



The DAWN

The Soul Defined
The Music of The Bible
The Vision of Present Truth

FEBRUARY

1936

THE DAWN

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CONVENTION ANNOUNCEMENTS

LOS ANGELES, CALIF., March 1. The friends at Los Angeles have written us that they have arranged to hold a one-day convention on the first Sunday of March. Further details may be had from the Secretary, A. W. Ahlhamen, 9432 1-2 Rimpau Boulevard, Los Angeles, Calif.

BROOKLYN, N. Y., March 29. This Fifth-Sunday Convention of the Associated Bible Students of Greater New York will be held at their regular meeting place—109 Remson St. corner of Henry St., An immersion service is being arranged.

WILMINGTON, DEL., March 29. This will be the usual pre-memorial gathering held in Wilmington each year. For further information address Mrs. P. Kolli-man, 404 West 31st Street, Wilmington, Del.

NEW HAVEN, CONN. Italian Convention, April 19. For full details concerning this gathering of Italian brethren, address, Vincent Di Rienzo, 385 Poplar St., New Haven, Conn.

WARRINGTON, ENGLAND, General Convention, April 11-13. We are pleased to have received the following announcement which will be of interest to all,

and particularly to those of our readers residing in Great Britain:

"A General Convention of Bible Students will be held in Warrington, Lancs., England, at Easter time, April 11, 12, 13, 1936. The friends extend a very warm welcome to the brethren who are able to come and share with them in the precious things of the Lord. Fuller details may be obtained from the Secretary, Mr. David Stanley, 140, Knutsford Road, Grappenhall, Warrington, Lancs., England.

CHICAGO, ILL., May 3. Information concerning this gathering may be had by writing to I. C. Foss, 5944 N. Knox Ave., Chicago, Ill.

CINCINNATI, OHIO, May 30, 31. This is the district convention in which the friends of Cincinnati, Columbus and Dayton, Ohio, and Richmond, Indiana, cooperate—with an additional day. We are advised that speakers in addition to the regular local talent will be on the program. Further information may be had by writing to Mrs. W. N. Poe, 2128 New Linden Road, Newport, Ky.

GENERAL ANNOUNCEMENTS

CONVENIENCE TO BRITISH FRIENDS. Friends in Great Britain may now send **Dawn** renewals and new subscriptions to the Bible Students Committee, 21, Werter Road, London, S. W. 15. The brethren of the Committee will be glad to forward same to us. Of course, any wishing to do so, may continue to write direct to us.

AUSTRALIAN CORRESPONDENT. Friends in Australia will be interested to learn that they may now send **Dawn** renewals and new subscriptions through the Berean Biblical Institute, 22 Glenferrie Road, Hawthorne, E2, Melbourne, Vic., Australia.

(Announcements continued on page 33)

SPEAKERS' APPOINTMENTS

BROTHER S. J. ARNOLD	BROTHER G. S. KENDALL	Houston, Tex.,	21
Minneapolis, Minn.,	Pittsburgh, Pa.,	Dallas, Tex.,	23
Junction City, Wis.,	March 1	El Paso, Tex.,	24
Green Bay, Wis.,	BROTHER J. C. LAIRD	Phoenix, Ariz.,	25, 26
Milwaukee, Wis.,	Wilmington, Del.,	Yuma, Ariz.,	27
Madison, Wis.,	Feb. 2	San Diego, Calif.,	28
Rockford, Ill.,	BROTHER WM. MacALISTER	Los Angeles, Calif.,	March 1
Batavia, Ill.,	Duquesne, Pa.,	BROTHER OSCAR MAGNUSON	
Aurora, Ill.,	Feb. 2	Baltimore, Md.,	Feb. 9
Chicago, Ill.,	BROTHER OSCAR MAGNUSON	San Bernardino, Calif.,	Feb. 9
Peru, Ind.,	Baltimore, Md.,	BROTHER C. W. McCOY	
Kirklin, Ind.,	Cheney, Wash.,	Feb. 9	BROTHER A. I. RITCHIE ..
Indianapolis, Ind.,	BROTHER M. C. MITCHELL ..	San Bernardino, Calif.,	March 8
Brazil, Ind.,	Passaic, N. J.,	Feb. 16	BROTHER J. H. L. TRAUTFELTER
BROTHER B. BOULTER	BROTHER A. L. MUIR	Wilmington, Del.,	Feb. 9
Passaic, N. J.,	Brooklyn, N. Y.,	Feb. 2	BROTHER J. I. VAN HORNE
BROTHER C. P. BRIDGES	Wilmington, Del.,	3	East Liverpool, Ohio,
Boston, Mass.,	Baltimore, Md.,	4	Feb. 9
BROTHER DAVID DINWOODIE	Richmond, Va.,	5	Beaver, Pa.,
Wilmington, Del.,	Atlanta, Ga.,	6	Duquesne, Pa.,
BROTHER A. C. FREY	Jacksonville, Fla.,	7	March 1
Woodbury, N. J.,	Tampa, Fla.,	8, 9	BROTHER G. M. WILSON
Philadelphia, Pa.,	St. Petersburg, Fla.,	16	Duquesne, Pa.,
BROTHER C. F. GEORGE	Fort Gaines, Ga.,	17	Feb. 16
Duquesne, Pa.,	Pensacola, Fla.,	18	East Liverpool, Ohio,
Feb. 9	New Orleans, La.,	19	23
	Galveston, Tex.,	20	BROTHER W. N. WOODWORTH
			Easton, Pa.,
			Feb. 9
			Hartford, Conn.,
			16

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A Herald of Christ's Presence

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One Dollar a Year

NEWS and VIEWS

The World Hails a New King

TINTERS King Edward the VIII of the British Commonwealth of Nations, who, until the death of his royal father, King George the V, was the democratic and dapper Prince of Wales. Seldom has so much publicity been accorded to a change in government as that which attended the death of the late king and the inauguration of this new ruler of the British empire. The unanimous declaration of all seems to have been that George the V was a "good man and a good king," and the expressed hope of all peoples is that the new monarch will follow in the footsteps of his noble father.

To the close student of the Bible, who recognizes its prophecies to teach that soon the long-awaited "King of kings" will become the rightful and recognized Ruler of the whole earth, the passing of one British king and the entrance of another, while noted with interest, is looked upon from quite a different standpoint than that taken by the world in general. The world hopes that the policies of Britain's new king will not add to the threatening tension that now exists between practically all the nations of the earth, but, perchance may "ease" to some extent the strained situation in international diplomatic circles. But Bible students know that "Gentile Times have ended, that the kings have had their day," and that no matter how "good" any or all earthly kings may be, yet all the present governments of the earth are slated for a move and must give place to Him whose "Kingdom is an everlasting Kingdom," and of whom the prophet declares, "all nations shall serve and obey Him."

In view of the wide-spread and favorable publicity attending the changing of kings in the British empire, some may be inclined to ask, "Where is the evidence that the powerful Gentile nations of the earth are in any way weakened, or that they have lost their control over the people?"

We should not be unduly influenced by all this glamorous "publicity." Often it is resorted to merely to cover up strained situations in the background. Lloyd George, noted statesman, and Prime Minister of England during the World War, in his published report of King George's funeral makes some very

interesting observations concerning the passing of kings in general since the death of Edward the VII, in 1910. Some of these comparisons were as follows:

The German Kaiser, present at Edward's funeral, is now an exile. At George's funeral the German Foreign Minister von Neurath was present representing a man who once was a housepainter, but who now sits in the chair of the Hohenzollerns and wields more absolute and irresistible authority than the Kaiser ever did in his most glorious days of power.

In addition to Germany, Lloyd George mentions Russia, Austria, China, Turkey, Spain, and Portugal, as kingdoms that were represented at the funeral of King Edward the VII. "Today, these countries are all republics," he says. Their ministers, ambassadors, and generals walked up the aisle at George's funeral; but there was no glitter of uniforms, as in 1910.

Lloyd George then remarks that the world seems to have changed since 1910. But, he observes, "There is not yet a new earth in essentials. There is certainly not a new heaven. One is fearful that there may be awaiting us a new hell."

And so it is that "men's hearts are failing them for fear." For several months the British empire has been in the limelight in connection with the Italo-Ethiopian conflict. England assumed the role of "big brother" to Ethiopia, and, through the League of Nations, attempted to whip the rest of the world into line to support her stand. Whether this was a really sincere and friendly gesture toward Ethiopia, or whether England had her own interests to protect, is beside the point. The fact is that the situation had become acute, and still is. There was an almost universal dread that any day might witness the outbreak of another and terrible world war, which, it was freely predicted, would completely destroy civilization.

Right in the midst of this crisis, while the League of Nations delegates at Geneva were about ready to cast their vote for oil sanctions which, it was felt might precipitate the dreaded conflict, King George died. Automatically nearly all war talk stopped, and the public eye was focused on the royal house of Britain instead of on Geneva and oil sanctions against Italy—a splendid excuse for a "breathing spell." Good will toward the king temporarily took the place of

hatred and suspicion among nations. This fraternal spirit spread even to Italy, where Mussolini and his people with one accord had been berating England and everything English. The Duce sent his sympathy to Edward, and assured Britain that ill will is "forgotten"—at least for the moment.

But behind the scenes the old troubles have continued and increased. Even before the late king was buried, the French government under Laval, fell, and a new cabinet was called into being under the leadership of Albert Sarraut, a radical socialist. Although theoretically opposed to monarchies, limited or otherwise, Sarraut wanted his government to be officially represented at King George's funeral. Hence he refrained from visiting the French Chamber of Deputies until after the king was buried—to prevent his perplexed colleagues in the meanwhile from voting him out of office.

Another strange paradox in this much-ado about kings is the fact that for the most part those back of the monarchal publicity do not believe in monarchies. But news writers often resort to that very convenient policy known as "mental reservations." Anyway, the king of Great Britain is really not the ruler of the empire. And all the nice things that have been said about the late king and his successor are appropriate, since both have been favorably known as "good men."

All the ancient phrases calculated to inspire faith in the alleged fact that the king of England rules by "divine right" are still being employed. Yet perhaps nearly the only ones today who really believe that this is true are those of the British-Israel faith. Their belief is based on traditional evidence that suggests to them that the Anglo-Saxon race constitutes the "ten lost tribes" of Israel, and that for this reason divine protection has been over the British Empire all down through the centuries.

These sincere people have repeatedly emphasized the fact that one of the names of the present king is "David." Some doubtless had entertained the hope that he would be crowned as "King David" instead of Edward, but the former Prince of Wales did not choose to be King David.

The Scriptural rule is, "He that humbleth himself, shall be exalted." Applying this rule to the present rulers of earth, there seems to be little basis for hope that any of them will play a very prominent part in the administration of earth's new government, the Kingdom of God. Indeed, the Scriptures make it plain that the "lords," the "peers," the "princes," the "reverends," and all who have sat in the seats of the mighty in this "present evil world," will be seen in their true light, as mere men in need of uplift, in that Kingdom period when "every valley shall be exalted, and every mountain brought low."

Edward the VIII, in addition to being acclaimed king of the British Empire, is also now the head of the Church of England, and "Defender of the Faith" the faith of the Church of England, of course; not the "faith once delivered to the saints" by Jesus and the apostles. The latter does not need to be defended

with force of arms, as is symbolized by the king's cold steel sword! To the true Christian, Paul wrote, "The weapons of our warfare are not carnal," and Jesus said that "he who takes to the sword shall perish by the sword"—which seems to emblazon the handwriting on the wall so far as all present-day church-state systems are concerned.

As students of prophecy and followers of the Master, we can look with sympathy and tolerance upon all the efforts of man to rule himself, being thankful for governments even as at present constituted, because they are better than no governments at all. But meanwhile we look unto and pray for that future glorious rulership of equity and justice, the universal Kingdom of our Lord and Savior Jesus Christ.

The Crime Age

THE WORLD of today has been variously called The Age of Books, The Mechanical Age, The Scientific Age, and The Age of Electricity; but perhaps it will be best known to future historians as The Great Crime Age.

In this country alone twelve thousand American citizens are being murdered in cold blood every year! If civil war were raging we would not be surprised at such figures; but these are "peace-time" statistics. And many of these persons are shot down right in their own homes. Forty thousand homes are burglarized in these United States every twelve months. Criminologists declare that there are more people in our underworld today carrying deadly weapons than there are privates in both the army and navy of the United States. This state of things is admittedly appalling, and everyone wonders what may be the underlying cause for such a frenzy of crime, especially among the young. Will Irwin, writing in "*Liberty*," says:

"Sixteen too young for major crime? Police, social workers, and wardens of prisons regard the criminal of this age as commonplace. Recently the G-Men of the federal government have compiled and analyzed statistics on all persons arrested for crimes and serious misdemeanors since 1934. The 'peak age' was nineteen years; and eighteen, seventeen, and sixteen not far behind. More men are now arrested for burglary at eighteen than at any other period of life. As for automobile theft, the peak age is sixteen years. Steadily since the World War the age of first offenders in states' prisons has dropped. Every week the main character in an execution has, as he walks his last mile, the appearance of a high-school senior going to the principal's office for correction."

And all this at a time when the land is full of churches, colleges, high-schools, mutual benefit societies, Y. M. C. A's., social service organizations, and other agencies which at first sight would seem capable of gradually wiping crime out altogether. Actually, however, the only agency that will accomplish that great boon for humanity will be Christ's Kingdom—"They shall not hurt nor destroy in all My holy mountain," saith the Lord.—Isa 11:9.

THE EVERLASTING GOSPEL

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time.

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

Gen. 22:15-18

19 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Gal. 3:8

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts 3:20, 21

26 For ye are all the children of God by faith in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Gal. 3:26, 29

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Rev. 21:2-5

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

10 For he looked for a city, whose foundations, whose builder and maker is God.

Heb. 11:8, 10

Lu. 3:6

The Soul Defined



NOTWITHSTANDING all that the Bible has to say respecting the nature of man, few subjects seem to be more generally misunderstood. Science declares that man is an animal of the highest type or order, and in this science is in complete accord with the Scriptures. St. Paul, in 1 Corinthians 15:47, states that "the first man was of the earth, earthy." When he disobeyed the divine law he came under the sentence, "Dust thou art, and unto dust shalt thou return."

Yet most of the civilized world today denies this, and tries to believe that man is somehow a spirit being, and that his death is but an evolutionary step by which he passes on to his real nature as a spirit being. At the same time the creeds of 'Christendom' insist that this nature at death, instead of being a desirable progression, is a decided disadvantage to most people; because as they tell us, the majority of those thus graduated from human to spirit conditions will find themselves subjected to torture, either temporarily in purgatory or eternally in hades.

But upon what are these learned assumptions actually based? Who will vouch for the aforesaid change alleged to take place at death? Who can prove that a man, by dying, becomes a spirit being of a higher order than human? Science offers no such proof, nor does the Bible; the wish is father to the thought.

In earlier days we were told, and tried to believe, that a dead man knows more than a living one. We knew that a firm blow on the head could stun one into insensibility; and yet we were told by creedal theologians that a somewhat heavier blow, sufficient to kill the man, would not make him insensible but would enable him instantly to know everything! The philosophy (?) of

this reasoning was that the soul of which admittedly nobody understood very much, is the essential intelligent part of our being; that it is imprisoned in our mortal body, and can operate in it only unsatisfactorily; and that the moment of death is the moment of release for the soul, which then can think and reason more soundly than when obliged to use the human brain as a vehicle.

"Disembodied Souls" a Myth

Puzzling though it was, many of us tried hard to believe this philosophy. When we asked for proofs we were told that it was the voice of the church's early philosophers, and that if we dared doubt it we may be damned to eternal torment. Believing this, and not willing to be doomed to eternal misery, many of us restrained ourselves and our religious thinking, until that portion of our intellect became well nigh atrophied.

Even the devout found it difficult to believe in the immaterial "soul" of the creed-maker, and inquired: Why the need of a resurrection of the dead? Will the resurrection signify another "imprisonment" of the soul, and an immediate decrease in its intelligence? Some gave up the quest for Biblical knowledge in despair, and sought for something more intelligible outside all creeds and human philosophies.

But a few have held to the Word of God; and these finally came to understand its philosophy, and the harmony of its teachings.

The theory that a human soul is an invisible entity, specially created by God and filled with divine intelligence, and that this intelligent soul is introduced into the new-born child and is the real child, is no longer recognized as reasonable nor logical. We now wonder that our

forefathers of the darker past, who evolved these strange creedal philosophies, did not see their absurdities. If it were true that God miraculously implants a "soul" in each infant at birth, would this not make the Creator a co-laborator with fornicators and adulterers in the bringing into the world of illegitimate children?

Still worse, would not this theory charge to Almighty God the direct creation of idiots, imbeciles and moral degenerates? If human parents merely bring human bodies into existence as receptacles for "souls" which God individually and specifically creates in each instance, then not the parents but the Almighty would seem to be responsible for all the degeneracy we see in the world; since it is the soul that is the responsible part of us—according to this philosophy.

Human Souls are Not Spirit

The essence of the error on this subject, as handed down to us from the Dark Ages, is the assumption that the real man is the spirit being called "the soul." St. Paul assures us to the contrary, saying, "The first man was of the earth, earthy." The Lord through the Prophet David declares the same truth, saying, "What is man, that thou art mindful of him? . . . Thou has made him a little lower than the angels." (Ps. 8:4, 5.) The angels are the lowest in rank of all beings on the spirit plane; and man, although in God's image when originally created perfect, was still lower than the angels, in that he was not a spirit being but a human or earthly being.

The body is not the soul, as some affirm; this is proved by our Lord's statement that "God . . . is able to destroy both soul and body." (Matt. 10:28.) In Genesis 2:7 we read: "And the Lord God formed man of

the dust of the ground, and breathed (Heb., *blew*) into his nostrils the breath (Heb., *wind*) of life (Heb., *lives*, plural—that is, such as was common to all living animals); and man became a living soul (Heb. *nephesh*, meaning a sentient being).

From this account it appears that Adam's body was formed first; yet that body was not a man, a soul or sentient being, until animated. It had eyes, but saw nothing; ears, but heard nothing; a mouth, but spoke nothing; a tongue, but no taste; nostrils, but no sense of smell; a heart, but it pulsated not; blood, but it was cold, lifeless; lungs, but they moved not. It was not a man, but a corpse, an inanimate body.

