "perfect day."

One rather surprising statement made by one of the brethren at the convention, and which we hope was not seriously meant the way it sounded to many who heard it, was to the effect that we should cease talking about the atonement, about the tabernacle types, about coming judgment, and about restitution; that such truths are for babes merely; hence should be "laid aside," so that our minds might dwell on higher things.

Bible Students generally will not agree with the idea that we should not continue to speak about those blessed truths which most clearly reveal and reflect the divine love! Such a position would be most amazing. True, Paul did say that we should "leave" the "first principles," but he is using the illustration of a builder who builds upon a foundation. The builder leaves the foundation in the sense that he *builds up* from it; but by no means does he "lay aside" the foundation and think no more about it. The successful builder will keep in constant touch with the foundation on which he is building; so must the Christian keep the foundation doctrines of the truth ever clear and bright in his mind." Surely Paul was in earnest when he said, "I am determined not to know any-

thing among you save Jesus Christ, and Him crucified?" How else, indeed, could "the sword of the spirit, which is the Word of God," be more effectively used, than in defending these great fundamental truths of the Bible for which we have been admonished to "contend earnestly"?

The public discourse on "Christ's Return Solves World Problems," was ably given by Brother Wilson. It held the attention to the close, and was thoroughly enjoyed by those present.

Hartford, Conn., June 23, 24

The Hartford convention, while small in numbers, was large in spiritual blessings. The convention was unique in the sense that no program had been outlined in advance, the speakers being chosen from among those present. Those who thus served as speakers were Brothers H. A. Friese of Springfield, and P. E. Thomson and W. N. Woodworth of Brooklyn. Brother Officer of the Hartford class served as chairman. Brother Rollerson of Hartford conducted an enthusiastic testimony meeting Sunday morning, and Brother Schooly of Springfield conducted an equally helpful testimony meeting which served as the closing session of the convention, climaxed by a few encouraging remarks by Brother Thomson.

On account of the sweet spirit of love that prevailed and the rich blessings which the Lord provided, one brother was heard to remark that never had he been so loath to see a convention come to an end. A suggestion was made by Brother Thomson, however, to the effect that instead of thinking of the convention as coming to a close that we should rather take the convention home with us, and that even if there were none of the household of faith with whom we could share its blessings, we should endeavor to reflect the spirit of the convention to all with whom we came in contact.

Brother Thomson's discourse from the text, "What shall I render unto the Lord for all His benefits toward me?" was particularly helpful. He mentioned the fact that David's answer, "I will take the cup of salvation, and call upon the name of the Lord," was perhaps based upon the ancient method of dealing with convicts of great notoriety. He said that criminals who had been condemned to death, were placed alone in a room and a cup of wine put within their reach. In the wine was a deadly poison. Thus the criminal was given the opportunity of deciding when he would die. From this illustration the taking of the cup would signify a voluntary sacrifice of ourselves even unto death. And this is what the Christian recognizes as his reasonable service—"I beseech you therefore brethren, to present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service."

Brother Friese of Springfield gave a very timely and encouraging talk on the general theme of knowing God, taking as his text a part of Jesus' prayer as recorded in the 17th chapter of John. He dwelt par-

ticularly on the third verse of this prayer: "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." He called attention to the fact of Jesus' humility, in that He emphasized first the importance of knowing the Father, and of knowing Himself merely because the Father had sent Him.

In the fourth verse of this chapter, according to the Weymouth translation which Brother Friese used in his discourse, Jesus declares that He had finished perfectly the work which the Father had given Him to do. The speaker reminded the friends that no one but Jesus could truthfully make a statement of that kind. That no matter what we might undertake to do in the name of the Lord, it is always imperfectly done; and that our imperfect works are only acceptable to God through Christ.

In a discourse on the subject of the Christian warfare the thought was emphasized that a true knowledge of God is based upon the doctrines of the truth, and that this essential knowledge of God through the truth is represented in the helmet of salvation, which constitutes an important part of God's provision for the Christian warrior.

The convention was held under the auspices of the Hartford Ecclesia of Associated Bible Students.

"Blessed Are the Peace Makers"—

THE MORNING CALL, of Paterson, N. J., sends out what it calls "A challenge to the Church," in the following terms:

"The contents of the 'White Paper' issued by the British government yesterday reveal such sensational disclosures on the armaments and threatened wars in Europe that the world can no more sit by indifferently and permit itself to be rushed pell-mell and mob-like into impending war.

"Now is the time to avoid a repetition of 1914-1918. Our ministers, priests and rabbis, during that murderous period, dedicated flags of war urging man to slay his fellowman, instead of preaching the gospel of peace, as enjoined in holy writ and commanded by the Word of God. Now, therefore, is the time for all our clergy to dedicate themselves unrelentingly to prevent a recurrence of what again seems inevitable, for 'They who take up the sword shall perish by the sword.' So as not to involve us in another European catastrophe, our churches should demand action by congress, placing an absolute embargo upon the shipment of all war materials. The church should make each and every member take oath and resolve himself against war, to solemnly pledge himself to take up no arms in any war of aggression, and to take no part in war unless we, on these shores, are attacked.

