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The DAWN

Temperance
The Christian Way
The Truth About Spiritualism

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Issue of May, 1934

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CONVENTION ANNOUNCEMENTS

Pittsburgh, Pa., Sunday, May 6: This gathering will be held in the O. of I. A. Temple (Old Bible House), 610 Arch Street, Pittsburgh, Pa. Services will begin in the morning and continue all day. Brethren in the tri-state district, and elsewhere, are invited. A rich spiritual blessing is assured for all.

Saginaw, Mich., May 20: The Saginaw friends are enthusiastic over the prospects for this gathering. Services will be held morning and afternoon, and all sessions will be in Forresters Hall, Franklin Street, corner of Federal. All are cordially invited.

Nottingham, England, May 19-21: This convention has been arranged by the Bible Students Committee, 204 Broadway Chambers, Letchworth, England; from which full information may be obtained. The convention will be held in the Y. W. C. A. Hall, Shakespeare Street (near Old University), Nottingham. The committee in charge extends a hearty welcome to all believers in the ransom.

Lincoln University, Pa., June 10: This gathering will be held at the farm home of Brother M. L. Ritchie. Weather permitting, the meetings will be held in the open air—with exception of the public meeting, which will be in a nearby church building. For directions as to how the farm may be reached, and other information, address, M. L. Ritchie, Lincoln University, Pa.

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

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

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

Saginaw, Mich., Labor-Day Period: We have been requested to make early announcement of this proposed gathering in order that those who may desire to attend will know about it, and be able to make their plans accordingly. Further announcements will be made from time to time.

OTHER ANNOUNCEMENTS

A Tract on Spiritism: The article appearing in this issue of THE DAWN, entitled, "The Truth About Spiritualism," will be republished in tract form and will be available in reasonable quantities, free. Address all orders to THE DAWN, 251 Washington Street, Brooklyn, N. Y.

THE DAWN in Hungarian: The Hungarian brethren have asked us to announce that they are now publishing a Hungarian translation of THE DAWN, monthly. Copies will be gladly sent to any part of the world, upon request. The subscription price is \$1 a year. For free sample copies, or further information, address, Associated Bible Students, Box 757, Perryopolis, Pa.

The Greek Dawn: The Greek brethren are also publishing a monthly edition of THE DAWN. The subscription price is \$1 a year. Samples will be gladly sent, free. Address, THE DAWN, Greek Dept., 251 Washington Street, Brooklyn, N. Y.

EXPIRATION and other INFORMATION

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

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



Vol. 2, No. 11

May, 1934

One Dollar a Year

News *and* Views

A Prince Converted, A New Saint Made

OUTSTANDING among the events in the religious news arena during April was the colorful ceremonies in Vatican City bringing to an end another Catholic holy year. The "holy door" to St. Peter's was walled up by the pope with the assistance of other prelates of the church. According to news dispatches the Pope personally laid "three gilded bricks, using a trowel of gold." With all the nations practically bankrupt, the Pope seems still to be able to remain securely on the "gold standard," even though he does use only gilded bricks.

While the Pope, with the aid of lesser dignitaries of the church, closed the "holy door" to St. Peter's, he opened another door through which he admitted Don Giovanni Bosco, "humble priest of Turin," into the realms of the "saints." In other words, Don Bosco has been canonized as a saint, which means, according to the traditions of the Catholic church, that he has suffered all the purgatorial pains considered necessary by the Pope, and has now been admitted into the realms of the blessed and pure. This means also that it will no longer be necessary to have masses said for Saint Bosco, because masses are for the purpose of bringing a measure of repose to the suffering souls in purgatory, and to reduce the period of incarceration in that abyss of torture into which all good and bad Catholics enter at death; and where they must remain, mercilessly exposed to the playful pranks of tantalizing demons, until those in ecclesiastical authority permit them to escape and become "saints."

Ceremonies incident to Don Bosco's canonization resulted in the conversion of Prince Leopold of Prussia to the Catholic faith. News dispatches state that prelates of the church connected this conversion directly to the influence of the newly-created Saint Bosco. Things are not always as they are claimed to be, but, if in this case they were, it would be but reas-

nable to suppose that Saint Bosco *would* do something for the church to show his appreciation for the great blessing bestowed upon him. Bosco had been in purgatory for many long years, and it certainly must be refreshing to now be free and happy, and withal be able to bestow favors upon his benefactors here below.

If anyone is inclined to feel that these traditions and practices of the Catholic church are unreasonable, it should be remembered that in many respects they are more logical and humane than the creeds of orthodox Protestantism. Protestant tradition sends the unsaintly, not to a place of purgation through suffering for a limited time, but to regions of *eternal* torture; and with no hope that such indescribable sufferings of the damned will result in any good whatever, but are merely to appease the wrath of a vengeful God.. We properly detest a kidnapper who holds and tortures his victim in order to obtain ransom; but even more revolting would be the thought of a maniac so fiendish as to continue maltreating his victim indefinitely, merely to satisfy his lust for inflicting torture upon others. Yes, from the standpoint of reason and ultimate results, the teachings of the Catholic church in respect to the future life, are far superior to those of orthodox Protestantism.

But the traditions of both Catholicism and Protestantism are a gross misrepresentation of the glorious divine plan of redemption and salvation as it is taught in the Bible. It is indeed true, as the poet has aptly said, that,

"Men make God's love too narrow
By false limits of their own;
And they magnify His vengeance
With a zeal He will not own."

The Bible makes it plain that the "wages of sin is death," not a life of suffering—either in purgatory or hell—and that God's provision for the world, through Christ, is that of a resurrection from the

dead during the thousand years of His coming Kingdom. Jesus will be the channel through which these Kingdom blessings of life upon the earth will be dispensed. His church—those who in this age have followed in His footsteps of self-sacrifice—will be associated with Him in that work. These will be the real saints, and their saintship will be a matter to be determined entirely by the Lord. It will not depend upon the decree of any earthly constituted authority whatever.

The term *saint* means one who is sanctified. To be sanctified means to be wholly devoted, or dedicated to God, and to the doing of His holy will, cooperating with Him in His holy purposes. When one thus, through full consecration, becomes fully surrendered to the Lord, and through the merit of Christ has been accepted into the divine service, he is, in the Lord's sight, a true saint. Prelates of earthly denominations may not recognize him as such, but "the Lord knoweth them that are his," and nothing else matters.

Wanted, Real Cooperation

J. HUGH JACKSON, writing in the *Christian Advocate*, says:

"In a period of great economic and social crisis, such as the world has been passing through during recent years, there is no subject that should more concern Christian people than the place of the church and the religion which it represents. For four whole years people, and those of the world at large, have been experiencing probably the most severe depression in history. During these years millions of workers in the United States have been deprived of their right to earn an honest living, and thousands upon thousands of families have been in actual need of subsistence of life. Thousands of banks have failed, entailing in untold cases loss of life's savings; and tens of thousands of industrial and commercial concerns have gone into bankruptcy.

"As Christian men and women we must get into the firing line, and actually participate in getting the economic system right-side-up. A dozen million of our unemployed fellow citizens, together with those other millions that are dependent upon them, are awaiting the solution.

"It is splendid that the products of the machine age—the radio, the automobile, the talking picture, the aeroplane, and hundreds of other products—should be distributed to people throughout the world; but only when man perceives the necessity of working for everybody, that is, of rendering genuine service to every individual, not only of his immediate community but also of the world-wide community, can he come into his real kingdom."

That is exactly the principle that Jesus taught in His parable of the "sheep and goats." In the coming age of Christ only those who have the love of God and of their fellow men in their hearts, and who willingly and joyfully give their service to the benefit and the uplift of humanity, will finally come into the glorious possession of happiness and life. The sooner men come to the place where they live unselfishly, the better for themselves in regard to their prospects of having a place in that divine earthly Kingdom which is now near at hand.

What Is Patriotism?

THE SOCIAL SERVICE Commission of the 1934 Pennsylvania Annual Conference of the Methodist Episcopal Church, has declared that traditional demonstrations of the respect for the flag of the country are "national idolatry." The commission's report says:

"Nationalism has become intensified, and in many instances has become the religion of the nation. It creates its own god. Its chief symbol of faith and central object of worship is the flag, with its curious liturgical forms and attitudes, to which the child is taught the strictest allegiance. The National Anthem is listened to in a standing position, with uncovered head. Our National festivals—Washington's Birthday, Memorial Day, Independence Day—vie with the distinctly religious holidays of Christmas and Easter. Nationalism has its own holy scriptures—the Declaration of Independence, the Constitution, Washington's farewell address, the Monroe Doctrine, and Lincoln's address at Gettysburg."

A statement attributed to Rear Admiral Y. W. Stirling, Commandant of the Brooklyn Navy Yard, is also quoted:

"I put my nation first, of course; and I would defend it as I would my home. But nationalism, if overdone, leads to combativeness, to a sort of supernationalism and worship of the national ego; which can have only unhappy results."

Without a doubt there have been benevolent men in all lands who have been endued with a spirit of the truest and highest type of patriotism. Abraham Lincoln was one who had the best interests of other people at heart. He unselfishly labored to extend his influence for good far and near. Many so-called patriots have been actuated mainly by selfishness. When the spirit of world brotherhood comes to this planet to stay—as it will in due time, under Messiah's Kingdom—what is now often misnamed patriotism will be absorbed in a higher and nobler sentiment, an altruism, that will express itself in kindly feeling and helpful love to all peoples and nations of the world.

Creation of Matter

THE AMERICAN ASSOCIATION for the Advancement of Science recently held a meeting at Cambridge, Massachusetts, at which was announced a new mathematical theory which is said to explain how matter is being created constantly out of radiation, such as rays of sunlight—this change from radiation into particles of matter taking place in the fraction of a second; or more exactly, "in one hundred billionth part of a second." This is considered to be "practical evidence of the miracle of creation, by which the mysterious universe can be expected to renew its youth eternally." Some scientists claim to see in this the explanation of the creation of all matter, while others dispute the whole exegesis.

What these radiation-creation scientists do not tell us is who created radiant energy in the first place. It seems remarkable to what steps many will go in order to eliminate God from the entire scheme of things. One of the great things about the Bible is that it places the credit for creation where all credit be-

longs. Its very first statement is most satisfactory and right to the point: "In the beginning God created the heavens and the earth." Why not accept this plain statement of fact, especially since it is thoroughly supported by unlimited evidence of intelligent design in creation, abounding on every hand?

Great Work of Science

SIX MILLION DOLLARS was granted by the International Board for the work of making the 17-foot "eye"—i. e., the 200-inch mirror of the world's greatest telescope. The mold for this was first prepared, and into this mold about twenty tons of pyrex boro-silicate glass in molten state was then poured. This great telescope is expected to see four times farther into space than the 100-inch Mount Wilson, California, telescope, which is the largest on earth at the present time. By means of the wonderful new lens astronomers think they will be able to forecast the weather on Mars and learn just what are the "canals" on that planet. And as for our nearest neighbor, the moon, of course they expect to find out all kinds of things about it. After the molten glass has slowly cooled off (which process will take about a year) one of the most marvelous products of science will be made ready for use, and without doubt many interesting secrets about the heavenly bodies will be learned.

But the greatest telescope of all—one of a different kind—is the Word of God, which contains the divine promise that God will in due time fill the earth with happiness and life. Putting that divine telescope to the eye of faith today we can actually behold the glories of the coming age. Truly the Bible is the greatest glass of all time, for it reveals the approaching deliverance of the race from sin and death, and the world filled with a rejoicing populace, praising the God whom men will have come to love.

Conditions in Europe

THE NEW YORK TIMES reports Sir Philip Gibbs as saying:

"During recent weeks I have visited five capitals of Europe, and talked with many people of many classes. In their minds I find anxiety and the belief that enormous forces are at work below the surface of life, moving toward a new and unknown era. In Paris there is a sense of crisis and of grave events—young men are arming themselves, I am told; and the minds of many Frenchmen are haunted by another fear, whose name is Germany.

"Germany is re-arming. In two years she will be re-armed, with or without agreement of the powers. What then? In Berlin youths are still marching, beating drums, drilling, singing soldiers' songs. German Catholics are uneasy because of threats against their priests and associations. German Protestants are protesting against a pagan cult. Yet the masses still believe that Hitler is a great leader who has achieved German unity and led the way out of despair and humiliation.

"Nobody wants war in Europe today. That is one strong conviction I bring back from my journey. Germany wants equality in arms, and she means to get

it; not because she intends to attack France, but to release herself from inferiority and for her own security. No nation can afford war at the present time. No nation dare risk war.

"That is Europe as I have seen it in recent weeks. But there are other forces moving—the spirit of younger men, impatient with the old system, eager to try out some form of fascism, scornful of democracy, no longer believing in liberty of speech or opinion, and inclined toward the cudgel as the best way in an argument. In these countries I have visited, faith in democracy is dying or dead. In its place is the sign of the swastika, the fascist emblem or the belted shirt."

That Europe, like the rest of the world, is undergoing a great transition all are aware. All such transitional processes which are going on today are of tremendous prophetic import. In the light of Bible prophecy it is clear to all understanding minds that the old elements of society are dissolving, and that every possible expedient is being unsuccessfully tried for the upholding of this tottering cosmos. Ere long the great crisis will come in a clash of elements that will wipe out the old order forever; and then a wonderful new system of society will come to stay—the universal Kingdom of Christ, now near at hand.

What Will the Church Do About It?

A LETTER has been written to leading officials of the Methodist Episcopal church, by five members of that body who have found that their consciences will not allow them to participate in the military drill practised in the Ohio State University. The letter says:

"For thus obeying God rather than man, we have been either suspended from the University until such time as we shall conform, disobey our conscience and enroll in the drill, or we have faced considerable difficulty and embarrassment in following our consciences; even though we have been allowed to remain in college.

"Countless numbers of our fellow Methodist students on our campus are watching with closest scrutiny to see whether the utterances of our church are to be taken seriously, or whether they are to be judged only as harmless words. Other hundreds of students on the campuses of other colleges have their eyes not only upon us but upon the church. We know that if in the immediate future the Church does not take this issue to her heart, these students are likely to have either indifference or contempt for the church, and that in the next decade large numbers of college graduates will decline to serve in the church. We desire to ask how much our church now believes in us since we have suffered for doing what our church taught us to do."

We feel admiration for those who thus stand for conscience and for what they believe the Bible teaches. It is doubtless true that if the great church systems of the world had stood out against the last war, there would have been no World War. Jesus said His Kingdom was not of this world, and that because of this His soldiers did not fight. This being true, it would seem that a churchianity which takes an active part in war would find it difficult to claim relationship with Christ's Kingdom.

Palestine

IT IS SAID that the darkness of Palestine is a thing that is past. Sixteen years ago the Holy Land had no street lights, but now electrical energy is being conveyed through the country from the waters of the Jordan. Jerusalem's night light is supplied by Diesel engines.

Twenty years ago there were but two short railways in Palestine, but now, between the morning and evening of one day tourists may travel in luxurious trains over the desert where the Israelites wandered for a period of forty years.

No longer is it necessary to sail the waters of the Mediterranean Sea, for the best of airships, with a speed of 120 miles an hour, are available. The Londoner who desires to visit Palestine may now make the journey by air and rail in three days.

There is now wireless communication between Palestine and Europe and America. If the prophets of Israel return to earth at any time—which they will—it will be easy for them to announce their arrival to the world over the radio.

To-day the soil of Palestine is being cultivated by great tractor plows. Each of these machines makes a dozen furrows at one time. And in use also is the old wooden plow drawn by oxen, camel or ass; for ancient ways of doing work exist side by side with the most approved and effective modern methods.

The country is once more being turned into "a land flowing with milk and honey." It was long ago promised to Abraham and his seed, and evidently it will be in good shape by the time the venerable patriarch comes to claim it.

Tremendous quantities of bromine and potash are produced in Palestine. These come from the Dead Sea, whence brine is pumped through a great pipe line to huge evaporation pans, and a distillery takes care of the resulting produce. It is said that one hundred thousand tons of potash are produced in a year.

From Haifa, the chief sea port of Palestine, soap and olive oil of excellent quality are exported. The orange trade is enormously on the increase, more than four million boxes of this fruit having been exported last year.

As for education, about three hundred elementary schools have been opened in Arab settlements, and two hundred schools for Jewish children in various communities. For men there are three good agricultural schools. Then there is the Hebrew Technical Institute at Haifa and the Hebrew University at Jerusalem. We give the following quotation from the *Geographic* magazine:

"Modification, alteration, innovation, simple, gradual, subtle, revolutionary change. Where is it leading? Newspapers, communications by sea, air and land; the telegram, the cinema, the radio, iron, steel, invention, immigration—all here play their part in moulding mankind, from humble worker to scientist.

"In Palestine, possibly more dramatically than anywhere else in the world, modern inventions, modern methods are making dual changes. They are developing a purely pastoral people renowned for their achievement in the world of science, literature and art.

"The primitive tribesman of Southern Palestine sends his son, born in a hair tent and nurtured on a camel saddle, to college in Jerusalem, where he plays football against a young Jew born and brought up in Poland. Sitting in a cafe, sipping lemonade bottled in old Ocre, he listens to an orchestra composed of musicians from Vienna, playing marches written in U. S. A.

"To the Jew—the land is making just as revolutionary changes. He and his sister are finding themselves at last in Palestinean fields, developing a physique and a love for soil and agriculture that baffles those who believe the Jew would never make a farmer. Farm settlement, poultry yards, dairies, vegetable plots and orange groves, testify to the Jew's ability in his new life.

"From Dead Sea to mountain top, from Dan to Beersheba, there is a communication of ideas unparalleled before. West is meeting East. May the shepherd's pipe and the muffled roar of the turbine join forces to create a greater Palestine, Holy Land of three faiths."

News From Germany

THE FOLLOWING extracts from one of our European correspondent's letters will be of interest to our readers:

"The voices from Germany's religious circles, which compare Hitler with, or place him above Christ, are no longer rare. A brother who has traveled there has told us that in the circles of the 'New Baptists,' particularly among the youth, Hitler is praised as the returned Christ, that his picture hangs beside that of the Lord in their bedrooms. Even religious circles believe that this man has a great God-given mission, and speak of him in a fanatical tone. Perhaps two testimonies from the mouth of the *Catholic National Socialist*, in Saarbrücken, which the Swedish newspaper, *Nya Dagligt Allehanda*, published as authentic, will be of interest:

"Hitler is a new, greater, a mightier Christ. The strength of the National Socialism lies in this, that it is a world view built upon a Christian foundation, not only political, social or religious, but is all this combined, in a word: Universal. In National Socialism there is room for God and the people. I myself am a Catholic, but I believe that within 30 years the Catholic church will no longer exist in its present form. She will then be called National Socialism; her prophet, her Pope, her Christ, will be called Adolf Hitler. Our children no longer drop their fingerprints into the holy water. They no longer cross themselves. No, but they scrape and bow, lift the hand and exclaim, 'Hail Hitler.' Do you see? That is the religion of the future."

