

MARCH, 1935  
15 Cents

# *The* DAWN

**Two Traveling Men  
Taking Heed Unto the Doctrines  
Christ the Head, The Church His Body**

**ARE ALL MEN CREATED EQUAL—Fact Finder**

## Contents

Issue of March, 1935

NEWS AND VIEWS .....	1
OUR BIBLICAL DIALOG	
Two Traveling Men .....	4
THE CHRISTIAN LIFE	
Taking Heed Unto the Doctrine .....	8
The Lord's Supper .....	12
Keeping the Heart .....	16
Christ the Head, the Church His Body ....	18
THE FACT FINDER .....	21
CHILDREN'S HOUR	
The Story of Naaman .....	24
INTERNATIONAL SUNDAY SCHOOL LESSONS	
Peter Delivered From Prison .....	26
Peter Describes the Christian Life .....	27
Growth in Grace .....	28
The Heavenly Father .....	29
TALKING THINGS OVER .....	31

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

## CONVENTION ANNOUNCEMENTS

### **Brooklyn 5th-Sunday Convention, March 31.**

A special effort is being made to have this gathering one of the "best yet." Convention opens at 10:00 A. M., and will continue until 4:30 P. M. All sessions will be held in the Lecture Room of the Church of the Pilgrims, corner of Henry and Remsen Streets.

### **Cincinnati, Ohio: District 5th-Sunday Convention, March 31.**

All sessions of this convention will be held at 24 East Sixth Street, Cincinnati, Ohio. Brethren from Dayton and Columbus, Ohio, and Richmond, Indiana, will have part on the program. For further information address Mrs. W. N. Poe, 2128 New Linden Road, Newport, Ky.

**Napa, California, March 31.** For information concerning this gathering, address Guy K. Bolger, 31 Eagle Street, San Francisco, California.

**Philadelphia, Pa., Sunday, March 31.** This convention will open at 10:45 A. M., and will close at 5:30 P. M. All sessions to be held in PARK AVENUE HALL, 1315 Columbia Avenue. A cordial invitation is extended to all believers in the ransom. Regular Sunday afternoon meetings will be held in this hall following the convention.

**Chicago Quarterly Convention, April 7.** Information received from the Chicago brethren indicates that Brother G. M. Wilson, of Pittsburgh, Pa., and Brother Julian T. Gray, of Cincinnati, Ohio, are expected to serve at this gathering. Meetings all day at 910 La Salle Street.

**Plainfield, N. J., April 7,** This will be an all-day convention, and an interesting program is being arranged. For further information, address Mrs. Emma Comer, 1234 Cameron Avenue, Plainfield, N. J.

**Wilmington, Del., Annual Pre-Memorial Convention, April 14.** Friends in Wilmington are looking forward to a blessed time of fellowship and service on this occasion. Full information will be given in the April edition of THE DAWN.

**New Bedford, Mass., April 19-21.** April 19, we understand, is a state holiday in Massachusetts, so this will give an excellent opportunity for the friends to meet together for a three-day period. Later announcements will give further information. Class secretary, Walter W. Greaves, 25 Social Street, New Bedford, Mass.

**Greenfield, Ohio, April 28,** This convention will be held under the auspices of the Cincinnati Ecclesia. For information, address Mrs. W. N. Poe, 2128 New Linden Road, Newport Ky.

**Lynn, Mass., June 29, 30,** Further information concerning the Lynn convention will be published later.

## GENERAL ANNOUNCEMENTS

**Two Traveling Men.** The article appearing in the dialog department of this issue of THE DAWN was written and published in a vest pocket booklet form a number of years ago. The remaining copies of the publication have been turned over to us for distribution, and we will be glad to send them out to the friends, free, upon request. It has been suggested that possibly some would like to place the booklets in hotel lobbies.

**Monthly Public Meetings in Brooklyn.** The next regular monthly public meeting, sponsored by the Associated Bible Students of Greater New York, will be held on March 3. A great deal of interest is being manifested in these meetings. All the friends in the Metropolitan district are invited to attend and to invite others to come with them. "God's Oath-Bound Covenant" will be the subject on March 3; and Brother Oscar Magnuson will be the speaker.

On March 10 an additional effort will be made, at which time the subject, "Our Lord's Return" will be discussed. The discussion of this subject is being continued from February 3, by request. These meetings are held in the Lecture Room of the Church of the Pilgrims, corner of Henry and Remsen Streets, Brooklyn, N. Y.

**Brother Herrscher on Tour,** Brother Emil H. Herrscher, of Phoenix, Ariz., is now making a two-months pilgrim trip on the West Coast. His appointments in Southern California have been arranged by Brother A. W. Abrahamsen. Those desiring information concerning them may obtain same by writing to Brother Abrahamsen, whose address is, 2432 1-2 Rimpau Blvd., Los Angeles, California. Let us bear Brother Herrscher up in our prayers.

(Announcements continued on page 33)



## News *and* Views

### *Paganism in Christendom*

**D**R. WYLIE, of New York, says, "We hear a lot about 'isms,' but the one 'ism' that has brought us to our present state is *paganism*. I am ashamed to call mine a Christian country... We stand upon a brink at the present time. We do not know what is going to happen... The old order of 'every man for himself' must go. God is moving across the face of the earth. Ruination is staring us in the face unless we heed the voice of God."

When God finally speaks to the world, men will be impelled to heed His voice. For nineteen centuries God has been speaking only to His own people, the members of the church of Christ, saying to them, in the Psalmist's words, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house: so shall thy King greatly desire thy beauty, for He is thy Lord, and worship thou Him." (Psa. 45.) During that period God has not been addressing the message of His truth to the world. The time for doing that is in the future. In a sense He will speak to mankind in the approaching great conflict of Armageddon. The Apostle Paul says, "The Lord shall be revealed in flaming fire (a conflagration generated by the friction of the social and political elements), taking vengeance on all them that know not God (the world in general)."—2 Thes. 1:7, 8.

In the approaching Millennial age of Christ the Lord will speak to all people with the voice of truth. Then "all shall know Me, saith the Lord, from the least of them even to the greatest of them; for I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."—Heb.8:10.

This is the social order that God will build. He will establish it upon a firm and enduring foundation, and not upon the sands of human policy and ambition. Yes, "the old order of things must go." It will mean disintegration, dissolution, destruction of the old sys-

tem. But then will come the inauguration and permanent establishment of the new and perfect order of righteousness and peace.

### *Religion at the Crossroads*

DR. TRENLER, former president of the United Lutheran Synod of New York, says:

"With religion at the crossroads among two of the great peoples of the world, the time has come when every one who values his faith must stop and think. In Russia religion has gone beyond the crossroads... In Germany religion hangs in the balance, and the next months will decide largely what direction it will take... Today strong effort is being made by the Soviet Government to stifle the few evidences of the faith among Russia's 160,000,000 peoples; and among Germany's 65,000,000 faith demands a living sacrifice."

Is not religion also at the crossroads in the United States and other so-called Christian lands, as well as in Germany and Russia? Are the hearts of the people really satisfied with what is doled out to them from the rostrum and through the church papers? In an age when science is opening up the marvelous secrets of nature, and showing men how to apply natural forces to the work of life, is it reasonable to believe that man is a creature of evolution, as is popularly taught? Is it reasonable to believe in the destruction of the planet earth?

Is it a matter of common sense to believe that death is not actually death, but that man has some immortal spark that perpetuates his existence in another realm—with the united testimony of experience, science and the Bible directly to the contrary? Is it appealing to the heart and mind to have the Bible dissected by the unsparing hand of the Higher Critic, and to be told that the life of Jesus is valuable merely as an example, and that His death is of no more consequence than the death of anyone else?

Naturally there is a vein of religion in people; but in appealing to this, an appeal also should be made to

their common sense. The natural intelligence possessed by people tells them that this world was created for some great purpose, being clearly designed for permanent occupation by the human family. The old traditional heaven and hell effusions no longer stand the light of modern education. Present day reason will not tolerate them. The people are now refusing to be bluffed. If all the religious teachers would honestly and fairly deal with the Bible, and give out its great message of truth to the hungry multitudes that need to be fed, then religion would become a grand practical entity in the lives of men; and the spirit of contentment, faith and love would be so increased that the world would be a much more pleasant place in which to dwell. But this is not God's way to bring His promised blessings; but ere long the Kingdom of Christ will give unto the people "a pure language, that they may all call upon the name of the Lord to serve Him with one consent."—Zeph. 3:9.

### **Palestine**

ALL CHRISTIANS are much interested in Palestine, the country to which God called the patriarch Abraham, promising to give to him and his seed that land for an "everlasting inheritance." Also it is the country where Jesus lived and wrought His miracles, and died and rose again, over nineteen centuries ago. The fact that this land has not suffered from the great industrial depression that has afflicted the rest of the world, but has experienced economic expansion instead, has been enough to attract attention to it far and wide. Here in this historic "holy land" there is practically no unemployment, and in certain fields of labor there is a shortage of employees. Here currency stands at a premium, and the finances show a surplus amounting to almost a year's revenue.

It is said that Jewish immigration into Palestine is going on at the rate of 50,000 a year. The Hebrew population has gone up from 60,000 at the end of the war, to 300,000. Evidently conditions there are proving very attractive to Israel. During the past year the investments amounted to \$50,000,000, which was a sum over twice as great as that which was invested during the previous year. Of course, progress in Palestine has been somewhat intermittent. But the experimental stage is now past. The people have determinedly set themselves to the task of redeeming this country, and the full measure of success is only a matter of time. Says Joseph L. Cohen, writing in the *New York Times*:

"The development depends, like that of all countries, in the first place on the best use of its natural resources, man power and capital. More than most countries, it will be influenced by the growth of its hinterland. There is also the question of general economic relations with the world as a whole. The first two are most significant at this stage.

"The great increase in population has stimulated the building industry. In 1933 some \$5,500,000 was invested in this field. Growth in home production of all agricultural and industrial products necessary for the local market took place. Market gardening, dairy produce, house furnishing, textiles

and personal services greatly expanded. Increased demand for electricity and the greater use of the roads and the rail lines bear independent testimony to the growth of the home market. Oranges, wines and chemical products, as well as service to tourists, were the chief exports.

"The future of Palestine depends to a considerable extent on the development of her large hinterland. The opening of the new Haifa harbor, the laying of the pipe line to Mosul, the projected road to Bagdad, and the growth of civil aviation have now converted anticipation into reality. The economics of Palestine have become inextricably bound up with the economics of the Near East.

"In the same way as the merchants of Antwerp, Rotterdam and Trieste could not restrict themselves to the trading needs of their own country, so the merchants of Haifa cannot limit their interests to the economic development of Palestine alone. The first task is to bring about closer economic union with Transjordan, now asking for capital and organizing ability and labor of the type that is lacking. The second is to facilitate trading arrangements with the rest of the hinterland, including Persia, Irak, and Syria."

Thus it is seen that divine prophecies made thousands of years ago are being carried into fulfilment. God is gathering the Jews back to their land of promise, as He foretold. Through the Prophet Isaiah He said, "I will plant in the wilderness, the shittah tree, and the myrtle and the oil tree; I will set in the desert the fir tree, and the pine and the box tree together; that they may see, and know, and consider and understand that the hand of the Lord hath done this, and the Holy One of Israel hath created it." (Isa. 41:19, 20.) All this is taking place today.

### **Oldest City Discovered**

DIRECTOR BACHE, in his report to the University Museum of the University of Pennsylvania, said:

"The ruins of a city estimated by archaeologists to be nearly 5,700 years old have been found at the prehistoric settlement of Tepe Gawra in Northern Mesopotamia by a joint expedition from the American School of Oriental Research and the University Museum of the University of Pennsylvania.

"In addition, trial excavations have been made on the site which indicate that it eventually may yield the oldest cultural remains ever found in Asia.

"Including the Hurrian settlement which stood on the great mound at Tepe Gawra when it last was inhabited in the fifteenth century B. C., the city which has just been uncovered by the expedition, and which is believed to date far back, is the eleventh found thus far.

Among its ruins were discovered the walls of a temple and of private houses, household pottery, spindles and loom weights for weaving, hammer stones, hones, knives and scrapers, ... combs, mortars for ointment, etc."

Even the Garden of Eden story is shown by means of a seal impression on baked clay. Here are the figures of a man, a woman and a serpent, with the human figures in an attitude of dejection, moving away from the serpent. If the estimated age of this city is approximately correct, it existed about three hundred years after Adam and Eve were expelled from Eden.

The Bible shows that Adam himself lived 930 years, during which time he "begat sons and daughters." Not only, therefore, could the existence of a "city" be possible at that date, but those in the city could also be acquainted with the facts concerning the tragedy of Eden; and it is but natural that they would attempt to keep some record of it. Thus it is seen that every authentic discovery by the scientists tends to confirm the record of the Bible, leaving evolutionists with no certain ground upon which to stand. That the people of that remote date were very intelligent, and not mere "cave men," is clearly indicated by the New York *Herald Tribune's* report of this recent discovery. We quote:

"The Tepe Gawra discoveries indicate that the people who dwelt in the city traced at level 8, were a highly cultured race which created fine murals and sculpture, and in architecture had already evolved the principle of the true arch. Few modern sculptures have been their equal in producing faithfully the musculature of the human body and of animals."

### **Preparing for the Slaughter**

SENATOR GERALD P. NYE says that the United States is nearer to war today than it was prior to the World War. He further observes that the nations have created a spirit of competition that is highly productive of war. He says:

"This competition, in striving for the largest navy or strongest army, is fertile ground for the munitions manufacturers. If we ever go to war with Japan, make up your mind our boys will be targets for shot, shell and shrapnel produced by United States munitions makers.

"We go about broadcasting that other countries should follow our example in the matter of national defense. If they had, we would have had another war long ago. We have increased our production of arms 197 per cent, while the other countries of the world show an increase of 30 to 44 per cent, and today the United States is manufacturing more munitions than any other country in the world. It is little wonder then that other nations look at us with an eye of suspicion when we shout peace."

The Senator also comments on the vast increase in expenditures for war purposes. He says that it has gone up from \$341,000,000 just before the World War to \$7,000,000,000 in 1934. But what else can we expect. The fact is that the nations are fulfilling prophecy, but do not know it. Concerning the time of trouble the prophet says, "Beat your plowshares into swords, and your pruning hooks into spears. Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision. . . . Wake up the mighty men."—Joel 3:10-13.

The thunders of Armageddon are approaching. The Lord says, "I will shake the heavens and the earth, the sea and the dry land; and I will fill this house with glory, saith the Lord of hosts." (Hag. 2:6,7.) But beyond this time of slaughter will come the Messianic Kingdom of peace, wherein they shall "beat their swords into plowshares, and their spears into

pruninghooks; and nation shall not lift up sword against nation, neither shall they learn war any more." —Micah 4:3.

### **Forecasts World Without Hate**

REV. DR. WILLIAM H. ROGERS, Pastor of the First Baptist Church, New York, believes that God will take hold of the world's affairs and bring order out of chaos. The *New York American* publishes a brief excerpt from Dr. Rogers' February 17th sermon, as follows:

"Back of all greed, clash and conflict is the devilish selfishness of man. The only solution is to be found in human regeneration wrought by the same spirit of God who brooded over chaotic earth and brought harmony out of confusion and life out of desolation. God has promised the removal of the curse through the banishment of iniquity, when the earth will be restored to its original beauty and glory. The redeemed man shall live in a world without hate, strife, tears, sorrow and death."

To the foregoing we can heartily say, Amen! However, it leaves a very vital question unanswered; namely, what will become of the millions who have died, and who will yet die, before the Lord's time for accomplishing this work of restoring the world to Edenic perfection? The Bible itself leaves no doubt about this important question. It shows that not only will the generation living at the time of the establishment of the Kingdom receive the "restitution" blessings, but that all who have died, as well, will be awakened from the sleep of death.—See John 5:28.

### **Statesmen Battle Over Evolution**

AS WE GO to press, news dispatches tell about a battle being waged in the Tennessee legislature over the evolution question. Their present law forbids the teaching of evolution in the public schools. A similar fight against the Darwinian theory has been raging in Nova Scotia, Canada.

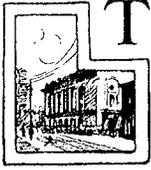
It would seem to be an opportune time for the circulation of the new booklet, "EVOLUTIONISTS AT THE CROSSROADS," in these places as well as elsewhere—a "word in season, how good it is."

Tennessee now has a University that is committed to teaching the fact that man is a product of creation and not of evolution, and their officers and students have led the fight against repeal of the anti-evolution statute there.

Even if the Tennessee statute is repealed, this will not settle the conflict between truth and error. Some day all humanity will learn that the Bible story of man's creation and fall is correct, and that the only hope which man has of extricating himself from his present fallen condition lies in Christ's ransom sacrifice, which all Darwinists now deny. Meanwhile, however, Christians will continue to hold high the banner of truth on this and other Biblical subjects, as best they can, knowing that in so doing they are following the example of Christ, who came to "bear witness to the truth."

# OUR BIBLICAL DIALOG

## TWO TRAVELING MEN



TWO traveling men sat in the lobby of a hotel one Sunday morning. Some children passed by on their way to Sunday School. One of the men, seeing them, said, "You know, Fred, this brings me back to the old days when I was in a boy's class under a fine old teacher. I suppose I did just as many mean things and had as much fun as any of the boys. Yet I believed in the Bible. I believed that God took care of me, as the good old teacher and my mother said. This idea and many others of a similar nature stayed with me for years, but now I look at things differently. So many scientists and great men seem to have given up the Bible. They claim to prove that it is unreasonable and only a myth. I hate to give up the old idea of a future life, but who wants to believe myths?"

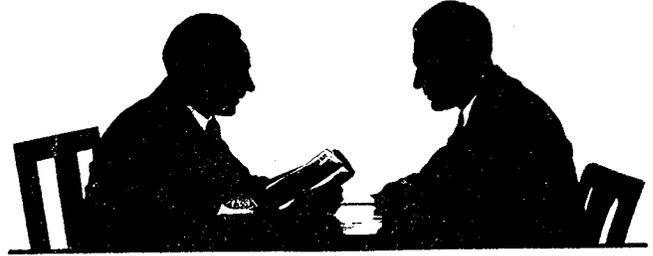
The other man said, "You still believe there is a Supreme Being who created us, don't you, Jim?"