God Blew in "The Breath of Life"

The second step in the process of man's creation was to give vitality to the duly "formed" and properly prepared body; and this was accomplished when God "blew into his nostrils the breath of life." When a healthy person has been drowned, and animation is wholly suspended, resuscitation sometimes may be effected by working the arms, and thus the lungs, as a bellows; and thereby gradually restoring breath through the nostrils. In Adam's case, of course, it required no laborious effort on the part of the Creator to cause the perfectly made organism to breathe the life-giving oxygen of the atmosphere.

As the vitalizing breath entered, blood corpuscles in turn became oxygenized and passed to the heart, which organ in turn propelled them to every part of the body, awakening all the prepared, but hitherto dormant cells, giving sensation to the nerves and energy to the entire body. In an instant the energy reached the brain; and thought, perception, reasoning, seeing, touching, smelling, feeling and tasting became possible. That which was a lifeless human organism had become a man, a sentient being—the "living soul" condition had been reached.

In other words, the term "living soul" means neither more nor less than "sentient being"; that is, a being capable of sensation, perception, thought. Moreover, even though Adam was now perfect in his organism, it was necessary for him to sustain life, soul or sentient being, by partaking of the fruits of the trees of the garden. When he sinned, God drove him from the garden, "lest he put forth his hand, and take also of the tree (plural, *trees* or *grove*) of life, and eat, and live forever (that

is, by eating continuously)."

The Scriptures also use the term *soul* when alluding to the lower animals. They, as well as man, are sentient beings, or creatures of sensation and intelligence; but of a lower order. They, as well as man, can see, hear, feel, taste and smell; and each can reason to some extent—up to the standard of his organism, though none can reason as highly as can man.

Souls of Men and Beasts

The superiority of man is not because he has a different kind of life from that possessed by the lower animals; for all have similar vital organs, and breath the same "breath of life" provided by the same Creator. All sustain life in the same manner; by the digestion of similar foods, producing blood, muscles and bones and other tissues, each according to his nature or kind. And each propagates his species in a similar fashion. Both man and beast have soul-qualities; that is, an intelligent, conscious being. They merely differ in shape and mental capacity.

To this the Scripture testimony agrees. We read, "To you it shall be for meat, and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life (Heb. *nephesh chayah*, a living soul)." (Gen. 1:30.) Again (Gen. 1:20), "Let the waters bring forth the moving creatures that hath life (Heb. a living soul)." See the marginal readings in your Bible. The same lesson—that the life principle is no different in mankind from what it is in all other creatures whose breath is taken through the nostrils—is taught in the account of the destruction wrought by the Deluge.—Gen. 6:17; 7:15, 22.

All this is in full accord with Solomon's statement that man and beast have all "one breath (Heb. *ruach*, spirit of life)"—one kind of life; and also that "as one dieth, so dieth the other." (Eccl. 3:19.) When Solomon asks (Eccl. 3:21), "Who knoweth the spirit of man that (it) goeth upward, and the spirit of the beast that (it) goeth downward to the earth?" he is controverting the heathen theory, which, even at that early time, was causing some to speculate that man had within him some inherent "immortal" quality which would prevent his death, even when he seemed to die. But the wise man challenged any proof of such a theory, and then proceeded to set forth a statement of the truth on

the subject, in verses 19 and 20.

Our Redeemer "poured out his soul (or being) unto death"; "He made His soul (being) an offering for sin." (Isa. 53:10, 12.) It was the soul of Adam (and of his posterity) that Jesus thus bought with His precious blood—by making His own soul (being) an offering for man's sin. Consequently, human souls are to be awakened, resurrected, in due time as a consequence. As in Adam's creation, the bringing together of an organism and the breath of life produced a sentient being or soul, so the dissolution of these, from any cause, puts an end to the sentient being—stopping thoughts and feelings of every kind.

The Spirit Returns to God

The soul (that is, the sentient being) ceases at death; the body returns to dust as it was; while the spirit or breath of life returns to God, who originally imparted it to Adam and to his race through him. (Eccl. 12:7.) It returns to God in the sense that it is no longer amenable to human control, as in procreation; and it can never be recovered except by divine power. Recognizing this fact, death would have been the end of all hope for humanity had God made no provision for man's future life through the ransom sacrifice of His dear Son which promises a resurrection from death.

The Scriptures speak of the unconscious interim between death and the resurrection morning, in which the sentient being is suspended, calling it a "sleep." For instance, in speaking of Lazarus' death, our Lord said, "Our friend Lazarus sleepeth, I go that I may awake him out of sleep." Afterward, because the disciples were slow to comprehend, He said plainly, "Lazarus is dead." (John 11:11.) The apostles also frequently used this appropriate, hopeful and peaceful figure of speech.—Acts 7:60; 13:3; 2 Pet. 3:4.

Yes, men "fell asleep" in peace, to await the Lord's Day—the Day of Christ, the Millennial Day. Job puts the matter in a very forceful manner, saying, "Oh, that Thou wouldst hide me in the grave, that Thou wouldst keep me secret, until Thy wrath be past." The present dying time is the time of God's wrath—the curse of death being upon all because of the original sin.

But we are assured that in due time the curse will be lifted, and a blessing will come through the Redeemer to "all the families of the earth." Hence Job continues, "All the days of my appointed time will

I wait until my change come; Thou shalt have a desire to the works of Thine hand." (Job 14:14, 15.) And our Lord's response: "All that are in the graves shall hear His voice (calling them to awake and come to a full knowledge of God and to a full opportunity of everlasting life), and shall come forth."—John 5:28.

The great Apostle Paul declares that there shall be a "resurrection of the dead, both of the just and the unjust." The Hebrew prophet also states, "Many that sleep in the dust of the earth shall awake." Shortly the Sun of Righteousness shall arise and shine forth, scattering all darkness, superstition, sin and death. Shortly the reign of universal righteousness, peace and love, all co-ordinated, will bring blessings to our

race which now labors under the sentence or curse of death. Shortly all mankind—"whosoever will"—shall have the opportunity of recovery from their fallen condition of weakness and degradation, being uplifted or resurrected gradually to the full perfection of human, earthly nature, when again they will be in the image and likeness of the Creator, in a world-wide Eden Paradise.

He who formed man in the beginning, has the power to form him again, even of the dust of the ground, and to re-kindle in him the power of life. His omnipotence will also restore to each resurrected human being a brain like this present one, having recorded on the cells thereof an image of the events and

circumstances which have transpired in the present life, even as the wax cylinder of the phonograph bears in itself the recorded words of the speaker, which can be reproduced at another place and time.

None but an infinite Being could claim the power thus to reproduce billions of mankind. He of whom it is said that He knows the very hairs of our heads and their number, and that not a sparrow can fall to the ground without His notice—only He could do so great and wonderful a thing as this; and only as we have learned to have confidence in Him through the revelation of His Word, could we exercise faith in such stupendous miracles as He has promised shall be performed in the resurrection of the dead.

The Music Of The Bible

* * *

*Man From Earliest Time Has Appreciated
the Harmonies of Sound and Disliked Discord.
The Greatest of all Harmonies is Produced by
the Ten-Stringed Harp of God*

* * *



MUSIC may be defined briefly as a combination of harmonious sounds. They may be instrumental or vocal, or both together; but must be rendered according to the principles of harmony, time, rhythm, pitch, and interpretative expression. Otherwise we have discord, and a sad lack of tone quality. Music has been used by man throughout the ages, right back to the first era of human existence. Musical instruments are mentioned in the Old Testament and archeological excavations also prove their existence in most ancient times.

Whether Adam in his long life's span of 930 years personally invented any instruments of music, we are not told. But in any event, since he was not far fallen from perfection, he must have been possessed of a fine resonant voice, and have known how to make excellent use of the wonderful "reed instrument" in his throat. Then too he must have enjoyed the sweet melody of purling streams and flowing rivers, of gentle breezes rustling the fresh foliage of green trees, and the cheerful chirping and singing of the birds that enlivened his Eden paradise.

In the book of Genesis Jubal is called "the father of all such as handle the harp and organ." The harp

therefore seems to have been one of the very earliest instruments. Perhaps its stretched strings were suggested to Jubal by the bow string that "twanged" in sending forth the arrow, and the manufacture of the harp would soon suggest to music lovers various other ways of creating harmonious sounds. Thus the organ, the flute and other instruments would be invented.

David, the shepherd boy, was fond of the harp and played it very skilfully. It was because of this fact that he was brought to the court of King Saul, so that by producing sweet melody he might cheer and relieve the monarch of Israel of his periodic fits of melancholy. Then at a later time, when he himself had become king, David's musical ability revealed itself in the writing of rhythmic psalms, many of which are sublime poems which he adapted to music. In Psalms 33 he says, "Praise the Lord with the harp: sing unto Him with the psaltery, and an instrument of ten strings. Sing unto Him a new song; play skilfully with a loud noise."

Again David says, "I will open my dark sayings upon the harp. Sing unto the Lord with the harp; with the harp and the voice of a psalm. Sing unto

the Lord with thanksgiving; sing praise upon the harp unto our God."—Psalms 49, 98, 147.

That music played a considerable part in the lives of the people of Bible times, we know from various Scripture references. When the Ark of the Covenant was transferred to the Temple, we find that "the Levites, which were the singers, all of them of Azaph, of Heman... having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets... and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For He is good, for His mercy endureth for ever... the house was filled with a cloud... for the glory of the Lord had filled the house of God."—2 Chron. 5:12, 13.

Among the musical instruments used by Israel and other nations was the cornet. In Daniel's prophecy it is referred to as follows: "At what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music," etc. David also refers to the cornet, in Psalms 98, and it is mentioned in 1 Chron. ch. 16: "Thus all Israel brought up the Ark of the Covenant of the Lord, with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps."

The psaltery was a Greek instrument. It consisted of a triangular sound box, and was played by the fingers or by a pick. The modern zither corresponds to it. The dulcimer was the instrument that finally gave rise to our modern piano. Its brass or iron wires were struck by small hammers. The sackbut was a wind-instrument which was the forerunner of the modern trombone, having a slide for altering the length of the column of air. Musical bells were worn by Israel's High Priest. We read: "His sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not."

Bible Solos and Songs of Prophecy

While many musical instruments were used in Bible times, the music of the Bible is not confined to them. There were beautiful melodies sung by the voice, such as Miriam's song: "Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea." Then there is the beautiful song of Mary, the mother of Jesus: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior; for He hath regarded the low estate of His handmaiden; for behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things, and holy is His name." And the song of Zachariah: "Blessed be the Lord God of Israel, for He hath visited us in the house of His servant David; as He spake by the mouth of all His holy prophets which have been since the world began, to perform the mercy promised to our fathers and to remember His holy covenant, the oath which He sware unto our father Abraham."

Other great songs of the Bible are: Psalms 23,

setting forth the tender care of the great Shepherd of the sheep for those who love and follow Him; Psalms 37, telling of the final overthrow of evil; Psalms 72, foretelling the final triumph of justice and right during Messiah's reign; the prophetic songs of Isaiah, as given in chs. 35, 40, 42, and 65; the Song of Solomon, expressing the close relation between the heavenly Bridegroom and His bride; the anthem of the angels at the time of our Lord's nativity; the oratorio of the 144,000 having the harps of God, pictured in Revelation 14 as standing on Mount Zion, and in Revelation 15 as standing on a sea of glass mingled with fire. In one place this great Revelation choir is represented as singing this great song "before the throne and before the four beasts and the elders"; and in another place as praising God in these words, "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for all nations shall come and worship before Thee, for Thy judgments are made manifest."

Music of the Divine Plan

But the grandest of all music in the Bible lies in the great divine plan, which is the main theme or "refrain" of the Bible. That one splendid harmony pervades the Scriptures from Genesis to Revelation, but is known only to those who appreciate and understand God's great program of the ages. The music of the plan of God may be regarded as contained in a grand oratorio or musical composition of various parts. Perhaps this fact is best illustrated in Handel's "Messiah," which in its musical features portrays the fall of man into sin and death, the divine promise of deliverance, the ransom sacrifice of Jesus, the resurrection, and the blessings of Christ's coming Kingdom.

When David referred to a "harp of ten strings" he probably indicated the plan of God for human salvation. If we regard the divine plan as an oratorio, we find that it has ten principal parts. These parts are: (1) the creation; (2) the fall of man into a state of imperfection and death; (3) the Abrahamic covenant or agreement, that God would in due time deliver the world; (4) the birth of Jesus; (5) the vicarious sacrifice of Jesus; (6) our Lord's resurrection; (7) the call of the church to constitute with the great Head "the Seed of promise"; (8) the glorification of the church; (9) the resurrection of the human race; and (10) the second death or final destruction of the incorrigibly wicked.

A little examination of the matter reveals the fact that these various parts of the great oratorio blend together in perfect harmony. In fact, the music of God's plan is both blended and balanced in a remarkable way. Thus the Bible sets forth the following facts, the one balancing and standing over against the other:

The creation of man — The re-creation of man.

The fall of man into sin and death — The uplift of man.

The first bride and bridegroom deprave the world

— The second bride and Bridegroom (Christ and His church) expunge sin from the world.

The early "sons of God" failed to restore life — The new sons of God succeed in restoring life.

The Jewish Law could not be kept — The new law will be kept.

Jesus at His first advent was put to death — Jesus at His second advent overthrows the powers of the world, establishes His reign, and finally puts to death all the enemies of righteousness.

The church has suffered with Jesus — The church will reign with Jesus, with all suffering a thing of the past.

The old Jerusalem was a natural city, which was conquered and destroyed — The New Jerusalem is a heavenly city, because its law comes from heaven and its administration is divinely directed. Its wall, street, foundation stones, river of life, jewels, and other features are not literal but serve to illustrate the wondrous change that will take place in earth's affairs when the Christ, Head and Body, hold sway over the earth.

Could there possibly be a finer balancing of the elements of a plan than this? The music rises and falls. In a minor chord it suggests tears and pain, sorrow and death. In a martial strain it tells of battling hosts, of fields of sanguinary conflict, of the rise of kings and empires. In exulting jubilation of song it tells of the final triumph of righteousness, love and truth; of a redeemed humanity rejoicing and praising God; of the glory of the Lord that is to fill the earth as the waters cover the sea; of the Sun of righteousness to arise with healing in its beams; of the river of the water of life clear as crystal; and of the wonderful tree of life, whose leaves shall be for the healing of the nations.

What This Bible Music Means To Us

John Burroughs, the great naturalist, said that if one would stand and look down into any one of our wonderful pellucid mountain streams, and read its character aright, he should get its message of peace into his heart and life, and thus experience its salutary ministrations. The same may be said of the Bible and its mighty plan, which we have compared to music. If we appreciate this music thoroughly we will receive its spirit into our hearts, and it is bound to make us harmonize. That is, it will create heavenly music in our lives. Until we came into harmony with the divine plan of the ages, what were our lives but a mass of grating discords? Up to that time, we knew nothing of the composition of life, nor had we found its key-note. Paul found this key-note when he discovered the truth as it is in Christ Jesus. Jesus produced the greatest music that has ever been known in this world. Nothing ever disturbed the perfect harmony of His faithful life, though Satan tried to introduce some false notes at the very beginning of His career.

If we have heard the melodious music of the Bible and have come to appreciate it, we should repeat its harmonies at all times and under all circumstances, and care for none other kind. Those who love good

music do not care for rag-time or jazz. A professor once said to a class of students: "Never insult your mentality by reading poor, trashy publications. Life is short, and you'll find that you will not have time even to read all of the best books. Once you have formed a love for that which is good in literature, stick to it, and let nothing draw you aside or pervert your taste; for you will have acquired one of the best things on earth. You cannot afford to trifle with your faculties of mind."

Seek Truth Harmonies—Avoid Discords

And is not the same true with regard to the music of the Bible? After we have learned this music, why should we trifle with discordant error? How can anyone who once knows the plan of God take much satisfaction out of a merely nominal church sermon? True, such a sermon may be couched in eloquent terms, and it may deal with moral qualities, or show people the way to escape "eternal torment." It may be a discourse on love, or on faith or hope, and be good as far as it goes. But the trouble is that it does not go far enough. It does not point out that real faith in God depends on a knowledge of His harmonious plan, and that love for God means putting truth before all other considerations, and being willing to sacrifice self in its interests.

Oh, how weak and puny, distorted and mean is everything else compared to the truth of God! And when we are filled with love for this truth, "How can we keep from singing?" How, indeed? For we have something to sing about, something important to make known to others. The Bible has become to us the greatest of all books, containing the most inspiring hope, the most blessed assurance, the most harmonious plan; hence we find its music incomparably sweet. The Christian's desire is to become so tuned to its harmonies that the things of the world pass out of his affections, and the melodies of heaven take up their eternal abode with him.

I love to hear the harmonies
That Bible truths entwine;
I love to strike the keys upon
This instrument divine;
I love to know that God's sure Word
Still leads my steps for me
In joy or sorrow, peace or pain,
With endless melody.

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The Christian Life

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

Luke 21: 25-28, 31

* * *

Spiritually-Minded Christians

"For to be carnally minded is death; but to be spiritually minded is life and peace."—Romans 8:6.



OUR text clearly indicates that future life for the Christian will depend upon the attainment and maintenance of a spiritual mind. Obviously, then, it is of vital importance that we strive to understand all that the Bible has to say on this subject, so that our efforts to attain spirituality may be properly directed. Such guidance is dependable, and it will help us to down discouragement, which often comes because of apparent failure to make progress in the narrow way. Furthermore, careful Scripture study can safeguard us against spiritual pride—which often results from a superficial reading and misconception of the Scriptures, after which an exalted condition of mind may develop which is thought to be spiritual but is not. Complacent adherence to false teachings of any kind invariably produces an unhealthy attitude of mind and heart.

In our text the apostle contrasts *spirituality* with *carnality*. The word carnal means "fleshly." This word is often thought of as being applicable only to the grosser forms of immorality, or to flagrant sins common to the fallen human nature. The term, of course, does include all gross violations of the divine law; but the Scriptures indicate that "carnality," on the part of the Christian, also embraces more than that—it includes the practice of many things which to the world in general would be considered not sinful, but quite proper. Any association with, sympathy for, or practice of, that which is out of harmony with God and His great plan of the ages which He is carrying forward to completion, is carnality. Spirituality, on the other hand, consists of association with, sympathy for, and practice of, all those things which are in harmony with God and His plan. In other words, we may properly say that to be spiritually minded is to be in harmony with God, and to be carnally minded is to be out of harmony with Him.