"The second quotation follows:

"We want a German Pope in Berlin. It is Adolf Hitler. We need the poor Pius no longer. And in the future we decline to receive our directions from an Italian Cardinal who is more or less doubtful from a racial point of view. Adolf Hitler is our Pope.

"Like a prophet, does Hitler look beyond the boundaries of Germany. The whole world will be leavened by a new faith within fifty years. Hitler will be the conception of God in the future, as Christ was during 2000 years. A spiritual revolution, more violent, more decisive and revolutionary than the transformation of the world through the teaching of Christ, will come forth from the National Socialist world view."

SCIENCE AND THE BIBLE

DO THE "EOLITHS" PROVE A PRE-ADAMIC RACE?

(*The Antiquity of Man — Part 5*)

WE HAVE pointed out in prior installments that it is absolutely fundamental to the theory of human evolution that there be long, distinctive "ages" in human cultural development, and that is why the prehistorians have combed the earth for some evidence upon which to base such theory. But the more they have delved into the earth's crust in some hope of finding palaeolithic skeletal remains and human artifacts in support of "prehistoric man," and clear evidence of an enormously long "Old Stone Age," "New Stone Age," "Bronze Age" and "Iron Age," during which he gradually "evolved," the more disappointed the thoughtful scientists among them become.

Many of the archeologists and fossil experts are ready enough to acknowledge the paucity and questionable character of the so-called skeletal remains of prehistoric man—for example, the Trinil fragments, the Heidelberg jaw, and the Piltdown specimens. But they continue to claim vindication for their prehistoric theories, in the undeniable abundance of artifacts which have been found in various parts of the earth in all stages of manufacture—from the rudest flint chippings, to arrows, spears, knives and other utensils which evince high excellence in design and workmanship. These have been found at almost any level, down to about 50 feet.

The academicians have taken these artifacts, and have proceeded to sort, grade and classify them, according to minute differences in design, material and workmanship; and then they place them upon exhibit in such an order as to suggest a slow process of human evolution throughout long "ages," from the first crude beginning of the "Old Stone Age" on up to a high degree of "cultural development," which they say was attained only after hundreds of thousands of years of constant effort.

It is on this array of artifacts that the archeologists must rest their case for "Palaeolithic Man," and it is upon each minute variation in design and degree of excellence of workmanship that they postulate the passing of vast ages of time, during which the inventive faculties of this creature of evolution were ponderously active; for example, striving for many long generations to gain enough intelligence to hit upon the bright idea of boring a thread-hole through a bone needle, or learning

how to put barbs on a fish-hook to prevent the catch from slipping off.

The grand result of all this theorizing of the prehistorians is an academic classification of the "Palaeolithic" period into The Old Stone Age, which is subdivided into the (1) Upper and (2) Lower Stone Ages. And these are again subdivided into (1a) Magdalenian, (1b) Solutrean, and (1c) Aurignacian; and (2a) Mousterian, (2b) Acheulean, (2c) Chelean, and (2d) Pre-chelean periods respectively.

And below all this is the "Eolithic" age, which is supposed to be the crude beginning or forerunner of the Old Stone Age; as represented by various oddly chipped rocks, which however are absolutely indistinguishable from fragments that can be chipped or split by frost, landslides, water, and other natural causes. For this reason even some of the prehistorians themselves reluctantly reject this evidence of a distinctive "Eolithic" age of man. Others now seek to apply the term "eolith" to all crude, unpolished specimens of the so-called Old Stone Age; as distinguished from the polished or finished "neolith" of the New Stone Age. But the academic "eoliths" on display in our museums are presumed to evince a distinctive "eolithic" age in man's development, prior to the Old Stone Age proper, before man or ape-man had gained sufficient intelligence to know how to specially design a tool.

No one need take very seriously those specimens labeled "Eolithic" in our museums, for there is no certainty of an age or stage of culture when man invariably picked up handy flints as nature had fashioned them, and used them for tools, without more. But the prehistorians have conjectured that such a stage of culture must have preceded the stone chipping stage, because the evolution theory demands it. They know that modern archeology has now revealed that man at the very dawn of history was highly civilized; hence the evolutionist must presuppose long, unfathomable ages of gradual development prior to that time, during which man passed through many successive hypothetical states.

Since an "Eolithic" age is essential to the theory of progressive cultural evolution, not only is it contended for by prehistorians generally but it also is placed far back in the Tertiary geologic era, so as to antedate the so-called Trinil "ape-

man," whom they say belongs to the early part of the later Pleistocene period. But unfortunately for the integrity of the theory, geologists from time to time make discoveries which seem to hopelessly scramble these periods and throw the academic calculations into confusion.

For example, certain unmistakable Palaeolithic flint implements (called the Foxall and Red Crag rostro-carinate flints) were found imbedded in Tertiary strata, in association with a human jawbone of modern type. This quite upsets the academic theory of human development, suggesting (if anything) that true man, already culturally developed, must have existed long prior to the Trinil pithecanthropus, and then degenerated down to the ape-man level! But, as was explained in the earlier installments of this series, the findings of such fossils in Tertiary strata are not necessarily proof that man has been on earth during remote periods of time. Local disturbances of the earth's crust may account for it, to say nothing of the possibility of an "intrusive burial" within historic times.

The "Grand Climatic Changes"

To correspond with the various hypothetical stages of cultural evolution for primitive man, geologists have postulated a grand series of climatic changes, accompanied by slow migrations of faunal species over vast periods of time. Owing presumably to oscillations of land levels, Europe has undergone alternating changes of climate, ranging from frigid to sub-tropical, during which it experienced tundra, then forest, then steppe conditions, in turn; accompanied by migrations of animals appropriate thereto. These successive climatic fluctuations, say the prehistorians, probably required untold millennia. They assume this in order further to substantiate the extreme length of time which they claim has elapsed since human artifacts first made their appearance here. Hence they have worked out these successive climatic periods into an elaborate and systematic chronological scheme; but it has no more substantial basis for it than mere academic imagination.

Any reader of this article who wishes to go over their evidence, will find it set forth in detail in any standard work on human prehistory—showing each hypothetical stage of flint-chipping culture with precisely the type of fauna that each successive group of flint chippers subsisted on. They tell us that Chellean man was contemporary with the southern mammoth, the hippopotamus, the straight tusked elephant, the broad-nosed rhinoceros, the spotted hyena, the lion, bison, wild ox, red deer, roe deer, brown bear, wolf, badger, martin, otter, beaver, etc.

The middle Mousterian man, the prehistorians say, was contemporary with the woolly rhinoceros, the reindeer, the Arctic hare, Arctic fox,

ibex, horse, cave lion, cave hyena, bison, wild cattle, giant deer, etc.

The Solutrean man, the books tell us, was contemporary with the mammoth, woolly rhinoceros, musk ox, reindeer, arctic hare, wolf, fox, beaver, brown bear, bison, horse, wild cattle, etc. As one reads over the literature of the prehistorians he becomes much confused. It is curious how all these various tundra, forest and steppe species seem to be represented in all these ages, and to be generally mixed up. It is hard for anyone to reconcile this inexplicable phenomenon with the theory of enormously long, distinctive periods of "grand climatic changes."

The "Reindeer Age" in Europe

The Solutrean period is generally referred to as the "Reindeer Age" of western and northern Europe, during which a sub-arctic climate prevailed there. The Cro-Magnon men of this period subsisted largely on the reindeer herds, which wandered over the tundras. Immense piles of their split and broken bones have been found at the old hunting-camp sites, notably at Solutre, from which the age derives its name.

The prehistorians insist that the Solutrean period must have been at least 15,000 or possibly 30,000 years ago. Yet it is acknowledged that the bones are remarkably well preserved, and scientists admit that it is a mystery why the gelatin content has not deteriorated after such a great lapse of time. It is assumed that when the climate grew warmer, the reindeer migrated northward into Lapland, many thousands of years ago. But this theory ignores the historical fact that as recently as 1200 A. D. there were reindeers grazing in Scotland, and the Norwegians used to cross the North Sea to hunt them.

It also seems incredible that steppe and tundra conditions should have prevailed simultaneously yet there are great quantities of bones of wild horses strewn about the reindeer camp sites at Solutre. How could horses have lived on frozen tundra, with no steppes on which to graze? It seems more reasonable that the Solutrean period did not have an entirely arctic climate, and was not so far back in antiquity as the prehistorians would have us believe,

Age of the "Great Deer"

Another prehistoric beast whose relics have been used as an index in determining antiquity, is the giant deer or Irish elk. This creature is said to have been a contemporary of primitive man far back in the Old Stone Age; also the mammoth, woolly elephant, and cave hyena; and that all these animals became extinct before the historic period of man began. Here again we have an instance where the prehistorians seem wilfully oblivious to facts, whenever the facts are contrary to their preconceived theory of human evolution.

(Continued on page 33)

THE CHRISTIAN LIFE

THE CHRISTIAN'S WAY

THE most practical question that exists for the individual is this: What does life mean for me? or, in other words, What am I living for? All things around us tell us that there must be something to live for, and that the higher the form of life the higher must be its purpose. An intelligent scheme of things pervades the universe; and this not only proclaims its author, God, but it also indicates our own personal part in the great entirety. It suggests such questions as, Where do we fit in? Exactly what are we here for? And what is the relation of my own life to other lives around me?

Put such questions to the average man of the world, and he might reply in a number of ways. He might say, 'Well, I'm here to get all the good I can out of life. I'm here to run my business, to keep up my home, to assist in the affairs of my municipality, to make money for my old age,' etc., etc. But if life is to be resumed again some time in the future, then there must be some great, ulterior purpose in existence, a purpose that lies farther down than is fathomed by the average man's reply. Some day all the world will clearly know just what this secret is; but in the meantime, let us see what it means now to the Christian.

The matter is summed up in these words of the apostle: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." We find here that faith and confession are pointed out as two indispensable requirements. Faith itself is much more than mental acquiescence; it is a vital, saving hold on Christ. The man who grips the rope that will drag him out of the waters of death is like the man who holds to Christ. He simply clings with all his might by the power of his faith. Then he must confess Christ. This is a much bigger thing than it looks at first sight. It means to give expression in every possible way to whatever reveals Christ to others. It means to know the truth, and to give out the truth. It means the real thing itself, and then the expression of the thing.

This great truth is made manifest in all life—first the fact, and then the expression thereof. This is what science looks for, this is what philosophy looks for, this is what every thinker looks for. That which finds no expression is useless, and is a cumberer of the ground. It is like the fig tree that bore no fruit, and which the Master caused to be withered up. Jesus would have us to not only get the light, but also to LET IT SHINE! "No man lighteth a candle and putteth it under a bushel." "Ye are the light of the world, a city set on a hill which cannot be hid." Light

is a beautiful thing, it is something that was never meant to be hidden away, hence it is a fitting symbol of the truth.

The Psalmist asks, "What shall I render unto the Lord for all his benefits toward me?" Then he replies, "I will take the cup of salvation and call upon the name of the Lord, I will pay my vows unto the Lord in the presence of all his people." What are "my vows?" They are my consecration vows. But exactly what are they? At our consecration we promised the Lord that we would follow Him and serve Him to the end of our earthly life. Follow Him where? Follow Him into the place of suffering and reproach, for the Truth's sake. All the sufferings the Master brought upon Himself were caused by the *truth* to which He gave expression. Had He kept the truth entirely to Himself, He would have escaped Gethsemane and Calvary. But He let His light shine, regardless of the consequences to Himself.

Isaiah's Vision

We remember that the Lord gave a vision to the prophet Isaiah. There appeared to him the Lord exalted and enthroned, whose train filled the temple. Around him stood the seraphim, and one cried unto another and said, "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory." Then eventually the Lord said, "Whom shall I send, and who will go for us?" And the prophet replied, "Here am I; send me." So the Lord sent him and told him what to do; and Isaiah asked, "For how long?" The reply was, "Until the cities be wasted without inhabitant, and the houses without a man, and the land be utterly desolate." In other words, as long as the opportunity would last.

How does this agree with the words of Jesus? He said, "Work while it is called today, for the night cometh when no man can work." That is to say, 'Work as long as you possibly can, work while any one will listen to you, work until they stop you.' It is the Master's will that His people witness for Him and His Kingdom, for He said, "This gospel of the Kingdom must be preached for a witness to all nations, and then shall the end come." The end is not here yet, neither is the nighttime wherein no man can work.

To follow the teachings of the divine Word of truth is the only way to ascertain what the Lord wants done at any particular time. Of course there are certain things that He wants done *all the time*! He wants His followers every day to exemplify in their conduct the Christian virtues. He wants them to be honest, and true, and kind; Jesus Himself was all of this. But our Christianity must not stop there; had

it done so in the case of the Master, He never would have suffered death on calvary's cross.

The Apostle Paul sounds the proper note when he says, "Let us go unto Him without the camp, bearing His reproach." Jesus was so faithful in His mission as a light-bearer that those powers of darkness which hate the light sprang upon Him and caused His death. He was too aggressive in His righteous attitude against the forces of evil, to win the favor of the great adversary of God. So Jesus' enemies conspired against Him, and in due time He was slain.

Truth as Revealed at the First Advent

At the time of the first advent it was most important for men to behold in Jesus and in the works which He performed the fulfilment of divine prophecy. But only a few appreciated this fact. Yet it was a time when special truth was due to be revealed to those who had "eyes to see" it. As truth was important then, so it is today. Indeed we cannot get along without the truth which is now due. It is the Christian's meat and drink. Nor could anyone knowingly oppose this truth today and still be a real follower of Christ. If the teachings of the Dark Ages had been sufficient for us today God would not have sent the greater light of present truth, which has been doing a harvest work of separating and sifting. This light is exceedingly precious; and it also brings additional responsibility; it calls for expressions of our appreciation in practical ways.

We must not suppose that Mary of Bethany was not a worker, just because on one occasion she sat at the Master's feet to hear the words of life that fell from His gracious lips. Later we find her giving practical expression of her love for Jesus, by anointing Him with a precious oil worth hundreds of dollars. Doubtless she was one of His most faithful followers, for she had a loving heart that desires to *prove* its love, by availing itself of every opportunity of true service. It is the same with all who are sealed with the spirit of the truth. Their question is, "What wilt Thou have me to do?" It is not their thought or desire to be idlers in the vineyard, but to be among the busy, happy servants therein.

When one stands aside from Christian service, either truth will lose its power in the heart on the one hand, or atrophy will take place on the other. That which we keep entirely to ourselves impoverishes rather than enriches us. "Cast thy bread upon the waters and thou shalt find it after many days." "Give to others the best you have, and the best will come back to you," sang the poet; and *the best we have is the truth—the precious truth of the divine plan.*

Jesus Taught us by Parables

In the parables of the Pounds and Talents we find this matter of service powerfully set forth. In the case of the talents, the first one had five, the second two, and the third one. Thus all have not the same opportunities of witnessing. Some few are richly endowed; they have education, position, money, the gift of eloquence to speak in public, and other attainments. But most of the Lord's people are comparatively poor

in regard to such possessions. Its about all they can do to get along. A dollar with them means something in the way of hard work. So it was with the poor widow. Remember how she cast her two mites into the treasury, and how the Lord valued it more than the larger offerings of the wealthy. So it is that the Lord looks more at the spirit that prompts the gift than at the magnitude of the gift itself.

In the parable of the pounds, the Lord gave to each one the same amount. This suggests that there is one thing that all the pure-minded ones have in common, and that is the *truth*. It is our treasure—our knowledge of God and of Christ. This implies some knowledge of justification, an appreciation of the sacrifice of Jesus, an acknowledgment of Jesus as the true Head of the church. Our knowledge of these vital truths, when acted upon enthusiastically, results in our justification. God's truth becomes the lifegiving food we eat, the atmosphere we breathe. It gives us beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness. The truth holds out a hope for the future. It tells us God will uplift and bless the world, and the part we are to play in that mighty work. It has delivered us from darkness and brought us into God's marvelous light. It has given us assurance of divine protection and help in every time of need. It has proved to us what an essential thing it is, in that we live not by natural bread alone but by every word that proceedeth out of the mouth of God. It has brought us under the law of liberty and life. It has placed us in Christ Jesus where "Old things are passed away and all things are become new." It has shown us that Christ is not one member but many, and that to belong to this body is the greatest privilege of all time. It has led us into the banqueting house where the banner over us is love..

Our Responsibility to the Truth

If all this be true—and of course it is true—then it appears that we owe a great deal to the truth; or rather, to the Father of love who gave us the truth. Like every other good gift, the truth is bestowed for the purpose of being used. In the April 30th Manna comment we read: "The very object of our being called into this light is that we may *let it shine*. If we do not let it shine we are unworthy of it, and the treasure will be taken and we will be left in darkness. If indeed we have received the light and have consecrated ourselves fully to God, let us ask ourselves, *What am I doing* to show forth the praises of Him who hath called me out of darkness? Am I going forth with these tidings to my neighbors near and far? Can I truly affirm that I am,

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

And in April 20th Manna we find another interesting comment, on the text, "He that is faithful in that which is least is faithful also in much." The comment follows:

"This does *not* mean that the Lord's people are to

be content with the usual routine of daily life, in the home or in the shop, and are to say to themselves, 'God accepts my labor as though it were given directly to Him in some other more desirable form'; but it *does* mean that each person so situated should day by day carefully scan his earthly duties and obligations to see in what manner he could justly and properly cut off moments, hours or days from the service of earthly things and earthly interests, that now might be given to *sacrifice* for spiritual interests of himself and others. The consecrated heart, the sacrificing priest, is the one who will improve the moments as they swiftly fly, using them as far as possible in the *Father's business*."