"Yes, I think so, there surely must be, yet sometimes I doubt even this."

"Jim, did you ever stop to think that it takes considerable intelligence to design and build even a simple machine, yet the most complicated machine is not nearly so wonderful as the human organism. We say about some automatic mechanism, 'It is *almost* human.' We marvel at the wisdom of the person who invented it. No one ever thinks of saying that it came into being by chance. Neither does any one say it was made without intelligence or skill. Yet such things as these are just what some people today seem to think about the human organism. Because the Creator is invisible to the human eye, they doubt His existence. Electricity is invisible, but no one doubts there is such a thing—we know it exists by the effects it produces. By the same process of reasoning, we conclude that we were created by some one far superior to ourselves."

"I believe you are right," replied Jim. "When I think of the wonders of creation, there is no doubt it is the work of an intelligent Creator. But this is not all there is to religion. How about the other things we used to believe. Nowadays there are so many theories and doctrines, how can we know what to accept?"

"We must use our powers of reason and try to avoid prejudice," said Fred. "In the light of known facts, reasonable conclusions can often be formed about the unknown. In the olden days this was called 'putting two and two together.' For instance, reason tells us that God is orderly and systematic. We know that the movement of the planets is accurate because astronomers can foretell their exact location years in advance. They can tell to the fractional part of a second just when an eclipse of the sun or moon will occur and exactly where it will be visible. Scientists



have discovered comparatively few of the laws of nature, but those that are understood have been found mathematically precise. It is possible to compute the exact time required for a ball to reach the ground when dropped from a high building. All this shows the accuracy of the laws of nature. And if the laws are accurate, Nature's Lawgiver must also be accurate. Any theory, therefore, which attempts to explain God's dealings with humanity must be in harmony with these characteristics of our Creator. It must be systematic as well as reasonable."

"I like that thought very much, Fred, but there are so many religious ideas which do not meet this requirement. Generally speaking, they do not appeal to reason. Haven't you found this so?"

"Yes, to a certain extent, but within the past fifty years some very interesting suggestions along religious lines have been made. Some of these are very reasonable, and show that God is carrying out a definite plan consistent with His characteristics. This plan is systematic, orderly, just what we could expect from the Creator of the universe. Some of the features of this plan are particularly attractive. For instance, human selfishness, the great enemy of mankind, is to be destroyed. Just think how different the world will then be!

"Recently I heard about some boys who formed a small athletic club. None of them had much money, but by combining what each had, they were able to enjoy many things which as individuals they could not afford. They took their turns using the gymnasium apparatus, so that each was able to get his share of enjoyment. No rules were necessary because each member took particular delight in being fair to the others. They were true sportsmen and in competitive games there was no cheating. With such a spirit prevailing, things went along nicely.

"After a time, however, two of the boys left town and sold their interests to outsiders. Soon trouble began. The newcomers did not seem to fit in with the others. They did not have the spirit of fairdealing. Instead of taking their turns in the gymnasium, they used it anytime they pleased, regardless of the rights of the others. It then became necessary for the original members to stand up for their rights and be more selfish. Strict rules were established, but conditions were not congenial as they were when each took particular pride in being fair, when no rules were necessary.

"This last condition of the boy's club illustrates the present condition of the world. The first condition shows what a wonderful place this world would be if each and every person followed strictly the Golden Rule, 'Do unto others as you would have them do unto you.' Selfishness is recognized as the great enemy of humanity, robbing people of happiness and true liberty, making them distrustful of one another. If a government could be established which would have sufficient power and wisdom to absolutely prevent all selfishness, then those who desire to follow the Golden Rule could do so without the fear of becoming victims of the selfishness of others.

"Of course, we cannot expect that humanity of itself could ever set up such a government. Even their best efforts along this line have failed to prevent selfishness. We cannot doubt, however, that the Creator of the universe has sufficient power and wisdom to set up such a government if He so chooses. It can be shown that He has made preparations to do this very thing. This is one feature of a grand purpose which God has been carrying out in the past and will continue to carry out until the earth is rid of all confusion and evil."

"That is a beautiful idea, Fred, but where does it come from? Surely not from the Bible."

"That is just where it does come from, Jim. Didn't Jesus teach His followers to pray, 'Thy Kingdom come, Thy will be done on earth as it is done in heaven'? They were to pray for the establishment of a Kingdom which would rule until God's will is done on earth. No one can say that such a condition exists here now. There is too much evil and crime. Jesus said that the Golden Rule is the divine standard, God's will. (Matt. 7:12.) Therefore His Kingdom or Government is to have dominion on earth until the Golden Rule is the law of the land, strictly enforced. Then and not until then, can it truly be said that God's will is done on earth.

"God's Government is to do many other good things for the people. Every sickness and disease will be cured, so that in time humanity will be physically perfect. Revelation 21:4 shows that there shall not even be any more pain, because the 'former things (present conditions) have passed away.' Won't it be wonderful to live on earth then? It all seems too good to be true, but the Bible is very positive on this subject. Careful study has shown that these teachings are in harmony with the entire Bible, not merely the texts just quoted."

"I was just thinking, Fred, that I have repeated the Lord's Prayer hundreds of times, but never realized fully what it meant. Yet it is so plain that it can't be misunderstood. But why hasn't God set up this Kingdom before?"

"There are certain other features of His plan which must be worked out first. Every government has a chief executive and under executives. Jesus Christ is to be the Chief of God's Government. (Phil. 2:9-11.) The under executives are to be selected from humanity. For the past nineteen hundred years this selection

has been going on. The selection is based on loyalty to God. Jesus set the example for those who are to be His associates in governing the world. His whole life proved His loyalty. He was faithful unto death. Even in His last hours when He knew the disgraceful death that was just ahead, He said, 'Father, if Thou be willing remove this cup from Me, nevertheless *not My will but Thine* be done.' The under executives must also be faithful unto death.

"God has set certain conditions and standards before the candidates for the executive positions in His future Government. They are required to be faithful to these standards. They must struggle against selfishness and evil which is everywhere present. Jesus said, 'To him that overcometh will I grant to sit with Me in My throne even as I also overcame and am set down with My Father in His throne.'

"Those who have done God's will as Jesus did are to be the future executives of God's Government, regardless of their connection with any visible church. While many of the denominations have been striving with each other, God has quietly selected the worthy ones from each. When the selection is completed, these worthy ones will begin their executive work in the Kingdom of God.

"The Apostle Paul in Romans 8:17-19 (Revised Version), distinguishes between the future executives of God's Kingdom and its subjects, the rest of the world. The executives are here called the 'Sons of God,' 'joint-heirs with Christ.' This text says the whole creation is waiting for the revealing of these 'sons.' The world is waiting for the establishment of God's Government which will bring the blessings of perfection. True, the world does not know exactly what they are waiting for, but good people have always hoped and striven for an ideal condition vaguely described as the 'golden age.' Their efforts have been blessed in a measure, but this text shows they must wait for the revealing of God's Government before there can be a real golden age on earth. This government cannot be revealed before all of its executives are developed and tested. And since the present evil and selfish conditions are favorable and necessary to this testing and development work, these conditions must continue until all have proven faithful."

"Is this fair to the rest of the world, Fred? Why should they have to suffer while the executives are being developed and tested?"

"Yes it is fair, Jim, as I think you will see when you understand other features of God's plan. Every member of the human race is to be raised from the dead. They are to be brought back to life for the very purpose of enjoying the good things provided by God's Government. All people, both good and evil, are to have part in this resurrection. Acts 24:15 says, 'There shall be a resurrection of the dead, both of the just and the unjust.' This is a stupendous work, staggering to the human mind; but why should we doubt God's power to do it? He created the first human pair and is certainly able to repeat the performance on a larger scale if it is His purpose to do so. This text, and many others, prove that it is. If, there-

fore, people suffer more or less while evil is permitted, it will be more than compensated for by the enjoyment they are to receive when brought back from death to the favorable conditions of the next age.

"Each person who awakes from the dead will have the same character, the same habits, as when he died. They will then be subject to the new Government which is to enforce the Golden Rule. 'Justice shall be laid to the line and righteousness to the plummet.' (Isa. 28:17.) They will be taught and encouraged to do good, but will be restrained from evil and selfishness by punishment. In this way the selfish habits written on human character will gradually disappear because they are not exercised. Good habits in harmony with the Golden Rule, will be developed and exercised, and these will gradually take the place of the selfish and evil ones. In this way, the world is to 'learn righteousness.' (Isa. 26:9.) At the same time all who have physical ailments are to be gradually healed until every one is perfect."

"How long is God's Kingdom to rule on the earth?"

"Revelation 20:5 shows that it will be for a thousand years."

"What is to happen then?"

"God has another good thing in store for humanity at that time. He will give everlasting life to as many as comply with certain conditions. We have seen that His government is to be powerful enough to enforce the Golden Rule, strictly. Because of the selfish habits engraved on human nature, it will meet with much opposition at first, but by the end of the thousand years all active opposition will have been put down forever. (1 Cor. 15:25.) The Scriptures indicate that there will then be some who, because of necessity, will be outwardly obedient, but who at heart still desire the selfish conditions. It is one thing to obey a government and quite another thing to love it and be in heart sympathy with it.

"Let us get this clearly. All people, good and evil, are to be raised from the dead. All are to be given a full, fair opportunity under favorable conditions to see the advantages of the Golden Rule and to get into heart sympathy with it. All are to enjoy the blessings of Christ's thousand year reign, but only those who do righteousness because they love it will live after that time. Every possible encouragement will be given so that everyone may be qualified to receive eternal life, but if after all this, they still prefer selfishness, they must go into death. The parable of the sheep and goats pictures these two classes."—Matt. 25.

"Another question, Fred. If the present condition of humanity is not satisfactory to God, if He wants them perfect, why didn't He create them that way in the first place?"

"That is exactly what He did, Jim. Our first parents, Adam and Eve, were perfect in every way. (Gen. 1:31.) They were in exactly the same condition as the world will be at the close of Christ's reign, except that the world will then have had experience with both good and evil. The Bible tells us that the present imperfection came because of one man's disobedience.—Rom. 5:19.

"God not only created our first parents perfect, but He gave them perfect food as well. His purpose was that Adam and Eve should multiply so that eventually the earth would be filled with perfect human beings like themselves. They were not to live just a few years and then die, but were given perfect food so that they could live on indefinitely. There was just one condition, namely, obedience to God's reasonable commands. It seems strange that with such a glorious prospect as this, our first parents should disobey and spoil it all, but that is just what they did. The death sentence was pronounced but not executed immediately. The imperfect food obtained outside of Eden, caused decay to set in, and after nine hundred and thirty years Adam died.

"Meanwhile, children were born to Adam and Eve. These intermarried and soon people began to multiply rapidly on the earth. All, however, were born after Adam's disobedience, *after* he had been deprived of perfect food and had started on the road to death. Being imperfect, his posterity were also imperfect. This is in harmony with the laws of heredity. Then many lived dissolute lives and brought various weaknesses on themselves. These they transmitted to their children, who, in turn passed them on to the next generation. Evil and selfishness increased rapidly and in time became deeply engraved on all human hearts. This explains how mankind fell from the perfect condition in which God created them. It all came because of one man's failure to obey God's commands."

"That doesn't seem exactly right to me, Fred. Why should the whole race share in the penalty of one man's disobedience?"

"From the human standpoint, it is difficult to understand why God permits evil and suffering in the world. But God, to whom a thousand years is as one day, sees far beyond the present. He sees that the temporary permission of evil, through the wilful sin of one man, will serve as an eternal example showing how foolish and unprofitable it is to disobey God. He sees that humanity will look back at the present time and shudder as they think of the sorrow, sickness and death, all of which came because Adam and Eve disobeyed God's reasonable commands. He sees that they will eventually thank and praise Him because in His wisdom they were permitted to experience a certain amount of evil in order that they might have a greater appreciation of the advantages of righteousness."

"What about the old idea that Christ died for us? Do you believe it?"

"Yes, absolutely. It is the most important doctrine in the Bible and as reasonable as the other features of God's great plan. It is because of the death of Jesus that all the good things of which we have spoken shall come to humanity. God gives the reason for its importance in Romans 3:26. It is 'to declare His righteousness,' to make known the fact that He is absolutely just and changes not. (Mal. 3:6.) Justice is the very foundation of His government of the universe. (Psa. 89:14.) This means that every law and command of God is just and fair to all. It also means

that every violation of His law must receive its just and proper punishment.

"When Adam disobeyed, justice required that he pay the specified penalty, death. If for some reason or other, he should escape payment of the penalty, justice would be violated. How then can it be that God has promised to raise Adam and his posterity from the dead? Has He cancelled the death penalty and thus permitted justice to be violated? By no means, for He changes not. Instead of cancelling the penalty, he has made arrangements whereby some one else could die and pay the penalty for Adam. In this way, justice is still satisfied, while Adam is released. And since all humanity shared the death sentence, they are also to share in the release from it.

"Whoever took Adam's place had to be perfect; just as Adam was before he disobeyed. Since no human being could meet the requirement (Psa. 49:7), it was necessary for some one outside of the Adamic race to become a human being. This is just what Jesus did. Previously He was chief of all the angels—one of His titles being the *Logos*. The Bible teaches that angels are intelligent personalities, greater in power and knowledge than human beings but invisible to the human eye just as God is invisible. Hebrews 2:9 shows that Jesus left his high position and became a man for the very purpose of taking the death penalty, to 'taste death for every man.' He was 'made flesh' (John 1:14), perfect, holy, harmless, undefiled (Heb. 7:26), the exact equivalent of Adam before he disobeyed. Thus he was able under God's arrangement to pay the death penalty incurred by Adam's disobedience. It is therefore proper to say that He died for us, because by his death humanity will be given life and happiness and perfection."

"Does the Bible say when God's Government is to be established?"

"The exact date is not stated, but the conditions on earth just before its setting up are accurately described. These descriptions show that we are now living in this time and that it will soon be established. Daniel tells that in the 'time of the end' of the present order of things, 'many shall run to and fro and knowledge shall be increased.' (Dan. 12:4.) What could better describe present conditions as contrasted with those of past centuries? Only in the last two generations have people traveled extensively. Automobiles, airplanes, steamboats, railroads, and street cars are all busy helping people 'run to and fro' as they never did before. And how knowledge has increased in the past hundred years! The greatest advances in science, electricity and such things have been made in this period. There has also been a most remarkable advance in general education. Nearly every one can now read and write.

"This great increase in knowledge is having peculiar effects on humanity. That it has been a great blessing, no one would question for a moment, yet it also is causing discontent and trouble. For centuries civilization has been founded upon certain general principles or traditions. These were accepted without much questioning. Now, however, they are boldly questioned

and openly denounced. At the same time new theories are being advanced everywhere. There are all kinds of suggestions and new ideas of government. There are just as many if not more ideas about religion. Even on moral questions there are new ideas, many of which are shocking. Such conditions cannot help but weaken the present order and cause great confusion. They cause fear to those who favor the present order. The Bible describes their anxiety, saying, 'Men's hearts failing them for fear looking at the things coming on the earth.' (Luke 21:26.) They fear because they do not know how far the confusion will go. They know that if it continues to increase, the present order cannot survive. Thinking people agree that civilization is in some kind of a transition period, and there is much speculation as to what the end will be. From the Bible viewpoint, however, there is no doubt. It will end in the establishment of God's Government.

"This transition period is Scripturally described as a 'Great time of trouble such as never was since there was a nation.' (Dan. 12:1.) Any change of government always causes trouble and as God's government is to be world-wide, there is sure to be great confusion as the old order is forced to give place to it. This great time of trouble is to be in spasms, with intervals of comparatively peaceful times. They will become more and more severe and frequent as time goes on.—1 Thes. 5:3."

"Another question, Fred. I have always understood that the future life is to be in heaven. How is it that you say it is to be on the earth?"

"It is true that certain Scriptures show heaven as a future home, but in every instance these refer to a special class, the future executives of God's Kingdom. Every one of the New Testament epistles is addressed to this class, the 'brethren' of Jesus, those who have agreed to follow in His footsteps. These will not be raised to the human nature as the rest of the world. Jesus was raised a spirit being, invisible, 'the express image' of God, who cannot be seen by men. (Heb. 1:3.) Jesus' brethren are also to be invisible, 'like Him.'—1 John 3:2.

"Seeing then that the Scriptures which speak of heaven as a home refer only to the future executives of God's Government, we should not apply them to the world in general. The world is to be restored to exactly the same condition as Adam was in before he disobeyed. He was of the earthly or human nature, exactly as people are now, except that he was perfect. Man's home was on earth, not in heaven. This home and perfection is exactly what was lost by Adam's disobedience. This is exactly what is to be restored to the human race in the 'times of restitution of all things which God has spoken by the mouth of all His holy prophets since the world began.' (Acts 3:21.) Our Lord's prayer was, 'Thy will be done *on earth*.'"

"Well Fred, that certainly is a glorious prospect!"

"Yes Jim, isn't the divine plan wonderful? It is so encouraging to think that the time is coming when all will be perfect, when there will be no more evil and selfishness; no more sorrow and death."



# The Christian Life

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

*Luke 21: 25-28,31*

## TAKING HEED UNTO THE DOCTRINE

*"Take heed unto thyself, and unto the doctrine; continue in them. . . for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4: 16.*

The following article was prepared by a brother in the Middle West. His description of conditions obtaining among many of the brethren is based upon personal observation and experience. We trust that the article will help to encourage many to a renewed study of the truth as we know it and "have been assured" of it.



FROM our text it is obvious that Brother Paul considered both purity of *conduct* and purity of *doctrine* to be essential to salvation. The opening words of the chapter quote the holy spirit as saying: "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," which times we know we have already entered.