A Discussion Portraying the Important Fact that the Attaining of a Truly Spiritual Mind Requires Sincere and Whole-Hearted Effort, in Which Your Innermost Thoughts Must be Subjected to the Inspection of Divine Truth

* * *

God looks upon all things as spiritual which emanate directly from and are in harmony with Him. Thus Paul says, in 2 Corinthians 10:3,4, concerning natural Israel: "And did all eat the same *spiritual* meat; and did all drink the same *spiritual* drink; for they drank of that *spiritual* rock that followed them: and that rock was Christ." The "drink," the "meat" and the "rock" provided for the Israelites during their wilderness journey were *spiritual* because they were provided by God. True, all food, drink and other blessings enjoyed by mankind in general are of God's providing, in the sense that He created the laws by which they are brought into existence—He causes the sun to shine and the rain to fall "upon the just and the unjust." But the aforementioned blessings provided for the Israelites came to them in a miraculous way, by direct exercise of divine power, or spirit; hence they are called "spiritual."

Nor were these miraculously supplied benefits the only spiritual blessings enjoyed by the natural house of Israel. Paul says, "For we know that the *law* is spiritual." (Rom. 7:14.) The Mosaic law was "spiritual" for the same reason that the "drink," the "meat" and the "rock" were spiritual—it was neither man-made nor man-given, but came from God. The law was of divine authorship; and it was given to Israel in a miraculous manner, through Moses. Paul refers to his own inherent carnality, and says that it is the thing that was hindering him from keeping this spiritual law perfectly. This indicates that if one were able to render perfect obedience to God's law he could be Scripturally described as "spiritually minded"—he would be in harmony with God.

The Apostle Paul wrote to the church at Corinth as follows: "And I brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . For ye are yet carnal; for

whereas there is among you envying, and strife, and divisions, are ye not carnal, *and walk as men?* For while one saith, I am of Paul; and another, I am of Apollos: are ye not carnal?" (1 Cor. 3:1, 3, 4.) These Corinthian brethren may have possessed many qualifications that would make them appear to be spiritual; but Paul makes it plain that they were *carnally* minded, because they did not properly "hold the Head" of the Christ body. Some wanted to be followers of Paul, others of Apollos, whereas all should have been followers of Christ. Their carnal minds had brought about a spirit of envy, strife and division among them. They were "walking as *men*," as ordinary carnal creatures. They were not walking in harmony with the divine law for the new creation; if they were, Paul could have addressed them as spiritually minded Christians instead of carnal persons.

Alas! How many professed Christians there are in the world today who pride themselves upon their high "spiritual" attainments; yet, according to Paul's statement to the Corinthians, are at best but "babes in Christ," or "walk as men," as carnal ones! The issue that the apostle thus puts squarely before the Christian is that of *obedience* to the divine will and law. This is fundamental to all of God's dealings with His intelligent creatures, and in this Gospel age is the thing that determines the measure of our spirituality as Christians. Eloquent sermons, long prayers, rigid adherence to rituals or set form of worship, or zeal in "working for the Lord," cannot lift the Christian out of the rut of carnality so long as he deliberately disregards any detail of the divine law for the new creation.

Emotionalism Not Spirituality

Emotion cannot be used to reliably register the degree of one's spirituality. The emotions are often deeply stirred not only by truth but by flagrant errors; yes, even by "doctrines of devils." If we were to attend a "revival" meeting in some nominal church and hear the minister describe the imagined tortures of the creedal hell, doubtless we would see many persons in the audience deeply moved by the message, and responding by vociferous and sincere "Amen's." Without due consideration many would be inclined to say, "What a spiritual people these are!"

But are they truly *spiritual*? or are they merely *emotional*? We cannot and would not judge either individuals or groups, as to their personal standing before the Lord; but obviously an enthusiasm which is engendered by the false and God-dishonoring doctrine of eternal torment for all except a favored few, cannot be pleasing to Him—it is emotionalism based upon that which is out of harmony with God. Doubtless the emotions of those in the Corinthian church who followed Apollos were deeply stirred by their leader's great oratory; yet Paul told them that they were *carnal* because they did not recognize the divine order for the new creation.

What, think ye, would Paul write to the adherents of the various nominal churches of today who do not

recognize nor adhere to a single fundamental doctrine of the divine plan; and who in addition claim to be either of Wesley, of Calvin, of Luther, of Darwin, of General Booth or of Amie MacPherson? Would the apostle overlook their God-dishonoring errors of doctrine and practice, be impressed by their great show of piety, and say, "Surely, these are deeply spiritual people! I can enjoy sweet Christian fellowship with them"? We do not wish to imply that God does not love these nominal church worshippers, nor that we should not love them. God has rich blessings in store for them in which we can rejoice, yet we must not condone their false doctrines and wrong practices which are based on them.

Nor do we wish to be understood as condemning the proper function of the emotions; rather, we are merely calling attention to the fact that the emotions cannot be used as a criterion to one's standing before the Lord. Emotionalism is the *result* of influences brought to bear upon the mind and can be as deeply stirred by worldly influences as by religious ones. Baseball enthusiasts, watching a closely-contested game, often come as near losing control of their emotions as do the "faithful" in a Holy Roller "prayer" meeting—although the cause for their excitement is vastly different.

Whole-heartedness along any line of secular or religious endeavor usually produces some display of emotionalism, the extent of which depends largely upon individual temperament. The Communist or Socialist is "stirred" by the oratory of a comrade, describing the benefits of an equal distribution of earth's bounties; while the Capitalist is "thrilled" by a politician who assures him that the "inherent rights" of individualism are to be protected. Similarly, the sinner who fears eternal torture sometimes goes into ecstasy when assured by the revivalist that he is "saved," and the heart of the Hindu wells up with joy when he feels that his austerity has put him in good standing with Budda or some other god. In each of the foregoing instances the emotions are stirred by influences that are particularly pleasing to the individual involved. Those influences may be right or they may be wrong; they may be in accord with the Creator or they may be out of harmony with Him, but the person involved seldom takes this into consideration.

The Christian Not Guided By Emotions

With the truly spiritually-minded Christian, who is sincerely seeking to be guided by God's Word, the matter of human emotions is quite secondary. Not that the love of God, the beauties of the truth and the hope of joint-heirship with Jesus do not stir his emotions; for they do, and should; but he does not permit his emotions to be his guide. If the Christian permitted his emotions to control or guide him he would seek only for those passages in the Bible that please him, and he would also interpret the Bible in a way that would suit his own fancy.

While such a course doubtless would produce a great deal of satisfaction, and the individual would probably feel that he is "happy in the Lord," yet his

joy would be based simply on the fact that he is having his own way—believing and doing the things that please him most. In this respect he would be not unlike the Communist, the Capitalist, the sinner “saved” from eternal torture, or the ascetic Hindu, all of whom rejoice in the things that appeal to their own self interest.

Learning and Doing God's Will

The first and foremost consideration of every true Christian is the learning and doing of God's will! This is the fundamental fact that determines real spirituality. It is that which marks the dividing line between the “spiritually minded” and the “carnally minded.” The spiritually minded Christian is enthusiastically devoted to the doing of God's will; while anyone who is following a course that is to his own liking, without taking God's will into consideration, is carnally minded. One may not be immoral, nor a thief, nor a murderer; one may, in fact, be an exemplary neighbor in his community—kind, courteous, just, patient, and a regular attendant at church (or perhaps at Bible Student's meetings)—yet he may be carnally minded, because the doing of God's will is not his first consideration.

We do not mean to say that justice, patience, kindness or other such laudable qualities are evidences of carnality, nor that they should not have their proper place in the life of those who are spiritually minded. We are simply emphasizing the fact that these things in themselves, even though possessed in large measure, are not necessarily an evidence of deep spirituality. The motive back of one's conduct is the important thing—especially for the Christian. The clerk in a department store is told to be courteous and kind to customers, simply because it means more business for the store. An ideal citizen of the community may be such because his better judgment tells him that it is the best way to find happiness in life—yet he may not even profess to be a Christian; although without knowing it he is adhering to some extent to the principles of righteousness which constituted the God-likeness originally implanted in man.

The Mind of Christ

In Jesus we have the perfect example of spiritual mindedness. We are admonished by the Apostle Paul to seek the mind of Christ—“Let this mind be in you which was also in Christ Jesus.” (Phil. 2:5.) Jesus was spiritually minded, not because of the perfection of His human organism but because of His whole-hearted devotion to the will of God. Prophetically it was written of Him, “I delight to do Thy will, O My God: yea, Thy law is within My heart.” (Psalms 40:8.) Yes, Jesus “delighted” to do His Father's will. His joy was in the law of God. This delight, this joy, He undoubtedly expressed at times in outward emotions; but Jesus did not permit His emotions to direct Him as to what He should say and do in the divine service.

The law of God which guided Jesus was the expression of His Father's will as written “in the volume of the book”—the Old Testament Scriptures. (Psalms 40:7.) In fulfilling the things written,

Jesus did many things which uninformed and emotionally-minded religionists would say were not altogether spiritual. At times He ate with the publicans and sinners. Many who have professed to be His followers, and who have had the reputation of being deeply spiritual, would have considered themselves “defiled” had they done such a thing. The first recorded miracle of Jesus—the turning of water into wine at the marriage feast—would probably be considered a “carnal” act by many who profess to be His followers and to have His mind.

The temptations that were presented to Jesus as He came out of the wilderness were not inducements to commit immoral acts, but to *disobey God's law*, by doing things that would be contrary to sacrifice and more pleasing to His flesh. But Jesus did not yield to these temptations. His delight was in the law of His God, and He continued to be resolutely obedient to that law. His obedience led Him in the way of sacrifice; a course that is repugnant to the flesh, and does not result in joy except in the hearts and minds of those who have learned that it is “more blessed to give than to receive.”

Obedience to the Divine Commission

Early in His ministry we find Jesus in the synagogue at Nazareth; where, reading from the 61st chapter of Isaiah, He declared that this prophecy was being fulfilled through Him—thus indicating that this was a part of the things written in the “volume of the book” which He had agreed to do. We quote: “The spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.” —Isaiah 61:1-2.

It was Jesus' obedience to the foregoing divine commission, as well as to all the other things written in the “volume of the book,” that made Him spiritually minded. This commission came by the “spirit” of God, and obedience to it on Jesus' part constituted true spirituality. The same is true of the followers in the “volume of the book,” that made Him spiritually minded. They too are “anointed” by the spirit; and, as followers in His footsteps, this divine anointing or commission is equally binding upon them. To meet faithfully the conditions imposed by this anointing is one of the evidences of spirituality; to seek excuses not to obey the commission constitutes one form of carnality.

According to this divine commission to Jesus and to His church, the work of preaching good tidings to the meek is a spiritual work. To “comfort all that mourn” is also a spiritual work; as likewise is the privilege of declaring “the day of vengeance of our God”—although it was not the “due time” at Jesus' first advent for Him to carry out this part of the divine commission. To study the prophecies relative to present world conditions and the coming “times of restitution,” is a spiritual study, and to proclaim these things to others constitutes a spiritual work; as much so as ministering directly to the brethren in

that which pertains to the high calling. It was Jesus' interest in and enthusiasm for *every* feature of the divine plan that constituted Him truly spiritual; and the more so because His obedience led to sacrifice, suffering and finally death.

Sometimes we hear friends remark that one must not take time from spiritual things in order to preach the truth to the world. This would be a timely warning if our preaching to the world was done for the purpose of accomplishing "great works" for the Lord. The statement in itself, however, represents an unscriptural viewpoint, because the proclaiming of the glad tidings to "all that mourn" in reality is giving attention to our spiritual interests. One does not—cannot—neglect spiritual things while rendering obedience to the divine law. The terms spirituality and carnality do not represent a contrast as between *heavenly* and *earthly* things, but as between self-sacrificing obedience to God on the one hand, and a yielding to the selfish desires of the flesh on the other; such as is the desire for ease, comfort, and the high esteem of our neighbors.

Jesus Obeyed the Whole Law

Jesus not only was faithful in the matter of proclaiming the glad tidings, as He had been commissioned to do; but He also was faithful in carrying out every other detail of the divine requirements. He healed the sick and raised the dead—another spiritual work because authorized by God, and made possible by divine power. He selected His apostles and specially instructed them; which was also a spiritual work. When He noted the sorrow and anguish of the people resulting from the reign of sin and death, His truly spiritual mind was revealed in His compassion and sympathy for them—as declared in that simple statement, "Jesus wept." He did not weep for Himself, but for the people; and His real joy in life was centered in the fact that it was God's will for Him to die for and restore to life those who are under the "curse."

In the most crucial test of His life Jesus' deep spirituality is revealed in the statement, "Nevertheless, not My will, but Thine be done!" Here Jesus' emotions would have kept Him back from the cross; even as our emotions, if we follow their dictates, will take us out of the narrow way. Had He permitted His feelings to guide Him He would have been "carnally minded." The will of God continued to be His "delight," and His obedience to that will led Him all the way to Calvary; and thus He became the world's Redeemer.

The Apostle Paul, in admonishing us to have the mind of Christ, tells us how Jesus' mind operated, and how it reacted to the will of God. He writes: "Who humbled Himself, and became *obedient unto death*." Herein is revealed the truly spiritual mind. It is a mind that *obeys* the will of God, even though that will runs counter to one's temporal interests, or is contrary to the things—even otherwise legitimate things—that we may prefer. Yes, "obedient unto death"—this is the true formula for spirituality, because it dictates a course utterly foreign to that of pampering self; which is carnality. It is an obed-

ience that leads to the death of all self interests, and finally to physical death itself, in the divine service. Those who have this kind of a mind, as Jesus had it, are spiritually minded.

The Results of Spiritual Mindedness

In brief, then, to be spiritually minded is to delight in the will of the Heavenly Father; and to be willing and ready to enter upon any course that is revealed to us as being His will. The Christian who is thus dedicated to the Lord will look upon all vicissitudes of life as of divine appointment, and will take delight in them. His first thought will always be that of doing God's will. If it is God's will for Him to employ all of his time and strength directly in the ministry of the gospel, he will rejoice in his opportunities. If circumstances over which he has no control indicates that a great deal of his time must be spent in secular work, he will seek to do that work as unto the Lord. Whether he eats or whether he drinks, he will "do all as unto the Lord Jesus." Thus his entire life will be a spiritual life, because it is lived as unto the Lord.

True spirituality will also result in a rich outgrowth of all the various fruits and graces of the spirit. The spiritually minded will have joy—the joy of the Lord. They will have peace—the peace of God. They will abound in the love of God. They will seek to exercise the longsuffering of God. To the extent that God's spirit is the motivating power in their lives they will be gentle, kind, patient and forbearing, because these are characteristic of divine love. They will not be kind simply because it promotes business, or is otherwise best for them, but because it is God's will for them to be kind. The glorious vision of divine truth, revealing to them the wisdom, justice, love and power of God, gives them a spiritual standard by which they will endeavor to regulate all the affairs of their lives. Thus they grow in God-likeness—another term for spirituality.

The truly spiritually minded will not seek to parade their virtues before others, nor assume the attitude of the Pharisee who in his prayer said, "I thank Thee O Lord, that I am not as other men." Their virtues will not be mere outside adornments which do not reach down into the heart and control the life. They will not talk about the Lord with their lips, yet follow a course in life that suits their own preferences. They will not outwardly claim allegiance to Christ alone, yet in practice follow an earthly leader irrespective of where he leads them or what he does. They will not make professions of rejoicing in the love of God, yet actually be controlled by the spirit of envy, jealousy, hatred and strife. They will not campaign for unity among the brethren, yet bitterly denounce those who do not fully agree with them on minor points or work with them in the ministry.

On the contrary, they will sincerely and without outward show or ostentation, seek to be conformed fully to the divine will. They will be actual doers of the Word, and at whatever cost that may involve. Their full devotion to God will make them better men and better women, and above all, self-sacrificing

Christians, in whose hearts the law of God reigns supreme. May each one of us seek thus to be spiritually minded. May we rejoice at all times to think about and talk about God, and about what He has

revealed to us concerning His plan for human salvation. May the vision of divine truth inspire us with an ever-increasing devotion to the loving God whom it reveals.

The Christian's First Love

"Nevertheless, I have somewhat against thee, because thou hast left thy first love."—Rev. 2:4.



MANIFESTLY the Lord's people today can consider the foregoing words of the Revelator with profit, although it is nearly nineteen hundred years since this message of warning was first given. And we cannot but notice the striking similarity between this rebuke by John, given to the early Christian church at Ephesus, and the one which the Prophet Jeremiah gave by divine instruction to the fleshly house of Israel just prior to her downfall. This is not to be wondered at, for the infidelity and unbelief manifested by Israel of old has found a counterpart in the nominal Christian church of the Gospel age.

While John's words doubtless were applicable in a certain sense to the local churches of his day to whom his messages were directly sent—probably by special messengers sent by these same churches to John in exile, to enquire into the welfare of the aged apostle—yet it also appears that they were prophetic, disclosing seven stages of church history. Nevertheless, we believe that these messages may be applied personally to each and every footstep follower of Christ throughout the age—"to him that hath an ear to hear, let him hear," and hearing, let him profit thereby. It is from this personal or individual viewpoint that we wish especially to consider our text in this article.

A further reason for believing that these words of John, though addressed to the church at Ephesus, are applicable to and profitable for us all, is shown in the fact that a very similar rebuke was administered by the Apostle Paul, in the very beginning of his epistle to the Galatians, wherein he said, "I marvel that ye are so soon removed from Him who hath called you into the grace of Christ, unto another gospel." Apparently then, here was another church whose members were in danger of losing their "first love"—if indeed they had not already done so. This would seem to prove that this particular peril was not merely local to Ephesus, but was quite general in the early Christian church.

