



The DAWN

WHAT ABOUT "THE SECOND BLESSING"?
THE LAMB THAT WAS SLAIN
CHRISTIAN THANKSGIVING

NOVEMBER

1935

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ANNOUNCEMENTS

Brooklyn Ecclesia Activities—For the benefit of friends living in the New York metropolitan district, we are glad to announce that the Associated Bible Students ecclesia is preparing to resume its public activities in Brooklyn and vicinity during the fall and winter months.

On Sunday, November 3, there will be a public meeting at 3 o'clock in the afternoon in the Lecture Room of the Church of the Pilgrims, corner of Henry and Remsen Streets, Brooklyn.

There will be a gathering of the friends for luncheon and fellowship that evening, the location of which will be announced at the Sunday afternoon meeting.

On Sunday, November 10th, a series of public meetings will be started in Springfield Gardens, L. I. These meetings will be held at 11 A. M. in the Garden Theatre, Farmers Boulevard, between Merrick Road and Sunrise Highway.

Another series of Public meetings will start on November 10th in Jamaica, L. I. These meetings will be at 8 o'clock in the evening, in Odd Fellows Hall, 169 - 90th Avenue, near 160th Street, one block from Jamaica Avenue.

The friends are cordially invited to attend any or all of these meetings. Those desiring to assist in the distribution of advertising matter should communicate, either by mail or otherwise, with the class secretary, Miss Norma Mitchell, 360 Third Avenue, Brooklyn, N. Y.

God and Reason Books in Australia—We are glad to announce for the benefit of Dawn readers in Australia that the God and Reason books may now be obtained from the Berean Biblical Institute, National Bank Chambers, 226 Glenferrie Rd., Hawthorn, E2, Melbourne, Vic., Aus. The price of the paper bound is 10d per copy. The well-bound blue cloth edition is 2 shillings, post paid. Reduction in price for three or more.

CONVENTIONS

Hartford, Conn., November 3. Children's Convention. Held in Jewell Hall, Y. M. C. A. Building, Pearl and Jewell Streets. Children of Hartford class will present a play, "The Story of Ruth." For further information, address G. Boccaccio, 613 Capitol Ave., Hartford, Conn.

Saginaw, Michigan. December 1st. This gathering will be held in the Women's Club Auditorium, 311 North Jefferson Street. For further information, address the secretary, Mr. C. A. Sundbom, 3418 Sheridan Road, R. 4, Saginaw, Michigan. It is expected that Brother C. E. Schiller of Chicago will address this convention as the visiting speaker.

SPEAKERS' APPOINTMENTS

BROTHER B. BOULÆR	Ithaca, N. Y.	Nov. 7	Evansville, Ind.	Nov. 13		
Passaic, N. J.	Nov. 17	BROTHER EDW. MAURER	W. Frankfort, Ill.	Nov. 14		
BROTHER C. P. BRIDGES	Duquesne, Pa.	Nov. 3	St. Louis, Mo.	Nov. 16, 17		
Boston, Mass.	Nov. 10	Beaver, Pa.	Kansas City, Kans.	Nov. 20		
BROTHER C. F. GEORGE	Cheney, Wash.	Nov. 10	Emporia, Kans.	Nov. 21		
East Liverpool, Ohio	Nov. 10	BROTHER ROY MITCHELL	Iola, Kans.	Nov. 22		
Duquesne, Pa.	Nov. 17	Philadelphia, Pa.	Neodesha, Kans.	Nov. 23, 24		
BROTHER W. F. HUDGINGS	Zanesville, Ohio	Nov. 1	BROTHER J. M. PATTERSON	Neodesha, Kans.	Nov. 24	
Baltimore, Md.	Nov. 10	Newark, Ohio	BROTHER W. SARGEANT	Easton, Pa.	Nov. 10	
Springfield Gardens, L. I.	Nov. 24	Columbus, Ohio	BROTHER C. E. SCHILLER	Saginaw, Mich.	Dec. 1	
Springfield Gardens, L. I.	Dec. 1	Dayton, Ohio	(Convention, see announcements)	BROTHER G. M. WILSON	Duquesne, Pa.	Nov. 10
Jamaica, L. I.	Nov. 24 and Dec. 1	Richmond, Ind.	Nov. 5	East Liverpool, Ohio	Nov. 24	
BROTHER GEORGE KENDALL	Pittsburgh, Pa.	Muncie, Ind.	Nov. 6	BROTHER W. N. WOODWORTH	Springfield Gardens, L. I.	Nov. 10
BROTHER J. G. KUEHN	Jackson, Mich.	Peru, Ind.	Nov. 7	Springfield Gardens, L. I.	Nov. 17	
Jackson, Mich.	Nov. 1	Kirklin, Ind.	Nov. 8	Jamaica, L. I.	Nov. 10 and 17	
Flint, Mich.	Nov. 2	Indianapolis, Ind.	Nov. 9			
Saginaw, Mich.	Nov. 3	Cincinnati, Ohio	Nov. 10			
Port Huron, Mich.	Nov. 4	Madison, Ind.	Nov. 11			
London, Ont.	Nov. 5	New Albany, Ind.	Nov. 12			
Tonowanda, N. Y.	Nov. 6					



Vol. 4, No. 2

November, 1935

One Dollar a Year

News *and* Views

A World Crisis

THE world is confronted by a crisis. It is a crisis not quite like any other of which we have record. Many have been the dangerous emergencies that nations have had to face. Never before has it been possible to say that an issue has thus aroused the conscious mind of mankind as a whole."

The foregoing paragraph is quoted from the "New York Times Magazine". And what is this crisis to which the Times Magazine alludes? Shall we call it the preservation of nationalism? Or is there actual danger to nationalism? Are national boundaries in danger of being altered or entirely swept away? What is this mania that springs up in Italy and that clamors, "Down Eros, Up, Mars", and quickly spreads into an aggressive war against the obscure black kingdom of Ethiopia in the face of the joint condemnation of 52 nations?

Here again is the ancient feud of the white man against his black brother. It has come down from very early times, and is even mentioned in prophecy, in the book of Genesis. But in Italy and Ethiopia we have two *Christian* nations, at least so-called, fighting over—what? Both nations claim to believe in Christ as "the Prince of Peace", and to uphold the teachings of Him who said to the Apostle Peter, "Put up thy sword into its sheath; for all they that take the sword must perish with the sword."

It is maintained that Ethiopia was converted to Christianity in the fourth century, by Frumentius, a disciple of Athanasius; and that the inhabitants of this land have not changed their religion from that day to this. Some insist this is the reason why Ethiopia has not been absorbed by other nations; for all the rest of Africa is a continent of colonies, in which we find the flags of Britain, France, Belgium, Spain, Portugal and Italy; all of these countries having taken to themselves large slices of this vast primitive land—but up until now Ethiopia has maintained her independence.

The name Ethiopia formerly applied to all the dis-

tricts in Northern Africa, but Egypt. The word comes from Aethiops, the son of Vulcan. The people consist of a great many tribes. The population is estimated at 5,000,000, and of these 200,000 are said to be Christian. A few thousand are Moslem. The remainder are savage or semi-savage tribesmen.

Abyssinian churches contain a model of the sacred Ark of the Covenant. The Ark itself is said to have been brought from Solomon's Temple by the Emperor Menelik I. While this piece of furniture, held so sacred by the Jews for many generations, is also venerated by the Ethiopians, its real meaning is not understood by them. Indeed the covenant, which the Ark represents, is not understood. For if it were, Haile Selassie would not expect his government to be perpetuated indefinitely. The Ark of the Covenant was seen by John the Apostle in his apocalyptic vision of the future, and the elucidation of the Scriptures which a few persons enjoy today has revealed the true meaning of this wonderful symbol.

The "Covenant" is the great promise or agreement that God made with Abraham and with the Jewish people, that through the seed of Abraham He would eventually bless "all the families of the earth." This is the main theme of prophecy which the Bible contains. In the Lord's prayer it is expressed in the words, "Thy kingdom come, thy will be done on earth as it is in heaven." And the words which God gave to Daniel the prophet were, "In the days of those kings the God of heaven shall set up a kingdom which shall never be destroyed; but the kingdom shall break in pieces and subdue all other kingdoms, and it shall stand forever."

The "Ark of the Covenant" represented God's *presence* with the Israelites of old. The term "ark" coupled with the "covenant" signifies that God stands back of His mighty promise; that He will uphold it; that He will never forsake it till it is brought into full effect in the accomplishment of the divine plan and purpose of all the ages; and this plan and purpose aims at the world's uplift from sin, sorrow and death.

Haile Selassie, the emperor of Ethiopia, insists that

his throne has descended to him in an unbroken line from King Solomon and the Queen of Sheba. Thus he assumes to have antiquity on his side, and he points to a long line of ancestors to back up his claims to the throne "by divine right". Whether he can maintain that throne for awhile longer is problematical. At least his tribesmen have the advantage of knowing the country in which they fight and of being adapted to its climatic conditions. Apparently they have many sympathizers, not only in the "Dark Continent" but throughout the world.

Many are wondering if this embroilment of Ethiopia in war with Italy will immediately precipitate the great final conflict of nations foretold in the Scriptures. Some believe that Ethiopia is mentioned in prophecy, in a manner that might indicate this. But it seems Ethiopia is but little mentioned in prophecy. Her wealth in resources is suggested by a statement found in the book of Job: "The topaz of Ethiopia shall not equal its wisdom." Then in Psa. 68:31 we read, "Ethiopia shall soon stretch out her hands unto God." And Isa. 87 contains the following: "Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there."

In the prophecy last referred to it seems evident that "Ethiopia" is used in a symbolic sense, just as we find Egypt and other countries used in prophecy—as for example Rev. 11:8, which contains this prophecy: "And their dead bodies shall lie in the street of the great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified." That this does not allude to the literal country of Egypt is manifest, for our Lord was not crucified in that land. Then in Isa. 31 we read, "Woe to them that go down to Egypt for help . . . but look not unto the Holy One of Israel . . . Now the Egyptians are men and not God; and their horses flesh, and not spirit."

Thus it is clearly taught in the Bible that human systems symbolized by the terms, Egypt, Sodom, Babylon, et al., are to fall to rise no more, and that this fall is to take place as a result of a last great world struggle. Such a conflict doubtless will begin with international war; and this will so weaken the ruling powers that the people driven to desperation by poverty, will throw off the restraints of law and order. This happened at the time of the French Revolution, and it can happen again. Some one has said: "Civilization is a thin veneer which is easily peeled off." The Bible speaks of wind (war), earthquake (revolution), and fire (anarchy), as marking the end of this age and the dissolution of the present world-systems. No system can now last long, for the signs all indicate that we are near the end. Hence, if Mussolini is building his hopes on a Roman world empire he is doomed to disappointment.

We can not know definitely just what may precipitate the last conflict of nations. If we could learn from prophecy that this action would be taken by Italy, Ethiopia, or any other nation, we should not keep the information to ourselves. Evidently it is not necessary for Christians to know this. The great thing to know and to appreciate is that in the near future Christ will establish His kingdom, and that His regime will be the means

of giving peace, happiness, prosperity and everlasting life to all the willing and obedient of mankind. Between the present time and that regime will occur the final great cataclysm of sorrow and death. This will humble the world and will show the failure of human schemes to establish earthly conditions in a satisfactory way. People will rejoice to know that God has taken hold of the affairs of men, and the display of His power will convince thousands of millions that before the world lie "the golden ages, long foretold by seers and sages."

How Big Is Your God?

DR. HENRY NORRIS RUSSELL, astronomer in Princeton University, has found that his study of the heavens has increased his faith in the existence of a personal Creator. In an article published in the September issue of the *American Magazine*, he says:

"Our sun is so large that if some huge genie, greater than any dreamed of in 'The Arabian Nights', could sit beside it and ladle world upon world from its molten mass, he could pour 3,000 worlds like our own into 8,000-mile molds and still not use up one-hundredth of the sun. Yet the sun, in a universe of suns, is a very ordinary, middle-sized star.

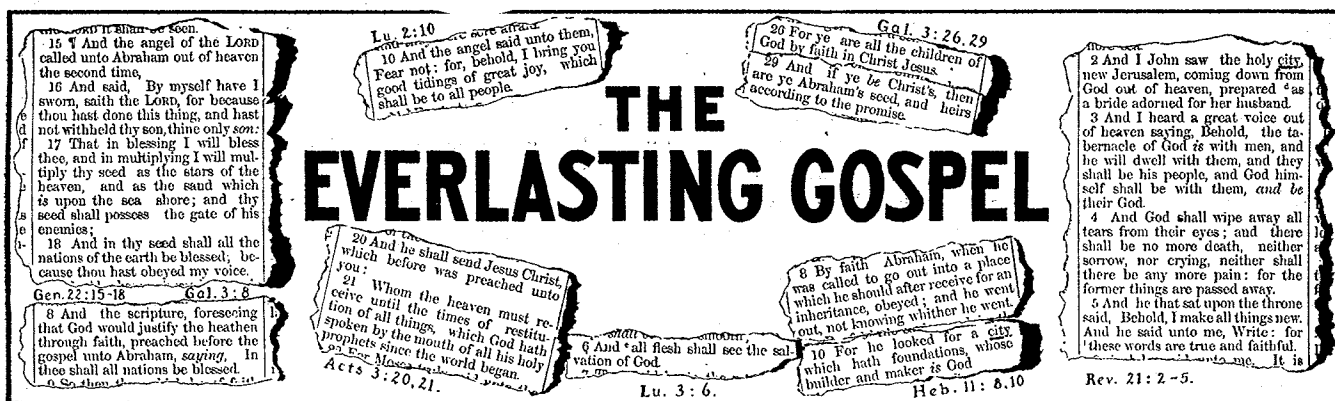
"The seeming drift of mist in our sky, which we call the Milky Way, is a galaxy composed of hundreds of millions, perhaps a billion, of stars, many of them larger than this colossal sun. And beyond our vision are other galaxies, swarming in new heavens on and on. Our great telescopes reveal more than 50,000,000 galaxies. Our deepest soundings of space find no bottom. We have not reached the limit—and there is more beyond. What a challenge to him who is tired of his sky!