The gradual trend of events for some years past has been to shove into the background the fundamental or basic truths of the Christian religion in the interest of unanimity of works. It has been observed that in recent years, doctrine and faith have been considered secondary to works or morals; and those who strive daily to "give attendance to reading, to exhorting, and to doctrine" are considered queer or unorthodox by some, who believe themselves to be broad-minded in their Christian viewpoint and practices.

### **The Importance of Faith**

As much as we should like to agree with everyone who professes the name of Jesus, we cannot; because much that is offered in His name is out of accord with the divine Word—in which *faith* is placed first; and *works*, the result of faith, second. It is our faith that is accepted of the Lord, and according to our faith He will reward us; though He will properly expect that a good faith will bring forth as many good works as the weakness of the earthen vessel will allow.

The Scriptural rule requires that we have faith: "Without faith it is impossible to please God"; "This is the victory that overcometh the world, even our faith"; "By grace are ye saved through faith."—Heb. 11: 6; 1 John 5: 4; Eph. 2: 8.

Students of church history have observed that every successful reformer has had as his watch-word "justification by faith," and that those who have made great *works* a basis for their relationship with our Heavenly Father have made most miserable spiritual failures. Therefore, it should be conceded that no man can properly be an overcomer unless he exercise faith in the promises; and in order to do this, he must become acquainted with them. His opportunity and ability to grow strong in faith will be in proportion to his understanding of the truth.

The effect of God's Word upon the hearts of men in which there is fertile soil for the lodgement of truth is as tangible as are the effects of steam and electricity upon the mechanical devices to which they are applied. Doctrine is important because of the influence which it exercises upon our hopes, aims, and conduct; which is termed purification; "Every man that hath this hope in him purifieth himself, even as He is pure."—1 John 3: 3.

John, in his second epistle, infers that one may "transgress and abide not in the doctrine of Christ" and receive only a partial reward—perhaps get into the great company class. Hence he advises them as to how their eternal interests may be protected; viz., "He that abideth in the doctrine of Christ, he hath both the Father and the Son."—2 John 7: 9.

The importance of purity of doctrine cannot be over-emphasized, because the sum of our belief determines not only our present conduct, but it will be a deciding factor as to what our future existence shall be. In the resurrection "every seed will have its own body." Character, the only thing carried over from this life, will be rehabilitated in a body suitable to the nature of the intellect (mind) which is to direct its activities. As a man "thinketh in his heart, so is he."—1 Cor. 15: 38.

### **A Lesson from Nature**

Our Heavenly Father in His infinite wisdom, has permitted mankind to become acquainted with the outworkings of His marvelous power along many

lines; and thus has materially helped us in the understanding of His Word. One of the odd things of nature is that noted in bee culture. Apiarists tell us that in every colony of bees there are three kinds; viz., the queen or mother bee; the drones or male bees; and the workers or undeveloped female bees. The same egg that produces the worker bee will under proper feeding conditions produce a queen. The lesson suggested is that our begetting will, under proper feeding conditions, result in our coming forth in the resurrection as a "ruler" on the divine plane; while a less careful choice of spiritual food may lead to our coming forth as a mere worker to serve "before the throne."

It has been learned that if for any reason the queen bee dies, or is lost, the workers take one of her worker eggs, put it in a royal cell, and when it has hatched they give the larva a special food. Under the stimulus of this "royal food" that larva will develop into a queen. The Word of God reveals that for nineteen centuries the work of selecting a queen to be associated with the "King of kings and Lord of lords" has been in progress. In this queen or "Little Flock" class, like the colony of bees, there can be only so many; the number being definitely fixed.

It is only in the case of a queenless colony that the worker bees proceed to develop a queen; so likewise, the Scriptures indicate that in the end of the age only those necessary to fill the vacancies, left by others, which are removed from the racecourse by the severe testings of "the evil day," would find their way into the "royal queen cell," the spirit begotten condition, where they would be fed upon the "shewbread" or "royal food," which, if faithfully assimilated, will result in their becoming a fully developed member of the queen or bride company. Hence, the necessity for a careful scrutiny of our spiritual food.

### ***Spurning the Food of Present Truth***

This "royal food" is so essential to the well-being of the new creature that we find John admonishing the brethren in these words: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God's speed: for he that biddeth him God's speed is partaker of his evil deeds." (2 John 10, 11.) Being desirous of following this admonition, there is not an ecclesia anywhere, we opine, that would vote for a denominational priest or clergyman to serve them as teacher; much less would they favor the selection of one who is a teacher of the Yoga philosophy. Yet we find some today, brethren of long experience in the truth, some of them elected elders, who are doing this very thing in an indirect and what is believed to be a more insidious way; viz., by reading and recommending to others, who place confidence in their judgment, the writings of ecclesiastics and mystics in which rank error of doctrine is known to predominate.

Some, who have been spending their consecrated time in thus delving into these books of the dark ages, have become so confused that they now tell us that perhaps in another thousand years the Lord may come

and establish His Kingdom on earth. We might devote much space to relating the many false theories which are gradually finding their way into the minds of some of our brethren; theories which, in fact, are but ancient nominal church ideas in a new dress.

Many of the Lord's people today are like sheep without a shepherd, which condition makes them peculiarly susceptible to every wind of doctrine. The gathering stormclouds forecast a much darker time just ahead; therefore it behooves us to be very discriminating in what we read and what we accept as religious instruction. The Prophet Isaiah, speaking of this evil day, likens it unto a drunken party wherein priest and prophet err in judgment, and the "tables are all full of vomit and filthiness." (Isa. 28:7, 8.) But other scriptures tell us of a table of the Lord's own preparing, which is laden with food, good and wholesome, of which we are invited to partake; and many who have partaken thereof still find it fully satisfying to both head and heart.

Some of spiritual Israel, like those of fleshly Israel, after having partaken of heavenly manna for about forty years, seem to have grown tired of the simple diet; and have cried out for a change of food. They itch for "new light" instead of simply seeking a further unfoldment of the true light which we already have. And as in the case of the nominal Israelite, the answer to their complaint has come in the form of what appears to them to be substantial food, but in reality it is merely some of the "leaks and garlicks of Egypt" which they had long since discarded. The result of the longing for these former fleshpots of Babylon is confusion and spiritual sickness unprecedented, in these modern times.

What we need today is more thinking Christians. Suppose we were invited to a dinner at the home of a very dear friend; and, after having set down before his festive board, spread with every known wholesome food, we should suddenly excuse ourselves, leave the banquet hall, step across the street to a cheap restaurant, and then return to our host with our arms laden with some highly seasoned, low quality provender which we proceed to eat while pretending to be his guest! What would you expect of the host on your return? The answer is obvious. Are we to expect less from the great Provider of Heaven? Do we think that we thus can insult our host with impunity?

### ***The Church "In the Last Days"***

Years ago we read that the time would come when "they (professing Christians) will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3, 4.) But at that time we thought, Surely that text must apply to the denominational churches. And even today we are slow to believe that consecrated brethren, schooled in present truth for many years, could be so easily deceived; yet it has become a reality. Such a change in them should be a warning to all of us, lest we too become ensnared. Surely, we are in the "evil day"

foretold, when "pestilence walketh in darkness" and "destruction wasteth at noonday"; when a "thousand shall fall at thy side, and ten thousand at thy right hand."—Psalm 91:7.

How unbelievable it would have been had someone told us a quarter of a century ago that many Bible Students of long standing in the truth finally would be browsing around in nominal church literature, written by authors who were believers in the doctrines of the trinity; immortality of the soul; eternal torture; the second coming of the Lord in human form; etc.; and that some would be devoting their consecrated time reading Christian Science; New Thought; Unity; Rosicrucianism; and that some who had been elders of our classes would actually join the Roman Catholic Church!

Remember also the construction some of us used to put on 2 Timothy 3:1-8? "In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy... traitors, heady, highminded, lovers of pleasure more than lovers of God," etc. A long list of uncomplimentary characteristics to be developed by professing brethren. We then thought, Surely there will be perilous times for the *world*: suffering, war, revolution, and anarchy. But we did not sense the fact that truth brethren would be in great peril. Should the unenlightened lose their lives during this period of unprecedented distress, it would only shorten their suffering; but with the spirit-begotten ones there is *real peril*! Their everlasting future is at stake, and should they lose their justification, there would be nothing left for them but a certain fearful looking forward to "blackness of darkness forever."—Jude 13.

Some in "the last days" were to be pleasure-minded, and do we not find it so today? Brethren are seen to engage in almost everything that the world seeks after; filling their minds with the mental filth of the screen, fiction magazines, and all the scandal displayed on the front pages of the newspapers. Such a course leads to the nourishing of the lusts of the flesh, instead of the crucifying of the flesh as we have covenanted to do.

### **Sanctification by the Truth**

The Scriptures are replete with admonitions to "Study"; "Search the Scriptures"; "Contend for the faith"; "Put on the whole armor of God"; and kindred thoughts; a few of which let us here briefly analyze:

Addressing the Romans Paul said: "Faith comes from a report, and the report through the Word of God." (Diaglott.) The import of Paul's words is that faith is based on information; and one will have that information only if it is accessible, (if he is called), and then only by digesting the meat it contains. Having God's Word in our *library* will not suffice.—Romans 10:17.

Jesus, when His hour was almost come, prayed for those whom the Father had given Him, saying: "I have given unto them the words which Thou hast

given unto Me... keep them from the evil... sanctify them through Thy truth; Thy Word is truth." The purpose of this sanctification, which comes only through the Word of God, is to make them one in spirit even as He and the Father are one in purpose. (John 17:1-23.) It is noted that the sanctifying medium is the words which the Father had given unto the Son; and while we have no assurance that all that Jesus spoke here was recorded, yet we find His recorded words dealing with every phase of the Christian life.

Jude, writing to the sanctified of his time, exhorted them to "earnestly contend for the faith which was once delivered unto the saints," because of there being some wicked and ambitious ones among them who were "perverting the truth." Jude put them in remembrance of the faith which they had once received; viz., of their deliverance from Egypt; the binding of the fallen angels; the destruction of Sodom and Gomorrah; Michael's contending for the body of Moses; the error of Cain, of Balaam, of Korah; and the example of Enoch the seventh from Adam, who prophesied: "Behold the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed."

Addressing the Corinthian brethren, Paul said: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5.) The import of this is that they should carefully search the facts to see whether or not they were exemplifying the Christian graces. The holy spirit was having witnessed in every city that bonds and afflictions awaited Paul, he gave to the brethren what he no doubt believed would be his last personal message to them. Therefore, he reminded them of his faithfulness, saying: "I kept back nothing that was profitable, but have showed you and have taught you publicly and from house to house... for I have not shunned to declare unto you all the counsel of God."—Acts 20:20-28.

### **Feed the Flock of God**

Paul had blazed the way by preaching the whole plan of salvation; and now that he was soon to leave them, he would have them continue the work which he had been doing. Therefore, he exhorted the elders: "Take heed unto yourselves and to all the flock over the which the holy spirit hath made you overseers, to feed the church of God." The example set by Paul was one of a faithful, spiritual dietician, dispensing a balanced diet, consisting of information relative to God's plan from the time sin entered into the world until it shall have been removed by the mediatorial work of our beloved Master. And we believe that the preaching of the Gospel today consists of substantially the same message, because of the fact that there are brethren in every stage of development; viz., babes, youths, and others that are grown up.

The fact that there is a class known as the "great Company," brethren who are undeveloped, dwarfed,

or stunted, because of the influence of the world from which they are unwilling to fully detach themselves, proves the point. As long as there are babes, food for babes must be served. Dieticians tell us that milk is a perfect food for both old and young. Milk, while not intended for the mature animal, is particularly helpful in the feeding of one that is weak or sickly; and it is apparent that there are many today who are in need of special nursing if they are to survive this evil day.

We are reminded that Paul, addressing the Philippian brethren, said: "This one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before; I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13-14.) The question has been asked, "Does this not mean that Paul, in the later stages of his Christian career, meditated and discoursed only upon the higher things of God? We do not think that this is the import of the words, but rather it would seem that he was voicing a lesson which he personally had long since learned; viz., that of leaving the things of the world behind as far as reasonably possible.

It is as if Paul were saying: I have found that my consecration to the Lord will not permit the diffusion of my talents in every direction, nor even for the study of every truth. The truth of God's revelation as it has come into my heart has shown me clearly that if I want to win the great prize I must give my whole attention to it, even as those who seek for earthly prizes give their entire attention accordingly. "This one thing I do": forgetting my former ambitions as a student, my former hopes as a Roman citizen, and as a man of more than average education, forgetting the attainments of the various sciences and the laurels which they hold forth to those who run in their race. Paul well understood that the man, who, having put his hand to the plow and then looketh back, is not worthy of the Kingdom of God.—Luke 9:62.

### ***Sluggish Hearers of the Word***

Again, in writing to the Hebrews, Paul reprimanded some of them for having failed to make as much progress in the Christian way as might have been expected of persons who had been acquainted with the doctrines of Christ for a considerable length of time. His words indicate that their progress had been arrested; that instead of heeding the doctrine, they had become "sluggish hearers." By this time, said Paul, "You ought to be teachers (capable of discoursing on all the doctrines), but instead you again have need of one to teach you certain first elements of the oracles of God."

Paul's message was difficult of interpretation to the Hebrews, because of their having failed to exercise their mental faculties. The opening verses of the sixth chapter suggest that their condition was even worse than that of persons who had made little progress in the truth. His words are: "Therefore, leaving the first principles of the doctrine of the Anointed One, we should progress toward maturity; not laying

down a foundation for reformation (not having to repent over and over again) from works causing death and of faith in God, immersions, and of the judgment." These rudimentary teachings of Christ they should have long since known and should have understood the futility of trying to retrace their steps, in the event that they quenched the spirit of God.

The apostle's words of warning clearly indicate the serious nature of the offence in the Hebrew church, which words are: "For those once enlightened and having tasted the Heavenly Gift, and become partakers of the holy spirit, and having tasted the good Word of God, and the powers of the coming age, and having fallen away, it is impossible to renew again to reformation, they having re-crucified and are exposing to contempt the Son of God."—Heb. 6:1-6. (Diaglott.)

### ***We Need a Balanced Diet***

Some believe that Paul here was admonishing the brethren not to preach the fundamental doctrines any longer, but rather to confine their attention to the higher things—which they term "the more spiritually doctrinal" features of God's Word—and thus leaving the general outline of the plan of the ages in the background. We do not think that this would be preaching "the whole counsel of God"; and we are reminded that this was one of the reasons for the rejection of the nominal church system; viz., their failing to feed the sheep. The Scriptures expressly tell us that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16.) We are not advocating a course of intellectuality without the more devotional features—that would be all head and no heart. An intellectual Christianity without the worshipful developments would be just as undesirable as a state of mysticism. Our capacity is so small, and our time for religious things so limited, that if attention were energetically directed in one channel only it would be apt to lead to dwarfing in other directions; therefore, it would seem wise to keep our spiritual diet well balanced.

Modern research has brought to light many helpful truths in these last days. The agricultural folk have learned that their farm animals thrive best on a balanced diet; and even human beings are beginning to be helped by a more careful dietetic regimen, consisting of carbo-hydrates, protein, fats, and certain vegetable salts and vitamins in proper proportion. The new creature also, like the flesh, must be fed; and it is believed that a balanced diet for the new creature consists of four particular sources of nourishment; viz., prayer, study, fellowship, and devotional services.

Carbo-hydrates, the energizing food, we may liken unto prayer; because prayer is the source of much of our spiritual energy. Jesus said: "If ye have faith like a grain of mustard seed, ye shall say unto this mountain remove... and it shall remove." "The effectual fervent prayer of the righteous man availeth much."—Matt. 17:21 (Sinaitic MS); James 5:16.

Protein or muscle-building food, well represents God's Word, the foundation on which our faith structure is builded. "Faith cometh by hearing, and hearing by the Word of God."—Rom. 10:17.

Love, the symbolic fat or heat-producing element of our spiritual lives, is greatly enhanced by our testimony and fellowship meetings. "We know that we have passed from death unto life, because we love the brethren."—John 3:14.

The spiritual vegetable salts and vitamins, purely devotional services, are those in which we "speak to ourselves in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord."—Eph. 5:19.

Even with a perfectly balanced diet, if one should

sit all day in an easy chair, in a poorly ventilated room, he would soon become ill from lack of oxygen and exercise; therefore, it is obvious that a perfect routine for the natural creature consists not only of a balanced diet, but also of an abundance of fresh air and physical exercise. Likewise it is believed that a balanced spiritual diet as has been outlined above, should be accompanied by fresh air—"The liberty wherewith Christ hath made us free" to worship God according to the dictates of a well trained conscience; also we need activity—the exercising of all our talents in the service of Him who bought us with His own precious blood. All this will bring one "unto a perfect man, unto the measure of the stature of the fullness of Christ."—Gal. 5:1; Eph. 4:13.

## THE LORD'S SUPPER

(From *February 15, 1901, Watch Tower*)

**V**ARIOUS are the theories throughout Christendom respecting the Lord's Supper—its meaning and the proper time for its observance. Most Christian scholars recognize the fact that it was instituted as the antitype of the Jewish Passover. Amongst the older churches, Roman and Greek Catholic, Episcopal, etc., there is an attempt made to celebrate our Lord's death as a memorial on its annual recurrence. Originally the celebration was according to Jewish calculations, on the fourteenth day of the first Jewish month, Nisan—the day on which the Jews kill the typical Passover lamb. Subsequently, however, a change in the method of calculation was made so as to commemorate our Lord's death on the nearest Friday and His resurrection on the Sunday—Good Friday and Easter Sunday. With the younger denominations of Christendom this custom has generally fallen into disuse, probably with a desire to put as much difference as possible between Protestant customs and ceremonies, and those of Catholics. As a consequence of this we find that the majority of Protestants fail to appreciate the fact that the death of the Jewish lamb celebrated annually on the fourteenth of Nisan typified the death of our Lord Jesus on the same date, the latter being the antitype, the fulfilment of the type.