Nor can we today comfort ourselves with the thought that this instability and lukewarmness was to be confined to the early part of the Gospel age; for our Lord Himself gave utterance to a prophecy concerning this same matter, and the context of His words leaves no doubt that the greatest danger along this line would confront Christians in the very end

A Present-Day Application of An Age-Old Admonition, Which Shows the Great Need for Retrospection and Introspection in this Evil Day

* * *

of the age—at which time we now stand. In the 24th chapter of Matthew, verses 11 and 12, we find these words of Jesus: "And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Again Jesus said, in Luke 18:8, "When the Son of Man cometh, shall He find faith on the earth?" The inference here is that at His second coming there would be but little true faith, hence very little "first love"—because faith and love go together. If we lose faith we also lose our love. Contrariwise, the more faith we have the more true love we will possess.

Present-Day Facts

What are the facts on this point as we find them today? Are there any evidences that the warnings of John and of Paul and of Jesus are now necessary? Have any of the Lord's true Israel in these days—those who were once enlightened with present truth—lost their "first love"? Are any others now in danger of doing so? We are not to judge any one but ourselves, before the time. However, it takes only a moment's reflection to convince us that many in these last days have indeed "waxed cold," and that each of us needs to be constantly and prayerfully on our guard. As we see the present conditions we cannot help wondering, Where are those large classes of "truth people," numbering hundreds of joyous, enthusiastic, fervent Christians, which dotted this country and other lands only a few years ago? Where are the great conventions, attended by thousands of Bible Students, when no sacrifice seemed too great and no weather too inclement to keep them away? Where are the colporteurs, the sharpshooters, the armies of volunteers, and other demonstrations of zeal and devotion to the Lord, which so inspired all of us back in Brother Russell's day? What has come over us, and wrought such havoc among us, and dampened the zeal of so many? Have we lost our "first love" or have we not? We must face that question squarely—each one of us.

We are living in a time when the faith of the Christian is being tried in most subtle ways. We need all the encouragement and consolation of kindred minds and hearts that we can get. The apostle foretold this, and wrote concerning it, when he said: "Let us hold fast the profession of our faith without wavering: for He is faithful that promised. And let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together,

as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching!" Do we see the glad day approaching? We do! Then, says the inspired writer, we need to assemble ourselves more than ever before. We need to draw closer to each other, and closer to the Lord. Are we doing this? Let each one answer for himself.

"He Careth For You"

But there is another and brighter side to the situation. We are told that "He who is for us is greater than all they that be against us." While we realize that "the days are evil," and that the final great trial of our love and faith is in process, yet we are assured that God knows our frame. He knows that our flesh is weak. But if He sees faith, zeal and loyalty in our hearts, He remains our constant friend and helper. He tells us in His Word that He will protect and preserve every saint who trusts in Him. Hence we are told by the Psalmist that "a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." If, in our self-examination before the Lord, we find our faith in His promises and our love for Him are above all things, then happy are we; for we can claim His protection from every enemy of the new creation.

God's dealings with the nation of Israel were typical or pictorial of His dealings with spiritual Israel. Among the first of the commandments which He gave to Israel after delivering that people from the land of Egypt, He declared: "I am the Lord thy God. Thou shalt have no other gods before Me. Thou shalt not make unto thyself any graven image. Thou shalt not bow down to them, nor serve them; for I the Lord thy God am a jealous God." Thus was this point made very clear to God's chosen people of that time. Jehovah, their great deliverer, must have first place in their affections. This was a reasonable requirement. The Lord was caring for them, hence His will and His law should be first in their lives. And the Israelites expressed their willingness to comply. They said, "All these things will we do." What they were saying was, in effect, "God's law shall be our first love."

But did they live up to their promises, or did they lose their first love? The story is familiar to every reader. Moses had scarcely turned his back before Israel deflected and turned to heathen idol worship. Time and again Moses interceded for them and they were brought back, but time and again they fell away into idolatry and sin. And God foresaw that such would be the case. He knew that Israel would fail to appreciate the great favor that was theirs. Had the nation as a whole remained faithful, God would have led them on and finally transferred them into Christ—as the Law was intended to do—and they would have become a spiritual house. In that event the Gentiles would not have been granted any part in the high calling of this Gospel age. Thus we see that the failure of typical Israel to keep their first love caused them to lose the greatest possible reward.

The Scriptures make it clear that there is a parallel between the experiences of natural Israel and of spiritual Israel. Even as God brought His ancient

typical people out of the land of Pharaoh, so He has brought His antitypical people out of bondage, even out of slavery to sin and death. As Gentiles under condemnation, we were "without God and without hope in the world"; but God has opened a way whereby, through the death and resurrection of Jesus, we who were aliens to the commonwealth of Israel may now draw nigh. We are even invited to become "heirs with God and joint-heirs with Christ." Hence the apostle urges us to present our all to God as a "reasonable service." In complying with this exhortation, we yield our highest and purest affection to Him and to His Son. God indeed becomes our "first love."

God's Bountiful Provision

Our Heavenly Father is not only just but generous. The Scriptures tell us that He is even more willing to give good things to us, than we are willing to give gifts to our own children. In harmony with this truth every consecrated Christian throughout the Gospel age, after making his consecration and continuing on in his pilgrim journey, has received a most gracious "earnest" or "advancement" on his future inheritance. He receives the holy spirit, which brings to him peace, joy and a blessed hope. This becomes his inestimable possession, and enables him to go through life with a song of peace and praise; while around him lies all the darkness that is upon the world. And he enjoys this blessing so long as he is treasuring his "first love."

We who are living in this time can see multiplying evidences which prove that we are at the end of the age. Are we then to expect any further special favors from God? Whatever the Bible indicates to be God's will for us, that we may expect—no more and no less. And the Bible prophets do foretell that the last members of the body of Christ are to be specially favored. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days," wrote the Prophet Daniel. These 1335 days, or years, would bring the church to the second presence of Christ, where, seated at a rich table, they would be bountifully served with "meat in due season." That has been our blessed portion in these days.

And greater blessing brings increased responsibility. Ours is the privilege of knowing things that even the angels were not permitted to look into. We have the privilege of having unfolded before us numerous truths which were not understood even by those Old Testament sages who wrote about this "time of the end" of the present age. These blessings have come to us, not because we are better than others but because we are living in the time when such great truths are due to be made known—the time when "the wise shall understand, but none of the wicked shall understand." To be privileged to be living in the light of present truth should make us very humble, and should keep us near to God.

There are various reasons why some who come into the light of present truth and who run well for a time, subsequently lose their interest and zeal. In the parable of the Sower (Matt. 13), Jesus said, "The cares of this world and the deceitfulness of

riches choke the Word, and it becometh unfruitful." What a pity to admit "the cares of this world" and permit them to crowd out the things of God from our lives, once we have enjoyed such spiritual blessings at the Lord's hands! And to be lured by the "deceitfulness of riches" does not necessarily mean that we must be rich in the world's wealth in order to be subject to such temptation; for riches often lure the poor, who fall under the deception of supposing that their possession will mean happiness.

Whatever the cause, it is always a sad thing for anyone to lose the truth. In ancient times the Israelites fell away from their allegiance to God, because they forgot their former pitiful plight in Egypt and the great deliverance that God had wrought for them. Then the Lord sent them prophets to remind this people of His former dealings with them and of the mighty miracles He had from time to time wrought in their behalf. Let us take the lesson home to ourselves. It is good for us to remember our former plight when we were in darkness, and how God led us into a dwelling place of joy lit by the bright, beautiful things of His revealed Word. Truly, as said the prophet, He brought us up "out of the horrible pit (of Adamic death), and out of the miry clay (of human tradition), and set our feet upon a rock." Standing there today, we should not forget, but should hold in constant remembrance the loving kindness of the Lord.

From Darkness to Light

Think of those terrible Babylonish fallacies that once were foisted upon us in the name of truth! How we tried to believe the impossible theory of three gods in one god—that Jesus was God Himself when on earth, being His own Father, His own Son, and the Holy Ghost all at the same time! How we tried in vain to figure out how the everliving God could die; and how, being dead, He could bring Himself to life again! Then the horrible theory of eternal torture was flung at us. How we wrestled with that, feeling that it could not possibly be the provision of a just God. Then there was Election and Free Grace which we could not harmonize, also the lost state of the heathen, the literal burning of the world, and a host of other creedal monstrosities. It is a wonder that our brains did not crack under the strain of trying to assort and make sense out of these incredible things which we thought the Bible taught. What a striking contrast between the errors that abound in the nominal church systems and the simple, beautiful and comprehensible teachings of the Bible as we are privileged to know them today. Truly our deliverance has been a marvelous one.

What did we formerly know of the great secret or "mystery" of the Bible? We may have imagined that this was the doctrine of the trinity, instead of "the mystery hid from ages and generations, now made manifest to His saints, which is *Christ in you*, the hope of glory." How would we have explained such a text as this? It took the blessed truth to explain it. Now we know what "Christ in you" means; and also that the Church, with Christ Jesus at its head, constitutes the hope of the world's com-

ing glory. What a difference between this and the creedal idea of getting our souls saved from hellfire and going to heaven! The truth has illuminated every part of the divine Word; it has set everything in a different light; and verily we can say, in more senses than one, that "old things are passed away, and all things are become new!"

What Engendered Our First Love?

But what has all this to do with our "first love"? A great deal! It was the revelation of the riches of present truth that thrilled us through and through, and that brought us to a position where we could intelligently serve the Lord, causing us to worship Him as we had never been able to before. That appreciation was our highest love, our "first love." It was for this precious truth that we were willing to forsake friends, fortune, reputation, and all. And "did not our hearts burn within us" as we attended meeting after meeting, week days and Sundays, and drank in every word of truth and looked for more? Remember how, without thought of weariness, we went forth with tracts and books, hour after hour and day after day. Such was the power of the truth in us at that time. Now let us ask ourselves the question, How is it with us today?

Time has brought many changes in conditions among the Lord's people. Some seem to feel that the Harvest is completely finished, and that all that now remains is for us to stand fast and wait for deliverance. Others believe that there is still a golden opportunity to preach the gospel. With each of us, the most important thing to determine is whether the truth is as precious to us today as when we were first enlightened. Are we just as anxious to share in the Lord's service as we once were? A profession of love for the Lord necessarily implies a willingness, yea, a deep desire, to serve in His cause.

Brother Russell once wrote these words: "The Ephesus period reaches down to where the church began to lose her first love. Our Lord recognized two classes in the church all the way down—the nominal church and the overcomers. To these last—who like St. Paul had spent their lives in hardships even unto death, spreading the good news—there is a blessed promise of rest, a feast of life and unending joy in the paradise of God. 'Be thou faithful unto death and I will give thee a crown of life.'"

Let us also take heed to the words of John, when he says, "Look to yourselves, that ye lose not those things which ye have wrought, but that ye receive a full reward." Surely, it is no time now to think of giving up, when we are near the end. "Let us not be weary in well doing, for in due time ye shall reap if ye faint not." It is not expected that we shall be able to do any "great works" for the Lord, yet we can always do something to show our love for the Master and for our brethren. The apostle says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Let us obey that injunction. Let us not lose our "first love." Let us rather grow in grace and in love, and in the knowledge of God and of our Savior Jesus Christ, even unto death.

Love Is Kind

A True Life Story of Christian Estrangement and Triumph, with a Lesson in Loving Kindness Which All of Us Need Some of the Time, and Some of Us Need All of the Time.



HERE'S something I can't understand," said Jim. "It has me really puzzled."
"I'd like to hear about it," replied his friend Walt.

"Well, plainly, it's something Ed has against me, whatever it can possibly be. You weren't at the meeting last night, so you can't appreciate what took place, even when I tell you. I gave a testimony, and in my remarks said something to the effect that we ought to love people and be on the square with everyone, giving all a right and fair deal. Well, when I got through, Ed got up at once and said it was easy enough to get up and talk in a meeting, but another thing to do the things we said. To his thinking my testimony had been a very good one, but how about living up to such things? Ah, that was a different proposition. Well, he went on in that strain for about five minutes, giving the impression that I could give a fine enough testimony, but that I quite failed to live up to the precepts which I set forth. And he looked at me in such a way that there could be no misunderstanding of what he meant. Well, I was pretty cool when I said good-night to him. I have never hurt him in any way, so why should he attack me like that?"

"I wouldn't take it too hard if I were you," said Walt. "No doubt you'll find that at the next meeting everything will be all right and Ed will be as cordial to you as he has always been."

"Well, I hope so," replied Jim. "And I'll give him all the chance there is to make amends."

However, so far as the renewal of a friendly relationship between Ed and Jim was concerned, the next Wednesday-night meeting did not seem to be a success. Jim decided to let Ed make the advances, and Ed didn't make them. On the contrary, he amplified his testimony of the previous meeting, and the result was that Jim felt more hurt than ever.

Neglecting to Assemble

For another whole week Jim brooded over the coolness between himself and Ed. Again Wednesday night came round, and Jim decided that he would stay home. His wife looked at him and said, "Why, Jim, this is prayer meeting night, are you not going?" He replied, "No, I'm not! Fact is I'm getting tired of the meetings. There's no spirituality, no life in them. They're too formal and stiff and dead. I'll get more good by staying home with you." And Jim's wife replied, "Well, I hope you're not staying home just to keep me company, for those meetings always seem to cheer you up and do you a lot of good in other ways; and though I can't seem to understand this truth that you enjoy so much, I wouldn't want to be the means of keeping you away from the meetings."

"That's very kind of you," observed Jim. "I only wish that more of *our* people were like you. But,

it's raining out, and I'm tired, so that settles it. We have a nice open fireplace here at home, and I have the company of my wife, so the meeting will just have to take care of itself."

But that night Jim felt worried. It was a singular coincidence that he casually opened the Bible and his eye rested on the 13th chapter of 1st Corinthians, and the words, "Love suffereth long, and is kind." He himself did not feel kind. On the contrary he felt bitter in his heart. He rankled under a sense of injustice. He magnified a small matter till it grew to colossal proportions. It was positively injuring him; it was crushing out his spirituality. He began to feel alarmed at what was taking place. He started at the first of the chapter and read the whole of Paul's masterly dissertation on love. And the more he cogitated on what he read, the smaller and meaner he felt.

That night Jim prayed for himself and for Ed. He asked the Lord to help him be kind to Ed, to see matters in their right light; and he intreated the Lord that he might have the divine blessing on any steps he might take with a view to a reconciliation.

Resolution and Reward

Then promptly Jim resolved on action. He slept very little that night, and the next morning he was up bright and early. He had decided that he would go to Ed's home before another day passed by. He knew that Ed was working on half time and did not go to work till one o'clock. And as for himself, he ran his own business and could afford to take time off. He arrived at Ed's home about eight-thirty, not knowing just what he would say, but determined to ask Ed for an explanation. He tapped softly at the door, and Ed himself opened it.

"Why, Jim," he exclaimed, "what a surprise, and what a pleasure, to see you. Evidently you heard that I was sick yesterday. So good of you to come—and you lost no time. What a wonderful opportunity this is to enjoy a short season of fellowship together."

Jim looked at Ed, and could scarcely believe the evidence of his own senses. Where was all of Ed's coolness? Why was he asking him to come in and enjoy himself after the way he had been acting toward him? Jim tried to say something, but sputtered and coughed, felt confused, and finally blurted out: "But, Ed, haven't you got something against me?"

"No, my dear brother, not a thing in the world," affirmed Ed; "but why do you ask such a question?"

"Well, in the prayer meeting one night I gave a testimony about loving people and doing what is right by all, and you got up and said it was easy to talk like that in meeting but quite another matter to live the kind of a life that corresponded with such words. Your implication was that I was a hypocrite.

and not living the kind of a life that I was preaching. Since that you have been cool toward me; and one day I passed you on the street and you merely nodded. Jim, everything has seemed wrong between us, and I couldn't stand it any longer, so I have come to see if we couldn't make up and be friends again."

"Friends!" exclaimed Ed, "of course we're friends, couldn't be anything else. We've been friends for years. But it gives me joy to know that you value my friendship so much that you have come to me in this way; and even humbled yourself to do it. You see, that night at the meeting I was thinking about myself, not of you at all. I felt how hard it was for me to live up to those beautiful things you were talking about. I knew that YOU were living up to them, but felt concerned about myself; and I surmised that you probably knew of some of my weaknesses. That made me somewhat sensitive in your presence, which probably accounts for my apparent coolness. Certainly I did not intend to snub you, or to hurt you in any way."

"Ed, I'm glad I read that statement last night, 'Love is kind.' Otherwise I may not have come to you as I have; and would have never found out the truth concerning your attitude toward me."

Loving Kindness is Godlikeness

Ah yes, is it not often misunderstandings in the little things that pertain to our every-day association with the brethren that puts love to the test—or rather our attainment of love?

Yes, "Love is kind." It has always been kind, and it always will be kind. This great quality of kindness emanates from God, who is kind to all His children. He wants them all to have the best things, and has promised them the best of all that He has in store—even the divine nature, and joint-heirship in the Millennial Kingdom with His beloved Son, Christ Jesus.

As we realize more and more how kind and good God is, we find ourselves more and more yearning for the largest possible measure of that kindness which is the richest property of love. God sends the sunshine and the rain upon the just and the unjust. The grass is green and the birds sing for all alike. God is kind to us when we fail to be self-controlled and do things amiss. He is not seeking to get even with us. He is not counting up our deflections with a view to sending us to the second death. He is not trying to catch us with our failings so that He may gloat over us and say, "There, I have trapped you at last." Oh no, God is not that kind of a God—He is love; and "Love is kind."

Sometimes the question is asked, "Is it just, is it kind on God's part to permit the church to pass through such a severe testing in this life, whereas the people of the Millennial age will have everything comparatively easy?"

Our reply is, We cannot accuse God of being unjust or unkind in any matter. If the testings of the church are quite severe, still God does not require absolute perfection of the church. The members of this body are said to be clothed with "garments of

salvation"; that is, with the robe of the righteousness of Christ, giving them a standing of perfection before the Lord, whereas in the flesh they are far from perfect. But God does require heart loyalty of the Christian; and this is quite within the capacity of all the consecrated. God also demands that they shall have love for the brethren, and this does not exceed the ability of any one. God cannot and will not make up for a lack of love. If we are not kind to others, God will not miraculously instill kindness into our hearts. If the truth is not causing us to grow in kindness, then it is not finding free and unobstructed operation in our hearts and minds; and it devolves on us to see what is wrong.