"There was a time when man could count the stars in the sky. He made patterns of them—patterns of fate. He forecast his destiny by them. Then the men of faith and thought looked beyond his narrow sky and, lo, he stood upon the threshold of a wider heaven.

"It is so strange that this immensity we have discovered has shaken the faith of man. We have merely looked deeply and found that there is more than our old sky, that heaven is too vast for us to sound. If we look aright, we may find new depths, too, in the very beliefs we question.

"Once, after I had spoken of the galaxies in a public lecture, a woman came and asked, 'If our world is so little, and the universe so great, can we believe that God pays any attention to us?' 'That depends, madam, entirely on how big a God you believe in,' I said. She went away sadly, for she had hoped for encouragement in some sort of disbelief."

There will be a published report of the Pittsburgh Convention, containing the discourses, testimonies, and other interesting items. This report will be available soon after the convention is over. These reports are to be priced at 25 cents each. 5 for \$1. Orders should be sent to Associated Bible Students, 610 Arch Street, N. S. Pittsburgh, Pa.



UNIVERSAL RECONCILIATION THEORY EXAMINED

(PART II)



AFTER outlining in brief the history of the "concordant" or modern universalist movement, also its principal arguments, as was done in our first installment, last month, we will now proceed to the consideration of certain fundamental principles in relation thereto.

The correctness or fallacy of any system of thought must be judged by the basic principles upon which it is built; and in this system under discussion we find that its postulates present a determined assault upon the cardinal features of the Truth, to make way for ideas which are said to more largely magnify the sovereignty and love of God—but which claim we challenge.

It would appear that most of us are more apt at apprehending, and less inclined to forget or ignore, the *outward visible* evidences that we are in the day of the Lord than we are to note and remember the no less sure and even more important *inward* evidences of faith, which are not so apparent to the natural mind. For example: many seem to vividly realize and to be very deeply impressed with the accumulating evidence, that the world is now in its great "time of trouble"; but many seem to see less clearly, and to forget more quickly, another phase of the trouble of this day which concerns mainly the saints.

We refer to the present sifting, shaking, melting and disintegrating "fiery trial," which is testing every child of God—the insidious battle of error against truth, of darkness against light, which is now being waged in many subtle ways. Many who can easily see that the *world's* time of trouble is already in process, fail to recognize that the final trouble and trial upon the *church* is even further advanced than the world's troubles. We know that at the first advent fleshly Israel stumbled over the cross of Christ, yet we seem astounded to find that spiritual Israel is now stumbling over the very same thing.

God's Attributes Not In Conflict

The theory under discussion claims that God's course in condemning mankind was just, but that His love is superior to His justice; and that, while *justice* has held sway for the past six thousand years, yet now the time is at hand for *love* to conquer. Here is

an instance of perverted reasoning about God, from a fallen human standpoint. We must remember that God's attributes are never at warfare, never the one "conquering" the other; it is only our fallen state that makes it seem so to us.

This Concordant theory of overbalancing justice with love has no need for a ransom—there would be no place for a corresponding price in such a scheme. Its advocates claim that God's love simply *conquers*, and pays no "price" to justice for the sinner. But this theory ignores the fact that while for the past six thousand years God's justice has held full sway over the race of sinners—revealed in human sorrow, sickness and death—yet God's love has offered no protest against it, except in one instance of the death of His dear Son—which they would say was not as a ransom but as an object lesson!

The divine decree is that absolute obedience to the divine commands shall be required of all, not arbitrarily but for the good of all. Because all unrighteousness is sin, therefore we are given the decree, "The wages of sin is death." With such a righteous indignation against sin, God made His law and explained it to Adam; and, when the latter had violated that law, He pronounced the sentence; and for six thousand years has backed up the forces of nature which have executed the decree—"Dying, thou shalt die"!

Granting that God did pronounce a just sentence of death upon Adam, the question arises, How could He ever deny or revoke that just sentence so as to grant mankind a resurrection from death to life, and restore to man all that was lost through disobedience? When God issues a decree does He not mean it? We are told that God is "unchangeable"; hence any sentence of the supreme court of the universe must be unalterable—unless it can be shown to be unjust or unwise. Neither of these could be acknowledged by anyone who believes the Bible; hence the sentence of God upon man is unalterable.

Bought With A Price

The Scriptures inform us that what was humanly impossible, God accomplished. It was in order that "God might be just, and (yet) the justifier of them

that believe in Jesus" that God provided a vicarious sacrifice to atone for Adam's sin, says the apostle. Blood atonement signifies, atonement by means of a sacrifice of an uncondemned life, to pay for or redeem a condemned life.

The transaction between our Lord Jesus and the Heavenly Father, which was "finished" at Calvary, was indeed one in which mankind was deeply concerned, since it had special reference to their release from sin, condemnation and death; but condemned man was not in any sense a party to that transaction. Jesus, by giving Himself "a ransom for all," by paying to justice the full penalty due from Adam, fully met the claim of justice against Adam and his race; but not, as some have erroneously assumed, by directly crediting the sinner's account, and saying, "The debt of Adam is hereby cancelled, and he and his posterity are now set free from all penalty." On the contrary the entry would read something like this: "This account or claim against Adam and his race has been sold and assigned in full to the Lord Jesus Christ, who gave therefor the full corresponding price."

Therefore the sinner's debt was not *cancelled* at Calvary, but was *transferred*, or made over to our Lord Jesus, who personally assumed our debt, paid our penalty, bought us with His own precious blood. Therefore, instead of freeing us He *owns* us; and while He bought us in order to free us ultimately, yet the *purchase* and the *emancipation* are entirely separate and distinct transactions.

Christ Jesus, as the honored representative of the Father and His plan, and also as the purchaser of the claim of justice against mankind, will offer pardon, reconciliation and restoration of all that was lost, to all the race whose ransom He became. He will offer it to none unconditionally; the conditions, always the same, being faith in and loving obedience to God. These are the conditions of the New Covenant, which will be sealed with Jesus' precious blood.

The failure to discern the difference between "ransom" and "pardon" has led to much confusion of faith on the part of many. If Jesus did *redeem* us, by paying an equivalent and thus purchasing our release from death, then our Father did not *pardon* us. That is, He did not suffer sin "to pass without punishment"; but rather God "laid on Him (Jesus) the iniquity of us all."

It is therefore erroneous to say that God "pardons" sinners, because such is not the Scriptural view. It has been claimed that God pardoned the Jews in answer to our Lord's petition from the cross—"Father, forgive them, for they know not what they do." But Christ's prayer was anticipating the fact that soon His death would be accomplished, and by virtue of His shed blood a *basis* would be provided whereby His destroyers could be forgiven their act; but only in event of their repentance, contrition and obedience to the divine will. There is a question, of course, as to whether this particular text is authentic.

Ignorance saves no one; nor can it be made a basis for the exercise of either pardon or forgiveness. Having purchased the human race through His death, our

Lord will exonerate or grant forgiveness and remission of sins to all the race; but only when each individual applies for the exoneration himself, in order that each may fully realize his necessity and dependence. We must not forget that the depravity resulting from the Adamic fall; and impairment of the moral as well as physical qualities of human nature furnishes a tendency toward wilful sin, even when the surrounding circumstances do not entirely mislead one's judgment.

The Sin of the Pharisees

Our Lord confronted the Pharisees, in whose presence He had healed the sick, cured the blind and lame, cast out devils, and even raised the dead. Even though depravity through the fall might have blinded them that they could not accept Jesus as the promised Messiah, yet they were certainly inexcusable for insisting as a last resort, when they could find no fault in Him, "We know that this man hath a devil," and casts out devils by the power of Beelzebub the prince of devils. Such a manifestation of hatred and opposition to light came not through the fall, and cannot be forgiven as such. Hence Jesus informed them: "All manner of sin and blasphemy shall be forgiven men, but the blasphemy against the holy spirit shall not be forgiven men." They might reject Jesus and speak evil of Him, misunderstanding Him and His message; but after such a demonstration of the power of God in doing a good work as had been given them, though they might not have been able to receive it as proof of Jesus' claim of Messiahship, they were nevertheless inexcusable in attributing it to *Satan's* power.

The penalty of the Pharisees' wilful sin was "stripes" and not death; because, though sinning against light, it was not against full light and knowledge. To have acted and spoken as they did under full appreciation would have been punishable only with the full "wages of sin"—death.

To some it may occur that the Pharisees were "blinded" by sin and Satan, hence not really responsible for their course. To this we reply, that while it is freely admitted by all, and the Scriptures plainly declare, that "blindness in part" is upon all Israel, and, in fact upon all the children of Adam through the fall, yet from Jesus' words we must conclude that these Pharisees were not totally blind. It was to these same Pharisees that Jesus said, "If I had not done among you the works which none other man did, ye had not had sin."

But if such sin against a measure of light may be expiated, why could not such a course have been adopted with Adam? Why might not he and others have expiated their sins by sufferings, without the need of a ransom price being given for them? The differences in the two cases is this: Adam was perfect, not fallen, not blinded in the least degree; and in his purity, innocence and holiness he had no sectarian system to support and no proud theory to maintain; whereas the Pharisees were greatly fallen, very imperfect, much blinded, and had been drilled in the belief that traditions must be upheld.

Adam had full intercourse and communion with Je-

hovah, had witnessed His power in his own perfect talents, and had the law of God inwrought in his very being; he was a moral image of God in the flesh. But the Pharisees, in common with all others of the fallen race, had lost that intercourse and communion with their maker; in them the moral image was well-nigh effaced, the heart of flesh had turned to stone, and the law of God originally written thereon had been almost obliterated. Hence, for the perfect Adam to sin wilfully against perfect and unquestioned evidences was sin in the fullest sense, and justly deserved the fullest penalty; not "stripes," but *death*, extinction. He has been under that penalty ever since he was condemned to it, and would so continue forever—dead to all eternity—had not a substitute been found for him, in Jesus.

Just so it is with the second death. It is the penalty of full, complete and wilful transgression against full, complete knowledge and ability. It is evident, then, that the Pharisees could not commit "the sin unto death" because of the lack of light and ability; but it is just as evident that anyone who, through the acceptance of the ransom, has been fully recovered out of the degradation and imperfections resulting from Adam's transgression, and who has been brought to a full, realizing sense of his relationship to God, *could* commit the sin unto death—the second death—by wilfully sinning against such light and ability, or by a wilful rejection of Jesus' ransom sacrifice, through faith in which they once had been released from Adamic guilt and penalty.

Eve's Transgression

There is a lesson for us in Eve's transgression which we presume few have carefully considered, but if we do so we may profit thereby. The tempter first suggested a question to his unsuspecting victim: "Hath God indeed said, Ye shall not eat of every tree of the garden? And the woman said, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, lest ye die."

"And the serpent said unto the woman, Ye shall not surely die; for God doth know that on the day ye eat thereof, your eyes will be opened and ye will be as Gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and the tree was desirable to make one wise, she took of its fruit and did eat, and gave to her husband and he did eat."

Now where did the danger to Eve begin? The argument of the tempter seemed plausible. Satan first stated that if she should partake of the forbidden fruit she would not die, and then further suggested that God was depriving them of certain privileges which they ought to be enjoying, treating them ungenerously. This calumny upon God's goodness Eve failed to resent, as she should have done. She should have replied at once that she had no reason to doubt God's truthfulness; that He never had deceived them and therefore they had no reason to believe He ever would; that His authority was rightful, since He was their Creator and benefactor.

Centuries later Paul forewarned the church of an effort of the very same adversary to beguile the "second Eve" in a very similar manner; and indicated that the deception would assume its greatest proportions at the close of the Gospel age. He suggests that the temptation consists in departure from the simplicity of the doctrines of Christ and the acceptance of theories of the "enemies of the cross." Led, like Eve, mainly by curiosity, many have given valuable time and attention to following various philosophical theories until they are lost in a labyrinth of confusion, becoming uncertain as to what they believe on any subject. By giving time and attention to these vain imaginings, building upon "no-ransom" premises which they know at the outset to be wrong, they allow themselves to be led step by step away from all truth concerning God's simple and glorious plan of the ages.

Many say, "Well, I cannot understand their teaching entirely, but I am not afraid to read anything. They have some truth, and I will read and hold on to what is good in their teaching, and let the rest go; it cannot hurt me." But they forget that it can and does hurt them. With them as with Mother Eve, the power of the temptation lies in its subtlety and in their inexperience with Satan's wiles.

But how can investigation of anything injure the honest truth seeker? In the first place, it consumes the time which might otherwise be spent in gaining a more thorough acquaintance with the real plan of God, and in building up themselves and others in the truth; and while they are pursuing these theories they are losing sight of and forgetting the true plan. The mind thus filled with false doctrines, and set to work in a vain attempt to understand them and to see how they can be made to appear consistent with the truth, or even with themselves, cannot at the same time be occupied in proper meditation on God's own blessed truth.