"We should not again send the flower of our youth to an untimely grave, to pull from the fire the speculative investments of foreign securities. Now is the time to build up a psychology against the mob-torrent that makes possible so-called war patriotism, and our churches will be remiss in their sworn duty, and hypocritical to God and man, if they do not forthwith take up with all the powers at their command, the challenge of the war, gods and ammunition interests, and prevent the slaughter of Americans in the next war, a massacre which is inevitable, unless we take speedy and decisive action to outlaw war from the hearts of Americans and the government of our fellow men."

REPORT OF "GOOD HOPES" CONTRIBUTIONS

For March, April and May, 1934

FREE TRACT FUND

A165-A185	\$19.35	177	10.00
171	15.00	180	6.00
173	10.00	182	10.00
174	5.00		
		Total	\$75.35

Total number of tracts shipped during the three months covered by this report, 86,525.

Total cost of printing and shipping (exclusive of shipping costs paid by classes on larger orders)\$208.42

Deficit in Tract Fund\$133.07

TRAVELING SPEAKERS' FUND

C342-C367	\$20.75	354	5.00
343	11.00	355	5.00
345	20.00	358	15.00
346	5.00	359	5.00
347	5.00	361	5.00
349	5.00	365	14.35
350	5.00	366	10.00
351	10.00	368	5.00
352	50.00		
353	5.00	Total	\$201.10

Traveling expense of speakers charged against this fund during the three months covered by this report ..\$187.55

Balance in Traveling Speakers' Fund \$ 13.55

Number of class meetings served, 112, attendance 2621

Number of public meetings served, 32, attendance 2570

FREE SUBSCRIPTION FUND

E517-E525	\$ 13.50		
519	130.00	Total	\$143.50

Total number of three months subscriptions sent free during period covered by this report, 542 \$135.50

Total number of annual subscriptions entered free during period covered by this report, 138 \$138.00

Total charged to this fund \$273.50

Deficit \$130.00

GENERAL FUND

F6137-6190	\$63.55	6168	5.00
6141	5.00	6169	25.00
6142	10.00	6171	10.00
6143	7.00	6177	25.00
6146	5.00	6178	10.00
6149	10.00	6179	5.00
6153	10.00	6182	5.00
6156	10.00	6184	5.00
6157	5.00	6185	10.00
6158	10.00	6188	10.00
6160	10.00	6189	14.00
6162	5.00	6189a	55.00
6164	5.00	February balance	76.69
6165	20.00	Total	\$431.24

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

Free Tract Fund \$133.07

Free Subscription Fund 130.00

Total Transferred \$263.07

Balance in General Fund \$168.17

SPEAKERS' APPOINTMENTS

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

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

BROTHER H. E. ANDERSON

Federalburg, Md., July 22
(Convention, see announcement)

BROTHER B. BOULTER

Niagara Falls, N. Y., July 15
Port Huron, Mich., 16
Jackson, Mich., 22
Detroit, Mich., 23
London, Ont., 24
Ithaca, N. Y., 26
Springfield, Mass., 27
Worcester, Mass., 29

BROTHER W. T. BAKER

Lincoln University, Pa., July 1
(Convention, see announcement)
New Bedford, Mass., 15
Passaic, N. J., Aug. 5

BROTHER C. P. BRIDGES

Boston, Mass., July 8
Worcester, Mass., 29
(Convention, see announcement)

BROTHER J. L. COOKE

Passaic, N. J., July 29

BROTHER J. E. DAWSON

Passaic, N. J., July 1
Easton, Pa., 15

BROTHER C. F. GEORGE

New Kensington, Pa., July 8

BROTHER W. F. HUDGINS

Federalburg, Md., July 22
(Convention, see announcement)

BROTHER J. H. HOEVELER

Lincoln University, Pa., July 1
(Convention, see announcement)
Woodbury, N. J., July 7
Bridgeton, N. J., 10:30 A. M. 8
Vineland, N. J., 3:00 P. M., 8
Passaic, N. J., 15
Hartford, Conn., 22
Baltimore, Md., Aug. 5

BROTHER J. T. JOHNSON

Youngstown, Ohio, July 15

BROTHER J. C. JORDAN

New Kensington, Pa., July 22
Duquesne, Pa., Aug. 5

BROTHER GEORGE KENDALL

Zanesville, Ohio, July 8

BROTHER M. C. MITCHELL

Wilmington, Del., Aug. 5

BROTHER EDWARD MAURER

Duquesne, Pa., July 15

BROTHER OSCAR MAGNUSON

Providence, R. I., July 15
Worcester, Mass., 29
(Convention, see announcement)

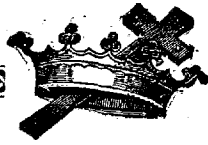
BROTHER C. W. MCCOY

Cheney, Wash., July 8

BROTHER J. W. RIEMER

Passaic, N. J., July 22

(Continued on Front Inside Cover)



The Raising of Jairus' Daughter

Daughter arise, He giveth breath.
'Tis the Master speaks to thee,
Breaking now the bands of death,
Setting you, its captive free;
Showing forth the time when men
From the tomb shall come again,
Praising God with glad refrain.