In the Millennial age the people who are qualified for everlasting life will be required both to do and to say the kind thing and the right thing. They will have to attain perfection in the flesh—now impossible. Today we often say the wrong thing when we don't intend to. This may be due to some nervous strain that we are under, or to some other circumstance over which we have no control. While we may have deep-seated love in the heart in sufficient abundance, its manifestations and expressions may be imperfect. It is much like the case of a good musician trying to give forth good music through a poor instrument. The musician is greatly handicapped. And equally handicapped is the new creature trying to give adequate expression to the glorious music of love through the the poor instrument of the impaired earthly body.

Love Does Not Speak Evil

Love does not lend itself to speaking ill of another. Killing with the tongue is certainly not prompted by lovingkindness. When the faithful Christian hears people indulging in this kind of murder his righteous indignation is aroused.

In an imperfect world, no one should be too much given to fault-finding and censure. If Christians would observe this rule, they would give a far better witness to the faith they profess to follow. Another has well said:

"Against slander there is no defense. It starts with a word, with a nod, with a shrug, with a look, with a smile. It is pestilence walking in darkness, spreading its dread contagion far and wide, which the most wary traveler cannot avoid; it is the most heart-searching dagger of the dark assassin; it is the poisoned arrow whose wounds are incurable; it is the mortal sting of the deadly adder, murder its employment, innocence its prey, and ruin its sport. The man who breaks into my dwelling or meets me on the public road and robs me of my property, does me injury. He stops me on the way to wealth, strips me of my hard-earned savings, involves me in difficulty, and brings my family to penury and want. But he does me an injury that can be repaired. Industry and economy may again bring me into circumstances of ease and affluence. The man who, coming at the midnight hour, fires my dwelling, does me an injury—he burns my roof, my pillow, but he does me an injury that can be repaired.

"The storm may indeed beat upon me, and chilling blasts assail me; but Charity will receive me into her dwelling, will give me food to eat and raiment to put on, will timely assist me, raising a new roof over the ashes of the old, and I shall again sit by my own fireside, and taste the sweets of friendship and of home.

"But the man who circulates false reports concerning my character, who exposes every act of my life which may be misrepresented to my disadvantage, who goes first to this, then to that individual, tells them that he is very tender of my reputation, enjoins upon them the strictest secrecy, and then fills their ears with hearsays and rumors, and, what is worse, leaves them to dwell upon the hints and suggestions of his own busy imagination—the man who thus 'filches from me my good name,' does me an injury which neither industry, charity, nor time itself can repair."

Love Is Not Contentious

While various classes of Bible Students have been broken up by doctrinal differences, other classes have been dissolved by reason of personal bickerings and contentions among the brethren. There are certain members in such classes who plainly seem to be incompatible. There is constant friction between them. What one says is invariably misrepresented and misinterpreted by another. They just can't seem to come to any proper, kindly understanding. The trouble is, there is something lacking, and that is the lubricant of love. Without oil machinery is sure to grate and grind; and without the oil of love the members of a class will do the same. Let us pray for an abundance of the oil of the spirit of good-will, kindness, mercy and love!

Sometimes the reason given for not showing the spirit of love is that, "We do not agree on the doctrines." If this matter be looked into, however, it will generally be found that the friends do agree in all the things that really count—there are, of course exceptions. It is easy to get hold of some doctrinal point, so-called, and make a barrier of it. It may not touch the fundamentals of the Scriptures at all. It may have to do with the interpretation of some dark text in Revelation or Ezekiel, with some obscure point in one of the parables, or with one of the pictures of the Old Testament. But it is brought forth in the class, enlarged upon, emphasized out of all proportion to its importance, and thus made a thing to stir up contention and strife.

If the brother who brings up such a point from the Scriptures has a right and kindly spirit, he will not insist upon the class accepting his view. After making it clear as to what he believes, and finding that the others are not interested in it, he will then drop it so far as presenting it to the class is concerned. On the other hand, if the class has a proper spirit, it will permit the brother to clearly set forth the matter which he has in mind, and accord him a due measure of attention while he endeavors so to do. But it is unprofitable to bring up some idea and give it to the class over and over again, till most of the friends are tired of hearing it. To do so shows

a lack of the "spirit of a sound mind," as well as a lack of love. Better have the whole matter thrashed out and dealt with at one meeting, if possible, and then dismiss it, as something not desirable for further class consideration. But even though the class may not accept the brother's viewpoint, they still should be kind to him.

The Apostle Paul earnestly desired to see the spirit of love reigning in the various ecclesias in his day. It was true then, as it is today, that some did not get along well together. Writing to the brethren, the apostle said, "I beseech Syntache, and I beseech Euodius, that they be of one mind in Christ." So many different types of people were drawn together by the truth that it was little wonder that some friction was developed. They were strong characters who stood for Christ when to do so in all probability meant martyrdom. When strong Christians meet strong Christians, each needs to see to it that he has a large measure of divine grace in his heart, a lot of generous consideration, and kindness born of love.

"Let Brotherly Love Continue"

If there are those who do not think this subject an important one, it is because they do not recognize the vital necessity of having the heart controlled by love. While the Christian's work includes the giving of a witness for the truth, it is evident that this cannot be done acceptably to the Lord except through the spirit and power of divine love. If God's people are seen to be not standing together, it is a poor witness to those around us in the world—although we must not compromise the truth in order to "work together." Perhaps we cannot too often repeat the words of Jesus, "Hereby shall all men know that ye are My disciples, that ye have love one for another."

The Christian's way is not an easy one. It means an uphill struggle, a buffeting with winds and storms, many a trial of faith, many a test of patience, many a heart's pang of sorrow. In the world indeed there is much that is against the one who is striving to follow the Master and to make his "calling and election sure." He needs divine help, and he needs the help of fellow travelers. He needs to feel the support of the friends who cherish the same precious hope that animates his own mind. So he needs to stand with them and they with him—to stand together in that love which is kind.

"Let brotherly love continue." Let it not become atrophied for want of use. The Master gave the best of counsel on how to settle difficulties among the brethren. He said, "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." And again He said, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between him and thee alone: if he hear thee, thou hast gained thy brother. If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

If these wise words of the Master were heeded in every case, what an amount of trouble would be avoided. "Tell him his fault between him and thee alone." Ah yes! Why is it that some tell it to almost everyone but the offending brother? They seem to want to make it as public as possible. But that is the wrong way, the trouble-making way. Jesus gave us

the right way, the way of love—which is kind. Why not always try His way first and see how it works out? "Love never faileth." Let us see if that is not so. Let us give love a fair trial. If we do so, we'll find that love always wins the victory. "Love suffereth long, and is kind." Yes, always, "Love is kind."

Our Vision of Present Truth

SOLOMON says, "Where there is no vision, the people perish; but he that keepeth the law, happy is he." (Prov. 28:18.) Perhaps at no previous time in the history of the church have the winds of false doctrine blown so furiously upon the saints of God as they do now. True, we have been delivered from the grosser misconceptions of the dark ages, such as the doctrine of eternal torture, the trinity, etc. But today the cunning craftiness of Satan, in his determined effort to turn our minds away from the simple gospel of Christ, is being employed in multifarious subtle ways, to inject doubts into the minds of the Lord's people respecting either the correctness or the importance of Present Truth. And at the same time he is ever offering "some other gospel" as a substitute for the precious truth of the divine plan of the ages which we have learned, and the truthfulness of which we have been so abundantly assured.

The effect of all this baneful present-day propaganda against the truth is to cause many brethren, temporarily at least, to lose their "first love" and enthusiasm for the Lord and His truth. All this confusion of thought has the tendency to becloud spiritual vision, and consequently to discourage one from enthusiastically binding his sacrifice to the altar. In view of this it is important to us as Christians to be reassured that the light of present truth actually is a revelation of God's will for us; and that it is just as precious, and should be just as much a vitalizing force in our lives today, as at any time in the past.

Where the Truth Came From

It is always well to consider the source of any information which we accept, to see if it is authentic. This is true with respect to secular knowledge, but it is specially important when it comes to matters which purport to be divine truth. The Psalmist declares, "God is the Lord which hath showed us the light" (Psa. 118:27), thus reminding us that He is the only true channel of truth. When the apostle would encourage the Hebrew Christians to "take the more earnest heed" to the things which they had heard, he first of all reminds them of the source from

An Analysis of Some Recent Artful Attempts of Satan to Becloud the Minds of God's People Concerning the Doctrines of the Divine Plan, and the Baneful Results Which Follow the Loss of Clear Vision. A Criticism of False Doctrines and Methods, But Not of Persons.

* * *

which they had received the message of truth, saying, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things."—Heb. 1:1, 2.

Even as the Heavenly Father spoke to the early church through His beloved Son, so we today have the assurance that in a most definite way He would thus speak to us down here in this end of the age—in the days of the *parousia* of the Son of man. Jesus Himself promised that when He returned He would gird Himself and come forth and serve the faithful watchers. (Luke 12:37.) This brings home to us the fact that if the Lord has actually been serving His people, showing them the light, then it behooves all the consecrated to be extremely careful not to cast aside that which has come from the Lord, and to accept in its stead some new system of truth, which at the best can be supported only through the cunning wresting of a very limited portion of the Bible.

We do not wish to be misunderstood as insisting that every single sentence contained in those God-given helps, "*Studies in the Scriptures*," is one hundred percent perfect, for such is not the case. To make such a claim would be to insist that they were written under direct, divine inspiration—which is true only of the Bible itself. The author of *Scripture Studies* certainly never claimed inspiration, nor a perfect knowledge of every portion of the Bible; but he did understand the divine plan as taught therein.

Probably there are no two Christians in the world who interpret every passage in the Bible exactly alike. As long as it is true that "now we know *in part*," there will continue to be slight variations of viewpoint with respect to at least some of the minor details of the Bible's teachings; and to the extent that we have the spirit of the Lord we will endeavor to be patient with each other as we all strive to come to an even clearer "unity of the faith" on this side of the "veil."

There is a vast difference, however, between the exercise of Christian liberty with respect to the minor details of the Bible, and that of throwing overboard the whole divine plan and permitting an entirely

new system of thought to take the place in our hearts and minds of the precious truth which God specially brought to the church down here in the harvest of the Gospel age and which so "satisfied our longings." In the last few years various theories have been presented in the name of truth, which, when accepted, do away with much of present truth; and virtually leaves one, if he accepts them, in a position where he must conclude that the whole truth movement of the past 60 years has been a gigantic deception. Such a conclusion is, to say the least, very disconcerting, and has much to do in preventing one from going ahead to fulfil his vows of consecration to the Lord—"If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

In kindness, therefore, and with no desire to condemn those who may not be able to agree with the majority of "truth people" on the great fundamentals of present truth, we wish to call attention briefly to some of the theories that we consider to be fundamental errors, which are now being quite widely disseminated among the brethren in the name of truth.

Present Truth Challenged

The expression "present truth" might properly be applied to *any* truthful message that is due to be understood at the "present" time; but in the minds of Bible Students today necessarily there is associated with it the fact of Christ's second presence, and the truths due to be made known to the saints during the period of His *parousia*. Among other disrupting theories now being circulated among the brethren is one which denies that Christ is now present, puts His coming some time in the future, and regards it as a material appearing in the sky where every physical eye will literally gaze upon Him—as has long been taught by nominal church systems.

One of the most essential elements of sincere Bible study is that of consistency. This is a fact that all Bible Students long ago should have gotten well established in their minds. It was the element of consistency that helped us to realize that the various passages in the Bible which have been used to teach the eternal torture theory could not be properly understood unless we recognized a parable as a *parable*, and did not try to view part of it as literal. This same important principle holds true with respect to the Bible's teaching concerning the second coming of Christ.

The second coming of Christ and the "end of the world" are two subjects which are closely related in the Bible—the latter being shown to follow the former as a logical and inevitable sequence. Our understanding of these two subjects, therefore, must be consistent and harmonious, or confusion results. In order to successfully deny the fact that the second presence of Christ is now a reality it is necessary to interpret many of the symbolic prophecies of the Bible as being literal statements of fact. If we say that the expression, "every eye shall see Him," literally means just that, then we also must say that the saints are to be caught up with Him in literal clouds. And if these prophecies are literal, it logically follows

that we should expect the blowing of a literal trumpet, the sound of a literal "voice of the Archangel," and a literal "shout" upon the literal air.

Unquestionably it is quite within the realm of possibility for divine power to bring about a literal fulfillment of these various prophetic statements relative to the second coming of Christ. But, in order to be consistent we must needs also put a similar literal interpretation upon all the various prophecies concerning the "end of the world," for in most cases they are inseparably associated with the fact of our Lord's return. But to place such a literal interpretation upon all these prophecies, as consistency would demand, would lead us to believe in the literal destruction of the literal earth and also the literal heavens. This in turn would take away the great gospel fact of the "restitution of all things, as spoken by the mouth of all the holy prophets since the world began"; for that restored paradise, according to the Bible, is to be located here upon this physical planet. But according to a *literal* interpretation of the prophecies concerning our Lord's return and the end of the world, this planet is to be literally destroyed instead of being restored to Edenic beauty.

A Master Stroke of Deception

Thus, in one master stroke, Satan would rob us of that precious truth concerning God's purpose to "bless all the families of the earth," and leave us with not much else but the traditional Babylonian theory of playing a harp forever while reclining in the literal clouds with Jesus. Few, of course, have carried these erroneous interpretations of the prophecies to their logical conclusion, such as here suggested. Satan is too cunning to reveal the full import of his deceptions when we first start on a by-path, because he knows that they would be then readily discerned as error. What we are endeavoring to do in this article is to magnify these erroneous theories, so that the friends may see where they logically lead to, and how utterly we will be deceived if we are not constantly on the alert. All Bible Students should thus learn to put every theory presented to them under the magnifying glass of logic and consistency, so that any error therein may be readily recognized in all its ugly aspects.

It is an incontrovertable Scriptural truth that the "end of the world" *follows* the second coming of Christ. The end of the world, as all Bible Students know, simply means the passing of the old order of things, to make way for the establishment of God's Kingdom upon the earth. The kingdoms of the world are already melting. We now hear the "great noise" incidental to the burning of the "elements" with "fervent heat." Hence there is no escaping the fact that the invisible presence of the King of kings, which was to *precede* the gradual disintegrating of "this world," now is, and for sometime past has been, a blessed reality. Thus it is seen that this great fundamental of "present truth" remains as glorious a fact today as it ever has been.

Another system of alleged "truth" now being introduced to some extent among our brethren as "ad-

vanced light," is that which teaches the compulsory ultimate reconciliation of every sinner to God, including even the devil himself. Surely no one would object to such a program if it were in harmony with the Bible's teachings. And at first glance it would seem to enhance one's appreciation of God's love and power; and, indeed, this is the claim that is made for it by its proponents. But to where does such a doctrine lead? What does it look like when put under the magnifying glass? The Scriptures plainly teach that the "wages of sin is death," also that Jesus paid the Adamic penalty of death by His own sacrifice on the cross. The apostle makes it clear that "If we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary."—Heb. 10:26, 27.

The Ransom Denied

The foregoing text is definite and to the point. It shows that the merit of Jesus' sacrifice does not cover the wilful sin of those who, after they are once enlightened, turn against God. If the "wages of sin is death," then these wilful sinners must die, and remain eternally dead; for, as the apostle emphasizes, there is "no more sacrifice for sin." To claim, in the face of this, that such wilful sinners will be restored to life, perhaps time and time again, until they ultimately repent and are reconciled to God, is equal to saying that the ransom sacrifice of Christ is not necessary to save people from their sins—that it makes no difference even if there is "no more sacrifice for sin," hence that the apostle's caution in this regard is meaningless. Thus does the mirror of logic and consistency reveal that the theory of "Universal Reconciliation" is a tacit denial of the ransom. This theory therefore is un-Christian, for it seeks to set at naught the most important fundamental upon which all Christian hopes are based.

One modern version of the "Universal Reconciliation" philosophy advances the claim that but very little of the Bible is written for the benefit of Gentile Christians. All the Old Testament Scriptures, the book of Revelation, and in fact a great deal of the New Testament writings—except the Pauline epistles—are intended only for Jews, according to these theorists. The exponents of this notion seem not to notice that Paul, in his letter to the Gentile church at Rome, says that the inspiration for the truths set forth in this wonderful epistle to them comes from the Old Testament Scriptures, and that the great gospel message of the prophets was intended for the faithful ones among "all nations," including the Gentiles at Rome.—See Romans 1:1-6.

Hence it is seen that while this alleged "advanced light" claims a more accurate dividing of the Word of Truth than Bible Students have known heretofore, yet it would rob the Christian of practically the entire Bible, including many of the "exceeding great and precious promises, by which we are made partakers of the divine nature." Thus by this "cunningly devised fable" the simplicity of the divine

plan, and nearly all the glorious promises concerning that plan, would be swept away. Instead, we would be left with the realization that if this theory be true, then we must face the rude awakening that most of our blessed hopes and expectations have been based upon Scriptures that do not apply to us at all! Surely we have a cunning adversary, to be able to lead sincere Christians into such a dilemma, and yet induce them to believe that it is "new light" and not utter darkness.

A Gross Misconception of the Christian Life

Another system of teaching that is now claiming the attention of some of the friends, and being cautiously presented to many throughout the country, is one that involves an entirely different conception of the Christian life from that which we learned when we came into the truth and which the majority of Bible Students still thoroughly believe to be fully in harmony with the Bible. This theory, resurrected from the darker past, purports to bring the Christian into a closer touch with God than is possible through giving attention to "*Studies in the Scriptures*," which these theorists now refer to as mere "milk of the Word." The subtlety of this baneful philosophy is apparent, when it induces some who have been in present truth for 30 or 40 years to now exclaim that they really never knew the Lord, nor the "power" of His spirit working in them, until they chanced to read some book they found in a second-hand store, or was loaned to them by someone, and written by or based upon the life of, some Catholic "saint" of the middle ages.

"But," someone may ask, "surely you would not object to any method anyone might employ by which he is able to draw nigh to God, and to feel a deeper sense of His hallowed presence?" On the surface it does seem like criticising a good thing, when one questions any method by which a better acquaintance with God is claimed to be made possible. But let us now draw this theory out to its logical conclusion and see where it leads.