Does God anywhere suggest that if we would find the pure water of truth we must wallow in every gutter, because there is a little water therein; or that we should try to filter the impure water to get the little good that Satan permits to remain as a bait for the unwary? Nay; the Lord has provided His Word and the holy spirit, and if we have the spirit of truth—a desire to know it in order that we may obey it—then we shall be convinced of and "established in the truth."

(To Be Continued)

The Dawn Is for All Who Want It

We want *The Dawn* to go to every individual who would enjoy the message which it contains, irrespective of whether he is able to pay for it. Those who, on account of the depression, sickness, old age, or otherwise cannot afford the subscription price of \$1 a year, are urged to send for it just the same. We will gladly put all such on the list for its regular visits. The only thing that we ask is that such requests be renewed each year, the same as though they were paid subscriptions. This is necessary in order to comply with postal regulations. We request that our regular subscribers pass this information on to those whom they have reason to believe would like to have *The Dawn* sent to them.



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

CHRISTIAN THANKSGIVING

TO sing the sweet song of thanksgiving to God one needs not have any cultivation of the voice, but he does require a special training of the heart and mind; for this is essentially a heart song, and those who sing it to good effect must have learned to do so in the School of Appreciation.

A story is told of a man who believed that he had so many causes for discouragement that to him life no longer was worth while. Having ruminated to some considerable extent over the matter, one day he sat down with a pencil and paper with a view to making out a list of his trials and troubles. It wasn't long until his list appeared so formidable that he discontinued it and decided that so many oppositions and sorrows in life were too much for one man to bear. The only reasonable thing to do seemed to be to get rid of an existence that was obnoxious; so he decided that he would put an end to it all.

Next morning the man said to himself, "Well, before I take my life I guess I'll go over and see my friend Jim, and have a last talk with him. So forthwith he went to his friend's house, and there he unburdened his mind and told of his many difficulties and heartaches. At length he took from his pocket the paper containing a complete list of his troubles. His friend read it and expressed much sympathy. Then after a time he said, "Now, Tom, I want you to promise to do me one favor. It is reasonable and you can easily do it." And the despondent man replied that he would grant any final favor he could.

"Very well," said Jim, "when you go home tonight sit right down and make out a list of the things you have to be *thankful* for; and the next time you come here, bring the list and show it to me."

That night Tom started to make out his list. At first he thought there were not more than two or three things that he would need to put down. However, as he went on with his task, one thing suggested another, and soon he was amazed to find his list of blessings was as long as the list of woes he had made out previously; and it seemed that he was not yet half through. The sequel is that he decided not to commit suicide; for, as he reasoned it out, the preponderance of good was on his side, and in comparison therewith the evil

was small; therefore it would not be just or right for him to destroy his life under such circumstances.

The principle set forth in this story has been stated so many thousands of times by various sages of the world that it may seem superfluous even to mention it again. But, after all, some of the commonest of things are the very finest in quality. One of the most common of flowers is the dandelion of the fields. On its head are some 250,000 pollen grains—seemingly common dust particles—yet every single one of these grains when viewed under the microscope is found to be most intricately and exquisitely made. It is the common things of life that make up life; and if we do not succeed in finding something worth while in these, then we fall short of some of our highest privileges.

Some Comparisons

The spirit of thanksgiving is fostered by comparisons or contrasts which we all are prone to make, and this is especially true in the life of the Christian. Here comes in the element of appreciation. We begin by comparing or contrasting our new life with the old life. Speaking under the power of prophecy David said, "He brought me up also out of the horrible pit and out of the miry clay—and set my feet upon a rock . . . And he hath put a new song in my mouth." This is a strongly presented picture, for one partly immersed in miry clay and trying to exist in a horrible pit is in anything but an enviable plight. Yet the Christian was formerly in the pit of Adamic death, and until he got the truth he was entangled in the miry clay of human traditions and fallacies. That he has been delivered from these is due to the great mercy and favor of the Lord.

It is a great thing for us to appreciate as fully as possible the exact change that has taken place in our condition since we have become sons of God and prospectively joint-heirs with Christ. The change is one that has given us an altogether different appraisal of life's values in the present, and a different outlook in regard to the future. Furthermore, it resolves the experiences of our past lives into elements that we can turn to good account. The great lesson that it teaches

us is set forth by the prophet in the words, "Not by might nor by power, but by My spirit, said the Lord of hosts," and that no life can be rightly lived apart from God.

It is the spirit of God—the power of divine truth working in the mind—that has lifted the Christian up to such a different and exalted thought-plane of existence. All around him he sees manifested the spirit of the world. He beholds the hydra-headed monsters of selfishness, pride, avarice, fear injustice and open crime. If ever he had any use for such things, now he has a strong and relentless hatred of them even while he feels a compassion for those who so become the victims of human passions. He is utterly out of harmony with the general law and order of things, which is in opposition to divine law; yet he approves of things that are good and that would tend to promote the true progress of the human family.

The Spirit of Thanksgiving

The spirit of Thanksgiving is one that causes us to appreciate all that God has done and is doing for us. God need not have sent us the truth, but He did send it. He need not have enlightened our minds to see the meaning of the truth, but He did enlighten us. He need not have raised up friends to encourage us along our Christian way, but He did raise up such friends. He need not have permitted us to have the privilege of attending conventions, but most of us have had such privilege. He need not have given us "songs in the night," but we know that we have had them. And truly, in the words of the prophet, He has given us "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Furthermore, the spirit of thankfulness is one that causes us to realize our own unworthiness of the blessings that God has bestowed upon us. The apostle says that "while we were yet sinners Christ died for the ungodly." Then again we read, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world and things that are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence."

What then is our judgment of ourselves? Where do we stand? Do we belong to the wise, the mighty or the noble of mankind? Or do we belong to the somewhat foolish and weak things of the world, yea, and to the base things, to things that are not (are just nothing)? If honest with ourselves we must surely see that we did not amount to much at any time. Our capacities were very limited. Perhaps the world could have gotten along just as well without us.

But when God took hold of our lives, for the first time we really began to amount to something. There is no guesswork about this statement, for the apostle assures us that such is a fact. He tells us that in God's sight we are wise and righteous, sanctified and

redeemed. And if we thus stand in God's sight, what need we care how we are viewed by anyone else? Let us take note of the apostle's words: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—I. Cor. 1:30.

What could we ask more than that? People work hard in order to get a reputation for wisdom or for knowledge in the world. It is not standing in the Lord's sight they want, but in men's sight. And sometimes they win this only to lose it again. In this connection we recall the lament of Cardinal Thomas Woolsey of England, who is said to have exclaimed at the end of his life, "If I had but served my God with half the zeal with which I served my king He would not have abandoned me to my enemies in the time of my old age." And such has been the experience of many others, so that at the close of their career they have been willing and ready to say, "Vanity of vanities, all is vanity."

A Thankful Christian

He who has the truth and follows it will never wake up to find that he has made a mistake. Recently a brother in Christ told us this story of his experience:

"In my younger days I married; and my wife and I were very much devoted to each other. We were the best of companions. Marriage was a beautiful thing in our case, and, under its spell life became something new and different from what it had been before. But the changes in life are many, and there was a great sorrow ahead for me. In the midst of our happiness my wife fell ill. I began to wake to realize a dread possibility. Then before long my worst fears assumed appalling form in the terrible calamity that befell me. My wife lay dead before my eyes; and my heart seemed to lie dead with her in the casket.

"Somehow or other I still lived on—it is wonderful what the spirit can bear in the way of grief. It was not long thereafter when the light of truth found me. Surely the Lord had His eyes on me and pitied me. I read the *Scripture Studies* and saw the great plan of God. Before this time I had known nothing of it; but now it loomed up in all its majestic proportions. These books introduced to me our Creator as a great, kind, wise, loving and mighty being who was carrying out the grandest plan and purpose that could be imagined. The creeds of the Dark Ages faded away from my mind, and I began to see something of the length, breadth, height and depth of love divine that passeth knowledge. It was the greatest transformation by far that I had ever known. Old things had passed away, and all things had become new."

"And now I can even say this: If I could have my precious wife restored to me in exchange for God's truth, I would have to refuse the offer. Yes, the truth has become more to me than wife, home, children, friends and every earthly possession and relationship. Without the truth life's purpose was unknown to me, but now it is known. Indeed it has made life a sacred thing to me; and I can look forward to the time when the present griefs and sorrows will be eternally gone, and all the glorious things for which

the truth has caused us to hope will be ours for evermore."

God's Truth Paramount

What the Lord did for this brother in making compensation for his loss, He can do for anyone. Some writer has said: "Give up *nothing* for the truth, and the truth is nothing to you. Give up *something* for the truth, and the truth is something to you. Give up *much* for the truth, and the truth is much to you. Give up *everything* for the truth, and the truth is EVERYTHING to you." And because the Lord wants the truth to become everything to us, therefore He has set before us the privilege of sacrifice, whereby we can give up everything for the truth—give up even our own bodies, in the sense that we regard them as no longer ours, but as belonging to Him who loved us and redeemed us, and whose Word says to us, "Ye are not your own, ye are bought with a price. Therefore, glorify God in your bodies and in your spirits, which are God's."

Nothing is more indicative of a spirit of ingratitude than murmuring and complaining because of what the Lord's providences permit. It is the power of faith that enables us to see the guiding hand of God in all our affairs. No matter how dark the night, faith can always see a star of hope. No matter how steep and hard the way, faith can always find the flowers of gratitude and joy. So it is that faith in the outcome of our experiences engenders the spirit of thanksgiving. He who is strong in faith rises superior to all that might bear a semblance to disaster and defeat. Ah yes, "Faith can firmly trust Him, come what may."

So, with faith and gratitude dwelling together, the Christian's heart is indeed well garrisoned. Outside and around him are all the forces of evil but God can keep him as surely as He kept Daniel in the den of lions, or the three Hebrews in the fiery furnace. There is something in the very nature of gratitude that is opposed to selfishness, avarice and pride. A servant of God was once heard to say, "The Lord has showered so many favors on me that when I come to think of them I feel almost ashamed to ask Him for anything else." Here was evidenced the spirit of gratitude, the spirit of thanksgiving in all its beauty. The suggestion it imparts is helpful to all of us; so that when we come to God in prayer we do not ask Him to remove the testings and trials that He sees are necessary for our development, but rather we ask for grace and strength to bear them; and always we remember that He is helping us, that His grace is sufficient for us; for if it were not so the enemy would surely get in and crush us.

Those who do not consider what great things the Lord has done for them will not enter into His service with the spirit that they should have, and will surely drop out of that service altogether eventually. We know the Master's parables of the servant who respectively refused to use the Lord's pound and talent. Such a servant is lacking in appreciation of what the Master has done for him. He was called "wicked,"

not because of something he had done but because of something he had not done. Behind all was the sin of ingratitude. Such servants are thinking of self, not of Him "who hath called them out of darkness into His marvelous light." Their minds have not become enraptured with a vision of the beauteous privileges of service. They have failed to properly interpret the life of Jesus; they have failed to understand what the high calling of God in Christ Jesus really means to the prospective "bride" of Christ. They have actually failed all along the line of Christian advancement.

Let Us Take the Cup

Shall we not say, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Most High." And oh, what a cup that is! Looking into the cup, we can see that there is suffering to be drained. But, thank God, that is not the only thing. In this cup there is "the peace of God that passeth all understanding." Then there is the knowledge that God has given us of His purposes and plans. There is daily joy and blessing in the cup. There is the privilege of loving and serving God's people, in that cup. Therein is the glorious bow of promise. There are hope and strength and mercy to be found in the cup. Yes, what a cup it is! It is rightly called "the cup of salvation," for it is full of salvation. Let us take it up daily and drink of its contents, calling on the name of the Lord for grace to help in every time of need.

What shall I render, O my God,
For help and pleasant food?
While golden light in Truth's bright halls,
Though dark the night and rude!
May I each hour reflect the power
Of love and gratitude.

The world has never seen a time of greater unrest and uncertainty than the present one. Truly, as the prophet wrote, the mountains (kingdoms) are being carried into the sea of confusion. The waters (people) being troubled, are roaring and causing the mountains to shake and come down. Yet David went on to say, "There is a river the streams whereof shall make glad the city of God, the dwelling place of the tabernacles of the Most High. God is in the midst of her, she shall not be moved. God shall help her, and that right early."

It is the sweet and health-giving waters of this river of truth that cause our hearts to rejoice today; for we are assured thereby that God is in the midst of His people, and that they shall not be moved at a time when all the elements of the systems of earth are about to be dissolved.

Those who love the Lord and who in their hearts have the spirit of the truth, the spirit of thanksgiving, will be found trying to do the Lord's work at this time. They will be holding forth the light of life so that it may shine forth in this dark night-time of the world, causing other hearts to look up with expectancy and hope, and to realize that the great eternal morning of peace, blessing and joy is now about to dawn.

THE LAMB THAT WAS SLAIN

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain . . ."—Rev. 5:6.



ONE of the most interesting symbolismisms of the Bible is that of the 'slain Lamb'. It calls to attention the great work of atonement by which a lost world is to be reconciled to God. The statement of our text relative to the slain Lamb is but one of a series of such references by which Christ's ransom sacrifice may be traced throughout the entire Bible. Sometimes these references are found in direct statements of the Word, while at other times they are contained in the interesting pictures and types of the Divine Revelation.