Nor are they wholly without excuse in this oversight, for we are to remember that while the older churches celebrate our Lord's death upon its anniversary, they introduced other ceremonies resembling the Memorial, but not authorized in the Scriptures, nor in anything pertaining to the type. For instance, to the average Catholic mind, as well as to the Protestant, the Catholic Mass is merely a commemoration of our Lord's death; but this is not its true significance. The Mass, rightly understood, from a theological standpoint, is a *fresh sacrifice*, and not merely a commemoration of the one sacrifice at Calvary. Protestants, misinterpreting it to be a repetition of the Lord's Supper, have come to believe that from the earliest times the Memorial Supper was celebrated at any convenient season. Hence we find among Protestants a

variety of views on the subject, some partaking of it weekly, others monthly, and others quarterly, as each esteems to be the most desirable, most profitable.

### *An Anti-Christian Ceremony*

We hold that no such irregularity was ever intended by the Lord or by the apostles—that our Lord instituted it at the particular time, on the particular day of the year, that was proper; and that the words, "As oft as ye do *this*" had reference, not only to the bread and the cup, but also to the *time*—the general incident commemorated. We will not here attempt to go into a detailed expose respecting the Catholic doctrine of the Mass, but merely refer our readers to *Scripture Studies*, Vol. III, pages 98-104, remarking incidentally that to the informed Catholic, Greek or Roman, the Mass is in no sense of the word a commemoration of the original sacrifice of Christ. The claim is that the first sacrifice of Christ was sufficient for sins that are past, but not for subsequent sins, and that God has given authority to the properly ordained bishops and priests to representatively create Christ afresh on any occasion, and then to sacrifice Him afresh for any special sin or sins—High Mass for particular sins of an individual, Low Mass for general sins of a congregation.

The claim of Catholicism is that the blessing of the priest transforms the ordinary wafer and wine into the *actual* body and blood of Christ, who is thus re-created thousands on thousands of times every year, by thousands of priests, and re-sacrificed for thousands and thousands of sins. We, of course, object to all this as being thoroughly anti-Christian, and the majority of orthodox Protestants will give their cordial assent. Nevertheless, those who organized new Protestant denominations seem to have entirely overlooked this matter when they use this frequency of the Mass in the older churches as an excuse for a frequency of commemoration of the Lord's Supper. However, the majority of Protestants seem to have been well aware that great frequency of observance (as in the Mass) would be unwise, unprofitable; and

hence the majority commemorate only three or four times a year, believing the service to be thereby rendered more impressive and solemn to all who participate. We hold that the original method, of celebrating our Lord's death on its anniversary, is still more solemn, still more impressive; besides which it has the sanction of the Scriptures, which we claim no other method has.

### **Other Misconceptions**

Our so-called "Disciple" and "Plymouth Brethren" friends and others who have adopted the custom of celebrating our Lord's death every Lord's Day—on the first day of the week—seem to us to have fallen into a serious blunder. The inappropriateness of such celebrations is manifest in several ways: first because they celebrate it on Sunday, which is itself the memorial of our Lord's resurrection, a totally different thing—a joyous Easter occasion. And losing sight of the importance of the date, it is not remarkable that they likewise lost sight of the proprieties respecting the time of the day—that as originally instituted it was partaken of at night, whereas the usual custom is to commemorate in the morning or in the afternoon.

We are not to suppose that these Christian friends adopted their weekly custom without any reason whatever; but noticing the reasons they give we find them quite insufficient. It is their claim, for instance, that the statements of Acts 2:42,46; 20:7, which speak of the disciples coming together on the first day of the week "to break bread," refer to the Memorial Supper. To the contrary, we hold that these first-day-of-the-week gatherings were Love-feasts, and never intended to take the place of nor in any sense to represent our Lord's Memorial Supper. It will be noticed that in the various accounts nothing whatever is said of "the cup," representing our Lord's blood, and which must be considered as important a part of the symbol as the unleavened bread, which represented His body. The Love-feasts appropriately took place on the day which celebrates the Church's joy in her Lord's resurrection, and no doubt were all suggested by the circumstances of the first Sunday—the day of our Lord's resurrection, on which occasion He was known to the two at Emmaus in the breaking of bread, and later in the evening to the eleven as they sat at meat, saying, "Peace be unto you," and causing their hearts to burn within them. (Luke 24:30,31; John 20:19.) Our Lord's Supper, on the contrary, was evidently intended to be a reminder of His death and of our covenant as members of His body to have fellowship in His sufferings.

### **The First Celebration of the Lord's Supper**

Our lesson points us to the first institution of this memorial, indicating that it was celebrated on the day before the Passover proper began—on the fourteenth day of Nisan. The Law respecting the Passover was very exact. The lamb was to be taken into the house on the tenth day of Nisan, was to be killed on the fourteenth, and was to be eaten during the night before the dawn of the fifteenth. In the antitype Jesus offered Himself to the nation on the tenth, but they,

except His faithful few, neglected to receive Him, and on the fourteenth He was crucified. It was in the same Jewish day in which He was crucified that He was betrayed. (The day with the Jew began at sundown and lasted until the next evening.) There can be no doubt from the account that our Lord and His disciples ate the Passover Supper on the day preceding the one on which the Jews in general ate it; for in John's Gospel we read (18:28; 19:14) that when our Lord was before Pilate in the Judgment Hall, which was after He had eaten the Passover, the Pharisees, His accusers, had not yet eaten it—nor would they eat it until the evening after His crucifixion.

One Evangelist records that our Lord said to His disciples, "With desire have I desired to eat this Passover with you before I suffer." It was His last commemoration of the Jewish rite, which as a Jew He was bound to observe legally, fully. We may not know positively the particular hour of the fourteenth day at which our Lord and the disciples partook of the Passover, but probably it was near midnight, when after the Passover had been eaten our Lord instituted the new memorial of His own death, the Lord's Supper, substituting it for the Passover supper of the Law, and intimating this in His words, "Henceforth, as oft as ye do this do it in remembrance of Me." "This" represented the antitypical Lamb, "the Lamb of God, which taketh away the sin of the world," and doing this—breaking the bread and drinking of the fruit of the vine—showed forth our Lord's death and not any longer the death of the type, because the antitype had now come, and in this same day, a few hours later, He would be killed, crucified. Our Lord was thus laying a deep and broad basis for the new institution, His church, and separating it from the Jewish type by pointing out to the believers Himself as the antitype, and the higher meaning connected therewith—the deliverance of all true Israelites, not from Pharaoh, but from Pharaoh's antitype, Satan, the deliverance of all the first-born of God's people from death into life more abundant—eternal life.

### **The Betrayal Foreknown**

All who see clearly the type should realize that it could never pass away until its antitype had come, and the antitype of the killing of the Passover lamb must occur on its anniversary, the fourteenth day of Nisan. Hence the significance of the Scriptural statement that "they could not take Him because His hour was not yet come." (John 7:30; 8:20.) God had foreseen the entire matter, and had forearranged everything pertaining to it, and the type had marked it most definitely. We no longer celebrate the type, but believing that the antitypical sacrifice of the Lamb of God has taken the place of the type, we as Christians "do this" in remembrance of the antitype; for, as the apostle says, "Even Christ our Passover (Lamb) is slain; therefore let us keep the feast."—1 Cor. 5:7,8.

It was while the Lord and His apostles were eating the Passover Supper, the typical roast lamb, that our Lord said to them, "One of you shall betray Me." John tells us that our Lord was "troubled in spirit,"

manifested emotion, at the time He had said this. His emotion was not caused, we may be sure, by the matter of His betrayal, for He evidently foreknew the particulars as well as the fact of His death. The cause of His sorrow, we may reasonably suppose, was the thought that one of those whom He had so tenderly kept and cared for should now prove so ungrateful, unthankful, unholy—evidently His sorrow was for Judas. His statement drew forth from the disciples inquiries. "Lord, is it I?" Or rather, as the Greek word would seem to indicate, the question signified, Lord, do you mean to accuse me? I am not the one, am I? And the disciples in general were sorrowful too. It was well, perhaps, that they should pass through this experience at this time, as they evidently needed it all, in order to prepare them for the trying times just before them.

Judas, of course, asked the same question with the rest, for not to have asked it would have implied that he admitted his guilt. Our Lord's answer was that it was one who supped with them, and dipping the sop He gave it to Judas, who forthwith went out. (John 13:25-30.) So far from these incidents melting the heart of Judas and leading him to change his course before it was too late, they seem to have aroused in him a malevolent spirit, just as divine mercy toward Pharaoh, in the stopping of the plagues, hardened his heart. Instead of resisting the Adversary's suggestions Judas entertained them more and more, until he was filled with the Satanic spirit, "Satan entered into him" fully, completely—took possession of his heart as an instrument of evil, and it was doubtless because he felt out of place in such society that he went out.

It thus seems probable that Judas was not with the others when our Lord washed their feet, and subsequently instituted with the bread and the fruit of the vine the memorial of His death. It was better that he should be absent; and so it would be preferable, where possible, that only the true, loyal, devoted disciples of Christ should meet together to celebrate His death on its anniversary. Nevertheless, let us remember that we are not competent to judge the heart, and hence in coming to the memorial table all should be invited to come who trust in the precious blood of Christ for redemption and who profess a full consecration to the Lord. Let us leave it to divine providence to scrutinize those who profess to be fellow-disciples.

### **Primary Significance of Bread and Cup**

In presenting to the disciples the unleavened bread, as a memorial, our Lord gave a general explanation, saying, "Take, eat; this is My body." The evident meaning of the words is, This symbolizes or represents My body. It was not actually His body, because in no sense of the word had His body yet been broken: in no sense would it have been possible for any to have partaken of Him actually or antitypically then, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened bread represented our Lord's sinless flesh—leaven being a symbol of sin under the Law, and especially commanded to be put away at this time. On another

occasion our Lord gave a lesson which interprets to us this symbol. He said, "The bread of God is He that came down from heaven and giveth His life unto the world. I am the bread of life."—John 6:33, 35.

In order to appreciate how we are to eat or appropriate this living bread it is necessary for us to understand just what it was. According to our Lord's explanation of the matter it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled, separate from sinners, and without any contamination from father Adam, and hence free from sin—it was this fact that permitted Him to give His life a ransom for all, to be testified in due time. And when we see that it was the pure, spotless human nature of our Lord Jesus that was laid down on behalf of sinners, sacrificed for us, we see what it is that we are privileged to appropriate.

The very thing which Jesus laid down for us we are to "eat," appropriate to ourselves: that is to say, His perfect human nature was given for us and to ransom Adam and all his race from condemnation to death—to a right to return to human perfection and everlasting life if they could. The Scriptures show us, however, that if God would consider all of past sins cancelled and should recognize us as having a right to return to human perfection, this still would not make us perfect nor give us therefore the right to everlasting life. In order for the race of Adam to profit by the redemption accomplished by our Lord's sacrifice it is necessary that He should make a second advent, and then be to the whole *world* a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the privileges then to be offered.

It is this same blessing which the Gospel Church in this age receives by faith from the Redeemer; viz., justification by faith—not justification to a spiritual nature, which we never had and never lost, and which Christ did not redeem; but justification to human nature, which father Adam did possess and lose, and which Christ did redeem by giving His own sinless flesh as our ransom-sacrifice. The partaking of the bread, then, means to us primarily acceptance and appropriation to ourselves, by faith, of justification to human rights and privileges secured by our Lord's sacrifice of these.

Likewise, the fruit of the one vine symbolized Jesus' life given for us—His human life, His being, His soul, poured out unto death on our behalf; and the appropriating of this by us signifies primarily our acceptance of restitution rights and privileges which the Lord has thus, at His own cost, secured for us.

### **Secondary Significance of the Loaf and Cup**

As we have already seen, God's object in *justifying by faith* the church during this Gospel age in advance of the justification of the world through works of obedience, in the Millennial age, is for the very purpose

of permitting those who now see and hear and appreciate the great sacrifice which Love has made on our behalf, to present their bodies living sacrifices, and thus to have part with our Lord in His sacrifice—as members of His body. This additional and deep meaning of the memorial our Lord did not refer to directly. It was doubtless one of the things to which He referred, saying, "I have many things to tell you, but ye cannot bear them now; howbeit, when he, the spirit of truth, is come, he will guide you into all truth, and show you things to come."

The spirit of truth, speaking through the Apostle Paul, clearly explains the matter of this secondary and very high import of the memorial, for he says, writing to the consecrated church: "The cup of blessing which we bless, is it not the *participation* of the blood of Christ? The bread which we break, is it not the *participation* of the body of Christ?"—to share with Christ as joint-sacrificers even unto death, that thereby they may be counted in with Him also as sharers of the glory which He has received as a reward for His faithfulness. "For we being many are one loaf and one body." (1 Cor. 10:16, 17.) Both views of this impressive ordinance are important: it is necessary that we should see, first of all, our justification through the Lord's sacrifice. It is proper then, that we should realize that the entire Christ is, from the divine standpoint, a composite body of many members, of which Jesus is the Head, and that this church as a whole must be broken, and that in this respect each member of it must be a copy of the Lord Jesus and must walk in the footsteps of His sacrifice.

We do this by giving our lives, "laying down our lives on behalf of the brethren," as Christ laid down His life for all. It is not our spiritual life that we lay down, even as it is not our Lord's spiritual life that He laid down in sacrifice; but as He sacrificed His *actually perfect* being, so we must sacrifice our justified selves, *reckoned perfect* but not actually so. Likewise the cup represents suffering. It is one cup, though it be the juice of many grapes, even as it is one loaf, though it be from many grains. The grains cannot maintain their individuality and their own life if they would become bread for others; the grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit; and thus we see the beauty of the apostle's statement, that the Lord's people are participants in the one loaf.

Our Lord distinctly declares that the cup, the fruit of the vine (nowhere is this cup described as wine, though it may have been) represents blood, hence life; not life retained, but life shed or given, yielded up, sacrificed life. He tells us that it was for the remission of sins, and that all who would be His must drink of it—must accept His sacrifice and appropriate it by faith. All who would be justified through faith must accept life from this one source. It will not do to claim an immortality outside of Christ; it will not do to declare that life is the result of obedience to the Law; it will not do to claim that faith in and obedience to any great teacher will amount to the same

thing, and bring eternal life. There is no other way to attain eternal life except through accepting the blood once shed as the ransom price for the sins of the whole world. There is no other name given under heaven or amongst men whereby we must be saved. Likewise there is no other way that we can attain to the new nature than by accepting the Lord's invitation to drink of His cup, and be broken with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honor and immortality.—Rom. 6:3-5; 8:17.

### ***The Celebration in the Kingdom***

As usual our Lord had something to say about the Kingdom. It seems to have been associated in His every discourse; and on this occasion He reminds those to whom He had already given the promise to share in the Kingdom if faithful, of His declaration that He would go away to receive a Kingdom and to come again to receive them to share it. He now adds that this memorial which He instituted would find its fulfilment in the Kingdom. Just what our Lord meant by this might be difficult to positively determine, but it seems not inconsistent to understand Him to mean that as a result of the trials and sufferings symbolized there will be a jubilation in the Kingdom. "He will see of the travail of His soul and be satisfied." He will look back over trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as He shall see the grand outcome in the Kingdom blessings which will come to all mankind. And the same jubilation will be shared by all His disciples who drink of this wine, first in justification and secondly in consecration, and who suffer with Him. They are promised that they shall reign with Him, and when the reign is begun and when the Kingdom work has been established, looking back they as well as He will praise the way that God has led them, even though it be a "narrow way," a way of sacrifice, a way of self-denial.

Our Lord's faith stood the test of all these trying hours which He knew to be so near to the time of His apprehension and death. The fact that He rendered thanks to God for the bread and for the cup are indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. He was satisfied already with the Father's arrangement, and could give thanks, as by and by He will greatly rejoice. Then He asked for the singing of a hymn as they parted, a hymn of praise, no doubt, thanksgiving to the Father that His course was so nearly finished, and that He had found thus far grace sufficient for every time of need.

### ***The Memorial Date This Year***

The anniversary of our Lord's death will this year fall, according to Jewish reckoning, on Wednesday, April 17. Consequently, the appropriate time for celebrating His memorial would be after sundown on the evening of April 16; as the Jewish day began at sundown.

## T H E D A W N

# KEEPING THE HEART

*"Keep thy heart with all diligence, for out of it are the issues of life."—Proverbs 4:23*

(A Discourse by the Late Brother B. H. Barton)



IN THE Word of God the heart is very often used synonymously with the affections, the intentions, the motives, the desires. Our text would impress upon us the thought that it is the keeping of the heart that is to settle the permanent destinies of our life. It does not say the issues of *glory*, nor the position which we will occupy in the Kingdom. It is even more important than that. It gives us the thought that all our hopes for the future, our future life, depend upon the keeping of the heart.

So many seem to have the idea that our intentions, our motives, matter but little, "just so long as we do the right thing," as they express it. But the truth is that our intentions, our motives, our desires, occupy a more important part in the development of our Christian character—our hope for the future—than any other one thing.

It is not so much a question about what you do, as it is a question of what you *want* to do. It is not a question even so much as to what you are, but it is a question of what you are *trying* to be—what you desire to be. It is not so much a question of what you have accomplished, it is a question of what you are *endeavoring* along these lines. If our intentions are all right, we are all right; if our intentions are all wrong, we are all wrong.

### **How We Are Judged**

One may ask, "Well, how can we be sure what our intentions really are?" We find today that in the world there are millions and millions who are satisfied with their own selfish course, and yet God does not approve their course. We remember how the Apostle Paul expressed himself upon this matter, in his letter to the Corinthians. He said it was a small matter whether he was judged according to men's judgment—"For though I know nothing against myself; yet am I not hereby justified. There is one that judgeth me, even God." Thus we recognize that according to the word of the Apostle Paul one might feel that his intentions were all right when they were really wrong. Yes, we might be deceived with respect to our intentions; and that is why we want to find out something about keeping our hearts right, pure and good.