These writers of the darker past knew practically nothing about God's plan of redemption and reconciliation. Almost without exception they believed the whole catalog of God-dishonoring doctrines which have kept so many people from knowing God. They did not know enough about God to realize that He was not a demon who had planned to eternally torture nine-tenths of the human family at the hands of fire-proof devils. Many of them knew God no better than to suppose that they must approach Him through dead saints, the virgin Mary, make use of pagan beads, etc., and that in order for Him to forgive their sins they must make confession to a Catholic priest. They knew no more about the ransom than to suppose that a priest could recreate Christ in the emblems of the mass, and then sacrifice Him over and over again, and thereby reduce the number of years a good Catholic would otherwise have to remain in purgatory after he dies. Now does it seem reasonable that a writer who knew no more about God and the Bible than outlined foregoing, could

help a consecrated Bible Student, enlightened by present truth, to a *better* understanding of and acquaintanceship with God?

God and His Truth are Inseparable.

"But," someone may counter, "isn't it more important to know *God* than to know *doctrine*?" This is one of the most subtle suggestions in question form that has ever been presented to God's people; for it is mainly through the doctrines of the Bible that God reveals His true character, and without doctrine we could not know Him. Hence any pretended acquaintance with God that comes to anyone apart from these doctrines, or in disregard of them, at the best can be no more than an emotional ecstasy inspired by the natural desire of every normal human being to worship a higher power—and with some it partakes of occultism.

But a natural devotional attitude is prevalent even among heathen who worship false gods; and any gifted writer among them could weave together beautiful language giving expression to their lofty devotion to a great divinity, and express appreciation of the care of the Creator for His creatures. Likewise, many Catholic writers of the past have expressed lofty sentiments about God; yet so far as their real knowledge of God is concerned they could just as properly have written the same things about Buddha—and more so, because Buddha never was supposed to eternally torture *his* enemies in fire, as they imagined Jehovah would do with His!

Jesus said, "Sanctify them through Thy truth, Thy Word is truth." (John 17:17.) Now if the gross errors of the dark ages can produce a higher state of sanctification and nearness to God than can the precious truth of God's Word, then the light that God has revealed to His people in this end of the age is valueless, and Jesus' words above mentioned would be meaningless and quite out of harmony with God's way of doing things! If Jesus did not express the divine method by which true sanctification is attained; and if the dark-age philosophies of what constitutes sanctification can bring one nearer to God than can an appreciation of the divine plan, which so many of us have accepted as the pure truth message of the Bible and in which we have so greatly rejoiced: then it necessarily would follow that Bible Students have been entirely wrong as to what constitutes truth; and would be forced to admit that, after all, the dark-age creeds are not to be condemned too severely, and that their sponsors had a better conception of God than has been possible to gain through present truth—even better than the one whom the Lord used to bring the truth to us. And that, surely, is what Satan would want us to believe.

Thus again does the magnifying glass reveal the hideousness of another scheme which, on the surface, may seem to some to be a better way of knowing and serving God than by giving heed to present truth. Furthermore, experience has shown that those who have become absorbed in this alleged better way of knowing God, seem soon to lose their enthusiasm for the divine plan, and especially their

zeal for proclaiming it to others. So it is that through Satan's wiles mere emotionalism is made to take the place of true sacrifice; and the tongues of some who today are supposed to bear witness to the gospel of the incoming Kingdom are silenced, under the clever ruse that it is better to "know God" than it is to know and preach doctrine—as if the two could be properly separated from each other.

What is the Christian Life?

One of the outstanding features of present truth, and one which reveals the true distinction between the real "Christian," or "Messianic" life, and the nominal church conception of what it means to be a Christian, is that which has to do with the share the church enjoys in God's plan of reconciliation, as joint-heirs with Christ. The nominal church conception of the Christian life, at its best, is merely that of an abstract subjection to a Supreme Being—called "Jesus," or "God," or whatever other name one may choose to designate that mysterious monstrosity otherwise called the "Trinity." If faithful in subjecting the will to this unknown or undefined deity, with whom is associated certain Scriptural promises without conception of their true meaning, it is supposed that a much better condition of life will be entered into when one dies, and that eternal torment will be escaped.

Through the truth we have learned that the faithful believer is invited to present his body a "living sacrifice" to God—not in order to escape eternal torture, but that he may be a willing coworker with God in helping to accomplish the reconciliation of a lost world. Through the truth we have learned that the church is "planted together in the likeness of His (Jesus') death"—a sacrificial death—and shares in His sufferings; and that this sacrifice, or offering, of the church is counted in with the sacrifice of Jesus, as a part of the great sin-offering, or presentation that is being made in order to restore the sin-cursed world to life and to at-one-ment with God.

Now it has been reiterated, over and over again, by Brother Russell and others, that the death of Jesus alone constitutes the full ransom for both the church and the world; and that the church's sacrifice adds nothing to this ransom, or corresponding price. Yet some, who have become unwitting opposers of this precious truth concerning the church's part in God's great program of reconciliation, keep insisting that the teaching of "present truth" on this subject is blasphemous, because, say they, it minimizes the importance of Christ's ransom. Let us recognize, dear brethren, that this is but another of Satan's "roars" by which he is seeking to frighten us away from the beauties of the truth. We are confident, however, that the majority of the friends who are taking part in thus opposing this glorious truth are sincere in doing so, not realizing that they are lending themselves to an effort which, if successful, would reduce the truth, particularly the truth concerning the purpose of the Christian life, to a mere nominal church "religion."

We do not wish to be understood as insisting that

each individual must express this, or any other truth of the Bible, by some given form of words. That is not our thought. But to claim that "suffering with Christ" means no more than merely to *suffer*, without any definite purpose back of that suffering, or without any blessings for others resulting therefrom, would seem to indicate that such an one has lost sight of one of the most vital features of the divine plan. There is merit in the church's sacrifice—not to cancel sin, which can be done only through the ransom—but to prepare the church through experience and practical training to be a sympathetic priesthood through which the merit of the ransom will be made available for the world's future blessing.

Ransom and Sin-Offering Distinguished

Some seem to be confused by the word "sin-offering," thinking, evidently, that it is synonymous with the *sacrifice* which cancels sin. But this is reading more into the expression than it really contains. Jesus' death was a sin-offering, and one which actually makes possible the cancellation of sin, because it was a *ransom*, or corresponding price. But the word "sin-offering" does not necessarily imply the thought of ransom. Animals were used as "sin-offerings," but not as ransoms. Stating the matter in a slightly different way: Christians share, in the sense of being *servants*, in the work attending the great offering, or presentation of the sacrifice, which is made by our Lord on account of sin; and thus they are coworkers, or co-servants, with Jesus, as "ministers of reconciliation."—See 2 Cor. 5:17-6:1.

Thus it is seen that the church's offering is a sin-offering—an offering that is made as a part of a program to restore a sin-cursed world to at-onement with Himself—but it does not cancel sin. It is through the sacrifice of the church, however, that the merit of the ransom will be made available to the world. God could have written the message of reconciliation through Christ upon the sky, and thus invited the world to return to Him; but He chose to make the church the "ministers of reconciliation." This is one of the facts taught in the Tabernacle types, and one which the adversary is endeavoring to take away from God's people at the present time. It is an important part of the "light" which God has showed us in these "last days," and which is so powerful an incentive for us to bind our living sacrifice "to the horns of the altar."

Another much-debated subject that has disturbed the minds of some, concerns the New Covenant—whether or not it is in operation now, or is merely being prepared for future operation. Most any nominal church minister could put up what would seem to him a good argument to prove that Christ's Kingdom was established at Pentecost, and he would do so by using Scriptures which really have to do with the fact that Christians are now merely being called out and prepared to reign with Jesus when His Kingdom is ultimately established. These Scriptures indeed refer to the Christian as now being "in" the Kingdom; but we know that they have reference to the Kingdom in course of preparation, not to the ultimately established Kingdom. The same is true

concerning the New Covenant. The New Covenant is merely one of the names given to that Messianic arrangement through which God will bless Israel, and through them "all the families of the earth." As the terms "church," "bride," "kings," "wheat," etc., each teaches a particular lesson concerning the relationship existing between Jesus and His joint-heirs, so the terms "Kingdom," "New Covenant," "New Heavens and New Earth," "River of Life," "Holy City," etc., each brings home to us some particular and important fact concerning the manner in which the Messianic promises will be fulfilled during the thousand years of earth's coming glory.

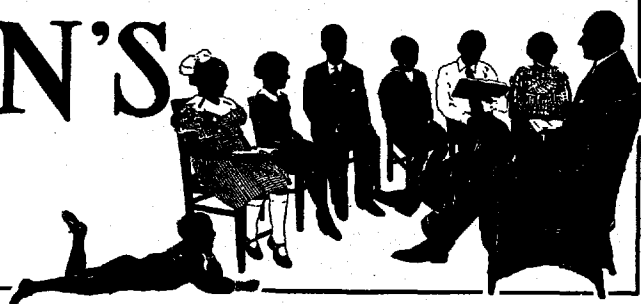
To try and apply Israel's New Covenant to the church in the flesh, or to say that the New Heavens and New Earth were brought into existence at Pentecost, or that the Kingdom was established back there, leads in the direction of nominal churchianity, even as do all the other theories now being presented as "new light." The tendency along this line has progressed so far in some quarters that it is now claimed that the promised "times of restitution of all things" has no reference at all to the future blessing of the world of mankind.

We are not mentioning the various deceptive views with the thought of harsh criticism of individuals. We have briefly analyzed some of the theories which are gaining more or less prominence among the friends in certain sections, merely with the thought of showing how utterly inferior they are to the beauty and simplicity of present truth as it has been outlined for us in "*Studies in the Scriptures*." All teachings must stand or fall on their own merit, and we hold that the divine plan of the ages, including dispensational truth now due, by virtue of its Scriptural merit, stands out preeminently as the precious light which our present Lord has revealed to us in these last days.

And, being assured that this truth *is the truth*, and that it is God's message to His people in this harvest time of the Gospel age, what a tremendous responsibility is placed upon each one whom God takes into His confidence by thus revealing to them these secrets of His plan of the ages! What spiritual vision thus comes to those to whom God reveals His truth, and what a definite objective is set before us as Christians! What incentive to faithfulness in sacrifice and service!

May this glorious vision of present truth inspire each and every one of us to increasing faithfulness in letting our light shine—because we know it is the light—the light that God has revealed through His beloved Son, who verily has girded Himself and has come forth and served His people as He had promised. He has not served us with "cunningly devised fables," but with "meat in due season"—life-sustaining truths now due to be made known to those who are hungering for truth and righteousness. Let us not spurn what the Lord Himself has set before us as a bounteous favor. Let us not do despite unto the spirit of grace. Let us continue to rejoice in this "vision," and by faithfulness to God's will expressed through it, ultimately enter into "glory, honor and immortality."

CHILDREN'S HOUR



The Glory of God



AS WE gathered around in a circle, Uncle Eb began his wonderful story of God's glory. He explained that all the ages of the past have been centuries of sin and death; for death entered the world a short time after the creation of man. We have seen how God destroyed the first world. That age was over sixteen hundred years long. Then began a new world which lasted to the present time, and it is called in the Bible, "This present evil world." The next world (the Millennial age) will be a period of righteousness, truth and life.

This "present evil world" has included three smaller ages. The first of these is called the *Patriarchal* age, because of the fact that during that period God dealt with the patriarchs, such as Noah, Abraham, Isaac and Jacob. The next was the Jewish age, when God dealt with the Jewish people. This age lasted over eighteen hundred years. Then came the *Gospel* age. This will be followed by the *Millennial* age, which begins "the world to come, wherein dwelleth righteousness."

The first world ended with a "harvest" time, in which God gathered out eight persons and destroyed the rest. The Patriarchal age also ended with a kind of harvest, in which God selected the twelve sons of Jacob or Israel, to be the fathers of a nation with which He was to deal. The Jewish age likewise ended with a harvest time, in which Jesus called certain ones to be His disciples. Thereafter a great trouble came upon the Jews, and Jerusalem was destroyed in A. D. 70. This Gospel age now ends with a harvest; and the Bible also speaks of a time that may be likened to a harvest at the close of the Millennial age.

Since the fall of man in Eden, perfect life has never been given to any people in any of the past ages. Although Jesus temporarily raised three persons from death, yet these did not have a part in the resurrection, for they died again. The time of resurrection for the world lies in the future. When that time comes, all that are in their graves will hear the voice of Jesus and will come forth—those who have done good unto a resurrection of life, and those who have done evil unto a resurrection of judgment.—John 5:28, 29.

Resurrection is one of the most interesting things of which we read in the Bible. People don't want to remain dead forever, but desire to live again. The

Bible positively says that they will live again. The church of Christ will go to heaven, and the remainder of mankind will live on the earth. Never at any time did God say that He would take worldly people to heaven, but He has promised to the church a resurrection of this kind.

The members of Christ's Bride will have heavenly, spiritual bodies in the resurrection; and they will have immortality, which means that they will live forever and be utterly beyond the power of death. No one on this earth has immortality. Some people may say that we have immortal souls; but you know that that is all wrong, for you have learned what the soul is. Then some may say that we have two natures in us; but that is quite wrong, too. We have just one nature, and that is the human nature. But, if, as members of the church, we should go to heaven, then we'll be changed into the spiritual nature.

We know that we now have the human nature because we have human bodies. How do you know a dog? You know it by its body. You know cats, horses, cows, birds, and other things in the same way. A cat has the nature of a cat because it has the body of a cat, and so with all creatures. If a creature had partly the body of a dog and partly that of a cat, it would be a freak. God gave each animal one nature; and He has given man one nature—the human nature. With the exception of the church and the "great company," God intends His creatures of earth to dwell on the earth.

In the case of Christians, God begets them with His holy spirit of truth; and this means for them that in the resurrection they will not come back to earth, but will go to heavenly glory. Then their nature will be completely changed. Their bodies will be of a different kind from ours. They will be so beautiful that probably we could not describe them, even if we could see them with our natural eyes. They will be like the body that Jesus now has.

The glory of God will be shown in the resurrected bodies of the saints and also in the recreated bodies of the people of earth. That is to say, those in heaven will behold the glorious things that God has done for all His people, and those on earth will see what God has done for men. Speaking of this matter, the Bible says, "The glory of the Lord shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it." Indeed, the earth will all

be full of the glory of God; and heaven too will be full of His glory, even in a higher sense.

In Luke's Gospel we read: "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." (Luke 3:5,6.) Natural mountains and valleys are not referred to in this text. The mountains refer to the kingdoms of the earth. These kingdoms will fall down in a great time of trouble. Jesus Himself foretold this. He said that there would be "great tribulation, such as never was up to that same time, no, nor ever shall be." Then He said, "Men shall see the sea (of human life) and the waves roaring; men's hearts failing for fear, and for looking for those things coming on the earth; for the powers of the heavens (the ruling power) shall be shaken."

Christ's Second Coming

Speaking of His second coming, Jesus went on to say, "Then shall appear the sign of the Son of man in heaven, and then shall all the tribes of earth mourn; for they shall see the Son of man coming in the clouds of heaven, with power and great glory."—Matthew 24:30.

We must not think that these clouds are literal, like those we see in the sky. They refer to "clouds of trouble" on the earth. The Prophet Joel spoke of them. He foretold that the day in which we are now living is "a day of darkness and of gloominess, a day of clouds and of thick darkness." He also speaks of a great trumpet, and says that we are to blow that trumpet. The trumpet is not literal either; by the "trumpet" he means the *truth* which we are to proclaim.—Joel 2:1, 2.

The Apostle Paul also compares the sounding forth of the truth of God's great plan, to the blowing of a trumpet, for he says, "The Lord shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

The second coming of Jesus consists of different stages. There were three special stages to the *first* coming of Jesus: (1) as the babe in Bethlehem: (2) as the great teacher and miracle worker: (3) as the sacrifice on Calvary.

The first part of the *second* coming of Jesus is when He comes like "a thief in the night," unknown to the world, to "make up His jewels"—seen only in the fulfillments of the prophecies of His Word. The second part is in a great time of trouble, called "fire" in the Bible. The third part is when He establishes His own glorious Kingdom and begins to bless all the families of the world. The first part has already occurred, but the second and third parts of the coming of the Lord have yet to take place.

Today God has revealed to us His glory, by giving us His glorious truth. The great Plan of the Ages has been made known to us in all its beauty. The Prophet Daniel was told that certain things must be shut up and sealed "until the time of the end." That time has come, and those things have been made

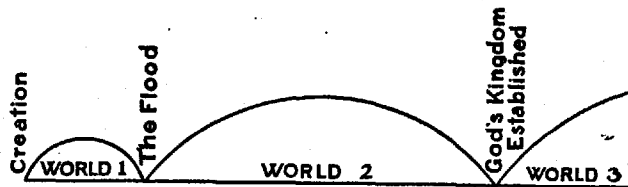
clear. The glorious Plan of God for human salvation and restoration stands before us now in all its length, depth, height, and breadth.

In Revelation (ch. 14) the Lord is pictured in His second coming as seated on a white cloud, with a crown on His head and a sharp sickle in His hand. Then He is said to come, being revealed "with flaming fire." (1 Thes. 1:8.) Also He is represented as coming as a "thief in the night." (1 Thes. 5:2.) Now you all can see that He could not come in all these different ways at the same time. These Scripture texts refer to different parts or stages of His coming.

After the last great trouble on the earth is over, Jesus will reveal Himself as the Prince of Peace. At that time the nations will neither learn nor practice war. "Every eye shall see" the Lord, in the sense that every one will see the new conditions that His reign has produced. There is a sense in which every one in the United States sees the President; that is, every one sees a certain kind of government which the President has caused to exist. In the incoming Age of Christ millions of persons will dwell in every land of earth; but they will not be able to see angels or spirit beings as such, any more than they can see them today. Jesus is now a spirit being, and the members of His church will also be spirit beings in the resurrection.

God's Glory in the New World

The great Plan of the Ages is, that God will save this suffering, dying world of men and women and let them return to their lost Edenic condition. That is, He will give them all a fair chance to do so; but if they refuse to obey Him when they know the truth, then He will cut them off from life in the "second death"; and that will be a death from which there will be no resurrection. It is because Jesus died on Calvary that God will offer this salvation to mankind in the Millennial age of Christ. Before this



Millennial age comes—during the intervening Gospel age of nineteen centuries—God is selecting the church, those who will be "priests and kings" over the earth in the next age. In the resurrection these will have spiritual bodies and will compose the "new heavens" or powers of control, as described in the book of Revelation. They will assist in judging the world for a thousand years, and will help all the willing and obedient ones to gain everlasting life.