Soon after the disobedience of our first parents and the pronouncement upon them of the sentence, "Dying, thou shalt die," God called man's attention in a pictorial way to the fact that an atonement for sin ultimately would be made. He did this in a very unique way, by manifesting His special favor upon an offering that was brought to Him by Abel, which offering was one of the "firstlings of the flock". (Gen. 4:6). In Hebrews 11:4 the apostle tells us that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." The Bible record does not indicate the extent of Abel's knowledge of the significance of the sacrifice which he brought to the Lord, but the apostle's statement would indicate that he must have had sufficient knowledge to know that the bringing to the Lord of the firstlings of the flock would be especially pleasing to the Creator. In this sacrifice which Abel offered we have the first Biblical picture of the slain Lamb.

Isaac A Type

Some time after the flood God appeared to Abraham and made promise that through his seed all the families of the earth would be blessed. When Isaac was born Abraham probably thought that he was to constitute the seed of promise; and in fact, Isaac *was a type* of the coming Christ. God asked Abraham to offer up his beloved son, Isaac, as a sacrifice. Abraham's faith arose to the occasion; and he actually made every necessary preparation to carry out Jehovah's will, even to the raising of his knife to slay his son. Then the angel of the Lord intervened, and a lamb was substituted for Isaac. (Gen. 22:13). Here again we have an interesting picture pointing forward to the coming of the beloved Son of God to be man's Redeemer—as represented in Isaac—and that as the Redeemer He would be looked upon as the slain Lamb.

When God would bring about deliverance of His people from the land of Egypt, picturing in a general way the deliverance of all mankind from the thralldom of sin and death, we find that a Lamb—the "passover lamb"—figured very prominently in the deliverance. The Israelites were commanded to yearly commemorate the sacrifice of the original passover lamb, as a reminder to them of their great deliverance from Egypt that was effected by divine power—first on behalf of their first born and later on behalf of all Israel.

Not only in the pictures and types of the Bible is the symbolism of the slain Lamb thus kept prominently before our minds, but in the express prophecies also God reminds us of the great sacrifice that would be made by His beloved Son. Concerning Him the Prophet Isaiah was caused to write: "He was oppressed, and He was afflicted, yet He openeth not His mouth: He is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth."—Isa. 53:7.

"Behold the Lamb!"

John the Baptist, the last of the prophets, had the privilege of identifying Jesus as the One who had come to fulfil both the pictures and the prophecies of the Old Testament relative to the great redemptive work of the slain Lamb. John made this identification in those well-known words, "Behold the Lamb of God, that taketh away the sin of the world!"—John 1:29.

Later, the apostles also made effective use of the slain Lamb. Peter, for example, refers to Jesus as "a Lamb without blemish and without spot." (1 Pet. 1:19) In the second chapter of this same epistle, verses 23 and 24, Peter again refers to Jesus as a slain Lamb, quoting from the prophecy contained in the 53rd chapter of Isaiah. Thus it is that the Lord has given us this abundant array of testimony, assuring us over and over again of His loving plan of redemption through His Son, whereby not only may we, the church, have a standing before Him, but also that eventually all mankind will have the opportunity of returning to a condition of atonement with their Creator.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word.
What more can He say, than to you He has said,
You who unto Jesus for refuge have fled."

Nor is our text (Rev. 5:6) the only reference to this symbolism in the book of *Revelation*. As a matter of fact, many of the great events mentioned in this closing prophecy of the Bible are shown, either directly or indirectly, to be associated with "the Lamb that was slain." The "Lamb" is the One who is found worthy to open the great "scroll" of the divine plan—as symbolized in the progressive opening of "the seven seals". Later, the Lamb is represented as being at war with "the beast", and His victory over the beast is vividly foretold. In Revelation 19:7 the uniting of Jesus with His church—"the people for His name" (Acts 15:14)—is described as "the marriage of the Lamb".

Finally, when God would emphasize for us the fact that the ultimate objective in His loving program for the human family is the restoration of mankind to life and happiness, He reminds us that this glorious consummation is to be brought about through the redemptive work of the slain Lamb. We quote: "And he showed me a pure river of water of life, clear as crystal, pro-

ceeding out of the *throne of God*, and of the *Lamb*. In the midst of the street of it and on either side of the river was the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." —Rev. 22: 1, 2.

In Revelation 14: 1 we have another very interesting reference to this "Lamb of God," which reads, "And I looked, and, lo a Lamb stood on mount Zion." It is said that one of the characteristics of *sheep*, in contradistinction to that of goats, is the fact that they are inclined to seek the *valleys* rather than the higher places in their grazing fields. It is said that *goats*, on the other hand are inclined to seek the hilltops. If this be true, then it certainly is most remarkable that the "Lamb of God" is here shown to be standing on "Mount" Zion. The Lamb is thus symbolized as occupying an exalted position. The reason for this becomes apparent when we examine this picture in connection with other features of the great plan of human redemption.

Christ Humbled Himself

In Philippians 2: 5-12 Paul holds up Jesus as an example to the Christian, saying, "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 hath highly exalted Him and given Him a name which is above every name." Here then, is the reason why the Lamb is pictured as being on "Mount Zion". It is because the Heavenly Father "exalted" Him to that high position; and His exaltation came as a reward for His faithfulness in "humbling" Himself and becoming the slain Lamb.

It is remarkable to note the abundant testimony of the Scriptures concerning the "sufferings of Christ, and the glory that should follow." In both the Old and New Testaments this thought is kept prominently before the reader. In the chapter from which our text is taken concerning the slain Lamb, the Revelator continues and gives us a symbolic description of the glory that comes to the Lamb, as follows: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing and honor, and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

In Isaiah 53 the glory as well as the suffering of Christ is brought to our attention. After describing Jesus as the Lamb that is led to the slaughter, Jehovah says, "Therefore will I divide Him a portion with the great"—with the Creator Himself. (Verse 12). Jesus acknowledged fulfillment of this "exceeding great and precious promise" when, in Revelation 3: 21, He says, "even as I also overcame, and am set down with My Father in His throne." From this it is clear that Jesus actually was given "a portion with the Great."

The 144,000 on Mt. Zion

In Revelation 14: 1, additional information is given

us—information that vitally concerns every footstep follower of the Lamb. Here we are told that the Lamb is not alone on Mount Zion, but that there are "with Him an hundred and forty and four thousand, having their Father's name written in their foreheads." Who are these, and how do they come to be with the Lamb on Mount Zion? Because this company of 144,000 is elsewhere, in the book of Revelation, described as being made up of the twelve tribes of the children of *Israel*, it is claimed by some that *Gentile* Christians do not enter into the picture at all. Such fail to be guided by the clear teaching of the Apostle Paul on this point; for he makes it plain that while the promises of Messianic glory were made originally to the natural seed of Abraham, yet that since the nation of Israel as a whole rejected Christ, and blindness came upon them, the Gentiles have been invited to come in to make up the foreordained number—this is called by the apostle, "the fullness of the Gentiles." The third chapter of Ephesians and eleventh chapter of Romans should be conclusive on this point.

The question of Jews and Gentiles was being discussed by the apostles at a conference held in Jerusalem, and James stood up and gave the conclusion of the matter in the words of that well-known text: "God at the first did visit the Gentiles to take out of them a *people for His name*." (Acts 15: 14). It is this people, made up of a "remnant" of the natural seed of Abraham, together with the "fullness" from among the Gentiles, that are shown to be with the Lamb on Mount Zion, having their "Father's name written in their foreheads." These are the "sons" of God referred to by Paul, when he says, "If children, then heirs, heirs of God and joint-heirs with Jesus Christ if so be that we suffer with Him, that we may also be glorified together."—Rom. 8: 17.

The Revelator makes clear the condition upon which anyone may hope to be "glorified together" with the Lamb, by saying, "These are they which follow the Lamb, whithersoever He goeth." Ah yes, the same rigid conditions of discipleship are here set forth as we find them elsewhere in the Bible—it is that of following the Lamb. The way in which the Lamb walked was one that ended in death—He was "led as a Lamb to the slaughter; and those who follow Him all the way must also go with Him into death. In discussing the sufferings of Christ, in which the church shares, Paul says. "As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter."—Rom. 8: 36.

Many Worship They Know Not What

In this great fact of "following the Lamb," we have brought to our attention a fundamental doctrine of the divine plan which distinguishes the true Christian life from that misconception of Christianity which is in name only. Millions of earnest people, devotionally inclined by nature, have prostrated themselves before an imaginary God to whom they have formally attached the name of Jesus, but without having any true conception of the doctrines of Christ, except possibly His moral teachings, which in many respects are not unlike the ethics taught by good people of other re-

ligions. Such good people in "Christendom" have worshipped a God whom they have called Christ, and have supposed that in some unexplainable way He has "saved" them from a "wrath to come"—a vengeance which they imagine will be poured out upon the majority of the human race in the form of eternal torture in a literal lake of fire, or some other conscious suffering.

But when we see the beauties of the divine plan, we recognize that neither the work of Christ nor the work of His Christian followers is that of "saving" people from the fires of hell. Not only is there no such place in God's arrangement, but furthermore Christ is not *now* saving, nor trying to save, the *world* at all. Through the divine plan we have learned that Christ is the Messiah of the Old Testament, and that the purpose and work of the Messiah is that of restoring the condemned world to life in a perfect earthly paradise during His coming thousand-year reign. We have learned also—O glorious fact—that the church of Christ is now being called out from the world not merely to "save" them but in order that they may become coworkers with God in the coming great Messianic purpose of restitution for mankind.

It is this glorious fact that lifts true Christianity out of the category of a mere religion, or a blind devotion to an abstract God, and makes of it a definite and glorious purpose in life—an actual vocation—in which all of one's time, talents, strength and means are laid upon the altar of sacrifice besides that of Jesus, that we may be accepted as Christian "coworkers" with the God of the universe, in carrying out His plan for reconciling a lost race to Himself.—Rom. 12:1; 2 Cor. 5:16-21; 6:1.

But to enter into the routine of such a highly favored relationship with the Heavenly Father requires great faithfulness on the part of the individual Christian. Yes, we must indeed "follow the Lamb whithersoever He goeth." To those two disciples who asked to sit, one on the Master's righthand and the other on His lefthand, Jesus said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" (Matt. 2:25.) This was but another way of asking if they were able to follow Him all the way into death—to place their all on the altar and keep it there, daily laying down their lives in the service of the Heavenly Father, even as He was doing.

What It Means to "Follow Him"

The matter of following the Lamb involves more, yea, much more, than merely living a moral and upright life and acknowledging Christ as our Saviour. That rich young ruler who came to Jesus to enquire the terms of discipleship was plainly told that his morality, which resulted from an earnest effort to keep God's law, left him *lacking* so far as being a Christian was concerned. He was bidden to give up all that he had, and then to follow Jesus in self-sacrificing, even unto death.

And, as already noted, the matter of following the Lamb, is not merely that of a blind submission to trials—although it will result in trials—nor is it a frenzied

activity in serving the Lord—although one cannot truly follow the Lamb without constant, enthusiastic activity in the divine service. To truly follow the Lamb means an intelligent obedience to the plan of God for the Christian, as outlined in the Bible, including the sharing of Christ's sufferings which lead to glory, and being counted with Him as sharing in the great offering that is made whereby the sin-cursed and lost world is to be restored to life and perfection.

Jesus prayed for the same glory to be bestowed upon His church as the Heavenly Father had bestowed upon Him. This might almost have been considered blasphemy, had Jesus Himself not been the One who made such a request. The basis upon which the sacrifice of the Church is made acceptable to God is that of the ransom sacrifice of Jesus, and in this ransom is contained all the merit necessary to cancel the penalty of death resting upon the human family. But in the work of making the merit of His ransom available for the world, the church is invited to share. This fact, too, is involved in the matter of following the Lamb—sharing in the sufferings and sacrifices that are involved in God's great purpose of reconciliation.

Dividing the Spoils with the Strong

In Isaiah 53, where the prophet foretells the high exaltation of the slain Lamb, he also prophesies the glorification of the church with Him, and thereby helps to identify those who are with the Lamb on Mount Zion. We read: "Therefore will I (Jehovah) divide Him (Jesus) a portion with the Great (the God of the Universe); and He (the exalted Jesus) shall divide the spoil with the strong." (Verse 12.) Jesus affirms the fulfillment of this prophecy on His own behalf, and reiterates the glorious promise to the church, in Revelation 3:21: "To him that overcometh (the strong ones of Isaiah 53:12) will I grant to sit with Me in My throne (divide the spoil with the strong), even as I also overcame and am set down with My Father in His throne."

Yes, these are they who are shown to be with the Lamb on Mount Zion. They are strong in following the Lamb. Not strong in their own strength, but in the strength of the Lord; not leaning to their own understanding, but looking to the Lord for Wisdom to direct their steps in the narrow way of sacrifice—the way that was first travelled by the Lamb, in whose steps they are following.

Oh how grand it is to understand all these wonderful facts concerning the Lamb that was slain, and to realize that we have the inestimable privilege of following Him—to the slaughter first, and then to glory! And how precious is the thought that to be with Him on Mount Zion, means joint-heirship in His blessed Kingdom that is soon to bring everlasting blessings to all mankind. Beloved, let us be more faithful in following the Lamb! Let us enthusiastically accept the fact that to follow Him means an active and definite sacrifice of all that we have in His glorious service.