Let us Walk as He Walked

The Christian's pathway lies right through the busy heart of the world. It does not lead him into a life of separation from his fellow men. Like the ship on the

ocean, he is in the world but not of it. His pity goes out to all men for the sorrows they endure; his love flows forth from a heart in tune with the laws of God; his willing hand is ready for whatever he may find to do; his voice is ever on the alert to tell to others the message of the truth, and thus to sound forth the praises of His Lord.

The true Christian's treasure is in heaven; he is living for the higher things; life for him has arrayed itself in a wondrous garb of beauty; by faith he sees the great goal toward which he journeys; he realizes the preciousness of the apostle's injunction, "Be not over-anxious concerning anything, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Such is the Christian's pathway, and it is a glorious way indeed!

THE STRAIT WAY

(Part III)

THAT the purity of the teachings of Christ and the apostles might be preserved and protected from apocraphal writings which misrepresented the truths set forth by these God-given servants, the authentic Gospels and Epistles of the New Testament were collected into a canon, and became the means by which truth-seekers could preserve the simplicity of the faith and government of the church. This was necessary because very early there began to appear many questionable and spurious writings, which threatened to confuse and destroy the confidence of all true believers.

Some of these appeared under titles such as, Clemens' Epistle to the Corinthians, The Apostolic Constitution, The Recognitions of Clemens, The Apostolic Fathers, Epistle of Polycarp, Polycarp's Epistle to the Corinthians, The Epistle of Barnabas, The Shepherd of Hermas, etc. Even the *authentic* letters and writings of the apostles began to be copied with various interpolations in the transcriptions.

Not sixty years passed after the death of Christ before there began to appear an absurd and corrupt custom introduced by certain Jewish teachers, of darkening the plain words of the Scriptures by turning them into insipid and forced allegories; and thus drawing them violently from their proper and natural teachings, and attempting to extort from them various mysterious and hidden significations which the inspired authors never intended. The flocks were divided into two classes—one which was able to understand merely the rudimentary, fundamental points of doctrine, and the other the things of more complicated character.

The true Christians took all possible care to instruct their children in the study of the Scriptures. Eventually schools were everywhere erected for this purpose. Later gymnasia or academies began to appear, and youths were sent to these centers for instructions. The elders who had taught through a living faith and

by sacrificial devotion to the truth, were gradually supplanted by young men indoctrined in these centers of learning. Interested ones first were instructed in those points which were more obvious and plain, and later the more difficult doctrines were studied.

Dissentions in the Early Church

While not free from disorder and vice, these early Christians put forth constant efforts to live righteously and also to preach righteousness. They excluded from their midst those guilty of serious irregularities; but freely admitted back into fellowship the repentant ones, no matter how serious their mistakes may have been.

Discord, however, appeared in the church from the earliest time, due to the Jews' introducing extreme ideas of Judaism, and pagan converts failing to remove from their minds such false philosophies. The question of the ransom sacrifice of Christ had to be defended by the apostles from the very start. The Jewish Christians insisted upon observing the ceremonies of the Mosaic law; failing to realize that they were no longer mere servants but *Sons*, and that a new arrangement had been brought into existence. There were but two rites, observed in the greatest simplicity, by the Christian—baptism, and the memorial of Jesus death—the only two which Jesus appointed for His followers.

On one occasion certain brethren went forth from Judea and tried to convince the Gentile brethren that unless circumcised in accordance with the Mosaic custom they could not be saved. Between these and Paul and Barnabas there was no little disagreement and controversy, until at last it was decided to consult the apostles and elders at Jerusalem. Upon reporting the matter certain men who had belonged to the sect of the Pharisees, but were now Christian believers, insisted, "Yes, Gentile believers ought to be circumcised, and then ordered to keep the law of Moses."

Then Peter called their attention to how God was bestowing the holy spirit upon all, and had made no difference between circumcised and uncircumcised. It was by the grace of God, and not by the law, that they received the truth. And Paul and Barnabas supported Peter, by relating all the signs and marvels that God had done among the Gentiles through their instrumentality.

Amos 9:11, 12 was quoted by Simeon, who related how God first looked graciously upon the Gentiles to take from among them a people to be called by His name. And he recommended that a letter be sent, merely instructing them to abstain from things polluted with idolatry, from fornication, from meat killed by strangling, and from blood. Brethren were then sent with a letter reading as follows:

An Apostolic Letter

"The apostles and elder brethren send greeting to the Gentile brethren throughout Antioch, Syria and Cilicia. As we have been informed that certain persons who have gone out from among us have disturbed you by their teaching and have unsettled your minds, without having received any such instruction from us; we have unanimously decided to select certain men and send them to you in company with our dear friends Barnabas and Paul, who have endangered their lives for the sake of our Lord Jesus Christ. We have therefore sent Judas and Silas, who are themselves bringing you the same message by word of mouth. For it has seemed good to the holy spirit and to us to lay upon you no burden heavier than these necessary requirements—you must abstain from things sacrificed to idols, from blood, from things strangled, and from fornication. Keep yourselves clear from these things, and it will be well with you. Farewell."

The Gentile Christians read it and were delighted with the comfort it brought them. Judas and Silas, being public speakers, also gave them a long and encouraging talk, and strengthened them in the faith.

At different cities various customs were followed according to the needs and necessities of the localities, and the greatest toleration was shown by the teachers to the arrangements of the ecclesias.

All were unanimous in setting aside the first day of the week for public worship, which came to be observed everywhere, according to the example set by the church at Jerusalem.

The Christian Church was scarcely formed when in different places, there started up certain pretended reformers, who, not satisfied with the simplicity of the truth as taught by the apostles, instituted changes of doctrine and worship, and set up new codes of ethics drawn from their vain imaginations. Some were for forcing the doctrines of Christ into conformity with certain Grecian or Oriental philosophical systems they had adopted, and others were studious to also blend with these doctrines the opinions, customs and traditions of the Jews. Meanwhile, the urge for wealth, worldly possessions, and the various good things of this world became a constant temptation to many to depart from noble precepts and examples.

Paul's Counsel to Timothy

Paul's closing remarks to Timothy disclose some of the things these men encountered in the classes of early Bible students: "And godliness is gain when associated with contentment, for we brought nothing into the world, nor can we carry anything out of it; and if we have food and clothing, with these we will be satisfied. But people who are determined to be rich fall into temptation and a snare, and in many unwise and pernicious ways which sink mankind in destruction and ruin. For from love of money all sorts of evils arise, and some have so hankered after money as to be led astray from the faith and be pierced through with many sorrows."—1 Tim. 6:6-10, *Weymouth*.

Such was the warning against greed. While the faithful were poor they were contented, so long as their faith and devotion was strong and triumphant—their trust in the Lord as the Giver lived amidst adversity. And then we also recall that stirring appeal which Paul addressed to the young man he found at Lystra, of whom the brethren both there and at Iconium spoke so favorably:

"But you, O man of God, must flee from these things, and strive for uprightness, godliness, good faith, love, fortitude and a forgiving temper. Exert all your strength in the honorable struggle for the faith, lay hold of the Life of the Ages, to which you were called, when you made your noble profession of faith before many witnesses. . . Impress on those who are rich in the present age that they must not be haughty, nor set their hopes on riches—that unstable foundation—but on God who provides us richly with all things for our enjoyment. They must be beneficent, rich in noble deeds, open-handed and liberal, storing up for themselves that which will be a solid foundation for the future, that they may lay hold of the life which is Life indeed."—1 Tim. 6:11-19.

There were men who lacked ability, but nevertheless sought to be teachers; and yet others who were able, but lacked the proper spirit, and did not possess the staid faith that can remain unmovable when surrounded with turbulence, hesitation and doubt. Paul, when he was on his first journey through Asia Minor, and responded to a call for help from Macedonia, begged Timothy to remain in Ephesus that he might re-monstrate with certain ones in the church because of their erroneous teaching, and the time they were wasting on "mere fables and endless pedigrees, which lead to controversy rather than to a true stewardship for God."

Paul to Titus and to the Colossians

Paul was hoping to secure, by these exhortations to Timothy, a "love which springs from a pure heart, a clear conscience and a sincere faith." But separate assemblies were formed by selfish leaders, who, unable to weld their ideas to the simplicity of the faith held by the devout, sought by independent action to produce a combination of oriental philosophy and Christian precepts.

In Crete there was a man by the name of Titus,

whom Paul had left there to "set right the things which still required attention, and appoint elders in every town." He was instructed to exhort, "reprove with all impressiveness. . . Remind people that they must submit to the rulers who are in authority over them, that they must obey the magistrates, be prepared for every action, not speak evil of any one, nor be contentious, but yield unselfishly to others and constantly manifest a forgiving spirit towards all. . . But hold yourself aloof from foolish controversies and pedigrees, and discussions and wrangling."—Titus 3:1, 9.

Philosophy and idle fancies also troubled the brethren at Colossae. Everywhere there was an element who sought to teach rather than be taught, and ever injected into Christian discussions their pagan philosophies and platitudes. Hence this warning came from Paul, who had plenty of experience with this sort of thing: "Take care lest there be some one who leads you away as prisoners, by means of his philosophy and idle fancies, following human traditions and the world's crude notions, instead of following Christ."—Col. 2:8.

Confronted with these diversions, what a wealth of meaning was wrapped in the apostle's admonition to the Colossians. "Let the teaching concerning Christ remain as a rich treasure in your heart. In all wisdom teach and admonish one another with psalms, hymns and songs, and sing with grace in your hearts to God. And whatever you do in word and deed, do everything in the name of the Lord Jesus, and let it be through Him that you give thanks to God the Father."—Col. 3:16, 17.

Early Zeal Spreads the Truth

Thirty-four years after the death of Christ, due to the earnest efforts and courageous defense of the truth under such faithful servants as Paul, Peter, James, John and others, the gospel message had produced such effective results as to attract both the attention and opposition of the highest Roman officials. Nero enacted laws against the Christians. In this he was followed by Domitian, Marcus, Antonius, Severus and other emperors. Acts were committed to intimidate, discourage and suppress the doctrines of Christ.

These Christian people had neither sacrifices nor temples, nor images, nor oracles, nor sacerdotal orders, but gathered together wherever possible and by prayer and study of the law, and the prophets, and the apostolic epistles, endeavored to know and make known the truth they contained. This was a powerful rebuke to the multitude of lazy and selfish pagan priests. The public worship of the numerous deities was a source of subsistence, and even of riches, to the whole rabble of priests and augurs, and also to a multitude of merchants and artisans.

As the progress of the Christian gospel threatened the ruin of this religious traffic, and the profits it produced, this raised up new enemies against the Christians and armed the rage of mercenary superstitions against their lives and their cause. They who fell by

bloody persecution and expired in the cause of the liberty wherewith Christ makes free were called *martyrs*, which signifies "witnesses;" thus expressing the glorious testimony which these magnanimous believers bore to the truth. The title of "confessors" was given to such, because, in the face of death and at the expense of honors, fortune, and all other advantages of the world, they confessed with fortitude before the Roman tribunals their firm attachment to the religion of Jesus Christ.

Hero-Worship Begins

The veneration that came to be paid to these martyrs and confessors is hardly creditable. *How subtly, amidst the agonizing experiences of such suffering martyrs, began the elevation of men in the minds of unthinking admirers.* The acts and works of these victims became an occasion for Satan to institute a type of hero worship; and in proportion as this tendency increased, the real issue of the promised Kingdom of Christ and the true living of the Christian spirit waned. Selfish men of astute mind took advantage of this condition among the ever increasing number of admirers of the true soldiers of the cross, and used the names of these heroes as occasions to stir up enthusiasm for the support of superstition, and to increase the number of Christians regardless of whether they had faith in Christ. Out of all this grew innumerable evils and abuses which continue unto the present day.

Thirty years after Nero's crimes, when the dreadful ten years of persecution was carried on by Diocletian, the records of the words and deeds of these early martyrs and confessors were so completely destroyed that nothing of value has come down to us concerning them—only exaggerated stories, distorted and untrue reports which partake of the nature of fables.

Fear of the loss of the control of the empire because of a consciousness of guilt and dread of Divine vengeance, was one of the incentives which prompted the Pagan Roman emperor to persecute Jesus' disciples. Flavius Clemens, a man of consular dignity, and Flavia Domitilla, his wife, were martyred, and the Apostle John was banished to Patmos. *How noticeable is the presence of God's protecting hand over John, whom he thus preserved to write the Book of Revelation.*

Few indeed were the men and women who were not swayed toward some extreme of thought or led away from the truth by idle dreams, biased reasoning, subtle philosophy and ambition to shine as leaders. Of all the different systems of philosophy that were prevalent in Asia and Africa at the time of our Saviour, none were so detrimental to the Christians as that which was styled gnosis, or science (termed 'the way to true knowledge of the deity'). It was from the bosom of this pretended oriental wisdom, that the chiefs of these sects, in the first three centuries, perplexed and afflicted the reasoning of those interested in the truth. These supercilious doctors endeavored to accommodate to the tenets of their fantastic phil-

osophy, the pure and simple truth of Christ, and brought forth as a result of this jarring composition, a multitude of idle dreams and fictions, and thus imposed upon their followers a system of opinions which

were partly ludicrous and partly perplexing, and whose intricate subtleties soon covered the truth in impenetrable obscurity.

(To be continued)

TEMPERANCE

THE word Temperance means moderation, or self-control. We all know that the propensities of fallen men tend to run to extremes, and constant control should be exercised according to some recognized true standard of character. We know that very early in the history of the human race one man allowed jealousy to so overmaster him that in the intensity of his passion he slew his brother. Well would it have been for the pharaoh of Egypt had he controlled himself in the days of Moses; for in that case he would not have lost his firstborn, and brought his whole kingdom to grief. And well would it have been for Saul, king of Israel, had he ruled his own spirit and kept himself in harmony with God by obeying the Lord's commands.

Self-control is really one of the most valuable things in life. It is about the most important part of the education of every child. Naturally all children want to have their own way; but if they are allowed to do whatever they want to do, bad habits intrench themselves in the brain, and the will power becomes weakened; for will power is developed not by doing the thing that we want to do but by doing the things that are hard to do.

We have heard parents say, "I don't want to break that boy's will by making him do things against his inclination, for that will weaken the boy's mind and character." Such a statement is foolish, and utterly contrary to known facts. Unless a child is to grow up wayward and self-willed, he must learn to recognize authority, and to render obedience to those exercising that authority. Hence some firmness should be manifested on the part of the parents, teachers, and others, until the child has formed habits of obedience, and has learned some measure of self-control. And not only is self-control a fine thing for children, but it is excellent for adults as well. Anent this matter Henry Ward Beecher tells a good story of his own early home life. The story is as follows:

"I remember that once a man came to our house red with wrath. He was boiling over with rage. He had or supposed he had, a grievance to complain of. My father listened to him with great attention and perfect quietness until he had got it all out, and then he said to him in a soft and low tone, 'Well, I suppose you only want what is just and right.' The man said 'Yes,' but went on to state the case over again.

"Very gently father said to him, 'If you have been misinformed, I suppose you would be perfectly willing to hear what the truth is.' He said he would. Then father very quietly and gently made a statement of the other side; and when he was through, the man got up and said, 'Forgive me, Doctor, forgive me.' Father had beaten him by his quiet, gentle way.

I saw it, and it gave me an insight into the power of self-control. It was an illustration of that passage, 'He that is slow to anger is greater than the mighty, and he that ruleth his own spirit than he that taketh a city.'"

Keeping the Tongue

Without doubt there is greater lack of temperance or self-control shown in the use of the tongue than in any other way. Here is an organ that is extremely difficult to master and keep in place. It was Washington Irving who said, "A tart temper never mellows with age, and a sharp tongue is the only edged tool that grows keener with constant use." Weymouth gives the following translation of James 3:

"Do not be eager, my brethren, for many among you to become teachers; for you know that we teachers shall receive severer judgment. For we often stumble and fall, all of us. If there be any one who never stumbles in speech, that man has reached maturity of character and is able to curb his own nature. Remember that we put horses' bits into their mouth to make them obey us, and so we turn their whole bodies around. So with ships, great as they are, and often driven along by strong gales, yet they can be steered with a very small rudder in whatever direction the caprice of the man at the helm chooses. In the same way the tongue is an insignificant part of the body, but it is immensely boastful. Remember how a mere spark may set a vast forest in flames.

"And the tongue is a fire. That world of iniquity, the tongue, is placed within us, spotting and spoiling our whole nature, and setting the whole round of our lives on fire, being itself set on fire of Gehenna. For brute nature under all its forms—beasts and birds, reptiles and fishes—can be subjected and kept in subjection by human nature. But the tongue no man or woman is able to tame. It is an ever-busy mischief, and is full of deadly poison. With it we bless the Lord the Father, and with it we curse men, who are made in God's likeness. Out of the same mouth there proceed blessing and cursing. My brethren, this ought not to be."

The control of the tongue is indeed a great accomplishment, and shows real power of character. A certain man, who was of great physical strength and had few rivals in the pugilistic ring, had this remark made to him one day: "Jim, I notice that somehow you never get into a row, you always keep out of trouble. Can you tell me how you do it?" And the reply was, "Well, I carry a charm about with me. It is a very simple affair, but is very effective. It is this, 'A soft answer turneth away wrath.'" Along this line a great Bible commentator has said:

"To yield ourselves to passion, to allow it to sweep

over us and master us, is disastrous, whether we are weak-minded or strong-minded. The weak-minded have their limitations; the strong-minded have their excess of power, and are more potent for evil. We hear a great many say when they have lost control of their temper, or have been petulant, or morose, or ill-natured, or discourteous, 'Well, that's my way; I do not mean any harm.' They acknowledge the matter, and seek to justify themselves by saying that it is natural to his or her fallen nature. A being created in the image of God, and still retaining some traces of his original God-likeness, should live above the plane of the lower animals, which follow merely their natural instincts and passions."

Bible Condemns Strong Drink

In the matter of temperance regarding the use of intoxicating beverages, the Bible points out the great folly of inebriation. Said Solomon, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." In the book of Daniel we read of the drunken revelry in the palace of Belshazzar of Babylon. The sacred record of that momentous night of carousal reads as follows:

"Belshazzar the king made a great feast before his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his (fore) father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives and his concubines, drank in them. They drank wine, and praised the gods of gold and silver, of brass, of iron, of wood, and of stone."