Now can't you just imagine that you see what things will be like on the earth after a while. Think of all the dead people coming back to life in the resurrection! There will be fathers and mothers, husbands and wives, brothers and sisters, uncles and cousins, young and old, people of every kind, meeting their loved ones again. How glad these will be

to find that they have come to life again, to enjoy the sweet air, the sunlight, the flowers and the birds, once more. One who wrote beautifully of that coming age told his story in the following words:

A Vision of Tomorrow

"Come into the mountain, that from there we may take a view of the valley of blessing. It is always bright in that valley. Just look at the colors, both of flowers and trees! Everything has life. The fruit trees are in bloom. Likewise many flowers live in the valley, sprinkling its green velvet carpet. The air is laden with sweet perfume, wafted by the soft south wind that sings through the trees. Hark! there comes the sound of trampling multitudes. From every point of the compass great streams of people pour into the valley.

"Mark how joyfully the people walk. There are among them no lame, no halt, no blind, no deformed ones. No, there is not even an old man among them. Where are the old folks? They have been restored to the days of their youth, and their flesh has become as fresh as a child's. There are no beggars here, because all have plenty to supply their needs. There are no sick or afflicted, because all enjoy good health and strength. There are no cold, hard faces among them, because they have all come over the highway of holiness, mentioned in Isaiah 35:8, and have reached the end thereof and have been restored to full perfection of their being. The people's faces are all wreathed in smiles. On come host upon host. They are bearing numerous banners, and upon each is inscribed, 'Holiness unto the Lord.'

"Both men and women are strong, beautiful and graceful beyond the power of language to express. It is a perfect day, and everything bears the mark of perfection. Wafted over the valley come the clear, strong, sweet notes of a silver trumpet. At its call the great multitude kneels in silent thanksgiving to the great Giver of all good things. Now they are singing, in complete harmony, and their song rises and swells, and rolls to heaven and along the earth, like the very tide of joy itself. They are singing of victory, of peace, of life, of happiness, and of all the wondrous glory that has come to them through God's grace. Truly their deliverance is complete; and by means of the great plan divine God has carried out all His sure promises made to the children of men."

The foregoing reminds us of the words of the good prophet, Isaiah:

"And the ransomed of the Lord shall return, and

come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

QUESTIONS:

What does the Bible call the world's first age?—2 Peter 3:6.

What is the purpose of the present Gospel age?—Romans 8:29, 30; James 1:18.

What is the harvest? (Matt. 13:39.) How many Harvests have there been?

What kind of nature do the people of earth have? (John 3:6.) Do they possess immortality?—1 Tim 6:15, 16.

How can we tell the nature of any creature?—1 Corinthians 15:38-40.

What kind of nature will the church have in the resurrection?—1 Cor. 15:44; Rom. 2:7.

What is the glory of the Lord? When will it be revealed?—Psa. 37:9-11; Isa. 55:10-13; Isa. 65:17-25.

When the Bible says that the mountains will fall, what does it mean?—Psa. 46; 2:12, 14.

What are some texts by which we know that we are in the end of the age?—Dan. 12:4, 10, 1; Nahum 2:4.

Tell about Christ's second coming. In what ways was He to come?—Rev. 1:7; Matt. 24:30; Rev. 14:4; Acts 1:11.

What was to be shut up and sealed until the time of the end?—Dan. 12:9.

What will God do for the world in the Millennial age?—Isa. 35; Psa. 72; Isa. 25:6-9.

Who will come back in the resurrection? What kind of bodies will they have?—John 5:28, 29; 1 Corinthians 15:47, 48.

Will the people build houses in the Millennium?—Isaiah 65:21.

What kind of way will there be for people to walk in?—Isaiah 35:8.

What will be the chief causes of joy in the coming age?—Rev. 21:1-5; Isa. 42:1-16; 40:1-5; 33:24; Luke 3:5, 6.

Will the cross of Christ be lifted up to the world? In what way will this take place?—John 3:14, 15.

Our tale is done,
Its hope unfurled.
The darkness gathers
About the world.
Truth's stars keep watch
In the vaults above.
We've told the story
Of God's great love.

Look up in peace;
Soon comes the dawn,
With sorrow, sighing,
And death withdrawn.
Be brave, be true,
Till the dawning light,
Good-night, my dears;
Good-night, good-night!



International Sunday School Lessons



JESUS SENDS PROOF TO JOHN

February 16—Luke 7:19-28

And John calling unto him two of his disciples, sent them to Jesus, saying, Art Thou He who should come? or look we for another?

And in that same hour He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight.

Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

And blessed is he, whosoever shall not be offended in Me.

And when the messengers of John were departed, He began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

But what went ye out to see? A man clothed with soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

This is he of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the Kingdom of God is greater than he.

GOLDEN TEXT: Lord, I believe; help Thou mine unbelief.—Mark 9:24



OUR lesson for today indicates that John the Baptist's faith was severely tested. John was only about 120 miles from Jesus at this time, but he was in prison with no prospect of being released unless Jesus did something on his behalf. He had based his hope on Jesus as being the promised Messiah, whom he expected would become an earthly monarch and mighty poten-

tate—one who would soon free the entire nation of Israel from the Roman yoke. But now John was incarcerated; and Jesus, while performing various miracles, was doing nothing for the man who had announced Him as the Christ of God.

John might have allowed doubt to so possess him as to sweep away all his faith. He might have permitted himself to believe that the whole ministry of our Lord was largely a fraud or farce. However, he did not take such a stand as this. He would deal with the matter fairly and honestly. The proper thing to do, he felt, was to hear what Jesus Himself might have to say on the subject. So then, with this in mind, he sent two disciples to Jesus. He did not say, Is your whole ministry a failure? But he wished to know definitely if Jesus really is the Christ, or if He is only the precursor of a still greater personage who would be known as the true Messiah.

Jesus seldom answered a question directly, and He did not answer this one directly. He did not say that there was not another coming to do a still greater work. As a matter of fact, the Christ at His second advent would perform greater things than did Jesus while on earth at His first advent. The answer He sent to John was that the work which He was doing was the very work foretold by the prophets of Israel. It thus bore the stamp of genuineness. Before dismissing the two disciples, Jesus performed miracles in their presence, so that they might be thoroughly convinced of His power. Thus they would have a strong testimony to give to John.

Moreover, the Master said that it would be a blessed thing for those who found no occasion of offence in Jesus and in the manner in which He was carrying out His Father's plan; for that is what His words amounted to. The time was not come for John to know of the height, length, depth and breadth of the mighty plan of God. The

time had not yet come for even the disciples to know of the high and wonderful character of the divine Kingdom. But Jesus gave enough evidence to stay and hold their faith until such time as the Holy spirit would come for their greater enlightenment. And as for John, he will know all about God's plan when he comes forth in the earthly phase of the Kingdom.

And so the Lord's people must learn to trust God where they cannot trace Him. Because matters do not turn out as they expected, they must not think that God has forgotten them. It may be the Lord's plan for some of us that we be laid aside for a season, so that we may come forth more fitted to serve Him because we have learned to trust Him more fully. In the school of Christ we can learn the most valuable lessons no matter where we may be placed, and no matter how forbidding circumstances may seem to be at the time. How beautiful are the words of the great Lawgiver of Israel, "The eternal God is thy refuge, and underneath are the everlasting arms." And faith always sees the bright star of hope, no matter how dark the skies may appear.

And when we are in perplexity let us go to the Lord, as did John, and hear what He has to say to us. It is always there, in His Word, if we will receive it. This is His way to help, encourage and comfort us. The words of Jesus, and the words of the apostles and prophets, are an unfailing source of strength to God's people. Here is the breadth of truth upon which, if we feed, we shall faint not by the way.

QUESTIONS:

How was John the Baptist's faith tested in regard to Jesus?

How might John have reasoned on the matter?

How did Jesus answer John?

What did Jesus mean by not being offended in Him?

How is the Christian's faith being tested today?

JESUS CASTS OUT DEMONS

Feb. 23—Luke 8:26-35, 38, 39

And they arrived at the country of the Gadarenes, which is over against Galilee.

And when He went forth to land, there met Him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in any house, but in the tombs.

And when he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with thee, Jesus, Thou Son of the Most High? I beseech Thee, torment me not.

(For He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound in chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

And Jesus asked him, saying, What is thy name? And he said, Legion, because many devils were entered into him.

And they besought Him that He would not command them to go out into the deep.

And there was there an herd of many swine feeding on the mountain: And they besought Him that He would suffer them to enter them. And He suffered them;

Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils had departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

Now the man out of whom the devils were departed besought Him that he might be with Him: but Jesus sent him away, saying,

Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

GOLDEN TEXT: Shew how great things God hath done unto thee.—
Luke 8:39.



ANY people today frankly deny the personality of Satan. Some who claim to be Christians do not believe in Satan as a personality, yet they may not come out and say so openly. If there be no personal devil, then why believe in personal demons, which are so frequently spoken of in the Bible? Evidently Satan is only too well pleased to have his personality denied, for then he can operate with greater cunning and keep more in the dark as to his objectives. Likewise he would be pleased to have people disbelieve in those evil spirit beings who are in league with him.

There are those who claim that the demon-obsessed man of the Bible story was merely insane, and that the fallen spirits had nothing to do with his case. They say that if demons troubled people some nineteen centuries ago, a similar condition should obtain at the present time. The proper reply to this argument is that wicked spirits DO trouble people today, according to all the evidences obtainable on the subject. A doctor who is the head physician of a large insane asylum told us that he believed that about half the inmates of his institution were possessed of devils. He said that he could not explain their actions in any other way, for they did not seem to come under the heading of what is commonly known as insanity.

Those who claim to believe the Bible should stand by its teachings, and should not endeavor to be wise above what is written. Both the Old and the New Testaments speak of depraved spirit beings in the invisible realm, and Jesus while on earth dispossessed many persons who were afflicted by this power. The Bible testimony is simple, sincere and direct; and it is reasonable to accept it as reliable information—as reliable as can be obtained.

The demoniac recognized Jesus as the Son of God. He said, "I beseech Thee, torment me not." Evidently the spirits did not want their so-called liberties interfered with. They enjoyed controlling people's mental faculties, and resented any opposition to their so doing. Perhaps they didn't want

Jesus to be in any undue haste about casting them out, or tormenting (another account says, *destroying*) them before the time appointed by God for that punishment to take place.

The question, "What have I to do with Thee?" seems to express the thought, "What have we in common?" Truly there was nothing in common between the sinless Son of God and the nefarious work of these debased agents of darkness. There never can be anything in common between sin and righteousness.

The apostle says, "For we wrestle not against flesh and blood; but against principalities, against darkness of this world, against powers, against the rulers of the spiritual wickedness (or the wicked spirits) in high places." (Eph. 6:13.) Recognizing the truth of this statement, God's people should be ever on the alert to "resist everything akin to spiritism and occultism"; for there are but two masters, and those who are on the side of the one cannot be on the side of the other.

The healed man would have liked to remain with Jesus, but the Master told him to go home and tell his people what great things had been done for him. Thus he became a strong witness for the truth of God. And truly God has done great things for His people today! He has led them from darkness into light, and has conferred on them spiritual blessings in heavenly places. So then, they should tell their friends and neighbors about this, and should witness for Him and His great cause.

QUESTIONS:

Quote some Bible texts proving a personal devil.

How do some people explain spirit obsession?

What did the demoniac mean by saying, "Torment me not"?

What steps should the Christian take to guard against "wicked spirits in high places"?

What should those do who have been delivered from darkness and led into the light and peace of God?

VISION AND SERVICE

March 1—Luke 9:28-43.

And it came to pass about eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray.

And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening.

And behold, there talked with Him two men, which were Moses and Elias:

Who appeared in glory and spake of His decease which He should accomplish in Jerusalem.

But Peter and they which were with Him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with Him.

And it came to pass as they departed from Him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias: not knowing what he said.

While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

And there came a voice out of the cloud, saying, This is My beloved Son: hear Him.

And when the voice was past, He was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

And it came to pass, that on the next day, when they were come down from the hill, much people met Him.

And, behold, a man of the company cried out, saying, Master, look upon my son: for he is mine only child.

And lo, a spirit taketh him, and he suddenly crieth out; and it tear-eth him that he foameth again, and bruising him hardly departeth from him.

And I besought Thy disciples to cast him out, and they could not.

And Jesus answering said, O faithless and perverse generation, how long shall I be with you and suffer you? Bring thy son hither.

And as he was yet coming the devil threw him down, and tare him. And Jesus rebuked the unclean spirit and healed the child, and delivered him again to his father.

And they were all amazed at the mighty power of God.

GOLDEN TEXT: Without Me ye can do nothing.—John 15:5.



OD has given His people miraculous visions on various occasions. To Isaiah, Jeremiah, Ezekiel, Daniel, and other Jewish prophets He gave wonderful visions foretelling the glory and splendor of that divine Kingdom which is yet to come. Also, He gave John the Revelator visions on the Isle of Patmos. That it was a vision that the three disciples beheld on the mountain with Jesus, we know from Matthew's account; for we read, "As they came down from the mountain Jesus charged them saying, Tell the vision to no man, until the Son of man be risen from the dead." A vision could serve the purpose just as well as the reality. And as for Moses and Elijah, we know that they were dead.

And what do we understand this vision to teach? In the first place Moses and Elijah would represent the Law and the prophets, and would show how the death of Jesus had been foretold. Moses spoke of the sufferings of Christ in all the arrangements of the Law, its sacrifices, etc.; and the prophets declared not only the coming glories, but also the sufferings which must precede them; as our Lord subsequently pointed out to the two disciples on the way to Emmaus, saying, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Messiah to suffer these things, and to enter into His glory?"—Luke 24:25-27.

Again, this picture may well be understood to represent the Kingdom during this Gospel age—the Kingdom as recognized by the Lord's people, but not yet recognized by the world. In this view of the vision, our Lord's face shining as the sun, and His garments glistening white, would represent Him in His present condition; as no longer the man Christ Jesus, but the risen, glorified Son of the Highest, a spirit being.

In this view of the matter, Moses might be understood to represent the faithful of past ages, and Elijah the faithful of the Gospel age—the body of the Kingdom, and who meantime behold His glory with the eye of faith, and recognize the

great sacrifice of Calvary as the basis for all the Kingdom hopes and blessings.

The vision on the mount was granted when Jesus and the disciples were at prayer. Likewise, those who seek God in prayer today may realize the vision of the coming Kingdom—the glory to come to the church and to the world. They may look beyond the present trials and afflictions, to the perfect peace and happiness of the future, when the members of Christ's "bride" will sit with Him in His throne, and when the power of the truth and of the divine law in the hands of divinely appointed administrators will conquer the world for God. Truly this is a vision that the world knows not of. It is calculated to sustain the followers of the Master in the darkest hour.

As soon as Jesus came down from the mountain, He at once found use for His powers in the healing of the spirit-obsessed man. He knew that He could not stay up on the mountain heights in the tabernacles which Peter proposed to build, for He had practical work to do in the world. He knew that in due time the disciples would realize the truth of this. And so today, when we have had some special vision—as when attending a convention, and we feel that we would like to build a tent and stay there always—the Lord of the vineyard leads us thence to do His work. He has given us the vision, and now He expects us to make use of the things we have seen and heard.

QUESTIONS:

What visions did God give in Old Testament times?

What kind of vision was given to John on Patmos?

Explain the pictorial significance of the vision on the mount.

How valuable is prayer in connection with any vision that we may have?

What is the character of visions that God's people have today?

When we have had some special blessing from the Lord, what should we do about it?

JESUS TEACHES LOVE

March 8—Luke 10:25-37.

And behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? How readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbor as thyself.

And He said unto him, Thou hast answered right: This do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbor?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him.

And on the morrow when he departed he took out two pence, and him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Which one of these three, thinkest thou, was neighbor unto him that fell among thieves?

And he said, He that shewed mercy unto him. Then said Jesus unto him, Go, and do thou likewise.

GOLDEN TEXT: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor as thyself.—Luke 10:27.



HE lawyer who put the question to Jesus was one versed in the law of Moses. We are not told what led up to the question. It might have been something the Master had said about Himself, as being the 'water' or the 'bread of life.' Probably the lawyer desired to draw Jesus into a controversy, in which he himself would prove superior in the argument. But Jesus knew just how to deal with such people. He took this D. D. of the Jewish faith in such a way that there was no come-back. He presented a story, beautiful in its simplicity and strong in its appeal.

The lawyer had concisely and finely summed up the Law of Israel, for it could be understood only in terms of love. He wanted to see if Jesus had had something further to add to it; but the Master told him that he had spoken truly. To keep a law like that meant life. The Jews had never kept the law, and consequently they had not won life. The matter had been tried out for hundreds of years, and death was still raging in the world as it had been in the past. Jesus did not come into the world to set aside God's law, or to teach some way by which its principles might be ignored; rather, He came to magnify the law and to fulfill it.

The doctor of the law was trapped by the great Teacher. He probably had thought to trap Jesus, but he fell into his own snare. Jesus showed that the fault of law-breaking lay not with God but with the people, including the lawyer himself. As to the first great principle of divine law—love for God—there seemed no point for controversy in that. It was too generally accepted by all Israel to admit of argument. But the lawyer saw an opening. Perhaps Jesus would say that the publicans and sinners were his neighbors, or were not his neighbors, as the case might be; and then there would be some chance of a lengthy and clever discussion. But Jesus took him off his guard.

This parable of Jesus is especially emphasized by the characters chosen. The priest and the Levite were both consecrated persons, while the Samaritans were known to be outcasts, aliens and strangers

from the commonwealth of Israel. To one of these Samaritans Jesus one time said, "Ye worship ye know not what: we (Jews) know what we worship, for salvation is of the Jews." It is the more interesting, therefore, that our Lord chose a Samaritan as an exemplar of love for one's neighbor. It showed that in His eyes love was the great requirement, and that it broke down all lines of social demarcation in the world.