There are many ways today by which Satan is seeking to take the Christian out of the narrow way. One of the subtle thoughts now being presented is that the sum-

total of Christian endeavor and sacrifice consists merely of faithfulness in Bible study, prayer and attending meetings. But all of these things, while tremendously important in the Christian life, are but the background for the *ministry* of reconciliation to which we are called.

We study the Bible in order that we may know how to serve Him as true witnesses; hence if we fail to witness we may as well not study the Bible—"study to show thyself approved unto God, a *workman* that needeth not to be ashamed, rightly dividing the Word of truth."

THY WILL BE DONE



HIDDEN behind the western hills the silent sun was just about to descend, amidst a cloudless sky. Its lingering golden rays still illumined the valley and entered through a latticed window into the room where an old and invalid man lay bolstered up so that he might enjoy the hallowed view of nature that stretched out before him. It was the autumn season, and all the trees were in their fairest robes of variegated beauty. Near the house a purling stream rippled on as it pursued its tortuous journey to the distant sea. It was just such a time as might make anyone feel the maximum thrill and joy of living. October in all her glory was smiling upon this peaceful part of the western world.

If the old man thought of these things, he did not speak of them. He was not alone, for a young lady sat reading to herself in one corner of the room. Presently he broke the silence.

"Helen," he called softly.

"Yes, Uncle."

"Will you please play and sing my favorite hymn for me?"

"Of course, Uncle Will," was her cheery reply.

Without hesitation she closed her book, went over to the piano and began to play and sing the familiar old air he so much loved, the words of which ran as follows:

"My God and Father, while I stray,
Far from my home on life's rough way,
Oh teach me from my heart to say,
'Thy will be done.'

"Though lone my way and sad my lot,
Let me be still and murmur not,
And breathe the prayer divinely taught,
'Thy will be done.'

"Renew my will from day to day.
Blend it with thine and take away
All that now makes it hard to say,
'Thy will be done.'

"And when on earth I breathe no more
The prayer so oft I've used before,
I'll sing upon a happier shore,
'Thy will be done.'"

The song ended, the sweet voice was still; and Helen arose and came over to the beside of the kindly old man.

"That hymn has been your favorite for many, many

years, hasn't it, Uncle Will?" she said, smilingly. "Would you mind telling me why you like it so much?"

"I'll do that, my child," he replied. "That has been my favorite hymn ever since the voice of my dearest friend, who also loved it, was stilled in death."

"O yes, I have heard you speak of him," she said, "but I never heard you mention the particulars of his death, nor about this song. Would you mind telling me the story?"

The Story of A Christian

"His name was Hamis," mused the old man. "I came to know him about a week after we moved into this district. I called at his cottage one evening to make inquiry about a certain mountain trail. He was very cordial and invited me into his humble home, and thus we became acquainted. I found he had a good knowledge of carpentry and was an expert woodman. Everybody said there was no better axeman in the whole country around here, and that was a fact.

"Not long after I first called on Fred Hamis, he returned the visit. He called at my home to invite me to a meeting he was advertising. I asked him what was the nature of the meeting. He explained that it was a religious lecture, dealing with God's great plan for humanity, and would be addressed by some speaker from New York City. Well, it sounded interesting to me, so I attended the meeting, which was held in a schoolhouse. Only about thirty persons were present. But the talk was very unusual. I had never heard a lecture or sermon like it before.

"That discourse led to my getting a knowledge of the great and glorious plan which the Bible contains. Hamis and I began visiting each other to talk about the Bible. I began to realize I had never really been a Christian before, though I had been a church member since I was a boy. Fred explained to me that the great secret in being a true follower of Christ lay in making a full surrender of one's will to the divine will. He said the great majority of so-called Christians are only partly surrendered, and I could see that what he said was true.

"Most Church members are like the mountaineer who said he had given up everything to God but his mule, but felt that he must keep that animal for himself—and the mule was about all he ever owned. Most people forget that all things belong to God anyway, for He created them—whether His ownership is acknowledged or not. When we give up all to the Lord, then we become His stewards over our possessions, and we should use them henceforth in the divine service. Our watchword should be, 'Thy will be done in my life, and in all my affairs.' That was the watchword of Jesus, the

great Captain of our salvation. It was the watchword of Fred Hamis; and it has guided every true footstep follower of the Master from that day to this.

"So I adopted this as the guiding principle of my own life. Fred made me realize that God could make a better success of my life than I could myself. I felt that Hamis had been sent by the Lord to reveal to me the things that are of more value than silver and gold. I then felt a desire to cooperate with the Lord, and this I was permitted to do.

"Hamis, wherever he went, was always distributing little pamphlets or tracts that explained various features of the divine plan. One day I asked him for a quantity of these, so I too might hand them out to the people around here and also mail some to distant friends. That was always a great joy to me after that.

"Several years passed. During that time he and I had taken the message of truth to every home in this community and beyond. As a result a nice class was finally started for Bible study. Everyone around here liked Hamis, for he was an honorable man in all his ways. But, of course, some of the neighbors thought him eccentric in his religious views—because they did not understand. But he was a living witness to the truth; and his life accorded in every respect with his profession as a Christian.

"One winter evening, about eight o'clock, a tap came to my door. There stood Brother Hamis. He rushed in to tell me he had been over and arranged for the use of a church three miles away for a Bible lecture which was to be held on a certain date in the near future. I pressed him to stay while we made him a hot cup of coffee; but he refused, saying he had promised his wife to be home at nine o'clock and she would be depending on it. He was riding a bicycle, and on this he was to cross the frozen lake to his cottage on the farther shore. As he was leaving he quoted the Scripture, "This is the will of God, even your sanctification," and remarked that he didn't see how one's sanctification could be accomplished unless he were willing to lay down his life for the Lord and His coming Kingdom.

"Brother Hamis did not arrive home at nine o'clock as expected. His wife watched the clock. Ten o'clock came, then eleven, then twelve. She spent a sleepless winter's night. Early next morning she rushed to one of the neighbors and expressed her fears. An examination of the lake was made and soon a bicycle wheel was seen sticking up through a hole in the ice. Possibly the cold water had benumbed him, and he had not been able to get out. He had died while returning from a mission for the Lord.

"The people of the community then realized what a noble character Fred Hamis had been. Everybody turned out to his funeral. The brother who conducted the service used the text, 'Not my will but thine be done,' which also was one of Fred's favorite passages. So even in his death a splendid witness was given for the truth. Some accepted the truth. The little class grew, and since that time several truth conventions have been held in the community. Hence practically every person residing around here has had a chance to learn of

the great and glorious plan for human salvation and deliverance. And it all resulted because that lone brother let his light shine. And he loved that old hymn you sang for me so beautifully. Each time I hear it, it makes me think of him and of all he stood for and died for."

"Thank you, Uncle," said Helen. "I shall never forget that story. I think it is beautiful. Fred Hamis must have been a saint. I could never be like him. But perhaps God, who is so good, will have some place for me in that wonderful Kingdom which you say He will set up in the world eventually."

"I have no doubt about it," replied the old man. "You are a good woman, Helen; you have been good to me in my affliction; and God will bless you for all you have done, even though you are not now consecrated to Him. It is not every one who can learn to say in this present world, 'Thy will be done.'"

Strait Is the Gate

Of the truth of this old brother observation we have abundant verification. Not only is it true that not every one can now say, "Thy will be done," but the fact of the matter is that very, very few persons can do so. The world has been carrying out its own will for so many centuries that it has become bound by the habit, as by thongs of steel. The first law of the worldly is to take care of oneself, not to look to God for guidance and direction. To have faith in *self* is much taught among men—rather than to have faith in God. Human policies, human schemes for advancement, human wisdom, are all to the fore; while men forget to ask, "What would *God* have us do?"

Before the world was made, among the glorious hosts of heaven all things were in harmony with divine law. We can safely assume that in those days it never occurred to any created being that it would be wise to act contrary to the will of God. His will meant harmony, safety, peace, immutable happiness, appreciation of all the highest and best things, and endless life under the most satisfactory conditions. How long such a state of things continued we do not know; but we do know that eventually one of the grand spiritual beings side-stepped from the path of virtue, set up his own will in the place of the Almighty's and caused other spirit beings to deflect with him. He also led mankind to the infraction of the divine law; and caused all the strife, suffering and death which we see all around us today.

That God's will must eventually be done on *earth*, even as it is done in heaven among those angels that never sinned, is the great truth concerning this world that is set forth in the holy Scriptures. Jesus voiced it in the prayer which He taught to His disciples. It is expressed in many passages in both the Old and the New Testaments. The accomplishment of this desideratum will necessitate very special measures on the part of God, and these will be called into operation during the Millennial dispensation now dawning.

At that time, says the prophet Isaiah, 'the judgments of the Lord shall be in the earth, and the inhabitants thereof will learn righteousness.' That is, they will learn what is the will of God for humanity, and will

study how they may conform to the requirements of that divine will. When, by the close of the Millennial age, the divine law shall have been fully written in the hearts and minds of all people adjudged worthy of life, then the mighty plan of all the centuries will be consummated and the ultimate divine purpose will be achieved.

But the Lord God is now doing a preparatory work. He is teaching a company of persons, called "the church of the first-born", the value of His will. They are getting this knowledge in advance of the world. They need it now because they are on trial now. Of them it is required that they be conformed to a great pattern, even that of their Master Christ Jesus. Of the Master it had been written in prophecy, "Then said I, Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart."—Psa. 45:7, 8.

"Thy Will Be Done"

That Jesus had an accurate mental knowledge of the divine law, we know by means of the story of His temptation in the wilderness, and how He there vanquished the Adversary by His use of the Word of God. But God's law was also within His heart. He loved it with the full powers of His perfect being. On one occasion He said to His disciples, "I have meat to eat that ye know not of". Then the disciples said one to another, "Hath any man brought him ought to eat?" Jesus saith unto them, "My meat is to do the will of Him that sent Me, and to finish My work."—John 4:34.

God's will for the Christian is plainly represented in the Scriptures. First of all, His will indicates the acceptance on our part of His love in Christ. This is a daily acceptance, a daily assurance, a constant source of appreciation and joy. Nothing is so upbuilding to the followers of Jesus as to absorb the love of God and to reflect it as did Jesus and the apostles. Not that we can do this to the same degree that Jesus did it, but we can do it with the same direction of purpose, with the same loving desire. We cannot reflect too much on the fact that God is love, for when we fully realize that love is working on the job of our salvation, we know that we do not need to be burdened with undue anxieties, but amid the various vicissitudes of life we can say, "Thy will be done" and then can leave our affairs in the hands of Him who knows exactly how the pattern of our lives is being worked out.

We have at times heard some one say, "It would be a great thing if I could only know just what is God's will for me in this special predicament that I am in." We may reply to such about as follows: "Well, it may be that God will not express His will to you in this matter. It may be that He has no preference whether you shall do the one thing or the other. You may say you would go to Chicago to live if you were sure it was the Lord's will. But hasn't the Lord given you brains to think such matters out for yourself? It probably makes no difference to Him whether you live in Chicago or elsewhere."

But there are certain things that may properly and Scripturally determine one's decisions. You may ask yourself the question. "In which place am I likely to be

of more use in the Master's service?" If you believe that this place is Chicago, then it may be wise for you to go there, even if you received less salary. But are you faithfully doing what witnessing you can, where you now are? The answer to such questions is really contained in the words of Jesus, "This is the will of God, even your sanctification." And if Chicago offers you many chances of service for the Lord and His people, then undoubtedly under such conditions your sanctification should progress there more than if you should bury yourself in a desert where little or no witnessing would be possible. But some witnessing may be done almost anywhere, if we look for opportunities.

Look and See

Thus the Christian sees all things from the higher point of view. One may be travelling through a forest laden down with camp equipment. The trail is a hard one and it is arduous work. Then the traveller throws down his load and decides to climb a mountain to see if there is any chance of his reaching the lake that he is aiming to find. At length he reaches the summit of the ridge, and there, away over the tops of the trees, thirty or more miles away, lies the very lake of his desire. Now he knows for a certainty that he is on the right trail, and he presses on with renewed courage and zeal for the enterprise before him.

So it is with the Christian. He climbs to the mountain top and obtains a view of the place where he may eventually arrive. He feels assured that it is God's will for him to reach that place. The divine will for him will also mean an arduous trail. The woods will be dark and deep. There will be the menace of wild beasts. There will be storms that will make things uncomfortable for him. But he knows that he is on the right trail. He fully realizes that it will call for stamina to succeed. But he has no thought whatever of giving up. He is determined to win out in spite of all obstacles. He is being directed by unerring wisdom. He knows that this has been so in the past, and he feels complete assurance that it will be so in the future. So, each day as it comes, he can say, "Thy will be done."

The Christian knows and is glad that his hope is in God. He realizes that "In Him we live and move and have our being." He knows that man is weak, imperfect and frail. He sees the great necessity of divine assistance in human affairs. He feels how utterly barren life would be without God. He knows that only as we are in harmony with the great eternal forces which God controls can we expect to arrive at anything worth while. He is now "in tune with the Infinite" through the means that God has appointed to that end.