Drinking wine and holding revelry on such an occasion was the last thing the king and his nobles should have been doing. Their kingdom was menaced by the Persian invader. They should have been holding serious council to consider ways and means of repelling the enemy. At that very time the army of Cyrus, the Persian monarch, was turning into another channel some of the sluices of the Euphrates river that flowed through the heart of their capital city; but the revelers apparently knew nothing of the matter. The wine had inflamed them and robbed them of their senses. Suddenly, in the sight of all, came the dread appearance of a moving hand that wrote mystic words upon the palace wall. These words were, "Mene, Mene, Tekel, Upharsin." They signified that Babylon had been weighed in the balances of God and found wanting, and that the great empire was about to fall never to rise again; it was now to pass into the power of the Medes and Persians.

A Lesson for Our Day

Again today, the mystic message is written upon the walls of the systems of the world. There is a great Babylon of the present time that is indulging in insane revelry, and it too is to pass away. There

is much drunkenness in this great city. It is not the inebriation that comes from natural wine, but that which is caused by the wine of false theories, false policies and sophistries, as well as by excess along all lines. Instead of the modern Babylon's watchmen being thoroughly awake and on the alert, they are "blind, they are all ignorant, they are all dumb dogs, sleeping, lying down, loving to slumber. Yea, they are all greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his own gain from his quarter. Come ye, say they, I will fetch wine and we will fill ourselves with strong drink, and tomorrow shall be as this day, and much more abundant."—Isa. 56:10-12.

Nothing will make the Christian more unsteady on his feet than the wine of "false doctrine." At a time when God's wonderful truth of His great plan and purpose is due to be known, it is remarkable how very few have the 'hearing ear' to receive this glorious message. Truly history is repeating itself. When Jesus came to earth with the greatest message of all time, the very ones who should have beheld in Him the Messiah of prophecy spurned Him and the mighty truth which He enunciated. Had they only known it, the hope of the world's salvation lay in that truth; but the selfish, scheming leaders of Israel would have none of it.

And how is it now, as we stand at the closing time of another great period in the world's history? How many want the truth today? How many of the leaders want it? Take the majority of professing Christians, are we surprised at how much truth they know, or at how *little* truth they know? It is the latter, indeed. And as for the educated leaders in the ecclesiastical realm, or the leaders in other fields, are they generally looking to God and to His word for instruction at this time? Are they proclaiming the joyous message of the approaching Messianic Kingdom? Or do the great majority of them dispense the wine of spurious teachings which are not supported by the Word of God and which actually misrepresent His glorious plan?

This is a time for soberness of mind. The apostle said, "They that sleep, sleep in the night, and they that be drunken are drunken in the night." What indeed is the present period of the world but a dark night-time? Speaking of the present day, the Prophet Isaiah said, "Darkness shall cover the earth and gross darkness the people." Again, he says: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. And the harp and the viol, the tabret and the pipe and wine are in their feast, but they regard not the work of the Lord, neither consider the operation of His hands."—Isa. 5:11, 12.

How true this is! The people of course delight in having splendid pipe organs and other instruments of music in their religious assemblies; they go to considerable expense to secure the best singers; they take pleasure in grand church buildings, in highly educated ministers, and in many other things; but

they "regard not the work of the Lord" as revealed in the signs of the times which disclose the fact that we are in the last days of the old world-system and that the long promised Kingdom of Messiah is soon to be established world-wide. Many are drunk with pleasure, and many have been made so by theories of religion formulated by men during a period when the earth was dark with superstition and with the spirit of persecution. Christ is now at the gates of the world, but they perceive Him not; they prefer their religious hilarity and their soothing doctrinal wine to the stern truth of God.

"Let Us Watch and Be Sober"

"Be not drunk with wine, wherein is excess, but be ye filled with the spirit," said the apostle. It is a time for the real Christian to be very much awake and to be up and doing. His light of truth is the only real light in this dark world. What a privilege it is for him to let that light shine out clearly and beautifully in the gloom of night. Said the Apostle Paul, "I keep under my body and bring it into subjection, lest,

having preached to others, I myself should be a cast-away." And again he said, "Laying aside every weight, and the sin that doth so easily beset us, let us run with patience the race set before us; looking unto Jesus, the author and finisher of our faith." How zealous was the apostle, and what temperance or self-control he practised! The truth and the glorious things beyond the veil meant everything to him. The church of Christ is now drawing near to the end of its earthly career. There is only a little way farther to go. The old song expresses it nicely in these beautiful words,

"There's only a little way farther to go,
O'er mountain and valley where dark waters flow.
My Saviour is near, with blessings to cheer;
His Word is my guiding star, why should I fear?"

Let us then take heed to the words of Scripture, and "not sleep as do others, but let us watch and be sober." For the "night is indeed far spent, and the day"—the glorious day of resurrection and life and peace and blessing—"is at hand!" With such a goal before us, let us summon all our powers, that we may be "faithful even unto death."

WALKING AFTER THE SPIRIT

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit."—Romans 8:1.

TO HAVE the assurance of God's approval is a necessity for every Christian. In our text the apostle lays down two of the foremost conditions requisite to an assurance of favor with God, and shows that there is no condemnation for those who meet these conditions. In the preceding chapters of his epistle Paul goes into much detail in pointing out the fact that all efforts of fallen men to justify themselves before God are futile, and that because of this the whole world stands guilty before Him.

So positive is the apostle in his arguments against the merit of all self-justification efforts that he includes even his own experiences as further evidence to substantiate his conclusions. We quote: "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?"—Rom. 7:21-24.

Then the apostle changes from a negative to a positive strain in his argument, and, instead of saying, "O wretched man that I am," he exults in the heart-cheering fact that "There is therefore now no condemnation." But Paul did not mean by this that the law of sin and death no longer operated in his fallen flesh, but rather, that, being in Christ, and walking after the spirit, God was dealing with him as a "new creature," and that the merit of Christ had made him free from the results of his unwilling fleshly imperfections. Yes, Paul had the same bodily weaknesses when he wrote the 8th chapter of Romans as he had when he wrote the 7th, but in the 8th chapter

he reveals the true manner by which, in spite of inherent sin, the Christian may have a true sense of divine approval and the assurance of ultimate victory.

Must be "In Christ"

The first condition pointed out by the apostle as being requisite to a "no-condemnation" relationship with God is that of being "in Christ Jesus." Paul had a very clear vision of what it meant to be "in Christ." In Galatians 3:27-29 he explains that baptism is the means by which the Christian is inducted into the body of Christ—not water baptism, but the baptism of the will into the will of God. Then the apostle shows that all who are thus *in Christ*, are "Abraham's seed, and heirs according to the promise." Every true Christian, therefore, is very definitely connected with the Messianic purpose of God.

In 2 Corinthians 5:17 Paul says: "Therefore if any man be *in Christ*, he is a new creature: old things are passed away; behold all things are become new." The apostle doesn't leave us to speculate as to what constitutes these "all things" that have become new. In the next verse he says, "And *all things* are of God." His meaning is clear. Prior to consecration we were serving self and the world—"walking after the flesh"—but now, having, through full consecration, entered *into Christ*, our energies and our thoughts are centered in the things of God. But the apostle is even more specific about the all things. We quote: "And *all things* are of God, who hath reconciled us to Himself, and hath given us the *ministry of reconciliation*. . . . Now then (because of this), we are *ambassadors for Christ*."

From these texts then we get the thought that to

be *in Christ* means to be fully dedicated to God and to His holy purpose, cooperating with Him in the ministry of reconciliation. Now this harmonizes perfectly with our text. God has His own way of reconciling sinners to Himself, and that way is through Christ. Those who are truly consecrated to God, and who are *in Christ*, will be enthusiastic about the divine purpose of reconciliation, both as it relates to the church in this age, and to the world in the next age. Those who, through consecration, sanctify themselves thus to God, will in turn be sanctified by God, and thus set apart to His glorious purpose of reconciliation. Jesus prayed, "Sanctify them through Thy truth, Thy Word is truth." He also said that those who do the will of God shall know the doctrine. It is in order that He might have a little flock who could intelligently cooperate with Him in His purpose, that God has provided His written Word in which His purposes are revealed.

Jesus reminds us that "not all who say, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of My Father which is in heaven." This narrows down the matter of being *in Christ*, and being joint-heirs in His Kingdom, to a very few. While the true Christian must be broad minded in his judgment of others, and realize that no one but the Lord is competent to decide who will ultimately share with Christ in the future work of the Kingdom, and who will not, yet none should attempt to ignore the plain statements of God's Word in order to take in all who say "Lord, Lord," when we know that millions of such, even with all of their commendable zeal, have not been doing the will of God.

Not Many True Christians

Christians who have intelligently cooperated with the Lord in His Messianic purpose have been but few in all periods of the Gospel Age. Under the leadership of the apostles the early church knew what it meant to be in Christ. But it was not long after the death of the apostles before heathen philosophers, preaching "doctrines of devils," corrupted the worship and service of the great mass of believers, and the true church—the real members of the body of Christ—were driven into the wilderness. But the fact should be noted that these true followers of the Master were, according to the prophetic Word, merely in a *wilderness*, or *obscured position*—they were not completely destroyed.

Doubtless in all parts of the age there have been a few who have held to the "faith once delivered to the saints." Down here at the end of the age, the Lord, in His providence, has revived His truth, and has caused it to be brought out into the open; and those to whom it has been given should value it as a choice treasure from the Lord. Yes, we now see that to be *in Christ* is not a matter of escaping from eternal torment, or of devotedly praying to the "mother of God," or prostrating oneself before a pagan shrine while supposedly the third part of a triune God is re-sacrificed through the bread and wine of a counterfeit sacrament. Instead, we can see from the divine Word

itself, that God has a glorious plan of reconciliation for the whole world; that the ransom sacrifice of Jesus is the foundation of that plan; that through His Kingdom the blessings of life will be dispensed to a dying world; and that now He is selecting a little flock of faithful followers to be associated with Him in that future work of blessing. We now see that these faithful footstep followers of the Master are the ones who are really *in Christ*, and we also see the purpose of their being thus associated with Him.

The Spirit's Leading

The apostle lays down another condition upon which our approval before God depends. It is that of walking "after the spirit." It is necessary, then, that we determine accurately what it means to walk after the spirit of God. If the saying of "Lord, Lord," does not necessarily imply that one is an acceptable Christian in God's sight, then it will not do either to assume that all who claim to have the spirit of God, and to be led by that spirit, are entitled to have their claims recognized by God. And at the same time, therefore, it becomes a matter of paramount importance for us to decide whether we ourselves actually are being led by God's spirit. If we are fully consecrated to the Lord and to the doing of His will, it will not do for us to merely *assume* that we are being led by the spirit. If we trust to mere assumption we doubtless will discover sooner or later that our own personal preferences have had a lot to do with the things that we have assumed.

The holy spirit, of course, is not a person. Space will not permit of a detailed discussion of this point, but when all the Scriptures bearing on the point are taken into consideration, it will be found that the holy spirit is the holy and invisible power, or influence of God, operating under His direction for the accomplishment of His designs. The operations and manifestations of this spirit in different ages have been many and varied. The prophets of the Old Testament wrote as they were "moved by the spirit of God," but this was simply a mechanical operation of the spirit's power, because the apostle tells us that the prophets "sought diligently" to understand the things they wrote but were not able to do so.

During the Gospel Age the operation of the spirit has been different in some respects than at any other period. Its influence, through the Word of truth, and in the minds of believers, produces life—through "begetting" now, and later in actual birth on the spirit plane. This present life-producing function of the spirit is carried on through intelligent cooperation on the part of every individual believer; and it is this intelligent cooperation with the Lord that is involved in being "led of the spirit." The spirit of God in this age does not drive, or coerce, or force; it *leads*.

There is no way to more clearly understand just what is meant by the holy spirit, or the spirit of God, than to think of it in contrast with that other spirit that has been at work in the world all down through the ages—the spirit of Satan; the spirit that now works in the hearts of the children of disobedience.

Every good and wholesome influence that is in harmony with God's great plan of love, can be properly attributed to the holy spirit of God. Every evil and impure influence is traceable to the operation of the spirit of Satan. For the purpose of study, we submit the following Scriptural analysis of the two powerful spirits that are operating in the world—one good, and the other evil; one emanating from the true God, the other from the false "God of this world."

THE SPIRIT OF GOD	THE SPIRIT OF SATAN
The spirit of love	The spirit of superstition
The spirit of wisdom based on knowledge	The spirit of selfishness based on ignorance
The spirit of power through the truth	The spirit of fear through error
The spirit of a sound mind	The spirit of fanaticism
The spirit of meekness	The spirit of slumber
The spirit of fervency	The spirit of pride
The spirit of faith	The spirit of bondage
The spirit of joy	The spirit of doubt
The spirit of liberty	The spirit of division
The spirit of unity	The spirit of condemnation
The spirit of grace	The spirit of sorrow

God's Law Spiritual

In Romans 7:14 the apostle says that the "law is spiritual." God's law is spiritual because it is God-given. But, the apostle says, "I am carnal, sold under sin." From these two expressions it is evident that spirituality and carnality are opposites, and that to be truly spiritual is to live in harmony with the expressed will, or law of God. The law of God given to Israel, had it been possible to obey it fully, would have produced all the various manifestations of the spirit of God noted above. But even the noble apostle found that the law of sin and death, producing the various elements of the spirit of Satan noted above, had such a hold upon him that he was unable to extricate himself from its power. With his mind he served the law of God, but, according to his own testimony, "another law" was warring against the law of his mind. Now under the law covenant arrangement this inability to successfully combat the powerful influences of carnality meant utter defeat and death; so Paul cried out in desperation, "Who shall deliver me?" It is in answer to this question that he reveals the secret of acceptance with God through being *in Christ*, and walking *after the spirit*.

In view of the fact that Paul speaks of the law as being spiritual, it seems clear that spirituality must result from being obedient to that law. In other words, the apostle contrasts spirituality with carnality, and shows that one results from obedience to the spirit's influence—in all its various manifestations—and the other from yielding to the carnal desires of the fallen flesh—which is corrupted and controlled by the law of sin and death.

In this particular instance the apostle does not seem to be contrasting *heavenly* things with *earthly* things when he refers to the *spirit* and the *flesh*. If the law given to Israel was spiritual, as the apostle so clearly states, it seems evident that the term is broad enough to include all things which emanate from God. This being true, it also becomes apparent that the apostle

uses the term *flesh*, not as referring to the earthly creature as such, but as a symbol of the *fallen* man, and his debased, sinful tendencies.

It should be remembered that God's law never changes, but His method of dealing with those who serve Him during the gospel age is different from what it was during the Jewish age. In the Jewish dispensation nothing short of perfect obedience to the law could result in God's full approval. As there were none who were able to render perfect obedience to that law, no one gained life under its provisions. Because of this Paul says that the law was "weak through the flesh"—the fallen flesh, of course, because a perfect man could keep the law, as is evidenced in the case of Jesus.

But now it is different. Consecrated believers are now *in Christ* rather than *in Moses*, and there is "no condemnation" for such because the merit of Christ's perfect sacrifice covers their unwilling imperfections. But even so, all believers must *walk after the spirit*. The spirit of God and His law must be the dominant influence in their lives; if it is, then they are walking after the spirit. If the carnal law of sin and death is in control, then they are walking after the flesh.

The Witness of the Spirit

In Romans 8:16 the apostle says: "The spirit itself beareth witness with our spirit, that we are the children of God." Many sincere persons misunderstood this expression, and expect to receive some sort of a miraculous demonstration of the spirit's witness, such as an "inner voice," or an ecstasy of joyful feelings. Failing to experience this kind of a "witness" they become discouraged, and are never sure whether or not they have God's approval.

But the witness of the spirit is a very practical thing when properly understood. Study the foregoing partial list of the spirit's manifestations, and ask yourself if you truly delight in the law of the spirit as it is thus expressed. If you do, and if you are trusting in the merit of the ransom to cover your unwilling imperfections, then you may be assured that you are doing your part to cooperate in God's great purposes.

There is also a part that God has promised to do. To those whom He accepts into the Body of Christ He has made the promise that they will be able to understand the deep things of His plan. The natural man cannot understand these things, but they are revealed unto the *new creature by the spirit*. Every feature of the divine plan is in harmony with, and is an expression of, some one or another part of God's law. In the very nature of things it would be impossible for one whose heart is filled with selfishness, bitterness, envy, malice and strife, to understand and really appreciate that which operates only along the lines of love and peace and joy in the holy spirit.

There are many very specific Scriptural "sign posts" by which the Christian may be guided in his journey along the narrow way. The Apostle John says: "We know that we have passed from death unto life," and the means by which we know he declares to be our love for the brethren. If in the examination of

our own spirit we find that we do actually love the brethren with that self-sacrificing devotion enjoined upon Christians by Jesus Himself, then the holy spirit, through the Word, bears a witness of assurance to us that we are following its leadings. If, on the other hand, through pride of heart, or envy, or jealousy, or ambition, or any other carnal motive, we are being induced to hold aloof from our brethren, and to misrepresent them, then we may know that the spirit of Satan has induced us to detour from the narrow way, and that we have measurably lost sight of the leadings of the holy spirit of God.

The holy spirit also witnesses, that, if we "live godly in Christ Jesus," we shall "suffer persecution." One may lead a very praiseworthy life so far as the moral code is concerned, and yet not be living "godly in Christ Jesus." Those who follow a course of mere negative morality, and refrain from murder, adultery, theft, etc., are usually the respected citizens of any community. But to live godly in Christ Jesus means much more than abstaining from gross immoralities. "If any man be in Christ he is a new creature," and as a new creature he has had committed unto him the "ministry of reconciliation." He has become an ambassador of Christ, and if he properly represents Christ in the world, holding high the banner of His Kingdom gospel, he will indeed suffer persecution. Such persecution is another "witness" of the spirit.

Walking in the Light

Again the apostle says: "If we walk in the light, as He is in the light, we have fellowship one with another." If we are being led of the spirit we are walking in the light; hence, our fellowship with the brethren becomes an important witness of the spirit. Do we really long for this fellowship? Do we desire it so strongly, that we are willing to make great sacrifices in order to obtain it? Or is this fellowship a matter of secondary importance in our lives? Do we find it "convenient" to participate in the pleasures of the world, while the prayer meetings, and Bible classes seem always to come at a time when we are "so busy"?

If we are actually being led of the spirit then we will long for the "fellowship of kindred minds," but to the extent we are walking "after the flesh" the "all things" which are of God, and are the meat and drink of the new creature in Christ, will seem uninteresting and unimportant. Where the treasure is, there will the heart be also, is one of the Scriptural measuring lines by which we can determine our own standing in Christ. If we have become new creatures in Christ Jesus, and the old things of the flesh have faded from our vision, then we will indeed treasure the new things of the spirit. To have one's affections set on things above is another witness of the spirit.