The Lord pays but a secondary attention to what we *do*—He is looking at our hearts, at the *motive* that prompts what we do. A great many things would be perfectly right of themselves, but would be condemned by Him because there is not the right motive behind them. This thought is expressed in Proverbs 21:4—"An high look, a proud heart, and the plowing of the wicked, is sin." Plowing is perfectly right and proper; but the man who plows the field with a wrong spirit ruling his heart; the man who plows with wrong intentions, thinking angry thoughts, or to earn money to spend in selfish and

evil ways—that man's plowing is sin. From an agricultural standpoint his plowing may have been better than that of another man who was approved of God. Thus an inoffensive act of plowing becomes sinful because of the sinful motives of the man doing the work. Even things that are religious in themselves become sinful, when the wrong motive is behind them.

With this thought before our minds, we should continually judge ourselves, and we need to go to the Word of God, the Book which God has provided to teach us how to judge concerning our intentions. "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." It is the Word of God that will enable us to discern the intentions, the motives, the thoughts, the desires of our hearts; and it is only in proportion as we go to God's Word that we can find out about these things.

If, on the other hand, we prefer to guess at the matter, or simply imagine that our heart is right, it is probable that we are not going to the Word of God to help us judge. Such judgment is not merely worthless, but is positively erroneous, misleading. The Lord is the one who can read the intentions of the heart accurately. All things are naked before Him. While we recognize that God is our judge, we also have some judging to do. We want to know our mistakes now so we can correct our course and have it more in harmony with the will of God. When we want to get right, the thing is not to begin with our words nor with our deeds, but with the thoughts, intentions, motives, and desires of the heart.

### **Many "Luke-Warm" Christians**

We all realize there is too much half-heartedness in the Lord and in His work. There are a great many who make-believe they love the Lord and are interested in Him; but the very fact that they do not put forth all the efforts they might, is an evidence that their zeal and determination is not whole-hearted—is not prompted by the kind of a heart that our text talks about—a heart that is kept properly by the wisdom which God grants.

A great many of the Lord's people make this mistake: Some brother may say, "I have decided to go into the colporteur work. There are some obstacles in the way, but I have left the matter in the Lord's hands. If He removes those obstacles, I will consider that as an evidence sent to me that the Lord wants me to go into the work." That shows a heart with something lacking. Why? Because if you have the proper zeal in your heart, if the desire of your heart is what it ought to be, you would not wait for the obstacles to be removed; you would try to get into the work even with the obstacles there, or try to remove

them yourself. That is where our faithfulness to the Lord comes in.

Jesus said, "To him that overcometh will I grant to sit with Me in My throne." That does not mean, "To him that has nothing to overcome because the Lord has taken all the obstacles away"; but it refers to those who, even though obstacles are in their way, proceed to overcome them; those who, by God's grace, come off conquerors in this race. Hence, let us not wait for obstacles to be removed. Let us be in deadly earnest in this matter of overcoming, and of serving the Lord. If all of us would put the same zeal into these weighty matters that most people put into their daily business affairs, just think what a change it would make in our life! These things ought to come ahead of our ordinary business affairs.

I remember the case of one good brother who said, "Brother Barton, my wife and I want to go into the colporteur work, but there is one obstacle in the way. I have some property which I feel I must dispose of first. I feel I should not rent it out, because any tenants I would get would likely damage the property to some extent; so I feel I must wait until I can sell the property. But I find I cannot get what it is worth. Now if I could sell this property for what it is worth we would go into the colporteur work immediately."

I remember the thought I expressed to the brother at the time. I said, "Brother, if you want to go into the colporteur work, the thing to do is to get rid of that property for what you can get for it. We should not want to enter into the Lord's work without it costing us something; we want to be willing to make a sacrifice. Our hearts must be full of zeal, and earnestness, and faithfulness to the Lord; and if they are not, we will be tripped up sooner or later."

### **Guarding Our Hearts**

The word translated "keep" in our text is a word that means to guard. The thought really is, that we are surrounded by enemies which are trying to get into our hearts. We want to guard our heart lest they put some of their poison into it. And these enemies are very numerous. The first of them is pride. There is no enemy more dangerous than pride. When pride once gets into the heart, the matter of expelling it is a difficult one. And once expelled, we still have to continually be on guard lest it re-enter. We don't even need to encourage pride to enter; but just let one be off guard for a little while, and pride will enter and get in its deadly work.

We cannot keep pride out unless we let humility come in; and it always costs something to be humble. We may tolerate humility when it is thrust upon us; but to humble ourselves, to voluntarily take some position that will put ourselves where we are likely to be despised, or misunderstood, criticized, or mistreated, that is the thing that costs something; and yet that is the spirit the Lord wants us to acquire.

Distrust is another enemy we want to keep out of our hearts. It seems so hard for many of God's people to have the confidence and faith in the Lord that they ought to have. Do you expect that the Lord is

going to show you exactly why He wants you to take each step, before you take it? If so, then you are not of the faith of Abraham; for that was not his way. When asked to sacrifice his son Isaac, he must have thought to himself, "If God says it is right, it is right. I know that God would not ask me to do anything unreasonable, anything that was not right; therefore I will be obedient to Him."

If for one minute we could have a glimpse of the glory that is beyond the veil, there would not be any question about our faithfulness; all the trivial things would be laid aside—our own preferences, likes and dislikes, and the thought that we have been treated unjustly, or whatever other grievance we may have, would be forgotten, because the glory would overwhelm us! Now that glory is there, just the same as if you had seen it; but you have not glimpsed it yet. Cannot we take God's Word and bank on it, as much as if we actually had seen the things promised? Let us not have distrust in Him.

### **"Be Not Weary in Well Doing"**

Another thing we want to put out of our hearts is that spirit of becoming weary of well doing. There are many ways in which it manifests itself. Some are weary of going forward—they want to stop where they are. Others are tired of being where they are—they would like to draw back a little. We do not want to have any of this weariness in well doing. I think it has been this weariness in well doing that has led to many of the ideas regarding the closing of the door and the sealing of all the elect, that are held by a great many of the brethren.

I do not think we need to worry very much about the closing of the door. The important thing is for us to be just as zealous as though it were going to close the very next day; and we should keep on like this until it is closed. Even after it is closed, I believe those whose hearts are right will try to think it is not closed. Perhaps when the door is closed, there will be some who will have become weary in well doing and who will heave a sigh of relief and say, "I will not have to do any more work."

But there is another class that will feel differently about it. They will go and rattle the door, as it were, to see if it is not still open; to see if they cannot do something more for the Lord. That is the spirit we want—the spirit that is not so anxious to have the door closed, but is anxious to do all possible for the Lord while it stands open. The adversary may deceive a great many people into thinking that the door is closed when it is not. It seems strange that it is so, but there are cases like that. I know brethren who had given up the volunteer work saying, "All the work is done here; it may be that there is some work in other places, but there is none here, it is all done." They do not realize what they are losing. Let us keep on working as long as we can, even after the door is closed if possible. If we keep on trying to do the work after the door is closed we will be on the safe side; and we will get a blessing out of it even if it is too late for others to get the blessings offered to us.

Let us remember that the keeping of our hearts is a work of diligence. The thought is not, "How well did you keep your heart last year?" Diligence means keeping at it, perseveringly, patiently, determinedly. Let us be diligent today, tomorrow, and keep it up—that is the important thing. It is not important that we get justice in the world, nor be appreciated, nor have everything turn out just the way we would like it, nor enjoy an easy time. We should not expect that. What we do expect is that we must put forth effort to keep our heart with all diligence—rather than waste time keeping our business, our money, our reputation, our ability, our time—or whatever it may be; these things we have given away. We gave them to the Lord and the glory of His cause; but we must *keep* our heart with all diligence, "for out of it are the issues of life."

There are various ways of keeping our hearts. Prayer will help. The loyalty and devotion of our brethren also will help. We can keep our hearts by continually endeavoring to put away all those things

that would be contrary to the spirit of the Lord; not only in the heart but in the flesh as well. And we can keep our heart daily by feeding, encouraging, and nourishing those good qualities which God has put in them, and which we desire shall remain there. We should recognize that our hope of eternal life depends on this matter.

Everything that comes from the heart, whether good or bad, counts either for or against us. Every time we think a good thought, or struggle in our minds over the spirit of pride, or the promptings of selfishness, we gain a victory—we take a step in the right direction. Do not think it is a trifling matter if we entertain a bad thought. It has a definite influence on our character, no matter how small and unimportant it may seem at the time. Likewise each ennobling, blessed thought is helping us in the right direction, nearer that goal of a perfect character where the Lord at last may be able to say to us, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."

## CHRIST THE HEAD, THE CHURCH HIS BODY

(Oneness of the Seed, Part 3)

"For by one spirit are we all baptized into one body."—1 Corinthians 12:13.



PROBABLY no one has every yet been able to comprehend the full depth of meaning contained in Jesus' prayer to His Father when He said, "The *glory* which Thou gavest Me, I have given them; that they may be one even as we are one." (John 17:22.) Any student of the Bible knows of the many wonderful statements which declare the height of glory that was conferred upon Jesus at the time of His resurrection and subsequent glorification. Had not Jesus so plainly stated that His glory would also be the glory of His church we might be inclined to feel that it would be presumptuous to entertain this "hope of glory." But with such definite statements as this and others, by Jesus Himself, and the same thought confirmed by the apostles, and in Old Testament prophecies as well, it but remains for us to reach out by faith and claim the promises.

As noted in previous articles, however, these inspired and inspirational promises of glory are far from being unconditional. Those who ultimately attain, and who will actually enter into the promised glory, will be those only who have spent every ounce of their energy in doing the Heavenly Father's will. No half-hearted Christian will ever attain to the "glory that should follow" the suffering of the Christ. Being a Christian—a member of the Christ company—means much more than merely believing in Jesus instead of believing in some heathen deity. It means much more, also, than merely subscribing to a conventional code of morals and attending church on Sundays. Jesus said, "If any man will be My disciple, let him deny himself, take up his cross and *follow Me*"; and it is only if we actually follow Jesus all the way into death that we may hope to share in His glory.

### Oneness in Action

One of the illustrations given to us by the Lord to help us understand more fully our present privileges and responsibilities as Christians is that of the human body, in which Jesus is represented as being the Head, and the various members of the church constituting the body. Many Bible Students in recent years have been confused by reason of an attempt to *literalize* this and other illustrations in the Bible; that is, an effort has been made by some to prove that the "body" of Christ is a separate class from the "bride" of Christ—failing to grasp the simple fact that all these various figures are used in the Scriptures merely to illustrate, from different standpoints, the *oneness* of the Christ company.

This oneness is so all-comprehensive that no one illustration could possibly convey to our minds all that is involved in it. It is a oneness that has to do with every single phase of the Christian's present life as a follower of Jesus, and also with the future life of glory with Jesus in the Kingdom. The "body" is an illustration of oneness that has to do mostly with the church while still in the flesh, although the main principles involved in the picture also carry over to the church triumphant, beyond the veil.

The Apostle Paul elaborates on the beautiful symbolism of the "Head," and its relationship to the "body," showing that it has to do primarily with the unity of action that must obtain among all the true followers of the Master. This oneness (or unity) of action is possible only to the extent that every member of the "body" moves as directed by the "Head." Thus we see that the fundamental principle underlying this illustration is that of full surrender of our

wills to the will of God in Christ. To the extent, therefore, that our consecration is complete, and our "beheading" is real, we will look to Jesus for directions; and as every member of the body is thus fully submissive to the Head, unity of action will result.

In nominal Christian circles it has come to be the generally accepted thought that "all denominational roads lead to heaven," and that it doesn't make much difference which road one travels, so long as he keeps going until he gets there. Perhaps our friends in the various churches should be commended for such liberality toward Christians who do not belong to their particular sect. Of course, they suppose that all who do not reach heaven by any of these roads are to be forever lost. Naturally then, in view of this, few of them should want to take the responsibility of deciding that all those who do not join their own particular denomination will suffer eternal torment. But those who understand God's great plan of the ages for the "restitution of all things" do not need to compromise the truth and ignore the importance of sound doctrine, in order to get everybody into the body of Christ—and thus to "save" them from destruction. They know that the "church which is His body" is but a "little flock which is being selected to share with Jesus in the glorious future work of blessing "all the families of the earth"—"whosoever will"—with happiness and everlasting life.—Rev. 22:17.

It is not within the province of any Christian to judge another Christian's standing before the Lord; yet reason alone tells us that "not all who say, Lord, Lord," could possibly be accepted as members of the select body, or bride of Christ. We must assume that God is abundantly able to successfully carry out His plan for the church, and also for the world. It is the Christ of God that is now being developed, and the "church which is His body" is God's church; hence it must be that every true member of that "body" will function as God desires, and as dictated by the Head of the body. This suggests, then, that those professing to be Christians, but who are not fully submissive to the Head, *are not really in the "body of Christ."* There has not been, nor can there be, chaos in the Christ body.

### "By One Spirit"

While the foregoing fact is not excuse for us to judge of others, nor to assume that those who do not agree with us are not members of the body of Christ, yet it is a very excellent reason why we should look well to *our own* standing before the Lord; making sure that our own wills are fully surrendered to the will of the Head. It is quite possible for one to suppose that he is fully consecrated to the Lord when such is not actually the case. We may imagine that God's will reigns supreme in our hearts and lives, when in reality we are being motivated by selfishness—by desires of our own. This is why the "body" illustration comes so closely home, and so vitally affects every consecrated Christian.

Our text declares that those in the body are all "baptized" by the "one spirit." This spirit, of course, is the spirit of God. It is the spirit that came upon

Jesus "without measure"; and from Jesus, the Head, it comes on down to every member of the body. The spirit of God is thus seen to be the directing influence in the body of Christ—through the Word—in the same sense that nerve impulses from the physical brain direct the activities of the natural body. This does not mean that the Christian is controlled by "feelings," but it does mean that He is expected to give close heed to the written Word in which God's will is expressed. It is thus that the hand, the foot, the eye, and all other members of the body, if healthy, work harmoniously together. Both feet walk in the same direction, not because they agree to do so, but because both are directed by the head. Both eyes look in the same direction, and see the same things, not because they want to but because they are directed to do so by the brain. Herein lies the secret of the unity, or oneness, that exists in the body of Christ. Self-willed obstinacy disrupts this unity of action, and will quickly result in loss of membership in the body for any Christian who indulges in it.

### Guided by the Head

One of the most important lessons brought out in the "body" illustration, and one that is of very practical value to every consecrated Christian, is that God has "placed every member in the body as it pleaseth Him." The recognition of this fact constitutes one of the most heart-searching tests of full consecration. Are we joyfully enthusiastic in the place that the Lord's providence has assigned to us among His people? Or does the spirit of rebellion in our heart lead us to criticize and harshly condemn our brethren because they enjoy privileges that are denied to us? Or does an enlarged sphere of activity and responsibility so puff us up that we look upon less favored members in the body as being unimportant, and unworthy of much consideration from us?

Is our consecration so complete, and our will so fully buried, that we can realize that the welfare of the whole body is of vastly greater importance than the pampering of our own individual and selfish interests? Is the will of God for the whole church, and through the church for the blessing of the whole world, the mainspring of our Christian endeavors; or is our association with the Lord, the brethren, and the truth, prompted more or less by selfish desires? To ask ourselves such questions, and be able to answer wholly in keeping with a heart fully devoted to God, is a profitable method of self-examination and correction for every consecrated Christian to try.

Only the fully consecrated can be in the body of Christ—not those who merely *profess* consecration, but those who actually *are* consecrated. All such are guided by the Head; hence, they all travel in the same direction and have the same spiritual vision. No cross-eyed or double-visioned condition can exist in the body of Christ, as to those things that are fundamental to the Christian life. As already noted, the underlying principle upon which we may be assured that we are being guided by the Head, is absolute surrender of our will to God. Human ability to reason and divide the Word of truth does not count in this

matter. Very often those having "great ability" selfishly reason themselves out of the body of Christ.

Jesus makes the matter plain, saying, "If any man will do His will, *he shall know the doctrine*, whether it be of God, or whether I speak of Myself." In view of the many opposing theories held by professed people of God, it may seem hard to grasp the reality of the foregoing statement. If those who wholly follow the Lord actually do *know the doctrine*, how shall we account for the spirit of opposition and controversy that often is manifest among those who appear to be the most fully consecrated? As already stated, it is not within the province of any Christian to judge another Christian; obviously, however, the solution of the problem lies right within the hearts of those who profess to be Christians.

Without doubt, when the church of the Gospel age is completed, it will be found that every individual in it did "know the doctrine"; and that those who professed full consecration, but who were not completely "beheaded," were the ones who were not blessed with the glorious vision of divine truth. We cannot now read the heart condition of anyone, hence we are unable to understand just what influences are at work in the moulding of the opinions and attitudes of others. It is quite possible, we believe, for one to appear to be earnestly seeking for divine truth, when in reality he may be prompted by the desire to find something "wonderful" to parade before the Lord's people, in order that they might look up to him as a "profound student," or one who has great "spiritual vision." One who is prompted by such ambition is not "holding the Head," and whatever interpretations of the Word he may devise are quite sure to be wrong. Generally speaking, when a brother attains the reputation of being a "profound Bible scholar," the Lord's people will do well to consider carefully what he hands out to them as truth; because that reputation so often leads to spiritual pride which beclouds one's spiritual vision.

### **Proving versus Faultfinding**

From time to time during the Gospel age the Lord has used special humble servants to bring forth "meat in due season" to the household of faith. None of these servants has been perfect, nor have any of them claimed infallibility for their teachings. The one whom the Lord used in the end of the age to bring "present truth" to His people, specially urged all the Lord's people to study the Bible and by it to prove all things. This is the only safe course to follow; but there is a right and a wrong way to "prove things by the Bible." The apostle said, "*prove* all things," but many selfishly undertake to *disprove* everything; with disastrous results.

Either a right or a wrong motive influences one's searching of the Scriptures. It is not to be supposed that a failure to recognize every detail of truth brought out by any uninspired servant of the Lord necessarily indicates unfaithfulness; nevertheless it is often true that unchristian motives prompt one to disagree with

another, regardless of what the Bible really teaches on the subject.