And when the heavy storm arises, and the hills are wrapped in their shroudy mists, and the blue skies are blotted out, and the cold sleet stings the face and hands; then he can still look up and by faith see the brightness beyond the gloom, knowing that soon the sun will shine again, that "sorrow may endure for a night, but joy cometh in the morning." He can still sing the song of trust in God and can say: "Lord, I know it is all for the best; I know it will all come right; and so, in this experience, and in all things that it pleases Thee to send: **THY WILL BE DONE.**"

T H E D A W N

BECAUSE THE TRUTH IS OURS

17

The following poem, written by a member of *The Dawn* staff, will doubtless be of interest and a blessing to all truth lovers:

The day I got the truth I said, "Till now I never knew
The glorious plan the Bible shows, its wondrous pages through.
I used to think it strange that God should keep an awful hell
Where millions of the folks He made eternally should dwell."

Some men we know are, well, not saints; and yet without
a boast,
They help to minimize life's woes. Should they be made to
roast?
Most sermons preached in churches are untrue, these men
declare,
And that's the reason if you go you'll seldom find them there.

The day the truth came round to me, so happy then was I!
"To follow in the steps of Christ," I said, "I'll surely try;
For Christ is taking out a bride, with joy the world to fill;
I want to be of those who dwell on Zion's holy hill."

The day the light appeared, I said, "I see I'm living now
To have my forehead sealed with truth, and God's Book tells
me how.
I'm through with God-dishonoring creeds and systems all
of shame;
I now desire to honor God and glorify His name."

When God revealed His Word to me, I glimpsed the
coming time
When earth shall be all rid of woe, of hatred, war and crime;
When Christ shall reign in glory, and love's endless law shall be
The way for countless millions in that year of Jubilee.

With glories of the truth disclosed, I shouted out with joy,
As though life bore no burden; I was blissful as a boy;
Yea, everything seemed different; the trees and flowers too.
Now that, of course, was long before I chanced to meet with you.

And soon you got the truth as well, then it was yours
and mine!
It lit up all the glorious facts in prophecy divine;
It formed a bond of union that should stand all tests that come
Until that happy day when you and I are gathered home.

The truth has clarified the things we longed so much
to know—
About Creation and the Fall, the centuries of woe;
About the soul, and what it is; and where the dead have gone;
And shows that some day they'll come back, when life's great
boon is won.

The truth explained how Jesus came, because of God's
great love;
And why the Saviour left the light and glory up above,
And came to this cold, sinful world and died for you and me;
Why He must shed His precious blood out there on Calvary.

It told us too about the church—that if we faithful are.
We'll win a heavenly mansion, each to shine forth as a star.
Then all our trials will disappear, just like a dream that's o'er,
And life's immortal strains we'll sense, and blessings evermore.

Yes now we have the Harvest truth, the message due
today—
"Shut up and sealed" until the time when right shall come to
stay.

The separating of the "wheat", the binding of the "tares",
Goes on apace; this harvest work the church with Jesus shares.

We've volume one, the *Plan* divine, to which all saints
may look;
Then, too, there's "God and Reason" and the "Evolution" book.
Should not a million people know how strong for truth these
stand?
Then let's proclaim the message far and wide throughout
the land.

You say, 'Twill call for sacrifice? With that we must agree,
But all who follow Jesus know He witnessed constantly.
Make friends with earthly mammon, said the Master; serve
and bless—
'Twill lead you on to glory, to the realms of righteousness.

Let's glance far back along the years, as one looks o'er
the wave,
To that bright morn when came the truth and all its blessing
gave.
Let's all recall the former days, the battles we did wage!
Is not the same truth with us still though Satan round us rage?

We did not make the truth, and yet 'tis ours in a way,
To use in all the things we do, in all the things we say.
We're stewards of its mysteries, its message to proclaim,
Let's testify for Jesus, sound abroad Jehovah's name.

We have the grandest thing on earth; we ought to make
it known,
If we would win the high reward, a place on Zion's throne.
For that is why we're here today, to witness to His name,
Feet members of Christ's "body", to announce His coming reign!

We do not want to lose the truth obtained at such a price,
For men and women gave for it their lives in sacrifice.
So near are we to victory, we want to loyal prove,
And march beneath God's banner in the sacred name of love.

Because of truth discovered, life's real purpose we have
found,
And gladly we should herald such Good News to all around;
For weary hearts are groping for some light upon their way,
They're longing for the sunrise of the bright Millennial day.

Because the truth is ours now let's meet in sweet accord,
Resolved to do our part in faith, to serve and praise the Lord.
Let's travel on together, heeding not the storm that lowers,
Let's live in trust, in hope, in love, *because the truth is ours.*

THE FACT FINDER



The "Second Blessing"



QUESTION: *What is meant by the "Second Blessing" which I have heard some brethren say they possess? Is it something for which all Christians should strive?*

ANSWER: The "Second Blessing" is a term that has been used in some denominational church circles to designate a peculiar state of emotional ecstasy which certain ones of the devotional temperament claim to enjoy as a "definite religious experience", and which they believe has come to them as a result of the inflowing of the holy spirit of God. They call it the "second" blessing because they believe it represents a step of grace beyond one's original surrender to Christ and the "justification by faith" that results therefrom.

There is some variation of thought as to all that may be implied by this so-called "Second Blessing." Many denominationalists among the "Christian holiness" sects like the Hindus and other oriental mystics, insist that when this "definite experience" is entered into by them, and the "holy spirit" or "power" is thus received, they are able thereafter actually to live without sin. This "power" of the holy spirit—or "Holy Ghost", as these good people describe it—is supposed to pulsate through their nerves and literally give them strength to rise above all sinful tendencies of the fallen flesh. Some who thus receive the "Second Blessing" are so fully assured that God is dealing with them in this way that they imagine the "Holy Ghost" frequently whispers sweet messages or warnings into their ears, or actuates them to "speak with tongues", and that thus they are being "led of the spirit". Others, less emotional and more conservative, merely claim to feel a deep sense of joy and peace as a result of thus being lifted up to this "high plane" of Christian experience, and insist that prior to this "Second Blessing" they did not really "know God", even though they may have been consecrated to Him for years and had a full knowledge of His plan.

As to whether Christians should strive for this "definite experience", called the "Second Blessing", of course is a matter which each one must decide for himself. But our own conviction is that this so-called "Second Blessing," as known and taught by these sincere church people, is unscriptural and ultimately baneful, because it involves the operation of a counterfeit of the holy spirit—something that is not supported by the Word of God.

Like so many other false doctrines, we believe this "Second Blessing" hypothesis to be a counterfeit of a very blessed spiritual truth which concerns the acceptance and progress of every true Christian, as clearly taught in the Bible. This important truth is brought to

our attention in a number of places in the sacred record, and particularly in Rom. 5: 1, 2, from which we quote: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access into this grace wherein we stand, and rejoice in hope of the glory of God."

It will be noted from the foregoing passage that there are indeed two definite steps, or stages of development, in every Christian life. The first is described as that of being "justified by faith . . . through our Lord Jesus Christ." That is to say, when, through the influence of the Word of God, one forsakes sin and accepts the provisions of Christ's redemptive work as that which gives him a standing before his Creator and makes him at "peace with God", he then may be said to be "justified" by faith. But such a standing of "peace with God" is tentative, and is not the final step in the Christian life; it is but a means to an end.

The apostle continues: "By whom also"—that is, through Christ and His redemptive work—"we have access by faith into *this* (further) grace (or favor), wherein we (now) stand, and rejoice in the hope of the glory of God." It is this highly favored position of every consecrated and spirit-begotten Christian, described by the apostle as "this grace", that the adversary would counterfeit, under the guise of a so-called "Second Blessing."

Now what is the genuine boon that comes to every faithful believer who follows on to know the Lord? As with all other great truths of the Bible, it is impossible to understand "this grace" correctly except as we view it in harmony with, and as a part of, the complete divine plan for human redemption and salvation. With this thought in mind we find that the apostle has given us the key to what it is that he is really talking about, when he says that because of "this grace" into which we have entered "we rejoice in the hope of the *glory of God*."

And what is this "glory of God" to which the apostle refers? In 1 Peter 1: 8-11 this "glory" is brought to our attention and given its proper setting in relation to God's plan of salvation. We quote this passage in part: "Whom (Jesus) having not seen, ye love; in whom, though ye see Him not, yet believing, ye rejoice with joy unspeakable and full of *glory* . . . Of which salvation the prophets have enquired and searched diligently, who prophesied of the *grace* that should come unto you: searching what time, or manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the *glory that should follow*."

Thus the apostle makes plain that this "glory" for which the Christian hopes, is the glory of the coming Messianic Kingdom, which all God's prophets had fore-

told. Now the Jews, who had knowledge of the prophecies, expected that as the "seed of Abraham" they would in some way share in this kingdom glory; and for this reason the disciples of Jesus—all Jews—were greatly bewildered when He whom they had accepted as the promised Messiah or Christ, and in whose glory they expected to have a part, was taken from them and crucified. This did not measure up to their idea of glory. Later, when Jesus was raised from the dead, He explained to His disciples: "Ought not Christ to have suffered these things, and to enter into His glory?"—Luke 24:26.

Now Paul, in Romans 8:17, assures us that the true followers of Jesus—those who partake of His sufferings—are to share His glory. We read, "And if children, then heirs; heirs of God, and joint-heirs with Christ that we may be also glorified together." Jesus makes the matter even more specific, and at the same time connects the fact of His own glory with that of the Heavenly Father, when in Revelation 3:21, He says: "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."

The combined testimony of these Scriptures, then, is to the effect that the condition referred to by the Apostle Paul as "this grace," and in which we "rejoice in the hope of the glory of God," is that prospective joint-heirship with Jesus in the glory of His Messianic Kingdom. This Kingdom, as the Scriptures also show, is to be established on the earth for the purpose of blessing the people in fulfillment of all those wonderful prophecies of both the Old and New Testaments, which assure us that sin and death are eventually to perish from the earth.

Surely this is a position of high favor, which goes far beyond that of merely having "peace with God." But such grace does not come to Christian believers unconditionally. No, there is something for us to do about it. If we have come to the point where we have accepted Jesus as our personal Saviour, and realize that through the merit of His redemptive work alone we can have life, we should manifest a disposition to reciprocate the divine love, as Paul did, and enquire, "What wilt Thou have me to do?"—Acts 9:6.

Paul himself gives us the clue as to what course would be pleasing to God on the part of one who has come to know of His loving provision through Christ, and who has accepted that provision for himself. We quote: "For the love of Christ constraineth us, because we thus judge, that if One died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."—2 Cor. 5:14-16.

The sum of the foregoing is that the appreciative believer in Christ will present himself in full consecration to God and will seek daily to devote his life to the doing of the divine will. And the divine will for the consecrated believer is expressed by the apostle in a succeeding verse of the same chapter, as follows: "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and given to us the ministry of reconciliation." (Verse 18.) This shows, that not

only in the future Kingdom period is the church to share with Jesus in the work of reconciling and blessing the world, but that, that work of reconciliation is to be considered a very definite part of the Christian's privilege at the present time also. Even now are we to be true "ministers of reconciliation."

The two steps of Christian progress, then, might properly be described as, *Justification* and *Consecration*. The "justification by faith" in Christ, which gives us a standing of "peace with God," must be followed by a full dedication of one's self to God and to the divine purpose: else it will lapse, being of no avail. But if consecration does follow, the Father assures us that through Christ He will accept that consecration, and that such an one will have the holy spirit of God imparted to him, "begetting" him to a "newness of life".

We are convinced that the "thrill of joy" that comes to those sincere people who, after much prayer and "agonizing," come under the influence of the so-called "Second Blessing" is *not* the holy spirit, but that they are being misled by something which is a counterfeit of the spirit of God. We are convinced of this because, at least in all instances we know of, this "power" that works within them either causes them to bitterly oppose the plain teachings of the Word of God, or else to discount its doctrinal truths as relatively unimportant to the Christian. It is a lamentable fact that in many recent cases, where Christians have once known the incontrovertable teaching of the Word relative to the divine purpose to bless all the families of the earth, yet when they receive the "Second Blessing" they soon become convinced that these great truths of the Bible which once thrilled them, are nothing but "Milk" and quite unimportant to the "advanced" Christian—and that one may believe almost anything He pleases and still be filled with the spirit of God. The Lord's "Meat in due season," spread for His children in these last days, is thus obscured or eclipsed in their minds. Thus the "Second Blessing" induces them to discard part of the armor of truth in this "evil day." Surely an influence that produces such results is not that of the holy spirit of God!

Paul says: "For as many as are led by the spirit of God, they are the sons of God." (Rom. 8:14.) Obviously, the spirit of God does not lead contrary to the Word nor independent of it. The Old Testament Scriptures were written under the direct inspiration of the holy spirit. When Jesus was begotten of the spirit at the time of His consecration and baptism, the spirit did not lead Him away from the Scriptures, but to them. Jesus' words are, "Lo I come, as in the volume of the book (the Old Testament Scriptures) it is written of Me, to do Thy will." From these words it is plain that Jesus found the expression of the Heavenly Father's will for Him contained in the written Word. Jesus told His apostles that when the holy spirit, which He elsewhere designated the "spirit of truth," would come upon them at Pentecost, they would be reminded thereby of the words He had spoken to them—words that were based upon the Old Testament prophecies. He wanted them to abide in the truth as He had taught it to them.

(Continued on Page 27)



International Sunday School Lessons



THE RETURN FROM CAPTIVITY

November 17—Ezra 1:1-6
Psalms 126:1-6

Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying

Thus sayeth Cyrus, king of Persia, The Lord God hath given me the kingdoms of the earth; and He hath charged me to build Him a house at Jerusalem, which is in Judah.