In the early church there were various mechanical demonstrations of the spirit's power. At Pentecost there was such a manifestation, and later many of the believers were able, through the spirit's power, to do things that otherwise would have been impossible. But these mechanical demonstrations were not the real leadings of the spirit in the hearts of the believers.

They were called "gifts" of the spirit. These gifts varied, and the apostle said that ultimately they would pass away. But while they were still in operation Paul urged the believers to seek that which was more excellent than even the "best gifts." "I show unto you a 'more excellent way,'" says Paul; and he reveals this better way to be the way of divine love. Divine love, developed in, and controlling the heart, is the real work of the spirit, and those whose hearts are filled with that love have the witness of the spirit.

Those who are in Christ, and who are walking, not after the flesh but after the spirit, cannot expect to live entirely apart from sin; but they can have the assurance of divine favor in spite of their unwilling imperfections. Paul knew that every member of the fallen race stands guilty before God. He knew that he himself had failed to obtain justification by keeping God's perfect law; but Paul was not discouraged. He knew that for those who were in Christ, and who were being led of the spirit, provision had been made to cover their sins. It was God's love that made this provision, so the apostle wrote:

"What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8: 31-34.

While the apostle thus makes plain that it is God who justifies, he does not answer his own question as to who it is that condemneth. We know, however, that Satan is the principal one who has endeavored to discourage all Christians through the subtle suggestion that their imperfections hide the smiling face of their Heavenly Father. But let no saint of God be influenced by any such misleading sophistries. It is God who has called us to cooperate in His holy purposes, and to this end He has justified us, and we know that "all things work together for good," if we continue to love the Lord, and are faithful to the terms of our calling.

Neither the world, with its allurements; nor our fallen flesh, with its selfish lusts; nor Satan, with his unseen hosts of wicked angels, will be able to separate us from the love of God if our wills remain buried in the will of God in Christ, and we continue to walk after the spirit. Let us seek, then, to follow the spirit's leadings more closely, and look forward to that glad day when God's spirit will be poured out upon all flesh, and through its influence, love replaces selfishness in all of earth's affairs.

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• THE EVERLASTING GOSPEL •

THE TRUTH ABOUT SPIRITUALISM

SPIRITUALISM, under various names and guises, is being carried on extensively in the world today. It seems that occult phenomena, as manifested at seances, are being seriously investigated by an increasing number of scientists each year, and some admit they are baffled. While manifestly there is much fakery in the field of spiritualism, there is also much that is genuine, in that it cannot be explained in terms of professional trickery or any known scientific law. One of the British scientists of the present day, Mr. Harry Price, of the Psychical Research Laboratory in London, has been delving critically into the mysteries of occult things, and reports his findings in a recent issue of the *American Weekly* as follows:

"Probably I have had more experience trying to get at the bottom of these occult matters than any man in the world, not only as director of the National Laboratory of Psychical Research in London, but ever since boyhood. Though, in all that time, I have looked in vain for the faintest crumb of evidence that the soul, personality or ego persists after death, yet I have seen pendulums and other objects sealed in air-tight glass cases caused to move. I have had a solid, wooden table split into almost matchwood under my hands, blasted by some sort of force that to science is quite as surprising as if some 'heap-hig-Injin' spirit of the fake mediums split it with a tomahawk.

"I have seen all sorts of things happen in a way that defies every possible scientific precaution against fraud and every possible explanation according to known natural laws. I have brought a thirteen-year old girl to London, placed her in a chair in the middle of a perfectly strange room which I had prepared in advance, marking the positions of movable objects, surrounded her with trained observers in broad daylight. She could not move a finger or an eyelid without someone seeing it. Yet promptly things began to happen. Objects began to jump about the room; and even a metal letter got out of the hands of some workmen who were erecting a sign outside the building, flew into the room and wrapped itself around a knife in the pocket of one of the observers."

In this article Mr. Price says that there is not the slightest evidence to prove that the manifested phenomena at any seance he attended were caused by the spirits of dead persons. Nor indeed have there ever been any such proof from any source whatsoever, though there have been many claims made to that effect. When we come to recognize spiritualism for what it is, we can see just why such proofs have not been forthcoming. The proper place to start with this matter is at the beginning, getting down to plain, simple facts and principles, as they are set before us in the Word of God.

What Say the Scriptures?

In the first place, the Bible says that when a man dies he is dead. (Psalm 146:4.) It maintains that the opposite state of life is DEATH, and not life in any state of conscious existence whatsoever. God told

Adam in Eden that in the day of his deflection from observance of divine law he would *die*, and He thus positively fixed the penalty of sin as death. Hence the Prophet Ezekiel says, "The soul that sinneth it shall die." (Ezek. 18:4.) And Paul says also, "The wages of sin is death." (Rom. 6:23.) Speaking of the deceased ones of earth, David wrote, "Like sheep they are laid in the grave, death shall feed on them." Solomon said, "The dead know not anything." (Eccl. 9:5.) "All are of the dust and all return to dust again." (Eccl. 3:20.) Of Jesus it is said that He died; yes that His very soul died; that He went into the grave, and did not rise from the state of complete unconsciousness till the third day.—Isa. 53:10-12.

In the Bible the Hebrew word "sheol" and the Greek word "hades" are used to denote the state of death—the former in the Old Testament and the latter in the New. The word "gehenna" also is used in the New Testament, symbolically to picture the "second death" or final destruction. Gehenna itself was a valley outside Jerusalem where fires were kept burning to consume the garbage of the city. Jesus employed this term in some of His illustrations. Every text where fire is used in the book of Revelation (such as "the lake of fire," etc.), is highly figurative; indeed, the whole Apocalypse is a symbol treatise, wherein candlesticks are used to represent churches, stars to represent angels or messengers, trumpet blasts to illustrate proclamations of truth, and fire to give the idea of complete destruction. When these matters are fully cleared up in the light of the Bible's teaching, the great fact is substantiated that "the wages of sin is death," and that dead people are not living in any place or under any conditions.

The Rich Man and Lazarus

Jesus' story of the Rich Man and Lazarus is a parable, and offers no difficulty when properly understood. It relates to the Jews and the Gentiles. The Jews were pictured as a rich man, who fared sumptuously every day on the divine favor and promises, and who despised the Gentiles as "dogs." But the Jews lost this favor, which in turn went to the Gentiles. The Apostle Paul says that the "natural branches were cut off and the wild olive branches grafted in."—Rom. 11.

That the Gentiles were carried to "Abraham's bosom" is proven by the statement of Paul that "If ye be Christ's, then ye are Abraham's seed, and heirs according to the promise" (Gal. 3:29), and also by apostolic statement in Acts 15, that "God hath visited the Gentiles to take out of them a people for his name." For many centuries the Jews have been

tormented in the flame of persecution, while the Gentiles have come into affluence and power. Thus every feature of this parable is true to what has actually occurred. We cannot take space here to trace it out in all its minutiae.

Having established the fact that dead people are dead, and will remain dead until the resurrection, when, as the Master said, "All that are in their graves shall hear His voice and shall come forth," we are prepared to consider the question, What is spiritualistic phenomena, and what is its origin? If clairvoyance, clairsaudience, table-rapping, and such like do not come from the spirits of the dead, whence do they come? The question is an important one, and one that should be dealt with in all sincerity and honesty. There is no safety in ignorance. We have come to a time when, as said the prophet Daniel, "The wise shall understand."

Saul and the Witch of Endor

That there were spiritualistic manifestations in the age before the first advent, we are assured by the Scriptures. We know that King Saul went in violation of the divine law to the witch at Endor, to learn of her how the battle would go the next day. The Lord had said, "Thou shalt not suffer a witch to live." (Ex. 22:18.) Saul did not see any spirit appear at this "seance" at Endor; but the apparition was described by the woman medium, and he perceived that it answered to the description of Samuel who now was dead. That it was NOT Samuel, we know; for Samuel was *dead*. That God did not allow Saul to escape the consequences of his wrong act, we are informed in 1 Chron. 10:13, in these words, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it."

In regard to the matter of asking advice of familiar (evil) spirits, the Prophet Isaiah said, "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards that chirp and that mutter: should not a people seek unto their God? On behalf of the living should they seek unto the dead?" (Isa. 8:19, A. S. V.) In this question the prophet implies that it would be a very foolish thing to go to dead persons for any information for he places the living and the dead in direct contrast. Then he goes on to say, "To the law and to the testimony! If they speak not according to this word, surely there is no morning for them." By which statement he means that we should accept God's Word and its testimony "though it make every man a liar."

Evil Spirits in Noah's Day

That the spirits (evil spirit beings) of the invisible world, have busied themselves in human affairs from earliest times, we know from the narrative of certain events given in the book of Genesis. In the sixth chapter of Genesis we read as follows: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that

the sons of God saw the daughters of men that they were fair, and they took them wives of all that they chose. . . And there were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men which were of old, men of renown."

Here we find an interesting statement of a most remarkable occurrence. It would seem that certain angels had materialized, assuming human form, and blended in with the families of men. That certain angels did leave their "estate" we know from information contained in the New Testament. In the epistle of Jude we read: "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Then the Apostle Peter says: "If God spared not the angels that sinned, but cast them down to hell (the Greek word here is *tartarus*, a term of doubtful meaning, but possibly signifying the atmosphere of this planet, which seems to be where the evil spirits are and have been for long centuries), and delivered them into chains of darkness, to be reserved unto judgment. . . the Lord knoweth how to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9.) And concerning this very matter, the Apostle Paul says, "Know ye not that we shall judge angels?"—1 Cor. 6:3.

The record seems to suggest that the illicit union of angels with womankind resulted in the production of a race of giants who "filled the earth with violence," possibly dominating the earth and enslaving the race of men, so that society became exceedingly wicked; whereupon God decided to destroy all flesh with the exception of certain ones whom He purposed to preserve. When the flood came, all that the angels themselves had to do was to de-materialize; but their offspring, being entirely in the flesh, were swept away by the raging flood of waters. The Lord never had intended the different orders of life to thus commingle, and He punished the disobedient angels by confining them to Tartarus, as already mentioned.

The Power Behind the Medium

These disobedient angels are the spirits that cause spiritualistic phenomena on earth today. Being now under restraint and unable to materialize freely, in order to accomplish their deceptive purposes they use certain human beings called "mediums." God warned the Jews not to have anything to do with these mediums. The law against witchcraft was to be rigidly enforced. But the Jews did not show much zeal in obeying the Lord, and consequently they brought upon themselves many sorrows and afflictions. The occult art continued to exist in spite of the express commands of Jehovah God.

In Lev. 19:21 we find this direct command of God: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." And again, in Lev. 20:6, is this: "And the soul that turneth unto them that have familiar spirits, and unto wizards to play the harlot after

them, I will even set My face against that soul, and will cut him off from among his people." Also in Deut. 18:10-11 we read: "There shall not be found among you any one. . . that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard or a necromancer." (A. S. V.)

If Spiritualism could in any sense be considered a good thing, why would God thus so positively condemn it? It is not a good thing. It is a thing abhorrent to truth and righteousness. It is one of the evil things that Jesus had to contend with when He was here on earth. We read in the New Testament that many persons were brought unto our Lord in a state of spirit obsession, and He cast out the evil spirits. In some cases several of these evil beings were seeking to exercise control over one individual. In Mark 5 we read of a man who had been driven insane by a host of these wicked spirits. This man came and worshipped Jesus, acknowledging that He was the Son of God. When Jesus asked him, "What is thy name?" He was caused to utter this strange reply: "My name is legion, for we are many." Then Jesus cast out the evil spirits from him and thereby restored his reason. People from the city then came out to see the man, and they found him "clothed and in his right mind."

Then Jesus' "fame went throughout all Syria, and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils. . . and He healed them." (Matt 4:24) On another occasion we are informed that "When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His word."—Matt. 8:16.

"He Preached to the Spirits in Prison"

We have been asked to explain the scripture which says that Jesus "preached to the spirits in prison." This statement is found in 1 Pet. ch. 3. Dr. Wilson translated part of the 18th verse, and the entire 19th and 20th verses, as follows: "Christ even once suffered on account of sins. . . being indeed put to death in the flesh, but made alive by the spirit; by which (i.e., by which fact—His obedience unto death, and His resurrection) also He preached to the spirits in prison, who formerly disobeyed, when the patience of God was waiting in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were carried safely through the water."

From this Scripture passage we can see very clearly that it was by the fact of His sacrifice and subsequent great reward that Jesus preached to the spirits in prison. This was indeed a great sermon, a great object lesson to them. It showed them that Jesus had chosen a wiser course than had Satan. It does not mean that during the time between the crucifixion of Jesus and His resurrection He was in tartarus orally preaching to these disobedient spirits, for during that time Jesus was dead. The Prophet Isaiah says that "He hath poured out His soul unto death, He hath made His soul an offering for sin." "The

wages of sin is death," and not eternal torment; therefore Jesus had to *die* as man's ransom; and He remained in death until God raised Him up. "Him hath God raised up," said Peter. Jesus had obeyed God in all things, and this was a great witness to the fallen spirits, who had failed to yield obedience. They should have profited by this witness.

When Jesus was on earth the spirits knew that He was the Christ, even as they know it today; and they feared His power. "Even the devils believe and tremble." (Jas. 2:19.) Since these fallen angels are beings on a higher plane of existence than is man, they have the power to know many things about the human race; and this knowledge they frequently reveal in seances and thereby deceive many.

One day a gentleman, known to us personally, consulted a ouija board about something known to no one on earth but himself; and his question was answered in a sinister manner, which however revealed occult knowledge of the secret facts involved. This so amazed the questioner that he wisely exclaimed, "This thing is of the devil;" and immediately he left the house, and renounced everything akin to spiritualism and occultism from that time forward.

Spirit Obsession Still Prevalent

A doctor of eminence, who was the head of a large asylum for the insane, told us that it was his personal belief that over half the inmates of that institution were possessed of devils, for he could explain their condition in no other way. He declared that they were under the influence and control of some invisible power unknown to science, and his statement agrees with that of others on the subject.

Persons who have come under the diabolical power of spiritualism usually have a tremendous fight to shake off the influence after their eyes are opened to the facts of the case. One man who had tampered with spiritualism, but who later got the truth, told us that at different times religious books were mysteriously snatched from his hands and flung across the room. Another reported that the spirits began to trouble him at night, pulling the clothes off his bed and preventing sleep, after he had decided to fight against their control and had taken to reading the Bible and books written in elucidation thereof.

Many such stories are told by truthful persons, whose veracity we would not think to impugn; and all such testimony tends to prove that the occult power displayed in spiritualistic seances is not from any good source, but is from the fallen angels or spirits, who in various ways employ their evil practices to entrap the human will and bring it into alignment with their wicked schemes. By pretending that they are the spirits of our dead relatives or friends, they thereby convince people that the dead are not really dead, that God lied to Mother Eve when He said, "Thou shalt surely die," and that Satan told her the truth when he contradicted the Lord's statement.

We feel that it is very important that the people should know the truth about Spiritualism, especially

(Continued on page 28)



Our Biblical Dialog



FRANK AND ERNEST ON LONGEVITY

ERNEST: Frank, I have here a very interesting article in which the writer says that it will not be long before people will be able to live until they are 120 years old, and even at that age they will still be going strong. I would like to ask what you think about people living to be that old. I want to know if the Bible has anything to say about the length of life being increased. You see, I am interested in living as long as I can. I guess everybody is.

Frank: How long would you like to live, Ernest?

Ernest: How long would I like to live? As I look at it now I don't know that I would ever get tired of living. Perhaps if I should get sick, and suffer a great deal I might lose my interest in life; or if the depression lasted too long. But I asked you a question concerning what the Bible has to say about this subject of long life.

Frank: Ernest, that writer in the paper is very moderate compared with what the Bible says. According to the Bible, people will just be leaving their childhood at a hundred and twenty years. If they continue to obey the laws of the new Kingdom they will not die at all.

Ernest: You mean, of course, that they will not die of disease, or accident, but will just gradually grow old and sort of pass out of the picture at about a hundred and fifty, or thereabouts.

Frank: Ernest, I mean exactly what I said; that, according to the Bible, when the divine Kingdom is established, the people will not even grow old—in the sense that they will become feeble—but will continue to live, and not die at all. The prophet Job points out the fact that those who *have* grown old and become sick will be healed, and their youth will be renewed so that their flesh will become fresher than a child's. Doesn't that sound good?

Ernest: But you must be joking, Frank. I presume you mean that when we get to Heaven we will not grow old, and that we will get to be like angels, or something.

Frank: No, Ernest, I am not joking at all, and I don't mean that everybody will move off to Heaven and become angels. I know we have been taught that if we are good we will be angels some day. Some of us have been in the habit of singing, "I want to be an angel and with the angels stand, A crown upon my forehead, and a harp within my hand," but Frank, you know as well as I do that as soon as we get sick and there seems to be a good chance of dying and going to heaven, we send for the best doctor we know of, a half dozen of them if necessary, to prevent us from becoming angels.

Ernest: You're right, Frank, I know we talk a

lot about going to heaven, but in the final showdown nobody wants to go there, at least I don't, not so long as I can live here on the earth and have my health and enjoy the other blessings of life. I presume the reason is that we know what it is like here, but we don't know much about heaven. Anyway, the earth suits me. I am willing to go to heaven as a last resort, but let me stay here as long as I can. I guess that is about the attitude of most people.

Frank: Ernest, what you have expressed as being the desire of your heart is exactly what the Lord has provided for mankind in general, and will be given to them during the reign of the Prince of Peace.

Ernest: Do you mean to say then that people are to live right here on the earth forever? I would like to know where you can find anything like that in the Bible.

Frank: That's exactly what I am trying to tell you Ernest. The Bible is full of proof on that point. The whole scheme of salvation reaches a culmination in the restoration of man to conditions of perfection right here on the earth. Everlasting life on earth is the very keynote of the gospel. For example, in Luke 2:10, where it tells about that wonderful message of the angel to the shepherds on the night that Jesus was born, it says, "Behold, we bring you glad tidings of great joy which shall be unto all people, for unto you is born this day in the city of David a *Saviour*, which is Christ the Lord." Now you will note, Ernest, that the good news mentioned here is based on the fact that a *Saviour* was born—

Ernest: Yes, I note that all right, but what has that to do with everlasting life on the earth? That doesn't say anything about life at all, anywhere.