While Jesus was not teaching that the Samaritan by his kindly act would win everlasting life, yet He was preaching a great sermon on love, while at the same time heading off the argument of the lawyer. The outcast Samaritan proved a true neighbor to the one in need. So today, there are those who have had splendid opportunities to know the plan of God and who have a good intellectual grasp of the features of that plan, yet are deficient in heart qualities. They do not put the things they know into practice, but they feel superior because of greater knowledge.

Others, more humble, and perhaps hardly regarded as being "in the truth" in the eyes of those judging them, are more developed in love, and are proving this by earnest endeavors to assist the brethren, and to lay down their lives in the service of the truth. Truly "man looketh on the outward appearance, but the Lord looketh upon the heart." It is the spirit of love that shall win the day; and though we should gain many other things, and fail in that, we should be poor indeed.

QUESTIONS:

Probably what was the lawyer's purpose in putting his question to Jesus?

How was the principle set forth in the parable of the Good Samaritan emphasized by the characters chosen?

Was Jesus teaching that the act of the Samaritan would win him everlasting life? Explain.

Who is our neighbor today?

What is the chief quality required in the Christian? How can we gain more of it?

THE FACT FINDER



Should Christians Know What They Believe?



FROM time to time *The Dawn* has published a brief resume of the divine plan, entitled: "To Us The Scriptures Clearly Teach." It is recalled that this same epitome of truth was published in each issue of *Zion's Watch Tower* for more than forty years. But recently there has been some discussion among certain groups of Bible Students concerning the accuracy and also the propriety of this statement of belief—some now referring to it somewhat disdainfully as the Bible Student's "creed," and others doubting the correctness of some of the points therein contained.

An excerpt from a recent letter, reads:

"I am writing you to see if I can't persuade you to give us some illuminating comments on those six items listed under the heading, 'To Us The Scriptures Clearly Teach.' You can easily do this through *The Dawn*, in your Question and Answer department... Now in answering these questions please tell us in definite and indisputable simplicity, just what these items mean to you; and how much you think they should mean to all those who seek with all their hearts to make their calling and election sure. If these brief items, 'To Us The Scriptures Clearly Teach,' merely represent an unimportant *creed*, and the Lord has no definite outline of teaching by which alone He is selecting those who are to be with Him in the Kingdom, then why not cancel the items in question, wipe them off our literature, and let the devil rage on at his will, and under the slogan, 'We all want to get the same prize, anyway.'"

ANSWER: This question is important, in that it involves the fundamental principle of Christian liberty, both as to belief and action. Probably there never has been a time in the world's history when there has been such an insistent and wide-spread cry for liberty as now. This desire for liberty is manifested in every line of human endeavor; hence it is but natural that it should also be reflected, at least to some extent, among even those who are sincerely seeking to follow in the footsteps of Jesus; and who have agreed to be "bondslaves" to Him. It is not improper that this should be so. The Apostle Paul, in the very beginning of the Christian era, urged the people of God to "Stand fast in the liberty wherewith Christ hath made you free." But there are definite boundary lines beyond which Christian liberty cannot be properly exercised.

OUR correspondent's question as to whether the Lord has given us any definite outline of belief concerning His ways of working with His people,

brings to the fore a tremendously vital issue—involving this matter of Christian Liberty—and we think it best to discuss this point before taking up the various items in "To Us The Scriptures Clearly Teach," to which he refers.

Is it really pleasing to the Lord for us as Christians to believe and do as we please, and refuse to be bound by any restrictions whatsoever? Christians are to be commended for rebelling against the creeds of the dark ages—creeds which misrepresent God and impose an unchristian bondage upon those who endeavor to adhere to them. But in seeking to break away from the errors of the darker past we should not make the mistake of going to the other extreme by taking the position that we should have no definite belief whatsoever. That would be the very thing against which Paul warned us, when he cautioned us not to be "blown about by every wind of doctrine." A Christian who does not know definitely what he believes, and who is not able to "give a reason for the hope that is within him," is in a lamentable condition, and cannot expect to make real progress in the narrow way.

While turning in disgust from the Babylonian creeds of the dark ages, yet let us not be unduly frightened at the word "creed" itself. Actually, the word creed simply means "a statement of belief." One may say, "I believe the Bible." If so, the Bible constitutes his creed or statement of belief. The Apostle Paul says that "with the heart man *believeth* unto righteousness, and with the mouth *confession* is made unto salvation." (Rom. 10:10.) Now when one confesses with the mouth or tongue the things he believes in His heart, he is simply stating his "creed" or belief. And the text just quoted indicates clearly that "confession" of one's heart-belief is essential to salvation.

Other Scriptures also indicate the importance of *what* we believe. In writing to Timothy, Paul said, "Take heed to thyself and to the doctrines." The word "doctrine" simply means teaching; or, in other words, the things which we believe; the truths by which we are guided. Jesus said, "Sanctify them through Thy truth, Thy Word is truth." (John 17:17.) If only the "sanctified in Christ Jesus" are to be with Him in the Kingdom; and if it is the "truth" that is to accomplish the sanctifying work, as Jesus says; then of necessity it is vitally important that we know and believe the truth. It follows, then, that if we are to walk in the footsteps of Jesus we cannot exercise liberty beyond the circumscribed teachings or doctrines of truth which He has laid down for His people to follow.

SOMETIMES the human mind plays very strange pranks. A brother who says he doesn't believe in "creeds" of any kind, nevertheless may use the expression "I believe," many times in his private conversations, or even when speaking from the public platform. "I believe" so and so; or "my viewpoint is this," he may say again and again, *orally*. But if any of his brethren attempt to declare what *they* believe the Scriptures to clearly teach, and tell it in print instead of orally, immediately he chides them for "making a creed." It should be recognized that whether one gives expression to his belief verbally, or through the printed page, the principle is precisely the same in either case. If it is right to preach a sermon, it is right to *print* a sermon. If it is proper to have definitely in mind what you believe concerning the teachings of the Bible, and to tell others about it verbally, then it is also proper to print a statement of that belief—either in detail or in epitomized form.

Our correspondent's suggestion to "let the devil rage on" is a matter, of course, over which we have no control. However, this is exactly what the Scriptures indicate that he will do until he is fully bound. He is going about as a "roaring lion" today even as he has always done; knowing, perhaps, that his time is short. Satan is the prince of darkness; and he holds the multitudes in subjection by reason of the fact that, through cunning deceit and misrepresentation, he keeps them from obtaining a true knowledge of God. Manifestly Satan was the actual author of the dark-age creeds of mystic Babylon—the supermind that foisted upon the people those grotesque misconceptions of the Creator that were destined ultimately to cause an enlightened world to turn away from religion, believing it to be synonymous with superstition.

Today Satan is making a further baneful use of those God-dishonoring creeds of the past. By this "roaring" he now emphasizes the stigma that properly attaches to them in the minds of all enlightened peoples; and thereby he seeks to induce present-day Christians that they should not believe anything—or, at least, that they should not put a statement of their belief in print! By calling attention to the evils which resulted from a blind adherence to false creeds, he thereby seeks to discount in the minds of Christians the importance of being "established in the faith" of the true gospel.

Thus has come about this modern misconception of "Christian liberty"—one that is not Christian liberty at all, but unchristian license. This modern version of "freedom" in religion is expressed in the words of a hymn found in some of the nominal church hymn books, and now being popularized over the radio—"You go to your church, and I'll go to mine; but we'll both walk along together." These are splendid sentiments if viewed merely from the standpoint of a proper feeling of goodwill that should exist among all—even non-church goers; and perhaps this is all the writer of the words had in mind—but they come far short of expressing the thought of true Christian liberty as it is taught in the Bible. Through this apparently desirable freedom of thought and ac-

tion Satan continues to keep the majority in bondage to error and to himself. Once they were held in bondage to his false creeds; but now it is bondage to their own fears of being bound; and also bondage to a peculiar type of ignorance, in which the people glory and in which they are led to believe that they are exercising Christian liberty, broad-mindedness and commendable tolerance. For those who do not claim to be Christians, and look upon the churches as merely social uplift clubs, this fraternal spirit of good fellowship is practical and praiseworthy.

IN placing upon Satan the responsibility for the various conflicting and bewildering claims that have always characterized the efforts of the blinded world to know and serve the true God, we do not do so under the erroneous idea that he is more powerful than God, and that for that reason he has been able to thwart the accomplishment of the divine purpose in the earth. One of the contributing causes for the aforesaid present "free-for-all" attitude in religious circles is the false theory that God is now doing all he can to save souls for heaven, and that all who are not saved are doomed to an eternity of suffering. Certainly if one believes such a thing, and has any sympathy or love for his fellowman, he would be impelled to remove every possible restriction so that at least his own friends may "read their title clear to mansions in the sky."

Who, in this enlightened day, would be so intolerant as to wish to condemn to eternal torture those of another church, simply because they do not believe as he does? And, if it were true that Methodists, Baptists, Catholics, etc., will ultimately arrive at the same "happy" destination, regardless of what they believe or do not believe, then indeed why not "go along together"? Thus has one error led to another, until now the majority of so-called Christians do not know their right hand from their left, as far as having a definite belief in Bible truths is concerned.

Only the truth of God's Word itself can furnish a proper guide to real Christian liberty and tolerance. One of the most outstanding features of that truth, and an essential difference between it and the teachings of the dark-age creeds, is the fact that God is not now trying to convert the world, but is merely selecting His agencies for the future work of world-blessing. Meanwhile He is permitting all the sects, factions, parties and free thinkers to go their own ways; or, if they wish, to "walk along together"; while *He* is dealing with a people of His own choosing, and leading *them* along in *His* way, and by *His* truth. And the Lord's way is a very "narrow way." There is no room in this way for *all* classes to "walk along together."

But, thank God, this does not mean that those who do not now choose to come within the restricting influences of God's truth, and walk with the Lord in the "strait and narrow way," are to be forever lost; nor that the Lord Himself does not love them; nor that we should not love them. God's love for all people, regardless of their superstitious beliefs, is so great that He sent His beloved Son to redeem them—thus making possible their future blessing.

Talking Things Over



A Desire For Holiness



AMONG the interesting communications received recently has been a copy of a resolution adopted by the BIBLE STUDENTS ECCLESIA, of Los Angeles, Calif. After expressing appreciation for the services of the various traveling brethren during the year that is past, the resolution continues, in part, as follows:

"That it is our desire to earnestly follow after the things that pertain to life and godliness, seeking to go on to perfection, and welcoming aid in such a course from any agency the Lord may see fit to use to such an end; to recognize and fellowship all the members of the body of Christ.

"That we are thankful that the Lord, in His great mercy has permitted us to discern the hidden wisdom of God in the mystery ordained before the world unto our glory (1 Cor. 2:6-9, 14; Col. 1:26, 27); and we desire all the aid which may be supplied by each joint in the edifying of the body of Christ along proper Scriptural lines, appropriate to the increasing light given to us in these latter days.—Eph. 4:16.

"That we do so feel the need of increase in holiness, without which no man shall see the Lord (Heb. 12:14), and that we should constantly endeavor to bring into captivity every thought to the obedience of Christ.—2 Cor. 10:5.

"That we shall be pleased to continue to accept the service of traveling brethren who shall teach us along this line, in harmony with the clarification of Bible doctrines and dispensational truths made known to the church since the *parousia* of our Lord; clearing those doctrines from errors and harmful reasonings coming down from the Dark Ages—to the end that such services may be only profitable."

And then, after emphasizing the desire that the traveling brethren who serve the Los Angeles Ecclesia be only such as are holding fast to the spirit and doctrines of present truth, the resolution closes with the following paragraph:

"We feel the need of special carefulness in these times of sifting of the wheat, and only take this course in loyalty to the Lord and His truth so lately given us in such beautiful and satisfactory form (through STUDIES IN THE SCRIPTURES, and other writings of Brother Russell)—after 1800 years of error, confusion and darkness—in this incoming day of the Lord. We like to think also that similar carefulness as to the real and profitable truth, and a continuing appreciation of the clarification of Bible truths given us through that wise and faithful ser-

vant, whom we all knew and respected, is also your desire."

Yes, dear brethren of Los Angeles—and everywhere—we do indeed "feel the great need of special carefulness in these times of sifting of the wheat," and we are glad to stand shoulder to shoulder with you, "set," as St. Paul puts it, "for the defense of the gospel." May the dear Lord help us, each one, to remain loyal to Him and to His truth; and may the sanctifying influence of His glorious divine plan mould us more and more into His image.

The Work in Sweden

A few of the brethren in Sweden are endeavoring energetically to do what they can to serve the scattered friends over there, and also to bear witness to the truth as they have opportunity. The "*God and Reason*" book is now being translated and published in the Swedish language—in Sweden—and a recent letter from a dear brother in Gothenburg has additional encouraging news. We quote the brother's letter, in part:

"We are now thinking of giving out a little paper containing articles translated from *The Dawn*, and we are planning to call our paper, *The Dawn*—in Swedish, *Dagningen*. It will be a monthly paper, with eight pages to begin with; and we hope it will be a means to bring truth friends together. We will trust in the Lord for help and guidance."

We suggest that the friends everywhere remember these dear ones in Sweden in their prayers, that they may indeed have the Lord's blessing upon their efforts to raise up the standard of truth over there where it is needed so much.

"A Herald of Christ's Presence"

Although our January number has been in the hands of the friends but a short time, we have already received encouraging words concerning the addition of the sub-title, "A Herald of Christ's Presence." Evidently this has struck a responsive chord in the hearts of many. The following letter will be of interest:

"I was very glad indeed to see that *The Dawn* has taken such a definite and unmistakable stand for present truth as indicated in the addition of the words, 'A Herald of Christ's Presence' to the title of the magazine; and the further statement relating thereto contained in the January, 1936 issue. It is a good start for this, another year, and I trust that it will meet with the hearty approval of all real truth lovers.

"A definite and decisive stand is always more ef-

fective and satisfying than an equivocal and 'straddle-the-issue' attitude, and I, for one, am glad to see *The Dawn* starting the New Year with such clear, convincing and definite statements of the truth we have come to know and to love for so many years. In the words of Hymn 238, we can all accord:

" 'Praise to Him, by whose kind favor
Heavenly truth has reached our ears,
May its sweet, reviving savor
Fill our hearts and calm our fears.' "

Passing On

We are requested to announce the death, December 19 last, of Sister Margaret Rutherford, of Gardner, Mass. She was the widow of Thomas Rutherford, and was 74 years of age. The following letter will be of interest:

"Sister Rutherford was a Bible Student of many years' standing, and will be specially remembered by friends attending the conventions. She possessed a peculiarly sweet and lovable disposition, reflecting the spirit of the Master; and thus she became endeared to all who knew her—a sweet fragrance of her Lord. The funeral was held on Sunday, December 22, and was conducted by Brother Friese, of Springfield, Mass.

FACT FINDER—Continued from page 31

In other ways also, and all down through the ages, He has been preparing to bless these people whom He loves.

In view of the foregoing facts we can see that the true footstep follow of the lowly Nazarene does not need to compromise His belief in the truth in order to be tolerant of others. The true Christian can, and should, exercise the same kind of love and tolerance toward his fellowman as God Himself exercises toward all. He will not misinform his neighbor, saying that it doesn't make any difference what one believes, that God will accept him as a Christian just the same so long as he "lives right." Rather, the Christian will know clearly what he believes, and will bear witness to that truth to others. To those who have a "hearing ear" he will point out the restricting conditions of the narrow way, and will explain that those who walk in it faithfully during the present time will reign with Christ in His future Kingdom; and that through the righteous administration of that Kingdom "all the families of the earth will be blessed."

God's love for the bewildered world is not the kind of blind love that will grant everlasting life regardless of what one may prefer to believe—not even in the Kingdom age; for of that time it is written, "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. 3:9.) Yes, even then, the people of God will be required to serve Him with "one consent." That will be God's time for enlightening the blinded world. Certainly it will not be proper then to say, "You go to your church and I'll go to mine," because they will all be required to walk in the Lord's way, the "highway,"

(Continued from front cover)

RUSSIAN DAWN. We are advised that free copies of the *Russian Dawn* will be sent upon request. Address Russian Bible Students, P. O. Box 757, Perryopolis, Pa.

MEMORIAL. The memorial date this year will be Sunday evening, April 5.

PITTSBURGH CONVENTION REPORT. These reports are still in stock. They may be ordered direct from the Associated Bible Students, 610 Arch Street, N. S. Pittsburgh, Pa. The price is 25 cents the single copy, five for \$1.

SECURING NEW DAWN SUBSCRIPTIONS. Some of the friends are doing what they can to secure subscriptions from their relatives and neighbors. As an aid in this effort we will, until further notice, include a copy of 'Evolutionists at the Crossroads' with each new subscription thus received. A 3-months trial subscription will be sent free to any Bible Students whose names and addresses you may care to send to us. These are paid for from a special fund.

HELL BOOKLET. These are again in stock. 10 cents the single copy, 5 cents in quantities.

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which then will be opened up and which will be made so plain that a 'wayfaring man, though a fool, shall not err therein.'—Isaiah 35:7

NOW concerning that brief statement of belief contained in those six well-worded paragraphs often published under the caption, "To Us The Scriptures Clearly Teach." We believe they succinctly set forth the truth of God's Word concerning the requirements, purpose and objective of the Christian life, as well as providing a splendid epitome of the entire divine plan for the future blessing of the world, as taught in the Scriptures. We believe that the glorious truths of God's Word, so well expressed in these few short paragraphs, are vitally important now for the Christian to know, that he may conform his life thereto. This is what they mean to all the brethren responsible for the publication of *The Dawn*, although we have no desire to impose our belief upon others, contrary to their wishes in the matter—the statement reads, "To Us The Scriptures Clearly Teach."

But it is one thing to say that we believe certain things, yet another thing to give a Scriptural reason for that belief. Space in this issue of *The Dawn* will not permit a discussion of the six items above referred to. However, in order that our readers may be reminded of their contents, we publish the epitome itself; and will endeavor to examine the Scripturalness of each item in our March issue. We suggest that each reader study this brief statement of Christian belief, with a view to understanding the true meaning of each item; and send us questions on any points that are not clear. Let us rediscover the firm foundation upon which our faith must be firmly built; and let no one be afraid to hold to a definite outline of his belief in the teachings of God's Word. See back cover for items in question.



TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect, and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be a "partaker of the divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