Who is there among you of all His people? His God be with him and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God) which is in Jerusalem.

And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver and with gold, and with goods, and with beasts, beside the free will offerings for the house of God which is in Jerusalem.

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, and all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem.

And all they that were about them, strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

When the Lord turned again the captivity of Zion, we were like them that dream.

Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them.

The Lord hath done great things for us; whereof we are glad.

Turn again our captivity, O Lord, as the streams in the south.

They that sow in tears shall reap in joy.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him.

GOLDEN TEXT: The Lord hath done great things for us, whereof we are glad.—Psa. 126: 3.



HE deliverance of the Hebrews from Babylon had been foretold by Isaiah the prophet, in the words, "That saith of Cyrus, He is my shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the Temple, Thy foundation shall be laid. . . Thus saith the Lord to His anointed, to Cyrus, I will go before thee and make the crooked places straight. I will break in pieces the gates of brass, and cut asunder the bars of iron. . . for Jacob, My servant's sake, and Israel My elect, I have even called thee by thy name."—Isaiah 44:27; 45:1-4.

According to tradition, this prophecy was called to the attention of King Cyrus. This monarch, in common with other kings of the time, was accustomed to recognize the various gods of the people over whom he ruled and to hold them all in respect. When he saw the force of Isaiah's prophecy, he decided to issue a decree permitting all the Jews who so desired to return to their own country.

Not only did King Cyrus give his permission in the matter referred to, but he gave encouragement and support to the enterprise. He sent a troop of one thousand horsemen for the protection of the emigrants. Then he gave back to the Jews the sacred vessels of the temple, which Nebuchadnezzar seized during the last captivity, when Zedekiah was taken. There were over five thousand of these precious vessels.

About fifty thousand Jews returned to Palestine. This seems a comparatively small number. But very few Israelites living at this time had ever seen the land of their fathers. Most of the people had been born in captivity and had heard of their own country merely through their parents. Hence we can scarcely wonder that all the

Jews were not desirous of going back. The people had formed business interests and family connections in Babylon; hence only those who were possessed of real faith in God and in the divine promises would be willing to heed the call to set forth on a hazardous journey away from Babylon, back to the distant land of Abraham, Isaac and Jacob.

Today, even as then, the Lord is calling His people to depart from Babylon ("Babylon the great, the mother of harlots"). For some time God has been saying to them, "Come out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues!"

Those who leave mystic Babylon should do so willingly and joyfully, even as did the Israelites of old. They should exult in their deliverance from error's bondage, and in finding a place where they can realize the divine favor and see the beauty of the divine promises. If there are those who cannot do this, they may as well stay in Babylon. The divine Word assures us that we cannot have the favor of God and the favor of men at the same time. Those who value the former must lose the latter, and vice versa. We know that the social advantages of great Babylon are prized by many; but such considerations must be set aside if we would now enjoy the light and liberty of God.

Many who cannot see the great spiritual advantages that would come to them if they would leave Babylon now, will surely get out of that institution ere long; for a "time of trouble" of great destructiveness is soon to come upon the world; and those who delay their flight till then will not be of the overcoming class, but will be of those who Paul says will be "saved yet so as by fire." It is a wonderful privilege now to stand forth on God's side, even on Mount Zion, playing the harps of God, rejoicing in the glorious truth that God has given us at this time.

QUESTIONS:

Why did such a comparatively small number of Jews leave Babylon when the captivity ended?

Quote from the Prophet Isaiah, showing how God had foretold the decree of Cyrus in prophecy.

What do you think that Jesus meant when He said, "Pray ye that your flight be not in the winter, nor on the Sabbath day"?

THE MESSAGE OF HAGGAI AND ZECHARIAH

Nov. 24—Hag. 1:2-8; 2:8, 9;
Zech. 4:6-10.

Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.

Then came the word of the Lord by Haggai the prophet, saying,

Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?

Now therefore, thus saith the Lord, Consider your ways.

Ye have sown much, and bring in little; ye eat, and ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put into a bag with holes.

Thus saith the Lord of hosts, Consider your ways.

Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.

Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My spirit, saith the Lord of hosts.

Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it!

Moreover the word of the Lord came unto me saying,

The hands of Zerubbabel have laid the foundation of this house; his hand shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.

For who hath despised the day of small things? For they shall rejoice and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord which run to and fro through the whole earth.

GOLDEN TEXT: I was glad when they said unto me, Let us go unto the house of the Lord.—Psa. 122: 1.



ABOUT a year after the return of the Jews to their own land they turned their attention to the rebuilding of the Temple. So the foundation of the Lord's house was laid. In speaking of this matter Ezra wrote:

"And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David, king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because He is good, for His mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the Lord's house was laid.—Ezra 3: 10, 11.

While some of the people shouted for joy, others wept aloud; for some looked forward to the future, while others looked backward to the past. Those who thought of Solomon's grand temple wept as they realized how poor and insignificant the present one seemed to be in comparison with the former. And so it is today. There are those who weep for the past, when they should be looking to the future and rejoicing for what the Lord will yet do for them, and for what He intends to do for the entire world of mankind.

Past experiences that may have brought us sorrow of heart need not be kept continually in mind and be allowed to dishearten us; for we are assured that God can and will overrule all things for good to those who love Him. Thus the Apostle Paul says, "Forgetting the things that are behind, and reaching forward to those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

We know that there was a golden candlestick in the Tabernacle, and that there also was one in Solomon's Temple. But the candlestick shown to Zechariah was dif-

ferent from either of these, for it had a special bowl to receive the olive oil, and pipes leading thereto from two olive trees, one on each side. This picture showed that the trees were continually supplying the lamp with oil, and thus the light was not allowed to go out.

As we consider this beautiful picture it is profitable also to read the description of the seven golden candlesticks mentioned in the first chapter of Revelation, and to note that these are said to represent the "seven churches," or the seven epochs of the one true church of God, symbolized by the seven congregations of Asia. The *seven* lampstands symbolize the church as a whole, the number seven representing completeness.

The golden lampstand pictures the church during the Gospel age, not the church in future glory; for we are told that Christ Jesus and His Bride are to constitute the great Sun of Righteousness, which is to arise "with healing in its beams," to bless the entire world with righteousness and truth and life.

The message given through the prophet is intended to encourage the Zerubbabel class, the church—all those engaged in preparing the stones for the foundation of the great new Temple. The Lord says that no matter how great the opposition, the mountain of difficulty will be overcome. Instead of mountains there will be "a plain," and God will bring forth the "headstone," Christ Jesus; and Head and body will then be glorified, and there will be shoutings of "grace, grace unto it"—God's favor be upon it. Then the Shekinah glory will fill the Temple, and the stones will shine forth in the effulgent glory of the resurrection.

We know for a certainty that the Lord will complete the work which He has begun. Now, by faith, we can see the plummet in the hands of the Lord, testing, proving, squaring us; for we must have the crystallization of character that will stand the trials of this evil day. If we stand the various tests, we shall finally occupy the position of "stones" in the divine glorious Temple of God—beyond the veil.

QUESTIONS:

Describe the first work in the rebuilding of the temple at Jerusalem.

What is the great antitypical Temple? How are the stones for this structure prepared?

Explain Zechariah's picture of the golden candlestick. How does this compare with the picture given in Rev. 1?

What is the meaning of, "Not by might, nor by power, but by My spirit, saith the Lord of hosts"?

What plummet is God using on His people today? What mountains of difficulty confront us? How will these be removed?

EZRA'S MISSION TO JERUSALEM

Dec. 1—Ezra. 7:6-10;
8:21-23, 31, 32.

This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him.

And there went up some of the children of Israel, and of the priests, and the Levites and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

For upon the first day of the first month came he to Jerusalem, according to the good hand of his God upon him.

For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance.

For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him...

So we fasted and besought our God for this; and He was intreated for us.

And we departed from the river of Ahava on the twelfth day of the first

month, to go to Jerusalem: and the hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way.

GOLDEN TEXT: The hand of our God is upon all them that seek Him for good.—Ez. 8:22.



EZRA the scribe received a commission from King Artaxerxes, of Medo-Persia, to go up to Jerusalem and establish the worship of God. In making this long journey through a country infested with robbers it would be natural for him to request a military guard. This, however, he would not do, for he had told the king that God was with the Jews and favored the enterprise he had in mind, and that this mighty God would protect them.

At a later time Nehemiah, being offered an armed escort, did not refuse it. Thus each of these men acted according to his best judgment in the matter, and we cannot say that either of them did wrong. Commenting on this, a writer says:

"Spiritual Israelites need to learn both of these lessons—to trust fully in the Lord's provision, be it great or small, and in no case to refuse reasonable safeguards, when under the Lord's provision they are furnished. We remember that one of our Lord's temptations was along this line—to perform a hazardous action for which there was no necessity—to leap down from a pinnacle of the Temple. Frequently the Lord's people are beset by the great adversary to attempt foolish or impossible or unnecessary things, simply to show their faith. Such should take a lesson from our Lord's reply in His temptation, "Thou shalt not tempt the Lord thy God."

In verse 11 we read, "Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of His statutes to Israel.

"Artaxerxes, king of king, unto Ezra the priest, a scribe of the law of the God of heaven: Perfect peace, and at such time. I make a decree that all they of the people

of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee... To carry the silver and the gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem; and all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem; ... And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house."

We thus find that God truly prospered the purpose and work of Ezra the scribe, for "Ezra had prepared his heart to seek the law of the Lord and to do it." And who are equally zealous for Him likewise God will prosper all those and for His divine truth; but in the latter case spiritual prosperity, not material or temporal advancement, is the thing to be anticipated.

We must remember that the Lord's people are not of the world; for the Master said, "I have called you out of the world." Their great interest is in the divine kingdom, and in establishing the true worship of the Lord. They desire to impart to others such a knowledge of the love and mercy of the Lord as shall be the means of turning the hearts of men and women to Him. They themselves have already found the joy of true worship, which is founded on an appreciation of the glorious character of God.

God's Word says that ere long the knowledge of the Lord shall fill the earth "as the waters cover the sea." The great "holy city, the New Jerusalem," will then be established, and the law of God will be revealed world-wide, and "all the ends of the earth shall turn unto the Lord," and He shall be "the Governor among the people."

QUESTIONS:

What commission did Ezra the scribe receive from the Persian king?

Why did not Ezra ask for a military guard?

*Who are trying to establish the true worship of God at the present time?
Is the truth essential to a true and intelligent worship of God?*

Show from the Scriptures that the Lord's worship will be established in all the world eventually.

NEHEMIAH REBUILDING the WALLS of JERUSALEM

Dec. 8—Neh. 4:6-9, 15-21.

So we built the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work.

But it came to pass that when Sanballat and Tobiah, and the Arabians and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, that they were very wroth.

And conspired all of them together to come and to fight against Jerusalem, and to hinder it.

Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them...

And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to naught, that we returned all of us to the wall, every one unto his work.

And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears and shields, and the bows and the habergeons; and the rulers were behind all the house of Judah.

They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

For the builders, every one had his sword girded by his side, and so builded, And he that sounded the trumpet was by me.

And I said unto the nobles, and to the rulers and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

So we labored in the work; and half of them held the spears from the rising of the morning till the stars appeared.

GOLDEN TEXT: The people had a mind to work.—Neh. 4:6.



NEHEMIAH'S work was one of great import. He knew that it would be a delicate matter for him to express to the Persian king a preference for his own people, Israel; for this might lead to opposition instead of cooperation. But Nehemiah was fully consecrated to the Lord. He realized that without the Lord he could do nothing, but that with God all things are possible. So he addressed himself to fasting, self-denial and prayer.

The answer to Nehemiah's prayer came in spite of a self-willed and passionate king—one who a few years before had issued an edict against Jerusalem, and put a stop to the building of its walls. (Ezra 4:8-24.) God's time had now come, so the king was willing to cooperate. Doubtless the attitude of Nehemiah himself, evidencing the feelings that prompted his earnest prayer, had a wholesome effect upon the king. No doubt the burden of his spirit and the earnestness of his fasting and praying left their mark on his countenance.

The king noticed that Nehemiah was sad, and seeing that he was not sick, concluded that there must be some heavy burden upon his heart. Then Nehemiah was sore afraid because he realized that his life was in danger. Even a modern autocrat like Louis XIV expected everybody's face to shine if he did but appear; and how much more an Artaxerxes! If he had ordered this sad visage away to prison or death, it would have been justified by precedent.

The whole secret of the matter was that God gave His prophet favor with the king. We remember the stories of Esther, Joseph, Daniel, and how all these were given favor with the monarchs of their time. Not only did the heart of Artaxerxes warm toward his humble cup-bearer and the work that he had in mind, but the king actually made him governor of Judea, with letters commanding other governors to give him military aid and a safe passage to Jerusalem. The journey occupied about three months.

In building the walls of Jerusalem the Jews encountered opposi-

tion. This came from leaders of surrounding peoples. And just so it is today in the case of those who are striving to build up a character structure pleasing to God. Against them they have the world, the flesh and the devil. Satan will not bother them while they are in league with the human systems that set forth the creedal fallacies of the times. But as soon as they make *Truth* their first quest, and begin to build according to the lines of the true plan of the ages, trouble sets in for them. Anent this matter Jesus said, "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad, for great is your reward in heaven."