Frank: I know it doesn't use the word *life*, but from what are the people to be saved? It says that a *Saviour* was born.

Ernest: What do you mean by asking me a question, I thought I was asking the questions—

Frank: Well, I am asking this one, and I want to know what your understanding is of how Jesus will save the people, or from what He will save them.

Ernest: How do I know that? I suppose if I were a Catholic, I would say that Jesus would save the people from Purgatory, but it will only be the Catholics that will be saved from Purgatory; the rest of the people will be saved from Hell. I suppose. I don't know, Frank, how to answer your question—I guess it would all depend on what church you belonged to, anyway.

Frank: You think then that the Lord will arrange a special kind of salvation for each denomination?

Ernest: No, I don't mean that exactly. That was just

my way of saying that I didn't know. I wanted to impress the fact that there are so many different views that it is hard for a person to know what is the correct one. But say, Frank, why don't you try to answer my question? You quoted that text about the glad tidings of great joy to prove that everlasting life right here on the earth is God's provision for the people, and yet it doesn't say a word about life of any kind; what I want to know is how you can prove your point by that text?

Frank: The point is well proven by the text when we understand what man is to be saved from. I will let you read the answer from the Bible. It is a text that nearly everybody knows. John 3:16.

Ernest: "And God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life."

Frank: Do you get the import of that statement, Ernest?

Ernest: Well, it talks about perishing, and about everlasting life—

Frank: Yes, and it says that this everlasting life will come through the beloved Son of God doesn't it?

Ernest: Yes, that is what it says, all right—

Frank: And it was this Son of God that the Angel spoke of as the Saviour, was it not?

Ernest: Yes, I guess it was, all right.

Frank: Now let me ask you one more question. What is the opposite of life?

Ernest: Why death, of course.

Frank: According to that then, Jesus will save the people from death.

Ernest: It looks that way, Frank, but there is not a word of any kind in either of these texts to prove that this everlasting life will be here on the earth. That is the point I want you to prove. Everybody believes that Jesus will give the people everlasting life. Every fundamentalist preacher believes that.

Frank: No they don't, Ernest. That is just the point I want you to get in your head. Fundamentalist preachers believe that man is immortal and cannot die at all. They also believe that the work of Jesus is to save these immortal beings from eternal torture, not from death as the Bible teaches, because they can't die anyway—say these teachers.

Ernest: Have it your own way then. The Bible proposition is a case of life and death, is that right?

Frank: Yes, that's right. It is not a matter of heaven or hell, as many people believe, but of life or death. Jesus will save the people from death, and give them life,—

Ernest: But, Frank, you are still avoiding my former question. Where are the people to get this life?

Frank: Where did they lose life, Ernest?

Ernest: What does that have to do with the subject?

Frank: It has a whole lot to do with it. Jesus said that "the Son of man came to seek and to save that which was lost." If man lost life up in heaven, then of course, according to this statement made by Jesus Himself, heaven is where life will be restored to him.

Now Ernest, do you think that man lost life in heaven because of sin?

Ernest: Why ask a foolish question like that? Of course not. Man was created right here on the earth, in fact he was made of the earth, he was not in heaven at all *before he sinned*.

Frank: You mean by that then that it was only because of man's sin that he had an opportunity of going to heaven?

Ernest: Well, I guess that's about what it would amount to if we accept the doctrines of the creeds. But what is the point you are trying to bring out, anyway?

Frank: Ernest, I am trying to emphasize the fact that man lost life right here on the earth. Man has never been in heaven, and there is nothing in the Bible to indicate that God ever intends to take him to heaven. Man was created to live on the earth, and he would have lived here everlastingly had he been obedient. But he disobeyed God's law and was sentenced to death, and the whole scheme of salvation presented in the Bible shows that it is God's purpose to restore man to life here on the earth. That's why that statement of the angel regarding the birth of a Saviour is proof that man will have life on the earth. It is concerning conditions here on the earth that the Bible talks.

Ernest: Frank, doesn't the Bible say anything about anybody going to heaven?

Frank: Yes, the Bible shows that Jesus went to heaven following His resurrection, and also that a few—a "little flock"—will share His heavenly home with Him, but these few will be the exception; they will have this special reward because of their faithfulness in following in the footsteps of Jesus. They will share with Jesus in the restoration work on behalf of mankind in general.

Ernest: Frank, I believe I now get the force of your argument concerning everlasting life on earth being God's provision for the people. If man is to have restored to him that which was lost, then of course he will come back here on the earth; there is no way of getting around that proposition. But still it is difficult for me to realize that death will be no more. People have always died; how do I know but what they always will, or how do I know that we will remain alive right here on the earth? Why, that would mean that all the undertakers would be out of a job. I'd have to have real proof before I'd believe that. Your argument is good, but show me one single text that says God is going to keep the people alive right here on the earth.

Frank: The Apostle Peter, speaking of that very thing, says there will be times of restoration of all things, and then he adds that God has promised this "by the mouth of all His holy prophets since the world began." Ernest, sometime when you have an opportunity, look up some of the Old Testament prophecies. It will do your heart good to read concerning the times when all the blind eyes will be opened, when all the deaf ears will be unstopped, when the tongue of the dumb will sing, and when the

lame man shall leap as an hart; to read also of the fact that the Lord will give health to the people, and that the inhabitants shall not say, I am sick; and that nothing shall hurt nor destroy in all God's holy Kingdom.

Ernest: But, Frank, how do I know all those wonderful things will come to the people right here on THIS EARTH? Show me a single text that will prove that point beyond any doubt. That's what I want you to show me.

Frank: In the 21st chapter of Revelation we are given a picture of God's Kingdom coming down from God out of heaven. That means it comes down to earth. And then it says, "There shall be no more death, neither shall there be any more pain, for the FORMER things have passed away." It's on the *earth* that we have experienced death, so according to this promise it must be on the earth that death will cease. Isn't that right?

Ernest: It would seem that way; but haven't you a still more definite text to show that people will be kept alive right here on the earth?

Frank: You want a lot, Ernest, but if you will take the trouble to look in an exhaustive concordance of the Bible, under the word *earth*, you will find that there are hundreds of texts to show that God's program of blessing the people is located right here on the earth. It's foolish to think that all the people of the earth will have to be transferred to some other planet in order to live.

Ernest: But Frank, you say there are hundreds of texts to prove that point. Won't you tell me where there is one? I have been asking you all along for *that one* text. I believe I've got you stuck.

Frank: Well, if the Scriptures I have quoted you thus far are not enough, try this one. Psal. 41:1, 2. You read it, Ernest.

Ernest: Yes, I want to read it. Psalm 41, "Blessed is he that considereth the poor, the Lord will preserve him, *and keep him alive*, and he shall be *blessed upon the earth*." Now that's the kind of a text I have been looking for. But that only applies to those who consider the poor.

Frank: Of course; no one who continues to oppose his fellowmen will be kept alive. The great oppressor, Satan, and all who follow his selfish course will ultimately be destroyed from off the earth, but those who obey the Lord and seek to be a blessing to their fellowman will be kept alive.

Ernest: Thanks, Frank. Now I have another question I would like to ask you. I have been reading in the 90th Psalm and it says there that the days of man upon the earth are three score years and ten, or in other words, 70 years. Now doesn't that contradict what you have been telling me? Doesn't that show that man will have to die anyway?

Frank: No, Ernest, that is merely describing the condition upon the earth during the reign of Satan. Man is under the condemnation of sin at the present time, but God through His prophet tells us that it was

His purpose to redeem man from death. He has done that. Jesus gave Himself a ransom for the people, and He returns to establish His Kingdom, and through it the people will be released from death. In that Psalm you cited it says that God turneth man to destruction, and then sayest, "Return ye children of man." For 6000 years man has been turned to destruction, but soon the order will be reversed, and man will return from death, and all will have the opportunity of living forever on the earth, because as the Revelator tells us, the former things of death shall pass away.

A Preacher's Statement

DR. M. A. MATTHEW, of Seattle, Washington, says that the world faces the greatest crisis since the crucifixion of Christ, and that unless there is a campaign directed against the anti-God movement, our civilization is doomed. Speaking on the subject of "The Minister's Responsibility to a Collapsing World," he said to his fellow preachers:

"We are facing a dying world materially, and, to a great extent, spiritually. You as ministers of Jesus Christ must not compromise with the world, the flesh, and the devil. If you do not believe in the deity of Christ and his virgin birth, you have no right in your pulpit; you should resign and get out. You have been called to the ministry by the Holy Spirit, and any man who has called himself to the ministry should resign at once. A revival is not coming until we get down on our knees, preachers and people, and pray. Christianity is a radiation of God's love through Christ. You are ambassadors of God, and your textbook is the Bible. God has given no one the right to change the Bible nor to make a shorter Bible. Why are not men turning to the church? Because the church in many instances has ceased to tell them they are sinners and need salvation."

Atom to be Attacked

IT SEEMS THAT THE atom is about to meet with its Waterloo in what scientists regard as the biggest battle of modern times. It will not be a contest of heavyweights, but a heavyweight against something much smaller than a featherweight. It is nothing more nor less than the tiny atom that is to be assailed in this ruthless manner. It will be attacked by an electrostatic generator, which will marshal an army of ten thousand volts for the purpose of splitting the atom and revealing its structure to the world. Ultra-microscopic in size though the atom chap is, it has thus far resisted all attempts to crack it open. If its resistance is broken down in the coming contest, it is claimed that power will be so cheap and so abundant that even the organ grinder of the streets will be able to afford a coupe.

Just what may be the main source of mechanical power in the Millennial age—whether taken from the sun or from some other source—we do not know; but there is little doubt that man then will arrive at a much higher degree of efficiency in handling the forces of the world around him, than at present.

International Sunday School Lessons

GOOD CITIZENSHIP

May 13: Matt. 22:15-22; 34-40

Then went the Pharisees, and took counsel how they might entangle Him in His talk.

And they sent unto Him their disciples with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men.

Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Caesar, or not?

But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites?

Show Me the the tribute money. And they brought unto him a penny.

And He said unto them, Whose is this image and superscription?

They say unto Him, Caesar's. Then saith He unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's.

When they had heard these words they marvelled, and left Him, and went their way.

And when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together,

And one of them which was a lawyer, asked Him a question, tempting Him, and saying,

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

GOLDEN TEXT: *Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.—*

Matthew 22: 37-39

THOSE who demand an answer to questions by a straight "yes" or "no", might learn a lesson from Jesus and the manner in which He dealt with His questioners. He recognized catch-questions for what they were worth, and He knew what was back of them. He saw that His enemies were embittered by jealousy. They were watching

His growing popularity with the people, and it did not look good to them. If they could lay a trap for Him and have Him convicted of seditious utterances, it would be a clever way to get rid of Him.

To pay tribute to Rome was hateful in their eyes. A question like the one they presented was designed to catch Jesus, whether He should answer yes or no. If He said the former, it would get the Jews down on Him, and destroy His prestige in their eyes; which was what the Scribes and Pharisees desired. Or, if He declared that it was not right to pay tribute to Caesar, it would incriminate Him in the eyes of the Romans and constitute a cause for His arrest and imprisonment. So it seemed to them that they were sure of entrapping Him in either case.

Jesus, however, knew too much for His enemies. He was not a seditionist, nor an insurrectionist, nor one who de-claimed against the imperial power that was then ruling over the world, although that power had won its strength by sanguinary conflicts. He knew that the governments of earth were permitted to exist by His heavenly Father for a wise purpose, and it was not for the Son of God to oppose that purpose in any way.

To be sure, Jesus did condemn corruption and hypocrisy, and point out the iniquity of certain cities of His time, which were highly responsible because they enjoyed greater light than had come during any preceding age; but when it came to the question of tribute money, or taxes, He said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." It was a remarkable saying; it precluded all argument; it put His enemies to silence.

It is good for us today to see just what things are "Caesar's" and what things are God's. The Christian pays his taxes and his rent, and discharges his duty to the community in which he lives, by being fair and just in all his dealings. If he sees acts of injustice beyond his power to rectify, he takes heed to the injunction of the Apostle, "Be patient, brethren, until the coming of the Lord." Like the Master Himself, he commits himself to Him that judgeth righteously.

The next question presented by the Sadducees to the Master was a question dealing with the resurrection. Jesus also silenced them on this; and then He answered the Pharisee's question on the divine law—defining the first commandment as supreme love for God, and the one of second import as love for one's neighbor. This put the whole law in a new light, for Jesus interpreted the commandment of God not in the letter but in the spirit. What ideal citi-

zenship we would have in the world if these two precepts of divine law were exemplified in the lives of the people! When the Kingdom of Christ is established, however, man will come to love God and likewise his fellow man.

QUESTIONS:

What was the special import of the tribute question which the Pharisees presented to Jesus?

Was Jesus a seditionist, or an advocate of insurrection in any form? Did He denounce the government of His time?

What things does the Christian recognize as Caesar's, and what things as God's?

How did the Master answer the Pharisee's question on the commandments?

How would the application of the two commandments which the Lord enunciated, solve the world's present difficulties that have arisen through selfishness?



THE KINGDOM OF HEAVEN

May 20: Matt. 25: 1-13

Then shall the Kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them.

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

GOLDEN TEXT: *The Kingdoms of this world are become the Kingdoms of our Lord and of His Christ? and He shall reign for ever and ever. Rev. 11:15.*

THE words of Jesus recorded in the 24th of Matthew describe events at the end of the gospel age. Many of these events already have taken place. Dr. Wilson, in his *Diaglott*, translates the 1st verse of the 25th chapter as follows: "THE KINGDOM of the HEAVENS, at that time, may be compared to Ten Virgins, who, having taken their lamps, went out to meet the BRIDEGROOM."

The word "Bridegroom" applies to Christ. In the Scriptures He is called the Bridegroom of the church, His Bride. In the parable He is pictured as coming to meet His Bride in the end of the age. The pureminded ones, who have shown love for the truth, are represented as "virgins." Five of these are wise, and five are foolish. All have lamps; but the wise take oil in their vessels with their lamps. Dr. Wilson says: "An eye-witness of a Hindoo marriage, gives the following illustration of this custom:—'The bride lived at Serampore, to which place the bride was to come by water. After waiting two or three hours, at length, near midnight, it was announced in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their places in the procession."

"Some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoy. I and others expostulated with the door-keepers, but in vain. Never was I struck with our Lord's beautiful parable as at this moment—'And the door was shut!'"

Evidently the parable was to find fulfilment at a time when the prospective Bride would be expecting the return of Christ, the heavenly Bridegroom. Indeed, all the virgins were in this expectant attitude of mind, for they all "went out to meet" their Lord. They had lamps, that is to say, the divine Word of truth as it is contained in the Bible. "Thy Word is a lamp unto my feet and a light unto my path," wrote the prophet of Israel. The trimming of the lamps by the virgins would signify the searching of the Scripture to find out just what prophetic signs would indicate the Bridegroom's presence.

Matthew 25:6 should read, "Behold, the Bridegroom." The word "cometh" is not found in the Greek text. It has been supplied by the translators with the thought of making the meaning of the passage more clear. But instead of that it has rather obscured the meaning. In any case, the signs of the times can only be correctly interpreted in the light of Bible prophecy. So the virgins trimmed their lamps.

Some had taken an extra supply of oil in their vessels. A recent translation of this verse says that these virgins "besides their own lamps, took oil in the vessels." This would seem to illustrate the fact that those who are truly wise toward God have more of the holy spirit (oil) of truth in their hearts (vessels) than have others; consequently their lamps continue to supply them with light, keeping them in a thoroughly prepared condition.

Eventually the wise go in to the marriage feast, and the door is then shut; which teaches that ere long the privilege of qualifying for membership in the Bride class will be a thing of the past. The Lord Himself will close the door of opportunity; for He said, "I am He that openeth, and no man shutteth; and shutteth, and no man openeth." When that "door" is closed, no doubt the fact will be made manifest.

QUESTIONS:

What class of persons do the Wise Virgins represent? Who are the Foolish Virgins?

What is the time when the event depicted in the parable takes place?

What are the lamps? What is the oil? What are the vessels?

How does the Lord reveal things to His people? What must they themselves do in order to have such revelations take place?

What is the "door"? When was it opened? When will it be shut? Have we anything to do with shutting it?



THE LAST JUDGMENT May 27: Matt. 25:31-46.

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory.

And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divides his sheep from the goats.

And He shall set the sheep on His right hand, and the goats on the left.

Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world.

For I was hungry, and ye gave Me drink: I was a stranger and ye took Me in:

Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungry, and fed Thee? or thirsty, and gave Thee drink?

When saw we Thee a stranger, and took Thee in?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as you have done it unto one of

the least of these My brethren, ye have done it unto Me.

Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels:

For I was an hungry, and ye gave Me no meat: I was thirsty, and ye gave Me no drink.

I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not.

Then shall they also answer Him, saying, Lord, when saw we Thee an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?

Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not unto Me.

And these shall go away into everlasting punishment: but the righteous into life eternal.

GOLDEN TEXT: *We must stand before the judgment seat of Christ.*

THE last judgment is a very different matter from what it has been pictured by many theologians in the past. Instead of lasting through a twenty-four hour day, it will last during the period of a thousand years; for it is written that He shall reign with His elect "a thousand years." That the reigning of Christ with His elect will be for the purpose of thoroughly testing and judging the world, we are unmistakably informed by the Scriptures.

The first trial took place in Eden. Through failing to comply with the divine instructions, man lost life; and condemnation was brought upon the whole world, and death by sin; and so death passed upon all men, for all have sinned. But because there have been ignorance and inexperience connected with man's deflections, God has provided a way for future release from death and the various sorrows attendant therewith.

Again the apostle says, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2.) Jesus and the saints (the church, His Bride) then will constitute the governing, judging body that shall supervise the direction of earth's affairs and institute the system of trial or judgment that shall last throughout the Millennial age, and be the means of reclaiming the obedient ones of mankind and lifting them up to happiness and life. At that time the Son of Man will "come in His glory," and the holy angels (the saints) will be with Him also in glory, even the glory of the divine nature, and will be possessed of that highest degree of life called immortality. The word "angel" means "messenger," in Greek, and the saints will be God's messengers of righteousness, to hold forth the blessing of truth to mankind.