It is well known that if one entertains a grievance against another, either real or fancied, he will be quite sure to decide that everything his supposed "enemy" does is wrong. This same carnal attitude often has much to do with the decisions reached by the professed people of God. The discovery of "error" in the teachings of one whom the Lord has specially used is often the result of a trifling personal grievance. Where this is true it cannot be said that the heart is fully devoted to God, and that one's study of the Bible is entirely sincere. We cannot judge others in these matters; it is only necessary that we look well to our own heart condition, to make sure that every selfish motive—whether it be such as we have described, or others—is rooted out, and that our devotion to God is genuine and whole-hearted.

This lesson of full submission to the will of God in Christ—the spiritual "beheading" of the Christian—is the important one emphasized in the "Head and body" illustration of the Messianic company, the "seed" of promise. It brings home to us the fact that the oneness for which Jesus prayed can only be possible through recognition of the will of God as the supreme guide in every Christian's affairs. To joyfully recognize that God has "placed every member in the body as it pleaseth Him," and to enthusiastically continue doing *His will*, through the "crucifixion" of every selfish desire and ambition, is the all-important task of every Christian.

---

## THEY NEED YOUR HELP

Yes, your neighbors and friends need help—the very kind of help that you *can give them—and now.*

It may be true—"Silver and gold have I none." But let us resolve, "Such as I have give I unto thee." You have the TRUTH—They walk in darkness. Would it not be possible to loan at least one copy of

### "GOD and REASON"

every week for awhile, and follow up the interest aroused? You may be surprised at the results. One "Sharpshooter" writes to us as follows:

"Dear Brethren: Some months ago I had the privilege of telling the truth of the divine plan to one of the Sunday School Superintendents here. After reading the little book, "*God and Reason*," this lady loaned it out to others, and is teaching what she knows to her Sunday School class. She says it is a very wonderful book, that she has learned much from it, and wants to learn more. She and several others and myself are to take up a study of the truth on Wednesday afternoons."

7 copies \$1, postpaid. 100 copies \$10, collect. Single copies to DAWN readers, 20 cents.

THE DAWN, 251 Washington St., Brooklyn, N. Y.

# THE FACT FINDER



## "The Land Shadowing With Wings"

**Q**UESTION: *I have heard it said that Isaiah's prophecy concerning "the land shadowing with wings" refers to America, whose national seal is that of an eagle with outstretched wings. What do you think of this interpretation?*

ANSWER: The passage is found in Isaiah 18:1, 2, and reads as follows: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled."

It does not seem likely that this ancient prophecy of doom has any reference to America, nor to any "woe" that would come upon this western nation. Of course, the successive spasms of the "great time of trouble" with which this age shall end will envelop every nation on earth, according to the clear statements of many prophecies of the Bible; but that does not seem to be what is being discussed in this prophecy of Isaiah.

Isaiah, in chapters 13 to 23, makes a series of predictions of calamities (called "burdens" or "woes") that would come upon various nations which existed in the prophet's own day. All of these "woes" were literally fulfilled; each nation he mentions soon went into oblivion. First in importance he mentions Babylon (ch. 13, 14), then Philistia (ch. 14), then Moab (ch. 15, 16), then Damascus, or Syria (ch. 17), then Ethiopia (ch. 18), then Egypt (ch. 19), etc.

There seems to be no good reason for selecting chapter 18 out from the others, and applying it to a nation of the present day, unless we make a similar modern application to all the other national "woes" aforementioned—which obviously would be unjustified. Isaiah lived in the 7th century B. C., during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, of Judah (ch. 1:1) when Assyria was at its zenith of power, and when Ethiopia was enjoying its brief supremacy over Egypt.

The Ethiopians, under the guidance of resourceful Egyptian priests who had migrated into that dark land lying just south of the Ethiopian tributaries of the Nile, descended upon Egypt in the 7th century B. C., and overthrew the Libyan pharaohs who had previously conquered that unhappy land. Then they established an Ethiopian dynasty (the 25th dynasty of Egypt), which ruled the entire Nile country from the delta to what is now called Abyssinia, which is "be-

yond the rivers of Ethiopia"—the Blue Nile and the Atbara rivers. Their capital was at Noph (Naphata), also south of these upper Nile tributaries.

Recently discovered records show that the clever, Egyptian priests of the winged-god Amon were the instigators of this Ethiopian *coup d'etat*, and the real power behind the throne. That apparently is why Isaiah says, "the princes of Noph are deceived." (19:13.) It also evidently is the reason why the prophet says that this dark country lying beyond the Blue Nile and Atbara is a "land shadowing with wings"—winged gods—symbolizing the priesthood.

In the conquest of Egypt, the Ethiopians sent their "ambassadors (troops) by the sea (the Red Sea), even in vessels of bulrushes (they did not have sturdy ships)." These Ethiopians found the Nile country in a very weak and downtrodden condition, "a nation scattered and peeled," although they had been "a people terrible (powerful) from their beginning hitherto."

Thus it is seen that everything mentioned by Isaiah fits the historical facts of the Ethiopian supremacy of Egypt, which occurred not long after Isaiah predicted it, in the days when Hezekiah sat on the throne of Judah. We cannot see how this ancient Ethiopian "woe" has anything to do with America. Some of our readers may recall that this same passage was discussed in THE DAWN last year, issue of January, 1934, page 7.

## Are All Men Created Equal?

**Q**UESTION: *Is it true that all men are created equal? If so, how do you explain the apparent inequality that exists among individuals and races?*

ANSWER: The Apostle Paul declares that God "hath made of one blood all nations for to dwell on all the face of the earth: and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26) We understand that the expression, "hath made of one blood," means that the entire human race has descended from a common parentage; namely, Father Adam and Mother Eve; who themselves were the direct creation of God. Since this original, direct creation, however, there is nothing to indicate that God has interfered with the natural laws of procreation in the sense that every individual could be said to be His direct creation.

Now when our first parents disobeyed the Creator's law they were sentenced to death, and their entire posterity—the whole world of mankind—came under condemnation with them, because all were born imperfect. (Rom. 5:12.) In Romans 1:21-32 the apos-

tle makes the statement several times concerning the condemned race, that God "gave them up," and "gave them over," indicating that all divine supervision over the affairs of mankind in general was withdrawn, and that the people were allowed to follow the course of their own choosing—except where such liberty would interfere with the outworking of the divine purpose of redemption and ultimate recovery of the race.

In view of the foregoing, therefore, it would hardly be proper to say that God has created all men equal, for in reality He has only directly created our first parents. All others have been born into the world from imperfect parents, and subject to the laws of heredity and the influences of environment. Of necessity this would mean that all are *not* equal, either in physical strength or in mental capacity. Nearly all are born with ability to see, but some are blind. Nearly all are born with ears that can hear, but some are born deaf. Some are born idiots, others have deformed feet, or legs, or spines, etc. None of these are "equal" to those whom we call normal at birth.

Even among those that are not "defective" at birth, either mentally or physically, there is manifestly a wide range of mentality and physical strength. Not that God creates them unequal, but because He has withdrawn His directing providence, and is allowing the entire human race to rush headlong down the "broad road" that leads to destruction. (Matt. 7:13.) In this "fall" some are affected in one way and some in another, but all are imperfect, and come "short of the glory of God."

God has promised that during the Messianic Kingdom, now near at hand, His favor will return to man, and that as a result all the willing and obedient will be restored to mental and physical perfection. This day of restoration is described by the Apostle Peter as the "times of restitution of all things," and he tells us that God has promised it "by the mouth of all His holy prophets since the world began." (Acts 3:19-21) When this glorious work of restoration, both of the living and the dead, is complete, it is reasonable to suppose that all men will then be "equal," although there will probably be a wide variety of personalities, as well as a greatly diversified appearance, both in facial expression and physique, among the restored human family. Certainly all will then have an "equal" opportunity to share in the blessings of life and happiness purchased for them by the ransom sacrifice of Jesus Christ.

### **Were There Two Creations?**

**QUESTION:** *Some claim there are two separate and distinct creations referred to in the book of Genesis, one in the first chapter and the other in the second chapter. Is this a correct thought?*

**ANSWER:** We do not think so. Various theories have been built upon the hypothesis suggested in the question, but none of them seem to stand up under close investigation. Mrs. Mary Baker Eddy, deceased leader of Christian Scientists, who believed that there is no death, made a distinction between the man that

was created "in the image of God," in the first chapter of Genesis, and the man that was formed "from the dust of the ground," in the second chapter. She claimed that the name Adam, given to the second-chapter man, meant "A Dam," although all Hebrew scholars agree that it means "red earth." The man in "God's image" is what the Christian Scientists imagine themselves to be, while the "A Dam" man is what all the rest of us ignorantly and unnecessarily suppose ourselves to be; through failure to recognize the truth of Christian Science.

Others claim that the "male and female" whose creation is described in the first chapter of Genesis, took up their abode in the land of Nod, and probably had already raised a large family prior to Adam's creation; and that this explains why Cain went to the land of Nod and took a wife. As already suggested, none of these theories are found to be harmonious with the Scriptural facts when those facts are properly understood.

The first chapter of Genesis is a very brief, concise statement of the entire creative work, so far as it concerns the literal planet earth, mentioning the various heavenly bodies that are directly associated with the earth. This brief statement concludes with a simple assertion that the final creative act was the bringing into being of the first human pair—in the image of God. A general summary of this work is set forth in the opening verses of the second chapter. Now the Bible is a revelation of God's purposes concerning man; hence, after giving this brief statement of the entire creative work, it proceeds with the task of explaining the details of the work so far as it concerns man.

In order to understand God's plan for human redemption and recovery from sin and death it is necessary to know something about his nature, why he died, and what, in reality, constitutes death. In order that we may understand these points God gives us the details of how man was made. Perhaps it was because God knew that false teachers would come along insisting that man has an immortal soul, that He takes the trouble to assure us that He "formed man of the dust of the ground, and breathed into his nostrils the breath of life (not an immortal soul); and man became a living soul."—Gen. 2:7.

God wanted us to understand the foregoing simple fact in order that we might be able to comprehend the real meaning of His sentence of death upon the disobedient Adam, in which He states, "dust thou art, and unto dust shalt thou return." (Gen. 3:19.) Thus it is seen, that the second chapter account of the creation of man is but a detailed account of that which is briefly set forth in the first chapter of Genesis, and not an account of another creation. These details of God's purpose concerning man continue right through to the very end of the Bible, showing his ultimate restoration to the Creator's image, when God will again "dwell with them," and when "there shall be no more death."—Rev. 21:3, 4.

The foregoing may be construed by some as merely being the Fact Finder's opinion, so in order to clinch

the argument that the man created in God's image in the first chapter of Genesis is the same man described in the second chapter, and there named Adam, we refer the reader to the first two verses of the fifth chapter of Genesis, which read as follows: "This is the book of the generations of Adam. In the day that God created man, *in the likeness of God* made He him; male and female created He them, *and called their name Adam*, in the day when they were created." It is clear from this passage that the man whom God created in His image is the same man whom He named Adam; and the same man who subsequently sinned and was sentenced to death.

### Science and the Bible

**QUESTION:** *To what extent should the theories and findings of the scientists influence our study of the Bible?*

**ANSWER:** The mere *theories* of scientists should not be allowed to carry any weight with Bible students whatever. A mere theory is only a guess, and the guesses of scientists are not usually any more reliable than the guesses of non-scientists. Scientists have guessed that man has lived on the earth for millions of years, but they do not have a scintilla of proof to substantiate such guesses; as is clearly and unmistakably demonstrated in the recently published book, entitled, "*Evolutionists at the Crossroads*." There are also other fields of so-called scientific investigation, which are nothing but wildernesses of unscientific speculation and guesswork.

The real "findings" of scientists, however, are to be looked upon in a very different light. It is undoubtedly true that real scientific facts and the Bible are in full harmony. We would not recommend, of course, that a Bible student should make the study of science a hobby; yet it would not seem necessary to entirely ignore everything that the scientists may have to say. All Bible students today are rejoicing in the knowledge of precious truths that have come to them because certain ones in the past gave some heed to the discoveries of scientists.

For centuries past, believers in the Bible supposed that God created the earth, the sun, the moon and the stars, as well as all the living creatures on the earth, in six literal days; and that on the seventh literal day He literally rested. Meanwhile, many scientists began to insist that the formation of the earth indicated that a long period of time was used in its creation. Many earnest Christians held up their hands in sincere, but misguided, pious horror that the incontrovertible testimony of God's Word should be so flagrantly discounted. It remained for the late Pastor Russell to give attention to science, and to boldly proclaim the fact that it is not necessary to suppose that the six creative days of Genesis were literal days. He pointed out to Bible students that in reality these creative days were long periods of time; showing thus, that on this point science and the Bible agree.

We do not believe that Pastor Russell, in thus taking science into consideration, thereby giving us a

more rational understanding of this important part of the Bible, was in any sense discounting the authenticity of the Bible, nor was he surrendering to science; but on the contrary, he thus did much to help establish in many minds and hearts an intelligent faith in the Word of God. Since Pastor Russell's day scientific investigation has continued on a vast scale. Archaeologists, in digging up the ruins of the ancients, have made discoveries that substantiate practically all of the outstanding narratives of the Old Testament; and have found nothing to contradict any part of the Bible, unless we insist on a literal interpretation of every statement found in the King James translation, such as many still do in respect to the six days of creation.

A literal interpretation of the King James version of the Bible would indicate that the Red Sea was divided in such a way as to form two perpendicular walls between which the Israelites passed through to safety. No Christian would doubt God's ability to perform such a miracle, but a careful study of the text, and the circumstances surrounding the incident, indicates that while the Israelites, under divine providence, did cross through the Red Sea safely, and on dry ground, there were no perpendicular walls of water as many still mistakenly suppose.

The leader of that earnest group of Christians who call themselves "Jehovah's Witnesses," insists that it is disrespectful to God to even discuss such subjects as evolution with a view of substantiating the Bible record; claiming that we should accept what the Bible says and entirely ignore the attacks that are leveled against it. Mr. Voliva also, leader of the cult that has its headquarters in Zion City, Ill., insists on a similar attitude, except that he carries his false reasoning to an even greater extreme. He claims that because the Bible speaks of the four *corners* of the earth (Rev. 7:1), therefore the earth must be a square, flat arrangement; because a globe could not have four corners. By this process of false reasoning, Mr. Voliva justifies himself in throwing to the winds all the tremendous and overwhelming weight of scientific evidence which proves beyond any doubt that the earth is round; insisting that it is disrespectful to God's Word to listen to scientists who say the earth is a sphere. Is this the proper attitude for sincere lovers of truth?

We hold that it is right and proper for every Christian to be on the alert in regard to the findings of scientists; and while not for a moment doubting the genuineness of the divine record, and always placing the Bible first where there is any apparent conflict between it and science, yet be ready to concede, as did Pastor Russell, that *our understanding* of the true import of certain Biblical statements may need some revising, and be willing to do so if the weight of true scientific discovery seems to justify such a concession.

No one can really believe the Bible without believing in miracles—outstanding miracles, in fact. The hope of a future life is based on God's ability to perform miracles. The resurrection of Jesus was a mir-

(Continued on page 32)



## Children's Hour



### THE STORY OF NAAMAN

**T**HROWING off his big winter overcoat, Uncle Eb smiled as he saw the large, cosy chair awaiting him, and all of us sitting in a semi-circle in front of it. "Well, children," he began, "I'll tell you about another great thing that the Prophet Elisha did.

"Just north of the kingdom of Israel lay the land of Syria. Sometimes this country fought Israel, while at other times Syria and Israel united their forces and fought against the great Assyrian empire which lay farther to the eastward. At the head of the Syrian armies was a general by the name of Naaman. This leader was considered a great man, because the Lord had allowed deliverance to come to Syria and Israel by means of his prowess. No doubt the king prized his services very highly. Also, Naaman was an honorable man, and he was well liked. It seems that he stood in a position of high favor with everybody in the kingdom.

"But with all his greatness, Naaman was afflicted with a loathsome and terrible disease—and that disease was leprosy. There was no cure for leprosy. It gradually ate its way through the body till it killed its victim. We know that when Jesus was on earth He healed various persons of leprosy. On occasion He cured ten men who came to Him. It was not hard for Him to do this, for He used the power of God.

"We may be sure that this general of the Syrian armies used every remedy that might be likely to help his condition, even in the slightest degree. But his disease continued to do its deadly work. It must have been a great grief to him to realize that with all his power and skill, he could not enjoy life like other people. I once knew a young man who was very clever, but who had to be taken around in a wheel chair because he had had rheumatic fever when he was a boy and it had left him a cripple. Of course we felt sorry for him, and I suppose many a person felt sorry for Naaman, too.

"Now, during one of the wars between Israel and Syria, the Syrians carried away some spoil, and some prisoners as well. Among the latter was a young girl, who was taken to the home of Naaman and became a servant in that household. This girl soon saw that her master had the disease of leprosy, and she thought what a pity it was to see a famous man like him afflicted in this way. She remembered that in Israel there was a great prophet called Elisha, one who could perform miracles, and she believed he could heal her master.

"She told her mistress what was on her mind, and Naaman's wife told her husband. Then Naaman took

the matter to the Syrian king, and the latter was greatly interested in the affair, for he wanted to see his favorite general restored to perfect health. So at once he wrote a letter to the king of Israel telling him that Naaman was about to go there to be healed.

"The name of Israel's king was Jehoram. When the letter from King Beh-hadad of Syria came to him, he was amazed at what he read. Here was the great general of their late enemy being sent to him to be cured of the worst disease on earth; one that was beyond man's power to deal with. Who ever heard of such a thing? Jehoram was agitated and angry. He rent his garment, and said, 'This king of Syria is seeking another quarrel with me. Does he think that I am a god that is able to make dead people alive? And does he imagine for a moment that I can heal a man of leprosy?'

"Meanwhile Naaman arrived, and was waiting to be healed. He had come with a following of soldiers. He had brought silver and gold. He was backed by all the power of Syria. He had a royal mandate for his recovery, and he was a great man. O, what was the poor king of Israel to do? What do you think he should have done?"