"And before Him shall be gathered all nations: and He shall separate them

one from another as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, and the goats on His left." This reveals the fact that not only the living, but the dead also will be there. Because Jesus died for the sins of men, therefore, as the Master Himself said, "All that are in their graves shall hear His voice and shall come forth, they that have done good unto a resurrection of life (life will be an assured thing for them) and they that have done evil unto a resurrection of judgment" ("damnation" is not the proper word to use here). The "right hand" will be a place of favor under the divine regime, and the "left hand" will be a place of disfavor.

The prophet Isaiah says that "the child shall die at a hundred years old; and the sinner, being a hundred years old, shall be accursed." (Isa. 65:20.) He also says, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) This will be true in a general way; but it does not imply that every individual throughout the earth will learn to love righteousness, for we are informed that the wicked—those who persist in being selfish and wicked under all the helpful conditions of the age of Christ—will be destroyed in the second death (final extinction of being, pictured in the book of Revelation as "a lake of fire and brimstone," which would wipe completely out of existence all things cast into it.)

When people come forth from the death state they will have nothing with which to start life, and those who are already here and who are in a position to assist them will be expected to do so. In fact, the final decision of that judgment day will be rendered according to what the people do in the way of righteousness when they come to know the will of God. It is WILFUL disobedience mainly that counts with the Lord. In the eventuation of the processes of the Millennial dispensation, the King will invite some to enter the earthly Kingdom, and the wicked will go into annihilation—a punishment that will last for ever, because there will be no further resurrection for these.

QUESTIONS:

How many judgment days are there? Has one chance for life already been lost? If so, how and when?

When will the Son of man come in His glory? What is His glory? Who are the angels that will accompany Him?

How will all nations be gathered together before the Lord? How does the Prophet Daniel picture this matter?

How is judgment symbolized in the book of Revelation?

What is the final judgment? How will it be rendered? What will be the portion of the incorrigibly wicked? What symbols picture this?

JESUS IN THE SHADOW OF THE CROSS

June 3: Matt. 26:31-46.

Then saith Jesus unto them, All ye shall be offended because of Me this night, for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

But after I am risen again, I will go before you into Galilee.

Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended.

Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice.

Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and heavy.

Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me.

And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt.

And He cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour?

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

He went away again the second time and prayed, saying, O My Father, if this cup may not pass away from Me except I drink it, Thy will be done.

And He came and found them asleep again, and prayed the third time, saying the same words.

Then cometh He to His disciples and saith unto them, Sleep on now and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Rise, let us be going: behold, he is at hand that doth betray Me.

GOLDEN TEXT: *He went forward a little, and fell on His face, and prayed, saying, My Father, if it be possible, let this cup pass away from Me; nevertheless, not as I will, but as Thou wilt.—Matt. 26:39.*

THE death of Jesus as a propitiation for the sins of the world, is one of the great, fundamental facts of the Bible. While the life of Jesus affords a perfect example of holiness, the death of Jesus is the event upon which God has caused the salvation of the world

to rest. That He "gave Himself a ransom for all, to be testified in due time," gives assurance that, the great price to justice having been secured, the millions of earth's inhabitants will be released from the chains of death; for, "As in Adam all die, even so in Christ shall all be made alive."

Jesus knew that the time for the consummation of His sacrifice was drawing near. The prophets had foretold the exact time when He was to die. In accordance with prophecy, He would not permit His enemies to take Him before the "due time." He had celebrated the Passover feast of the Jews, and knew that He Himself was to be the antitypical passover Lamb. Also, He had instituted the memorial of His death, in emblems of bread and wine, which feast has been designated "The Lord's Supper." Then He went out to the Garden of Gethsemane, to commune with His heavenly Father in prayer.

The "cup" which Jesus requested might, if possible, pass from Him, was not the cup of death. We know this is so, because of the fact that the Master knew that He *had to die*. Indeed, He had come to earth for the express purpose of going into a sacrificial death. If He withdrew from death, the Scriptures would be unfulfilled, and there would be no hope for the world's release from its fallen state. Jesus, therefore, was willing to die.

Then what was the "cup" that He thought might possibly be removed. It was the cup of ignominy and shame that was to attend His death. He was not to die an ordinary death, but the death of a criminal, a malefactor, completely under the power of His enemies. Is such a thing necessary? This was probably the question in His mind. If not absolutely necessary, then He might be saved from at least that bitter portion of the cup. Yet, through all the Gethsemane ordeal, He was willing to have the desires of His Father carried out to the full.

Poor Peter! He thought he was very brave, very loyal, but Jesus knew of his weakness and how he would deny his Lord. At a later time, however, when the holy spirit came to the church, Peter was very brave indeed, and remained a fearless exponent of the truth to the conclusion of his earthly career.

QUESTIONS:

Why was it necessary for Jesus to die? Were the sufferings preceding His crucifixion also necessary?

Why did Jesus not permit Himself to be taken by His enemies before the due time? What was the "due time"?

Did Jesus try to avoid death? If not what was the cup which He desired that, if possible, He should not drink?

Was the betrayal of Jesus foretold by the prophets?

Assign reasons for fearfulness on the part of Peter? Was he brave at a later time? If so, why?



Children's Hour



SAUL CHOSEN AS KING

E AID Uncle Eb, as we found ourselves all seated and awaiting our Bible story: "Israel was ruled by judges for four hundred and fifty years, before a king was chosen to reign over them. Do any of you remember the names of some of the judges? How about you, Esther?"

"I remember that you said that Samson was one," replied Esther.

"I know some more," said Peter; "Joshua was one, so was Gideon. Then there were Eli and Samuel."

"Quite right," said Uncle Eb. "Those whom you have mentioned were among the more important of Israel's judges. Joshua was the first, and Samuel was the last of them; and he was a man of great faith in God, great wisdom, virtue and power. But the Israelites in Samuel's day seemed to be getting tired of being ruled merely by judges. They wished to have a king like all the other nations had. They were having so much trouble with the Philistines in those days, that they thought it would be a fine thing to have a warlike monarch who would lead them to victory over their enemies. It would have been much better for them if they had left such matters in the hands of God. But they thought they knew best, just as people always do when they insist on having things their own way. Samuel had made his two sons judges over Israel; but they were not good men, and were not satisfactory to the nation. So the people came to Samuel and demanded a king."

"Samuel knew that the people were making a great mistake in rejecting God's arrangement. The Lord told him to explain this matter fully to the nation. God said to Samuel, 'Hearken unto the people in all that they shall say unto thee; for they have not rejected thee, but they have rejected Me, that I should not reign over them.' Samuel then told the people they were making a great mistake, and he foretold just what the king would be like. Let us find his words in 1 Sam. 8, beginning at verse 11. Suppose we have Esther read this to us."

"Do the Books of Samuel come after Psalms, or before?" asked Esther.

"Before Psalms," explained Uncle Eb; "First Samuel is the ninth book in the Bible. There, I see you have found the Book of Ruth. It is the very next book after that."

Esther now had found the place, and read:

"And he said, This will be the manner of the king that shall reign over you: he will take your sons and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands and captains over fifties, and he will set them to ear his ground, and to reap his harvest; and to make his

instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks and to be bakers. And he will take your fields and your vineyards and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep, and ye shall be his servants. And ye shall cry out in that day because of your king which ye have chosen you, and the Lord will not hear you in that day."

"Very good, Esther," said Uncle Eb. "Now you see what a solemn warning Samuel gave to the people. I think the nation remembered his words afterwards, when it was too late to make a change; for all those things took place which Samuel said would come to pass. Now when God's Word lays out a certain course for us to follow, we should always try to walk in that way; for if we choose our own path, contrary to His instruction, trouble will be sure to come upon us, just as it did upon the Israelites back there long ago."

"The people would not listen to Samuel at all. They said, 'A king, a king; we must have a king!' Then the question was, 'Whom should we choose to be our king?' They wanted someone who would be very kingly-looking—someone strong, and tall, and handsome. Where could they find such a person as that? Oh, yes, there was such a man in the realm, just the very man that appealed to them all as meeting the requirements. His name was Saul; he was the son of a Benjamite called Kish, a mighty man of power. Saul was taller than any other man in Israel; and he also was broad-shouldered, and possessed tremendous strength. He was a good specimen of manhood to look upon, and commanded the admiration of all who beheld him. So he was made king. And the way he was called to the kingship is interesting."

"In those days people did most of their riding upon animals that look somewhat like small horses. These animals were called asses—we sometimes call them donkeys. One day the asses of Kish, Saul's father, strayed away, and got lost, and Saul and one of the servants went to look for them. They travelled a long distance and searched a long time, but did not find the animals they sought. Then Saul told the servant that he thought they had better return home, for his father would be anxious about them. Then the servant said to Saul that there was a man of God in the near-by city, and that this man, Samuel, might be able to tell them which way to go. Saul said, 'If we

go there, I have nothing to offer to the man of God for his services.' But the servant said, 'I have some silver with me, so let us go into the city and find the seer.'

"As the two men went up the hill, they saw some young girls coming forth from the city to draw water; and they said to them, 'Is the seer here?' And the girls said, 'Yes, he is, for he came to the city today, because there is a sacrifice of the people in the high place.' So the men went into the city, and Samuel met them, for he was just about to go up to the high place. And Samuel knew that Saul was the man that the Lord had chosen."

"How did Samuel know this?" asked John.

"Because," explained Uncle Eb, "the very day before this the Lord had said to Samuel, 'To-morrow about this time, I will send you a man out of the land of Benjamin; and he is the one that you are to anoint to be the leader of My people Israel, to lead them against their enemies, to drive these out of the land; for I have heard the cry of the people, and I know what they desire.' Now, I see that Peter is all eagerness to ask me a question. What is it, Peter?"

"Uncle Eb," said Peter, "You told us awhile ago that God did not want the people to have a king, and that He told Samuel to try to persuade them not to choose a king; and now you say that God Himself chose a king for them. I don't understand just how that could be. Did God change His mind, and think that after all they would be better off with a king?"

"That is a very good question, Peter," said Uncle Eb, smiling. "It shows me that you have been following my story very closely. And it is a question that has puzzled much older people than you. The explanation is this: The Lord knew that the people would be far better off without a king, for the king would have a tendency to take the law into his own hands and do just as he pleased, which would make it hard for the nation. Oh, yes, the Lord knew that the king business would make lots of trouble for the people; but then He also knew that the people had set their hearts on having a king, and it is God's method sometimes to allow men and women, yes, and boy and girls too, to have the thing they desire, just to show them that their way is not the best way."

"Now I remember a story about a boy who was advised by his father and his mother not to go to skate on a certain pond, because the ice was not safe. But this boy thought he knew better than his parents, and so he went out there after school in the afternoon. His mother could have kept him in the house, for she suspected that he would go to this pond. But, as the water was only a few feet deep, and she was pretty sure he couldn't get drowned, especially as there were people living right near the pond, she merely warned him, and then didn't try to prevent him from going. So he went, and fell in through the ice, and got soaked with cold water. It gave him a bad cold, and he was laid up for several days. And what do you suppose he was thinking during that time that he was sick in bed?"

"I know," said Peter, "for I was the boy. I thought

you had forgotten that story, Uncle Eb; you sure have a good memory. While I was in bed, I thought over and over again that dad and mother knew more about that pond than I did. Although I didn't see dad try the ice at any time, yet he seemed to know that it wasn't safe. But after that, whenever he said not to skate any place, I didn't go there, no sir."

"So you learned your lesson by experience, didn't you, Peter?" said Uncle Eb. "And I am glad to know that you did learn it. The Israelites had to learn their lesson in just the same way. They thought they knew better than God, and they simply had to pass through certain experiences to find that God knew more than they did. When the Lord saw that they were determined to have a king, He selected the kind of man for the position that He knew would appeal to them; just the very man that they would have chosen themselves had they known about him."

"Well, Samuel told Saul that his father's asses had been found; and then he invited Saul and his servant to come to his home, where he set before them a rich feast. They stayed with Samuel over night; and he told Saul all that God had planned for him, that he was to be king over the nation. And then the prophet took a vial of oil and poured it upon the head of Saul, for that was a custom in those days when one was to be inducted into a high office. It meant that Saul was now anointed to be king of Israel."

"Then Samuel said to Saul, 'Go on from here till you come to the plain of Tabor, and three men will meet you there and give you two loaves of bread. From there go to the hill of God, and there you will meet some prophets coming down from the high place, carrying musical instruments; and you will join them, and you will prophesy; for you will have the power of God's spirit, and that will give you assurance that the Lord is with you.'

"Now all this happened to Saul, just as Samuel said it would. Saul met the prophets and prophesied with them; and both they and the people were surprised, for they did not know that the Lord was with Saul. So they exclaimed in amazement, 'Is Saul also among the prophets?' And when Saul had finished prophesying he came to the high place, but later returned to his homestead in Gibeah."

"Then Samuel called all the people together unto Mizpeh, and gave them the message of the Lord. He reminded them how the Lord had saved them from Egyptian bondage, delivering them by mighty plagues at the hands of Moses; and how God had taken care of them, given them victory many times over their enemies. But now they had rejected God who had done so much for them these many years, and had demanded a king for themselves. Now, therefore, they were told to select a king from among the tribes, and the tribe of Benjamin was providentially chosen—and of course the one person in that tribe that God indicated was Saul."

"Then the people sent certain ones to look for Saul; but he was very shy at this time, and had hidden himself away among the stuff. But after a time they found him and brought him before the people to be

crowned. He was very fine to look upon, for he was indeed a handsome man, being head and shoulders above all other men. Then Samuel exclaimed, 'Behold the man that the Lord hath chosen, that there is none like him among the people! And all the people shouted, and said, 'God save the king!'

"Now as soon as these ceremonies were over, King Saul went back to his home in Gibeah. What must he have felt like now? A few days before this he was just a plain farmer, a poor man like any one else. He had had to work hard to make a living, tilling the soil and looking after cattle. And now what a change! He was to be the ruler of the whole nation of Israel—of God's own chosen people! This, he doubtless realized, was the most important position in all the world.

"Saul now would also wear the finest clothing and live in a royal palace. He would have wise men to advise him, and would be surrounded by nobles and courtiers. He would have the very best of food to eat, and would have the finest horses in the land. Then, too, he would be Commander-in-chief of an army, which he could lead to battle to deliver the country from its enemies the Philistines, and other marauders. Yes, only yesterday Saul had left his humble home, a poor man of low estate; but today he was returning home with the honor and the standing of a mighty king!

"But a different line of thought was running through the Prophet Samuel's mind. He probably mused: 'O Saul, will you try to be worthy of this kingship which God has graciously bestowed upon you? Will you seek to always bear in mind that God alone can truly make and unmake kings? Will you always realize that the Lord found you when you were nothing, and raised you up to this chief place in the realm? Will you exercise the ruling power as you believe God would have you exercise it? Will you always be faithful in the discharge of your duty?' In our next story we shall see just what course King Saul actually pursued.

THE TRUTH ABOUT SPIRITUALISM

(Continued from page 19)

in this "time of the end" of the age; and so we set forth the facts of this article as a warning to all who have "ears to hear" the message of God's Word, to the intent that all Christians may have on the defensive armor of God in this "evil day" and may be able to resist the great Adversary and the powers of evil allied with him.

In the incoming Millennial age Satan will be bound and all the forces of evil will be restrained. No longer will the wicked spirits, the fallen angels, be permitted to deceive human beings by impersonating dead people. These spirits will then have to stand trial, and the penalty for persistence in a course of evil will be eternal extinction of being, everlasting destruction; for "all the wicked will He destroy." (Psa. 145:20.) This text applies to sinful angels as well as to sinful men. When the great banner of truth is

lifted up on this earth, all shall know the facts concerning life, death and the resurrection; and all then shall rejoice in the world-wide manifestations of divine power, wisdom and love that shall operate effectually to secure the everlasting happiness and prosperity of humankind.

A Clean-Up Drive

THIRTY THOUSAND Catholic priests have been asked to use their influence with their congregations for the success of a great drive for cleaner plays in the film world. In this work all Catholic magazines, both weekly and monthly, have been enlisted. They will call on twenty million Catholic laymen to stay away from all pictures of a questionable character. Not only Catholic but Jewish and Protestant clergymen also have been attacking such films as well as improper literature on the news stands. It is said that of thirty-three current productions on Broadway, New York City, only three are on the Catholic "White List."

No Christian would wish to object to any just movement tending toward things more pure and more edifying along any line. Yet we should recognize the fact that we are now living in the "time of the end" of the age, and that present world conditions have come about in fulfillment of prophecy. Hence we cannot look for much of a change for the better until Christ's Kingdom is fully established. But we commend any honest effort to ameliorate the state of things that now exists.

BIBLES

- B235 Karatol New Testament, divinity circuit, red edge, bold nonpareil type, size 2 5-8x4 1-8.....25c
- P43 Black, blue or red stiff cloth cover, strong opaque paper, without references or margin, bold minion type, size 4 3-8x6 1-8 (specify color).....35c
- P35 Black cloth over stiff boards, square corners, stained red edges, good quality English finish paper, clear bold brevier type, size 6x8 1/4.....75c
- 236 Black leather, flexible, round corners, red under gold edge, nonpareil type, size 3 1-4x5.....\$1.00
- P47 Black leather, flexible, divinity circuit, round corners red under gold edge, without references or margin, bold minion type, size 4 1-2 X 6.....\$1.60
- 55X Red, green or maroon fabrikoid with harmonizing colors under gold edge, india paper, without references, maps in back, brevier type, size 5 1-2x7 1-4 A book beautiful in appearance.....\$1.75
- C047C Black Leather; flexible divinity circuit, round corners, red under gold edge, with marginal references, maps and concordance, minion type, size 5x7 1-8 An excellent Bible for the price.....\$2.50

BIBLE HELPS

- A-D The Divine Plan of the Ages—magazine form..15c Inquire about prices in quantity for the above.
- M-P Daily Manna for the Church, blue paper cover, a text for each day in the year.....25c
- Scripture Text Post Cards—We have secured some very appropriate, beautifully illustrated post cards containing well known precious Bible texts. Packet of 12 cards, post paid 25c

THE DAWN

251 Washington Street, Brooklyn, N. Y.

TALKING THINGS OVER

WHILE our mail is always interesting and inspiring, it has been especially so during the last few weeks. Outstanding among the letters received have been those expressing enthusiastic appreciation for the service rendered by Brother Kendall during his recent pilgrim trip. Space will not permit the publication of all these letters, so we will publish but one of them, and this one because of its interest value relative to the advisability of a present-day public proclamation of the truth. The letter is from Phoenix, Arizona, and we present it in part as follows:

"About five years ago when we were told that there was no more need for public meetings I doubted very much if it was correct, and wished the way would open up so that this point might be proven. At that time I made a mental resolve that if there ever were any brethren who had the ability and initiative to again serve the truth under the old trade mark, 'Seats Free, No Collection,' I would put my shoulder to the wheel and do all I could to help.

"It is with humble gratefulness to our Heavenly Father, therefore, that I now write to express my sincere appreciation of Brother Kendall's visit to Phoenix.

"Brother Siglin has already reported the attendance at the three public meetings held in Meca, Phoenix and Glendale; and I am herewith enclosing the names of those who wished to have THE DAWN for three months. The interest manifested was remarkable, as attested by 217 requests for THE DAWN out of a total attendance of 590.

"...It made our hearts glad to see the shining happy faces of the dear friends when they saw the auditorium filled almost to capacity in Phoenix. One dear sister who had been very active in distributing the announcements of the meeting, said: 'It was certainly worth having sore feet to see that great audience giving rapt attention to the Gospel of the Kingdom.'

"The benefits derived from the public meetings, when summed up, seem to be fourfold:

"First: It convinced some of our brethren that such meetings are still worth while. One dear brother testified that though he did not specially favor public meetings he would, nevertheless, cooperate with the rest of the class to the best of his ability, and leave the result with the Lord. The results brought great joy to his heart.

"Second: It awakened the interest of old friends whom we had failed to interest by invitations to our regular class meetings. One friend came to us after the meeting saying, 'I thought you had gone out of the truth but now I am convinced that you went in the right direction.'

"Third: The excellent attendance, the attention given, and the great proportion of requests for more information along the lines of the lecture, prove beyond a doubt that there are still opportunities to preach the Gospel.

"Fourth: The great blessing we all received, both

individually and collectively, in preparing for the meetings proves that the Lord's people should not only KNOW the doctrine and 'grow in grace,' but also need the opportunity of exercising these graces to show their love and zeal for the Lord. Such meetings provide service of some kind for every member of a class.

"I trust, dear brethren, that you will forgive me for writing at such length, but I am trying to pass on some of the rich blessings we all enjoyed, and to express my own heartfelt thanks that the Lord has again made it possible to have FREE tracts and FREE meetings. May the Lord bless you and keep you.

"My earnest prayer for you, as for myself, is that you may be very humble, remembering that it is GOD'S TRUTH, not ours; and that any service we may enjoy is a privilege to be prized above all things. May your service continue to be with an eye single to the glory of our God, and the blessing of His people."

Interesting Letters

Those who have helped to make possible the sending out of THE DAWN free to those unable to pay for it, will be encouraged by the following brief, but interesting letters:

Alberta, Canada Letter

"Am enclosing one dollar in payment for one year's subscription to THE DAWN which you have so kindly given me on credit for some months back, and for which I assure you I am appreciative.

"Am much pleased with this effort, for while THE DAWN contains some food suitable only for a few, has just about the right mixture of all good food to be tasty to the appetites of the general-run of all families; and the matter is so wisely distributed, and judiciously mixed as to whet any normal appetite for another helping, regardless of the name, or from where the serving may come."

South India Letter

"I happened to see the folder announcing the policy of THE DAWN and I desire very much to be on your subscription list. But for the present I cannot find the money, as I am very badly off in that line. If you have any arrangement by which the poor can be supplied with the magazine I shall ever be grateful to you if you can send me the same from the very first issue. Any further literature which could be put out will be gladly received and circulated."

Glendale, California Letter

"Gentlemen: Some kind friend has sent me THE DAWN. I have enjoyed every word of it and only wish I could thank the person who sent it. It all appeals to me as the truth, and I shall never be without it again."

Convention Reports

The convention season is opening up again, and we take pleasure in publishing brief reports of three gatherings that were held during March and April:

Wilmington, Del., Convention

"Behold how good and pleasant it is for brethren to dwell together in unity," we thought, as we beheld the friends coming into the hall at Wilmington on Sunday, March 25th. Twenty-five brethren had chartered a bus and come over from Baltimore, Md., others coming from Washington, and various places in Pennsylvania and New Jersey. Brother P. Kolliman of the Wilmington class officiated as chairman, and in a concise, interesting manner told of the blessings that had arisen from these annual, pre-memorial conventions at Wilmington, and how they had come into existence. He said that it was the desire and intention of those interested that such gatherings be continued year by year; and suggested that at each one the theme be chiefly the death of Christ and the Memorial that He instituted just before His death. A most cordial welcome was extended to all.

Brother Henry Kruhm of Baltimore was the first speaker. His subject was the Body of Christ, and the unity of its various members, as illustrated by the human body, and as set forth by the Apostle Paul in the 12th chapter of 1 Corinthians. Brother Kruhm encouraged the friends to continued faithfulness in all phases of the Christian life, and urged the friends to keep their sacrifice on the altar.

In the afternoon a discourse was given by Brother H. N. Fatzinger, of Washington, D. C. He spoke on the beauty and power of justification. He compared the Christian's justification to the change that took place when Joshua, the high priest, had his filthy garments and was clothed in clean apparel. While forgiveness takes something away, justification gives something. When we sin subsequent to justification, unless these sins are removed, they are figuratively transferred to our robe, spotting it.

The subject of the public talk was "The World's Deliverance." This was followed by a summing up of the various points advanced by the foregoing speakers by showing that, in a general way, that the entire hope of salvation and deliverance, both for the church and for the world, is centered in the "Lamb of God that taketh away the sin of the world."

Philadelphia, Pa., Convention

A gathering of earnest Bible Students was held at Philadelphia on April 1. The chairman was Brother J. P. Ludwig, who expressed his pleasure in seeing the brethren thus come together in the greatest of all causes; and in the name of the local friends extended to all a most cordial welcome.

An address was then given by Brother J. W. Reimer. His subject was "The Two Witnesses." His clearly presented view was that these witnesses represent the Word of God. It is God's Word that has been His chief witness in all ages. In Revelation 11 it is pictured as that which prophesied twelve hundred and sixty days, clothed in sackcloth. All opposition to such witnesses will eventually be brought to naught. "These are the two olive trees, and the two candlesticks standing before the God of the earth." We cannot esteem the divine Word too highly.

A helpful address to the friends was given by Brother C. P. Bridges, and in the afternoon he delivered a public discourse on the subject, "The End of the World," setting forth indisputable facts to prove that we are in the ending period of the gospel age, and that ere long the climax of earth's affairs will be reached in the "Great time of trouble" foretold in the Scriptures.

Brother J. Desmond, of Elizabeth, N. J., was another speaker at the convention. During the course of his talk Brother Desmond urged faithfulness to our vows of consecration, and showed that once we enter the service of the Lord there can be no taking of vacations.

"This convention has been a real treat," said the friends, and it is hoped that the next one will be soon.

Springfield, Mass., Convention

On Sunday, April 8, a one-day convention of Bible Students was held in Springfield, Mass. Brother I. I. Margeson of Westwood, Mass., served as chairman. The friends were first welcomed by Brother H. A. Friese of Springfield, who made some very appropriate and kindly remarks relating to the convention and those assembled there. Then Brother Magnuson gave the official address of welcome, making all feel that it was good to be present, and causing the friends to realize that the Lord would indeed fulfill His promise and be with those who came together in His name.

The first discourse was delivered by Brother B. Boulter of Plainfield, N. J. This was a stimulating address, and made the friends more than ever want to keep on and "fight the good fight of faith." Brother Sargeant spoke on the subject of "Risen With Christ." Brother Eddey of Providence expressed some very helpful thoughts regarding our assurance of acceptance with God, declaring with no uncertain sound that this assurance is not based on some "inner voice," or on emotionalism, but on the testimony of God's Word and on our compliance with the Divine command to "love one another." Brother Margeson, in his discourse, set forth principles pertaining to the upbuilding of the Christian's faith and Christ-like character. The public address was on the subject of "The Coming World Dictator." At the conclusion of this address a number of strangers present handed in their names for literature dealing with Bible truth.

A Message From the Past

The following is an excerpt from an article entitled, "The Triumph of Gideon," published in *Zion's Watch Tower* of November 1, 1907:

"It is not sufficient that we should have faith in the Lord and in the Captain of our salvation and should make our consecration to the Lord's will; but further tests are made with a view to making a final selection of a very special class to constitute the little flock. It will be a test of water—symbolizing the truth. It becomes a very important question to every consecrated one as he is brought to a knowledge of the truth how he will receive it—appropriate it. In the picture, or type, those accepted of God to be Gideon's little flock used their hands to lift the water to their mouths, a sup at a time, as a dog uses his tongue to lift the water; while the others drink like a horse who puts his mouth into the water and sucks it. The hand is a symbol of energy, and we might understand this to signify that the persons most approved of the Lord will use energy and discretion in partaking of the truth—these will not bow down in the mire of human servility, but will maintain their own erectness of manhood and will partake of the water of truth, lifting their heads upward and acknowledging its heavenly origin by whatever stream or channel it may come to them.

The selection complete, the remainder of the brave men were not sent home but to Gideon's tent or headquarters, there to be ready for their share in the battle later. Those whom God would specially use were supplied with peculiar implements: (1) a ram's horn; (2) a pitcher; (3) a lamp, or torch, placed inside the pitcher and thus obscured from the view of their enemies. The three hundred were divided into three companies and the individuals of each company were scattered. They approached close to the enemy and practically surrounded their camp. When Gideon blew, all who heard the blasts made similar blasts upon their trumpets; when Gideon broke his pitcher and let the light of his torch or firebrand gleam forth, the others did the same, blowing meantime with their trumpets and alternately shouting, 'The sword of the Lord and of Gideon.' It was the Lord's battle and the Lord's arrangement, and it was carried out as intended; the Midianites awakened from their slumbers panic-stricken, believed themselves surrounded by immense hosts, and fled precipitately, killing one another in their fright and confusion. Perceiving the routes they would take, Gideon hastened with his ten thousand followers to intercept them and to complete the defeat. Meanwhile others of the people, learning of the condition of things, joined in the battle to the ultimate and utter discomfiture of the Midianites, and the destruction of the vast majority of their hosts, including their leaders.

"Our Captain, the Lord, has given special instructions to those whom He will specially use in the conflict of evil now in progress. Each one shall follow the example of the Captain of our salvation. First, he shall blow upon the trumpet, representing the proclamation of the truth, and proclaim that the sword of the spirit of truth is of Jehovah and of His anointed Son; and secondly, they shall break their pitchers and let their light shine out. The pitchers represent our earthen vessels, and the breaking of them in order to let the light shine out signifies that to which we are exhorted by the apostle, saying, 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service.' We see how our Chief-Captain broke His earthen vessel; we see what a light streamed forth. Our highest ambition must be to follow His example, to walk in His steps, to lay down our lives for the brethren as He laid down His life for us. Meantime the blowing of the trumpet is to progress, as well as the shouting in the name of Jehovah, our Captain, and the sword of the spirit of truth is to be wielded. The result will be victory; the enemies of the Lord will be overwhelmed.

"But many others than the little flock will be associated in the work of overthrow, though theirs will be a special work as specially chosen instruments of the Lord. Now is the time for response to the call of our captain; now is the time for standing the tests and being full of faith and confidence in the Lord that He is able to give us the victory. Now is the time for understanding the will of the Captain, following His example, and imitating Him, and laying

down our lives for the brethren, and as sacrifices, holy and acceptable to God and our reasonable service. Now is the time for the proclamation and for publicly declaring our confidence in Him who called us, and who gave us the light, and who has privileged us to be His little flock; and very shortly will come the time for the fleeing of the enemy. Let us be faithful to our tests and opportunities, and thus be accounted worthy of a share in the service and the glory that shall follow."

A Report From Brother Bridges

As we go to press the following interesting letter reaches us from Brother C. P. Bridges, who has just completed a short pilgrim trip along the Atlantic seaboard:

"I feel that a brief report of my last trip might be of interest to you. I am much encouraged by the results as I have seen them. On a previous trip I suggested that when a pilgrim was assigned to a class it would be well for the class to arrange a meeting to which strangers might be invited—if they could not arrange for a hall, to use the home of one of the friends. On this trip this was done by some of the classes, and the results were most gratifying, especially in Vineland, N. J., Richardson Park and Wilmington, Del. At these places the attendance was unusually good, and for the first time many heard the "gospel of our salvation."

"We served at Washington, D. C. on Sunday afternoon, April 8th, and went to Baltimore for an evening service. There was a good attendance at this service; and there were some old-time friends present who had not attended a service of the Bible Students for twenty years.

"Returning to Washington on Monday, I was privileged to address the inmates of the Home for Incurables. Some of these are absolutely helpless, and their faces lighted up as we told them of the time when "the eyes of the blind shall be opened," and when the lame man shall "leap as an hart."

"There was an evening service at Washington, and the next day I returned to Baltimore where there was a class meeting in the evening. We were much impressed with the love of the dear Baltimore friends. As this final meeting was brought to a close they bade us farewell by singing 'God be with you till we meet again.'

"From Baltimore we went to Virginia, where we were most cordially received. The Richmond friends had arranged for a public meeting, at which 84 were present. They gave close attention to the address on 'The Coming World Dictator.' And then there were two delightful days with the Roanoke friends, which I believe the Lord blessed to our mutual good.

"It has been my privilege and pleasure in the years past to make many trips as a speaker, but I really feel that more good was done on this trip than any previous one. When I left home I did not know where I was to be sent, but I feel that God ordered my steps, and I thank Him for the privilege of cooperating with Him. He has honored me in a special way in allowing me to serve His people in this manner."

Do "Eoliths" Prove a Pre-Adamic Race?*(Continued from page 6)*

It is known that the giant deer survived in Ireland down to the 14th century A. D., and is alluded to in the chronicles of that time as "the great black deer." Its bones have been found there, in association with iron weapons. Some of these skeletal remains of the giant deer are so recent in point of age, that undeteriorated sinews and strips of hide are still attached thereto. It seems evident that if the scientists could forget for a time academic theories as to human antiquity, and consider each on its merits, disassociated from preconceived notions which blind them to the facts, they would arrive at very different conclusions as to the age of the various artifacts of early man; and would not continually seek to force him farther back into antiquity than known facts actually warrant.

*(To be continued)***Speakers' Appointments****BROTHER H. E. ANDERSON:**

Newark, N. J. May 6, 589 Orange St., 3 P. M.
Philadelphia, Pa. May 13, Batley Hall, 2748 Germantown Avenue, 3 and 7:30 P. M.

BROTHER W. T. BAKER:

Bridgeton, N. J. May 6, 11 A. M.
Vineland, N. J. May 6, 3 P. M.

BROTHER B. BOULTER:

Easton, Pa. May 6

BROTHER C. P. BRIDGES:

Boston, Mass. May 13, 30 Huntington Avenue, 3 P. M.

BROTHER J. L. COOKE:

Passaic, N. J. May 6, Carpenter's Hall, Jefferson Street and Hoover Avenue, 7:15 P. M.

BROTHER J. E. DAWSON:

Newark, N. J. May 13, 589 Orange Street, 3 P. M.
Passaic, N. J. May 13, Carpenter's Hall, Jefferson Street and Hoover Avenue, 7 P. M.

BROTHER W. F. HUDGINGS:

Pen Argyle, Pa. May 20

BROTHER J. T. JOHNSON:

Youngstown, Ohio May, 13

BROTHER J. C. JORDAN:

Beaver, Pa. May 13
East Liverpool, Ohio May 27

BROTHER GEORGE S. KENDALL:

Pittsburgh, Pa. May 6 (convention, see announcement)

BROTHER IRA LAYTON:

Duquesne, Pa. May 13, 10:50 A. M.

BROTHER EDWARD MAURER:

Duquesne, Pa. May 20, 10:50 A. M.

BROTHER C. W. MCCOY:

Cheney, Wash. May 13

BROTHER M. C. MITCHELL:

Newark, N. J. May 27, 589 Orange Street, 3 P. M.
Passaic, N. J. May 27, Carpenter's Hall, Jefferson Street and Hoover Avenue, 7:15 P. M.

BROTHER L. H. NORBY:

Chicago, Ill. May 27
Jackson, Mich. May 28
Tonawanda, N. Y. May 30
Ithaca, N. Y. May 31
Brooklyn, N. Y. June 1-3
Pittsburgh, Pa. June 6
Richmond, Ind. June 7
Waukesha, Wis. June 9

BROTHER J. W. REIMER:

Chester, Pa. May 5, 8 P. M.
Baltimore, Md. May 6, Eden and Hoffman Sts., 3 P. M.
Wilmington, Del. May 6, 404 W. 31st Street. 7:30 P. M.

BROTHER WALTER SARGEANT:

Richmond Hill, N. Y. May 6 & 13, New Civic Hall, 113-10 Liberty Avenue, 3 P. M.
Newark, N. J. May 20, 589 Orange Street 3 P. M.
Passaic, N. J. May 20, Carpenter's Hall, Jefferson Street and Hoover Avenue, 7:15 P. M.

BROTHER R. F. SHARP:

East Liverpool, Ohio May 13

BROTHER J. I. VAN HORN:

New Kensington, Pa. May 13

BROTHER E. F. WILLIAMS:

New Kensington, Pa. May 27

BROTHER G. M. WILSON:

Duquesne, Pa. June 3, 10:50 A. M.

BROTHER NORMAN WOODWORTH:

Minneapolis, Minn. May 1, 2
St. Louis, Mo. May 5, 6
Kansas City, Kan. May 7
Topeka, Kans. May 8
Emporia, Kan. May 9
Neodesha, Kan. May 10
Wichita, Kans. May 11
Hutchinson, Kans. May 12 and A. M. May 13
Newton Kans. afternoon of May 13
Halstead, Kans. evening of May 13
Lincoln, Nebr. May 14
Hastings, Nebr. May 15
Jackson, Mich. May 18
Flint, Mich. May 19
Saginaw, Mich. May 20 (convention, see announcement)
Detroit, Mich. May 21
Providence, R. I. May 27



True Beauty

BEAUTIFUL hands are they that do
The work of the noble, good and true,
Busy for them the long day through;
Beautiful faces—they that wear
The light of a pleasing spirit there
It matters little if dark or fair;
And truly beautiful in God's sight,
Are the precious souls that love the right.