"Uncle Eb," asked John, "didn't Jehoram the king of Israel know about the Prophet Elisha, and that he had the power to heal Naaman?"

"No," replied Uncle Eb; "and that is just the sad part of it. Jehoram *ought* to have known all about Elisha, but the fact is that Israel's king was an idolator. He broke God's law every day, for he had set up idols and worshipped them. For this reason he had no knowledge of God's prophet, who however made his home in the capital city of Samaria.

"It always seems a pity when people do not know the things that they might know. Today there are thousands of persons who have Bibles right in their homes, and yet who do not know the wonderful plan of salvation of which the Bible tells. They have sorrows and trials, and yet do not know that Jesus can help them bear these things, and that He would gladly heal them of the 'leprosy' of sin if they would allow Him to do so.

"Yes, it seems sad indeed that people might have this knowledge, and that still they remain in ignorance of it. And the trouble is that, like Jehoram king of Israel, many people today are idolators. They have set up idols of money, position, houses, lands, and other things, in place of the worship of the great God of mercy, kindness and love.

"Now the Prophet Elisha heard about Naaman's proposed visit to the king's court, and of Jehoram's

embarrassment. Perhaps God had revealed the matter to the prophet, who at once sent word to King Jehoram, saying, 'Why have you rent your garment? Why are you in distress? There is actually no need of anything of the kind. All you have to do is to send the Syrian general to me, and he will then learn that there is a prophet in Israel.' We can be sure that the king was very glad to thus get the matter off his hands. He probably told Naaman that to cure leprosy was utterly beyond the power of kings, but that this prophet in Samaria might be able to help him.

"With his courtesie of horses and chariots the Syrian general thereupon set out for Samaria, and in due time arrived at the door of Elisha's home. He doubtless expected the prophet would extend some great welcome to him. He had not come as a beggar, for he had great wealth and could pay liberally for what he received. Well, he waited there outside the door, this great man; and what do you suppose happened? Why, the Prophet Elisha didn't even come out to see him, but sent a servant out to meet him."

"My," exclaimed Peter, "General Naaman must have been angry at that!"

"Yes, indeed, he was angry," replied Uncle Eb. "He didn't like being dealt with in that way, I can tell you. He wasn't used to such treatment. Then what the prophet's servant said to him especially made him angry, for at the command of Elisha the servant told him to go and wash in the river Jordan seven times in order to be healed."

"Was that a hard thing to do?" asked Esther.

"No, it wasn't hard to do," said Uncle Eb; "but for all that, Naaman didn't like it a bit. For one thing it seemed to be putting him to a lot of needless trouble; and besides, it seemed too simple—not spectacular enough. Probably he had been thinking about it for days beforehand, and had pictured in his mind what would take place when the prophet saw him. He thought that there would be quite a memorable scene, and that the prophet would come out and touch the leprosy with his hand and heal him right there and then while many looked on. That would have been Naaman's way; but it was not Elisha's way, nor was it the Lord's way.

"And then that dirty, muddy river Jordan; why should he have to bathe in that? Were there no other streams or lakes just as good? Why, there were some fine, clear rivers in Damascus; why should he come all the way down to Jordan to take a bath? This procedure did not suit him at all, and so he turned away in a rage.

"Then his servants came to him and said to him, 'Master, if the prophet had ordered you to do some very hard thing, would you not have done it? Well, then, here is a very simple thing that he has asked you to do. It is not hard to go down into the Jordan. Why not take heed to the prophet's words? You want to be well. Surely it is worth trying anything, for you to be healed.'

"Naaman then saw the good sense of this advice.

He did not want to have his long journey go for nothing. He wanted to go back to Syria a well man. So he decided to try out the cure that the prophet advised. He would lose no more time but would go to the Jordan at once.

"Now we can just fancy we see this great general going down into the muddy waters of Jordan. He goes in once, then comes out, but is still a leper. Again he goes in and washes; but there is no change in his condition. Three times, four times, five times, six times! And he is just as much a leper as ever he had been. Don't you think his faith was being tried out? But Elisha had said *seven* times. Ah, now, all depends on this last time. He goes in, and comes out. And behold he is clean! There is not a trace of leprosy about him—he is a well man!

"Oh, what a blessed thing it is for us when we do things in God's way. The 'way' that God has appointed for us is Jesus. When He was on earth, Jesus said, 'I am the way, the truth and the life. No man cometh unto the Father but by Me.' If we desire to be pure and clean and to have the favor of God, we must accept Jesus as the one and only way for us. He is the great cleansing fountain for sin, and those who wash in that fountain find pardon and peace and joy beyond power to express.

"Yes, Naaman had received something that he could not pay for with all his wealth. In his deep gratitude he hurried back to the prophet. He said to him, 'Now I know that there is no God in all the earth but in Israel. Now let me give you a present. Please do: for I will feel better satisfied.' But Elisha refused to take anything from the one upon whom he had conferred the favor of health.

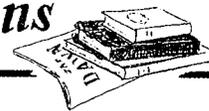
"And so we cannot pay God for His benefits to us, for they are far beyond the value of silver and gold. But we can show ourselves grateful for them. We can say, 'Lord, you have done so much for me, is there anything I can do to prove my love for you?' The Lord is pleased to see us in this frame of mind, and He will probably direct us to do some humble service in His vineyard. Like Mary of Bethany, who poured precious ointment on Jesus, we can pour out to Him our heart's love; and that is what He values most of all."

"Uncle Eb," asked Paul, "was Naaman saved by faith?"

"Well," replied Uncle Eb, "I guess there was some faith in Naaman's mind after he was brought to his senses by the advice of his servants. He must have realized that Elisha was God's prophet and that whatever he said was the proper thing. As he set out to obey the man of God, he would also have hope of being cured. The fact is that faith and hope belong to the same family—the family of love. I mean, in the case of those who try to do the will of God. The Apostle Paul says that 'love hopeth all things, believeth all things.' The great thing about Naaman was that he obeyed, and I don't think he would have done that unless he had some faith."



## International Sunday School Lessons



### PETER DELIVERED FROM PRISON

March 17—Acts 12: 5-17

Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he said unto him, Cast thy garment about thee and follow me.

And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

And when they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of its own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

And as Peter knocked at the door of the gate, a damsel came to harken, named Rhoda.

And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

**GOLDEN TEXT:** *Prayer was made without ceasing by the church unto God for him.—Acts 12:5*



HE ruler who imprisoned Peter was Herod Agrippa II, the last of the Herods; the one before whom Paul later defended himself. He was a Roman governor who tried by every means in his power to win the favor of the Jews. For this reason "he killed James the brother of John with the sword, and because he saw it pleased the Jews, he proceeded further to take Peter also."—Verses 1, 2.

Peter and James evidently were two of the most active brethren at this time. To get these two out of the way would look like a fine achievement in the eyes of the Pharisees, the leading sect of the Jews. So James was disposed of first, and then Peter was taken and was delivered to four quarters of soldiers. Two soldiers were chained to him, one on each side, while two others did sentinel duty. The other soldiers acted as relief guards.

The time of Peter's arrest was the Passover season. No doubt the brethren in the church at Jerusalem were memorializing the death of Jesus at this very season. Events were impressing on their minds the great truth enunciated

by the Master, that those who would reign with Him must also suffer with Him. Probably they were wondering just what trend affairs would take next. While most of the believers were scattered abroad, some of them resided in Jerusalem, and these met in private houses for prayer and praise. Such a meeting was being held when Peter was delivered. Prayers were being offered on his behalf.

In the prison Peter was serene and untroubled. His heart was filled with the peace of God that passeth understanding, even though he knew that the very next day might be the day of his execution. It is a blessed thing thus to be able to cast all our care upon the Lord, knowing how greatly He careth for us. Truly God's people need not be over-anxious concerning anything, for their lives and all their earthly affairs have been committed to the great Author of their salvation, and He makes no mistakes, but has given full assurance that He is with His people and will be their Guide and their defence even unto the end.

Peter awoke from sleep. A strange light was shining in the prison. Some one was there, speaking to him, telling him what to do. No, it was not a man; it was a heavenly visitant, an angel of the Lord. And this messenger of God told the apostle to gird himself and bind on his sandals and follow the leading of his guide. And thus it was that they went forth, until they came to the iron gate that led into the city; and, this opened of its own accord. Then they passed through and came into one of the city streets, and there the angel left Peter, who now found himself alone and free—liberated by none other than an angel of God!

At first the apostle fancied himself in a dream, but now he realized that his experience was an actual fact. The cool morning

air blew upon his face; he was out of the prison; he was a free man. He made his way to a home where he knew that meetings were being held. This was the home of Mary, mother of John Mark—the one who accompanied Paul and Barnabas on their first missionary trip.

We know the sequel to the story—the joy of the disciples, and the good time they all had together. Truly their prayers had been answered. God does not always answer prayer by delivering us, as He did Peter. Yet He will answer true prayer in the way that will be best for us; and no doubt He did that in the case of James, whom Herod had killed; and he has done so for all others of His people from that day to this.

**QUESTIONS:**

*Why were James and John singled out for execution at the hands of the wicked Herod?*

*Was Peter worrying over the matter of his arrest? Why do we infer that he was not?*

*Would Peter have been delivered had the disciples not prayed for him? And was it through lack of such prayer that James was executed?*

*What assurance have God's people that the Lord is with them and will take care of their higher interests amid all the circumstances of life?*

*Does God always answer prayer?*

: :

**PETER DESCRIBES THE CHRISTIAN LIFE**

March 24—1 Peter 3:1-18

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

Let him eschew evil, and do good; let him seek peace, and ensue it.

For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil.

And who is he that will harm you, if ye be followers of that which is good?

But if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled.

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear:

Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit.

**GOLDEN TEXT:** Sanctify the Lord God in your hearts.—1 Peter 3:15



THE Greek word translated "of one mind," does not mean "alike," but rather suggests the thought of being harmonious, in accord. God's people certainly are not all alike; nor did the Lord expect them to be so, for He has chosen quite different types in those whom He has favored with the truth.

Some one has said that the colors of the rainbow are all different, yet they blend together to produce a beautiful effect in the sky. Likewise in music a number of notes produce a harmonious chord. So it is with true Christians, who are drawn together in sympathy and love. The power of the truth unites them and brings them into accord, even though it does not make them alike in every way.

"Love as brethren, be pitiful, be courteous," says the apostle. Truly love may be considered the cement

that holds together these "living stones" that God is preparing for His temple. God's people should develop in their own hearts a lot of sympathy for those who are fighting the same great fight of faith that every disciple of Jesus is called to fight. What a pity it is when the heart grows hard and fault-finding, and sympathy ebbs away. Jesus was gentle and kind, even to Judas who betrayed Him; and He left us an example in this as well as in other things, that we should follow in His steps.

"If ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so. . . . But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."—Matt. 5:44:47.

Such was the clear exhortation given to us by Jesus, the perfect One. And He it was who said, "Blessed are the peacemakers, for they shall be called the children of God." The Lord's people are the only real peacemakers on earth. They are not brawlers and strife-makers. The only weapon they use is the "sword of the spirit which is the Word of God," and they learn to use even this wisely and kindly. "First pure, and then peaceable," is God's order for His children: and this will mean, first the truth, and then the development of the peaceful and loving spirit of the truth.

The first place for us to sanctify the Lord God is in our hearts. If we do that, it will be our earnest endeavor to sanctify Him in our words and deeds. Then as faithful soldiers of the cross, we shall seek for ways and means for sanctifying Him through the preaching of the gospel, and in the service of the brethren. Our attitude toward the truth and toward righteousness will bring upon us persecution; but in all this, as the apostle intimates, we will have a good conscience. We will have satisfaction of knowing that we

suffer for well doing and not for evil doing.

Jesus, the One who was altogether just, meekly suffered for men, that thereby the greatest work of all time might be accomplished. Jesus was "put to death in the flesh, but quickened (Greek, 'made alive') in the spirit."

#### QUESTIONS:

*What is meant by the exhortation, "Be ye all of one mind"?*

*What is the value of sympathy in the life of the Christian?*

*Just how practical is love? How did Jesus and the apostles say it should be exercised?*

*In what way should Christians be peacemakers?*

*What is sanctification? Where does it begin? Where does it end?*

: :

### GROWTH IN GRACE

March 31—1 Peter 5:6-11  
2 Peter 3:14-18

Humble yourselves therefore under the mighty hand of God, that He might exalt you in due time:

Casting all your care upon Him, for He careth for you.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour;

Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

To Him be glory and dominion for ever and ever. Amen.

\* \* \*

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless.

And account that the longsuffering of our God is salvation; even as our beloved brother Paul also, according to

the wisdom given unto him, hath written unto you.

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Ye therefore, beloved, seeing that ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever. Amen.

**GOLDEN TEXT:** *Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.—*  
2 Peter 3:18



**H**UMILITY is an indispensable element in the Christian life. Truly, God "resisteth the proud but giveth grace unto the humble." In the first place, unless one is humble he will not enter upon the strait and narrow way. He will not want to be disesteemed and belittled in the eyes of the world.

Jesus' course of humility was a voluntary one. Verily He could say, "I am meek and lowly in heart." In this respect He was the direct opposite of Lucifer, over whom pride obtained the mastery. God will keep His promise and will duly exalt all those who are servants of the truth in humility and in love.

Another requirement for the Christian is faith. If we truly believe that God cares for us, then we can indeed cast all our care upon the great Burden Bearer. To have full assurance that He is working out the scheme of our lives and will not permit anything to come upon us that is not for our final good, is a blessed thing.

One thing that Satan ever tries to do is to break down our faith. At times he "roars" to intimidate and frighten us. He pictures to our minds the ills that are likely to come upon us unless we compromise with him and his policies and schemes. But, as the hymn

writer said, "The hope that's built upon God's Word can ne'er be overthrown," and this hope is engendered by faith in the divine promises.

In translating the 10th verse of 1 Peter 5, the Diaglott leaves out the word "establish," and says that He will "complete, will confirm, will strengthen" you, "after ye have suffered a while." This indicates that suffering is an essential part of the Christian's experience. "If we suffer (with Him) we shall also reign with Him," is a principle that is unqualifiedly laid down in the Word of God.

Another thing the apostle urged is *diligence*. Life on earth is short, and the brief days are swiftly gliding past. Opportunities of doing good, "especially unto the household of faith," should be readily laid hold upon. "Be not slothful in business, (but) fervent in spirit, serving the Lord." God told certain ones that He could not use them as His mouthpieces, because they were "neither cold nor hot." (Rev. 3:16.) They were insipid, and had no zeal. Fat in connection with the Jewish sacrifices pictured zeal and devotion for God. It was the fat that enabled the sacrifices to be consumed in an acceptable manner.

Then we find also that *steadfastness* is a quality much emphasized in the Scriptures. To be "led astray with the error of the wicked" would surely undermine steadfastness in us. The one thing that builds up this quality is the power of the truth. The main reason why there are so many weak and unstable Christians is that truth is not given the first place in their lives.

In Romans 16:17 we read, "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Then the apostle goes on to show that these are those who do not serve the Lord Jesus Christ, but serve their own appetites. Thus they are not really Christians at all, yet they may exercise a power calculated to deceive the simple-minded ones. Indeed, none is so strong but that he

should be constantly on guard against losing his steadfastness.

Growth should be aimed at—growth in grace (the favor of God), and also growth in the knowledge of our Lord and Saviour Jesus Christ. Truly we cannot know too much about that great life. With our eyes fixed on His great example of sacrifice and love, let us not be of them "that draw back unto perdition, but of them that believe, unto the saving of the soul."

QUESTIONS:

*How are we to humble ourselves under the mighty hand of God?*

*What is the value of faith in its bearing on the cares and trials of life?*

*How does the devil try to defeat the Christian's purpose? How can we best foil him?*

*Are we strengthened, settled, on this side of the veil, or when?*

*Why are vigilance, diligence and steadfastness enjoined on the Christian?*

::

THE HEAVENLY FATHER

April 7—John 14:8-24

Philip saith unto Him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father?

Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works.

Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake.

Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.

And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.

If ye will ask any thing in My name, I will do it.

If ye love Me, keep My commandments.

And I will pray the Father, and He shall give you another comforter, that he may abide with you forever;

Even the spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him: for He dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also.

At that day ye shall know that I am in the Father, and ye in Me, and I in you.

He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will, love him, and will manifest Myself to him.

GOLDEN TEXT: *Like as a Father pitieth his children, so the Lord pitieth them that fear Him.*  
—Psalms 103:13



ANY persons have largely based the Trinitarian theory on this passage of Scripture. They take the words of Jesus very literally, viz., "he that hath seen Me hath seen the Father." In elucidation of this verse, let us quote from John 1:18, giving Dr. Wilson's version, which seems to be very accurate:

"No one has ever seen God; the only-begotten Son, who is in the bosom of the Father, He hath made Him known." The Bible is right in saying that no man could look on God and live, since He dwelleth "in the light that no man can approach unto."—1 Tim 6:16.

In John 14:24 we read, "The word which ye hear is not Mine, but the Father's which sent Me." Then Jesus said, "I go unto the Father, for My Father is greater than I." (John 14:28.) And again, "As the Father gave Me commandment, even so do I." (verse 31.) Then Jesus is called "the only begotten Son of the Father," and "the beginning of the creation of God." (Rev. 3:14.)

In His statement to Philip, then, Jesus must have meant:

"He that hath seen Me hath seen the Father in the only way that any one can see the Father, and in the way that really is important; i. e., he can see in Me what My Father is like in character. You can see in Me a revelation of the Father's mercy, kindness and love. In this respect I and My Father are one. We are one also in our great plan and purpose for blessing mankind with a knowledge of the truth and giving them an opportunity of life. So, then, if you come to know Me—to understand My benevolence, My desire to uplift and bless, and My harmony with the great forces of righteousness and truth—then you understand My Father also; for He and I are alike in all the elements of exalted character."

Thus it was that Jesus allied Himself with the Father. At a later time the Apostle Paul wrote: "To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." (1 Cor. 8:6.) When Jesus died God was not dead; for we are told that "God raised Him up," and God could not have done that if He Himself had been dead.

Asking for things in the name of Jesus, means, by the authorization of Jesus. If a man says, "I come to you in the name of the President," he means, by the authority of the President. This makes the meaning of Jesus' words very clear. To the extent that the things we ask for are by divine authority, we shall obtain them.

And what has God authorized us to ask for? One thing is, the holy spirit of truth; for our Lord said, "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy spirit unto them that ask it." God is pleased therefore to have us ask for spiritual endowment. That is what really counts, all other things actually amount to little.

The Master said that His followers would do greater works

than He had done while on earth. He may have meant that opening eyes that are spiritually blind would be a greater work than opening those that were naturally blind, and other works in the same sense. But furthermore, in the Millennial age the glorified church, with Jesus at its head, will do a still greater work than He did on earth, for at that time "all the blind eyes shall be opened, and all the deaf ears shall be unstopped." (Isa. 35: 5, 6.) The church will confer rich blessings upon men.

The word "him" applied to the "Comforter," the spirit of truth, is the Greek word *auto*, and is properly translated "it." The holy spirit is the holy power that is exercised by both the Father and the Son. It has no reference to a third *person* in a "trinity" of Gods, such as the creedmakers of the dark ages erroneously thought.

#### QUESTIONS:

*What did Jesus mean by saying, "He that hath seen Me hath seen the Father"?*

*Quote texts from the Bible to disprove the commonly accepted Trinitarian theory.*

*What did Jesus mean by saying, "If ye shall ask anything in My name, I will do it"?*

*Does God answer all prayers? What are the conditions to be observed on our part before our prayers will be answered?*

*What greater things could God's people do than the mighty works wrought by Jesus when He was on earth?*

::

### CHRIST THE SAVIOUR

April 14—John 3:14-17; Rom. 5:6-8; Phil. 2:5-11

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in Him should not perish, but have eternal life.

For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

\* \* \*

For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

\* \* \*

Let this mind be in you which was also in Christ Jesus;

Who, being in the form of God, thought not by robbery to be equal with God;

But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted Him, and given Him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

And every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

**GOLDEN TEXT:** *For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—*  
*John 3:16*



HE death of Jesus is the fact upon which the hope of the world's salvation is based. We remember that Jesus said, "And I, if I be lifted up from the earth, will draw all men unto Me." (John 12:32.) We know, of course, that up to the present time He has not drawn all men unto Him, for there are hundreds of millions that have never heard His name.

But "as Moses lifted up the serpent in the wilderness, even so

must the Son of man be lifted up." And when this takes place—when He is lifted up so that all can see Him, and the value of Calvary's sacrifice is set before the world—then the world will be drawn to Him; even as He said, and as the prophets also foretold.

In John 12:47 we read these words: "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." And again, when some of His disciples wanted Him to destroy a city that would not receive Him, Jesus said, "The Son of man is not come to destroy men's lives, but to save them." Jesus is God's great means of salvation for the world. Both His first and second advents eventually will be revealed as the greatest possible blessings to humanity.

We repeat that the death of Jesus is the only means of meeting the greatest possible necessity of men. The objective is human salvation. God chose the best way of accomplishing this. When divine love is revealed to humanity, it will melt away the hardness, pride and selfishness from nearly all human hearts; and where it fails to do so, everlasting destruction must necessarily ensue.

The death of Jesus has secured justification (i. e., release from the Adamic sentence of death) for the Lord's disciples. Anent this matter the Apostle Paul says, "There is now therefore no condemnation to them that are in Christ Jesus." (Rom. 8:1.) To be sure, Christians are dying; but their death is regarded by the Lord as a sacrificial one, a voluntary one, not imposed upon them. Being, therefore, no longer under condemnation, and being begotten by the spirit of God, these firstborn ones are called "sons of God."— 1 John 3:2.

Christians are exhorted to have the same mind or disposition that Jesus had in laying down His life for others—a mind of unselfishness and love. The Common Version of the Bible gives a wrong translation of Phil. 2:6, when it sug-

(Continued on page 32)

# TALKING THINGS OVER



OW that spring, beautiful spring, is 'just around the corner,' the friends are beginning to think about conventions. The desire to meet together with those of "like precious faith" is undoubtedly one of the outstanding evidences of a healthy spiritual condition. While the brethren of THE DAWN, as publishers, stand free from all official connections with classes, we are, nevertheless, glad to assist with the various conventions as much as possible. We deem it wise to reiterate that in our opinion the best interests of the consecrated are served when the independence of each local ecclesia is fully recognized.

We are glad indeed to make announcements of local and general conventions, when requested to do so; but this does not mean that the conventions we announce are "DAWN Conventions." We are glad to cooperate with convention efforts in other ways also. We are in a position to furnish printed programs, song sheets circulars to advertise public meetings; and in many instances we can supply speakers. The extent to which we cooperate in any convention arrangement depends upon the wishes of the local brethren sponsoring the convention.

It is our hope and prayer that all the conventions held by the brethren throughout the country will prove to be seasons of rich spiritual blessing to the consecrated, and wherever possible furnish an opportunity of telling out the glad tidings to others. May the brethren ever remember that we have been highly honored in being given a knowledge of God's truth, and seek to exalt both the spirit and doctrines of the truth in these conventions. Let us not for a moment suppose that Present Truth is unimportant in the life of the Christian; or look upon it as "mere dispensational truth," as many seem prone to do.

May the various conventions of the year help to promote the spirit of unity and Christian love among the brethren. Not a carnal unity fostered by the sectarian spirit of human leadership, but a true spiritual unity with Christ, the one Head—a unity which recognizes the divine principle in the Christ company that "all 'ye are brethren, and one is your Master, even Christ." Let Christ, the truth and the holy spirit be the unifying forces among the brethren, not only at convention time, but at all times, and the joy of the Lord will surely be the portion of His people.

## How the Truth May Spread

Recently one of the pilgrim brethren served the Brooklyn Ecclesia of Associated Bible Students, and, following the evening talk a number of the friends remained to enjoy a season of fellowship together. Several of those present told of interesting experiences they had been having of late in telling others

about the truth; some remarking about the enthusiastic interest that had been aroused by the book, "*God and Reason*." One of the friends related, for example, that a Catholic gentleman had secured a copy of the book, and while the priest had rather discouraged his reading it, nevertheless he continued to read, and became so interested that he is now obtaining additional copies from time to time and circulating them among his friends.

Naturally the relating of these experiences greatly encouraged the friends, and the question was asked by one as to whether there was not some way, even at this late date, whereby the brethren could more effectively cooperate in a general witness for the truth.

In reply to this question one of the friends said that some investigation was being made as to the possibility of advertising "*God and Reason*" in high class national magazines like the *Literary Digest*.

It was pointed out that the *Literary Digest* has a guaranteed circulation of one million, which means that it is read by at least two million people; and that an advertisement inserted in its columns would carry the message into every city, town, village and country section of North America. This suggestion was enthusiastically received by those present, and immediately steps were taken to further investigate its possibilities. At the time of this writing it seems altogether likely that the initial advertisement will appear in the *Literary Digest* in the near future. "Free brethren" in the truth today are very scattered, and many have wondered, because of this, how it would be possible to again give a nation-wide witness for the truth. Perhaps the foregoing method will help to solve this problem. There are hundreds of cities and thousands of towns and villages in which nothing at all is being done to make known the glad tidings. The *Literary Digest* goes to all of these places; and if this method of witnessing seems to have the Lord's blessing, other national magazines can later be used.

A further announcement concerning this effort will be made later. It may be decided to prepare a special circular explaining the details of this cooperative arrangement and mail it to the friends throughout the entire country. Our readers may be interested to know that during the few months since "*God and Reason*" has been published it has brought in more sincere requests for "*The Divine Plan of the Ages*" than all the tracts we have published in the last three years.

Sending the books free to Active church workers has produced results, but this method is limited to the territory where the friends live. We will continue this effort, meanwhile looking for other opportunities to be "witnesses for Jesus and the Word of God."

### Minister Appreciates Evolution Booklet

In these columns last month we mentioned that a brother in New York City has been able to address a Bible class in a large Presbyterian church here for the past several weeks, along the line of Present Truth, as a result of an anti-evolution lecture which gave him an entree. These Bible class lectures are still continuing, and the interest seems to be increasing. He has already addressed them on the following truth subjects: The Bible versus Evolution, The Fall of Man, The Ransom, The Call of the Church, Election and Free Grace, Thy Kingdom Come, The Signs of the Times, Restitution, The Resurrection of the Dead, How to Study the Bible Dispensationally, The Millennium, The Time is At Hand, etc., and he has been invited to continue.

The pastor of the aforementioned church has not attended the brother's lectures regularly but has been present for awhile on three occasions: The class leader has been present each week, and has expressed much appreciation; and doubtless has kept the pastor fully posted as to what was being said. Various members of the Bible class have also expressed appreciation. Last week the brother who is giving these lectures sent a copy of "Evolutionists at the Crossroads" to the Pastor of the church, and received the following letter:

#### Christ the Saviour

(Continued from page 30)

gests that Jesus "thought it not robbery to be equal with God."

Dr. Wilson in his rendering of this passage gives the proper thought, as follows: "Who, though being in God's form, yet did not meditate a usurpation to be like God." The American Standard Version reads: "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped." The meaning is clear. Jesus was humble, and did not seek for or strive after something that He was not au-

thorized to have—a position of equality with God. On the contrary He freely acknowledged, "The Father is greater than I."—John 14:28.

Because Jesus humbled himself, therefore God exalted Him, just as He will exalt all the followers of the Master who likewise are willing to go into sacrificial death for the truth's sake. The promise to these is, "Him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with my Father in His throne." (Rev. 3:21.) That is the prospect set before the

faithful ones, and it surely is a wonderful incentive to faithfulness.

#### QUESTIONS:

*Has Jesus ever been lifted up so that the world could see Him? if not, when will this lifting up take place?*

*What is the value of the sacrifice of Jesus, (1) to the church? (2) to the world?*

*What is proper rendering of Phil. 2:6?*

*According to what principle does God reward and exalt His people?*

*Explain the Golden Text. Why did God love the world? Will faith be essential to salvation in the next age?*

#### The Fact Finder (Continued from page 23)

acle. The resurrection and exaltation of the church to heavenly glory with Jesus is another miracle. The awakening of the whole world of mankind from the sleep of death, and giving all the opportunity to be restored to actual perfection of life, will be another miracle. Science is not able to explain these miracles, but this does not interfere with the Christian's faith in the divine promises.

#### Origin of the Scriptures

**QUESTION:** *Is there any evidence available to show that the various books of the Old and New Testaments which constitute our Bible, are the ones*

*actually used by the early church? Please give us, what information you may have as to the origin of the various books of the Bible.*

**ANSWER:** A satisfactory answer to this question calls for the discussion of so many interesting facts that it would not seem advisable to take the matter up in this department. One of the editors of THE DAWN is preparing an exceedingly interesting article on this very subject, and this article will probably be ready for publication in our April edition. Interesting facts will be presented in this article—substantiating faith in the Bible—which have hitherto not been generally known.

"I appreciate very much your sending me a copy of the new book, "Evolutionists at the Crossroads." I am anxious to read it, for it deals with a very important matter on which the light of truth must shine. You are to be congratulated on your interest and effort in this field.

"May I at this time also express my appreciation for what you are doing in our Bible class. Those young men must have a rational basis for their religious thinking in this day of severe scientific criticism, and when so few people deal thoughtfully with the subject of religion. Our religious convictions, I believe, must come through the mind as well as the heart. Your lectures here will stimulate some serious thought on the part of these young men."

It may be possible for speakers in other parts of the country to similarly gain entrance into Bible classes, after preparing a lecture on Evolution versus the Bible—which any competent speaker can easily do through the use of the Evolution booklet. If this cannot be done, then the book itself may be circulated to good advantage. We are doing some experimenting along this line and will have more to say about the matter later. Not only does the Evolution booklet present the truth on this scientific subject, but it also gives a brief outline of the divine plan, especially in the chapter on "Evolution versus Redemption." It also carries announcements of other truth literature, which should cause interested readers to send for more.

**Shall we Publish a New Edition of the Hymn Book?** Many have asked if it would be possible to publish a new edition of the Millennial Dawn Hymn Book. The Dawn Publishers are willing to undertake this if there is sufficient need for it. We suggest that individuals and classes in need of new hymn books write to us stating how many they would order if the books were published. Also indicate preference as between a book containing both words and music or one containing only the words. Since publishing this announcement a month ago we have received a number of replies and suggestions, but the interest thus far expressed does not warrant our going ahead. We will continue to wait on the Lord in the matter, believing that through His people He will indicate His will.

**Tabernacle Shadows.** We are now in a position to supply Tabernacle Shadow booklets at 15 cents each, including postage.

**"Our Lord's Return,"** A timely article on this important subject will appear in the April edition of THE DAWN. This article should prove a blessing to those who may be in doubt concerning Christ's second presence. Extra copies will be printed in the event the friends may desire them.

**Free Tracts,** We are in a position to supply free tracts on a number of subjects. A new edition of the tract, "Earth's Coming Glory," has recently been printed. Order as many as you can judiciously use.

**"EVOLUTIONISTS  
at the CROSSROADS"**

Designed as an "entering wedge" in presenting the truth of the divine plan.

*A booklet your most prejudiced neighbors are bound to enjoy.*

**128 pages, in attractive colored covers**

*Single copies, 25 cents; 6 copies \$1, post paid;*

*100 copies \$10, carrying charges collect*

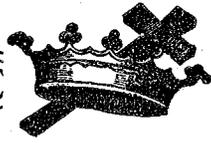
THE DAWN, 251 Washington St., Brooklyn, N. Y.

**SPEAKERS' APPOINTMENTS**

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

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

BROTHER W. T. BAKER <i>Plainfield, N. J.,</i> April 7 (Convention, see announcement)	BROTHER C. F. GEORGE <i>Duquesne, Pa.,</i> March 17	BROTHER GEORGE KENDALL <i>Pittsburg, Pa.,</i> March 3
BROTHER B. BOULTER <i>Passaic, N. J.,</i> March 17	BROTHER W. F. HUDGINS <i>Brooklyn, N. Y.,</i> March 31 (Convention, see announcement)	BROTHER J. G. KUEHN <i>Passaic, N. J.,</i> March 10
BROTHER C. P. BRIDGES <i>Boston, Mass.,</i> March 10	<i>Plainfield, N. J.,</i> April 7 (Convention, see announcement)	BROTHER C. W. MCCOY <i>Cheney, Wash.,</i> March 10
BROTHER J. L. COOKE <i>Passaic, N. J.,</i> March 3	BROTHER J. H. HOEVELER <i>Wilmington, Del.,</i> March 16	BROTHER O. MAGNUSON <i>Hartford, Conn.,</i> March 17
BROTHER EMIL HERRSCHER <i>San Francisco, Calif.,</i> March 17	<i>Pottstown, Pa.,</i> 17	<i>Passaic, N. J.,</i> 24
<i>Napa, Calif.,</i> 20	<i>Reading Pa.,</i> 17	<i>Philadelphia, Pa.,</i> 31
<i>Medford, Oreg.,</i> 22	<i>Springfield, Mass.,</i> 24	(Convention, see announcement)
<i>Roseburg, Oreg.,</i> 23, 24	<i>Brooklyn, N. Y.,</i> 31	BROTHER EDWARD MAURER <i>Perryopolis, Pa.,</i> March 17
<i>Eugene, Oreg.,</i> 25	(Convention, see announcement)	BROTHER J. W. RIEMER <i>Woodbury, N. J.,</i> March 2
<i>Mill City, Oreg.,</i> 26	BROTHER JOHN HUTCHINSON <i>Madison, Ind.,</i> March 1	<i>Wineland, N. J.,</i> 3
<i>Salem, Oreg.,</i> 27	<i>Cincinnati, Ohio,</i> 2, 3	<i>Bridgeton, N. J.,</i> 3
<i>Milwaukee, Oreg.,</i> 28	<i>Richmond, Ind.,</i> 4	BROTHER WALTER SARGEANT <i>Baltimore, Md.,</i> March 3
<i>Portland, Oreg.,</i> 30, 31	<i>Dayton, Ohio,</i> 5	<i>Brooklyn, N. Y.,</i> 31
<i>Tacoma, Wash.,</i> April 1	<i>Columbus, Ohio,</i> 6	(Convention, see announcement)
<i>Seattle, Wash.,</i> 2, 3	<i>Zanesville, Ohio,</i> 7	<i>Plainfield, N. J.,</i> April 7
<i>Bellingham, Wash.,</i> 4	<i>East Liverpool, Ohio,</i> 8	(Convention, see announcement)
<i>Lynden, Wash.,</i> 5	<i>Pittsburgh, Pa.,</i> 10	BROTHER G. M. WILSON <i>Duquesne, Pa.,</i> March 10
<i>Vancouver, B. C.,</i> 6, 7	<i>Lewistown, Pa.,</i> 13	<i>Beaver, Pa.,</i> 17
<i>Victoria, B. C.,</i> 9, 10	<i>Harrisburgh, Pa.,</i> 14	BROTHER W. N. WOODWORTH <i>New Bedford, Mass.,</i> March 3
	<i>Allentown, Pa.,</i> 15	<i>Providence, R. I.,</i> 3
	<i>Easton Pa.,</i> 16	<i>Brooklyn, N. Y.,</i> 10
	<i>Penn Argyl, Pa.,</i> 17	<i>Philadelphia, Pa.,</i> 31
	<i>Brooklyn, N. Y.,</i> 31	(Convention, see announcement)
	(Convention, see announcement)	
	BROTHER J. C. JORDAN <i>Duquesne, Pa.,</i> March 3	
	<i>East Liverpool, Ohio,</i> 24	
	BROTHER J. T. JOHNSON <i>East Liverpool, Ohio,</i> March 10	



Keep thy heart with all  
diligence, for out of  
it are the issues  
of life.

*Proverbs 4:23—see page 16*