The enemies of the Jews began their work of opposition by ridicule and threats. So it is that today people ridicule the truth. They cannot disprove it, so they resort to ridicule. Then also come the threats to completely overthrow the work. As the Jews did the work with their swords by their sides, all equipped for real fighting if it came, even so the faithful Christian now has the "sword of the spirit, which is the Word of God," constantly at hand. And he also must have on the shield of faith and the helmet of salvation.

May God's people now stand together, shoulder to shoulder, and not be intimidated by any threat of violence. With faith, love and loyalty in their hearts, they will surely succeed; and under the great Captain of their salvation they will accomplish the divine purpose for them in this "time of the end" of the age.

QUESTIONS:

As a preparation for the work before him, what did Nehemiah do?

How came it that the Persian king approved of Nehemiah's purpose and design?

What opposition did the Jews encounter in rebuilding Jerusalem's walls?

What similar opposition do God's people have at the present time?

What steps should be taken now to successfully meet this opposition?

CHILDREN'S HOUR



UNCLE EB ON "EARTH'S KINGDOMS AND GOD'S KINGDOM"

ONE of the great prophets of Israel was named Daniel, explained Uncle Eb. When Israel was first invaded by the Babylonians Daniel was among those who were taken into captivity. One night Nebuchadnezzar the king of Babylon had a dream that made a strong impression upon his mind. But, strange to say, the next morning he could not remember a single part of it. What was he to do? He believed in dreams, and made up his mind to find out what the dream was and what it meant.

The king called the wise men of his kingdom before him. He told them his difficulty, and demanded that they tell him his dream and its meaning. But this was beyond their power. Then the king was about to have them all put to death. When young Daniel heard of the matter he asked, "Why is the king in such haste? Give me time that I may be able to tell the dream."

That very night God revealed the king's dream to Daniel, and the next day he told it to the king. He said: "In your dream you saw a great image. It was very bright and it stood high before you. Its head was made of gold, its breast and its arms were silver. Below the silver was brass. The thighs also were of brass. The legs were of iron, and the feet were part of iron and part of clay.

"As you were gazing upon this image, you also beheld a mountain near at hand; and from this mountain a stone was cut without the appearance of any hand doing the work. That stone came straight down to the image and struck it on the feet with a terrific blow; and instead of merely destroying the feet, it destroyed the whole image; for the brass, the clay, the iron, the silver and the gold were all broken and crumbled up like chaff, and the wind carried them away. Thus it was that the whole image disappeared.

"Then the little stone that came down from the mountain itself, finally became so large that it filled the whole earth. This, O king, is the dream that you dreamed."

Well, you can imagine how surprised King Nebuchadnezzar was when he had his wonderful dream recalled to him like that. He must have been astonished beyond words, for here was an exhibition of wisdom such as he had never seen before. If Daniel could tell the dream, of course he could tell its interpretation. And this he proceeded to do, as follows:

"You, O king, are a great king, indeed a king of kings: for you are the greatest on earth. All this greatness of yours has come from the God of heaven, who has given to you the mightiest empire under the

sun. After you, there will come another kingdom, having less power than yours; and then following that will arise a third kingdom; and after that a fourth one, which will be strong as iron, and it likewise will bring all nations under its control.

"Then there will take place a dividing and a weakening of this fourth kingdom, even as the feet of the image were part of iron and part of clay. Then, in the days of the kingdoms pictured by the feet and toes, the great God of heaven will set up a kingdom which shall never be destroyed; and that kingdom will break in pieces and consume all the other kingdoms, and it shall stand for ever."

Now let us see what the Bible says as to what took place when Daniel had finished explaining the dream to the king. In Daniel 2:46 we find: "Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel . . . and said 'Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou could'st reveal this secret!' Then the king made Daniel a great man . . . and made him ruler over the whole province of Babylon."

Four Great Kingdoms

Now this dream which the king of Babylon had has all been fulfilled except the very last part. Babylon was the first of the great kingdoms mentioned by the prophet. Its chief city was most beautiful. Its "hanging gardens" were among the wonders of the world. Its walls were so high that no enemy could scale them, and they were so thick that two four-horse chariots could move abreast along their top. Babylon conquered all the world, including the Israelites.

The city of Babylon was captured by the Medes and Persians under King Cyrus. Flowing right through Babylon were sluices from the river Euphrates. The Persian monarch turned aside the water from these sluices and marched his soldiers right under the walls of Babylon and captured the city.

The ruler of Babylon at that time was Belshazzar, whom history says was the co-regent son of Nabonidus. He was feasting and carousing with his soldiers in the royal palace during the night when suddenly there appeared a man's hand, writing words upon the palace wall. The words were, "Mene, mene, Tekel, Upharsin!" Neither the king nor his wise men could tell what these words meant. Then Daniel was called in, and he said the meaning was that the kingdom of Babylon was to be taken away from Belshazzar and given to another people, the Medes and Persians. So, on that very night the words of this prophecy

were fulfilled, for the enemy came in and killed the king of Babylon and took possession of the city.

Persia thus became the *second* kingdom or world empire pictured by Nebuchadnezzar's image; and after a time it was overthrown by the *third* world power, which was Greece. Perhaps you have read about Alexander the Great of Greece, who conquered the world while still a young man. However, in time the glory of Greece passed away. And then came a *fourth* power—Rome—which was the "iron" kingdom of the great image. Later, after the so-called "Holy" Roman Empire fell, in due time there arose ten European kingdoms which were subdivisions of Rome. These were pictured by the "ten toes" of the image.

The remains of these ten "toe" kingdoms are represented in the world at the present time. Hence we now are living in the days when "the stone cut out of the mountain" is to smite the image on its feet. In other words, we are living in a time when the God of heaven is about to destroy the present order of things and then set up His own glorious, universal Kingdom of righteousness and peace. His Kingdom is to "break in pieces" and subdue all the kingdoms of the world, and its righteous rule will last for ever.

The kingdoms of this world have been set up chiefly through wars. No doubt you have heard of some of the great wars of history. Perhaps you have read about the wars waged by ancient Rome, on Carthage and Egypt and other lands of earth. And in English history you probably have heard of the Norman conquest, the Hundred Years war, the Civil War, the Crimean war, and others. Then you know about the war that gave independence to a lot of people in the New World and led to the foundation of the United States of America. Such wars throughout the world's history have caused the lives of hundreds of millions of the earth's populace to be lost. It seems a pity that men and nations still think it necessary to fight in order to live. But such will not always be the case, for there is coming a time when all wars will be done away—by divine power.

Daniel's Dream of Four Beasts

The Prophet Daniel on one occasion also had a strange dream. He thought that in his dream he saw the four winds of heaven striving together upon the great sea. And then four beasts came up from the sea. The first of these beasts was like a lion. The second was like a bear. The third resembled a leopard. And the fourth was a monster, so great and terrible that words failed to properly describe it; and it had ten horns.

It seems evident that these four great beasts represent the very same kingdoms of earth that had been pictured by the four parts of the great image, in the dream of the king of Babylon. In telling of his own dream the prophet said: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool. His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before Him. Thousand thousands ministered unto Him, and ten thousand times

ten thousand stood before Him. The judgment was set, and the books were opened."

As all the first part of this prophecy was fulfilled, so also must the latter part be fulfilled. The "Ancient of days" seen by the prophet is the great God of heaven. His white garment shows that He is righteous and pure. The "fiery flame" shows that He will destroy all wickedness. Fire *destroys* things, it does not preserve them. The "fiery stream" pictures God's fiery judgments. The thousands who stand before Him are all people of the world, who are to have their "judgment" day during the Millennial age of Christ. God's books of truth will then be opened, and the knowledge of Him will fill the whole earth.

The Coming Kingdom of God

Daniel went on to say that he saw one coming in the clouds of heaven; and that there was given to Him dominion, glory and a kingdom, that all people in all the world should serve Him. "His dominion is an everlasting dominion that shall not pass away, and His Kingdom one that shall not be destroyed." (Dan. 2: 13, 14.) Thus we find that the Bible teaches that the kingdoms of earth shall surely pass away and be supplanted by a better order. The reason for this is that earth's kingdoms have not given happiness to the people. Many of the governments of the world have been very cruel, and have exercised tyranny over mankind.

There has always been much poverty in the world. But today there are millions out of employment, and because of this there is widespread suffering and misery. Many persons are paid too little money with which to buy the comforts of life, so they get sick and die. It is a blessed thing to realize that God will yet deliver the people from these sad conditions by means of the coming glorious Kingdom which He will establish in the earth.

Today we see all around us the sign of the actual approach of God's Kingdom. It is a good thing to know just what these signs are. You will find them mentioned by the prophets of both the Old Testament and the New Testament. Some of them are given in the 12th chapter of Daniel. The first verse speaks of a great "time of trouble." Then in verse 4 we read: "Many shall run to and fro, and knowledge shall be increased."

Do we see anything like this taking place today? Yes, indeed we do. The present-day increase of knowledge is remarkable. In every civilized land there are fine colleges and schools. Young people today can learn many things that their grandfathers could not know. The secrets of electricity have only recently been opened up. Just think of touching a button and lighting your house, and of cooking your dinner without the use of wood or coal. And new cures for diseases have been discovered recently, and thousands of different kinds of machines have been invented as a means of doing the world's work.

Then think of the 'running to and fro.' All over the land thousands of swift trains are running, every hour of the day and night. A few days of travel in comfort now will take one from New York to Califor-

nia; whereas such a journey formerly consumed many months of hard and dangerous travel. And people now fly across the country in airplanes in a few hours! Also a person can take passage on one of the great ocean steamships and be in Europe in five or six days. People have told us that in the old days it took them six weeks to come here from London, England, in a sailing vessel. But today the voyage is so pleasant and so easy that many "run to and fro" across the great oceans of the world all the time.

In the prophecy of Nahum we read: "Chariots shall be with flaming torches in the day of His preparation. The chariots shall rage in the streets, they shall jostle one another in the broadways, they shall seem like torches, they shall run like the lightnings."—Nahum 2: 3, 4.

Do we see anything like this taking place today? What about the automobiles? Are not their headlights like great flaming torches after night? Don't they rage in the streets? When they get blocked by traffic and a lot of them toot their horns at the same time, one would almost think they were angry at one another and were giving vent to their rage. And then you will admit that they "run like the lightning," frequently going at sixty or seventy miles an hour.

It is said that there are now about twenty-five million such "chariots," or automobiles, in the United States alone. Just go up on a hilltop some night, near a big city, and look down upon the thousands upon thousands of them as they flash before you in great lines of light, going in every direction. Do you suppose that the prophet who thus wrote about them so long ago really understood just what they would be like? Anyway he clearly described them. And the express trains are another kind of wonderful "chariot." What would God's prophet have thought could he actually have seen the mighty engines of the present time and the long trains of cars which they draw?

The locomotive engine and the stationary engine both seem to be referred to in the 41st chapter of Job. That is a most interesting chapter when we have a proper translation of it. And it is believed that airplanes are referred to in Isaiah 60: 8. These things are here now because we are in "the day of His preparation." That is to say, Christ is preparing to establish His own glorious Kingdom: therefore He has revealed these great secrets to the world.

Another sign of the times is in the trouble that we see so much of in the earth today. Concerning this the Prophet Daniel said, "At that time shall Michael (Christ) stand up, the great Prince that standeth for the children of thy people; and at that time there shall be a time of trouble such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

This time of trouble is much spoken of in the Bible. It is for the purpose of bringing the present world to an end. By the "world" we do not mean the earth on which we live. The Bible teaches that the planet

earth will never be destroyed, Solomon wrote, "One generation passeth away, and another generation cometh; but the earth abideth for ever." (Eccl. 1: 4.) In Psalms 104 David said, "He (God) laid the foundations of the earth, that it should not be removed for ever." Instead of destroying the earth, God will make it beautiful in every part. He will make it like the Garden of Eden. This is what the prophets of the Bible tell us; and we have already looked at some of the sayings of David, Isaiah and others concerning the future blessings that God will bestow upon the earth and upon mankind.

But while the *earth* will not pass away, the "world" will pass away. You ask, What is the difference between the "world" and the "earth," as mentioned in the Bible? The right answer to this is that the "world" means the system of things under which we live. Hence the "end of the world" means that the different kinds of government now on earth will be overthrown, and all evil things as well. Then God will give a new social system, and other grand things in which they will rejoice.

The End of the World

I suppose that you have been told by certain persons that some day the world will be destroyed by fire. In one sense that is true. But the "fire" will not be the same kind that you have in your stove at home. The "fire" that the Bible speaks of is simply strife and trouble on the earth. A man who lectured during the great World War said, "The world is on fire." And a similar statement is likely to be heard again ere long. And you can see what is meant, can you not? The World War spread like a fire, and therefore it was called a "fire." Some of you have learned at school about "figures of speech," such as simile, metaphor, epigram, etc. Well, when the Bible calls the last great trouble on earth a "fire" it is simply a metaphor. The great strife among the people is compared to fire.

In Zephaniah 3: 8 the Lord says that He will pour out His indignation and His anger upon the people, because of their wickedness. He then explains that the fire to be used is the "fire of My jealousy." This kind of fire will not destroy all men; for the Lord goes on to say, "Then (after the fire) will I turn to the people a pure language, that they may call upon the name of the Lord, to serve Him with one consent." You can see that if God used the kind of fire that is in a furnace, and poured that out upon the world, there would not be a single person who would escape being burned up; nor would there be anyone left to receive the "pure language" of truth that God will then give to all mankind. Hence the "fire" could not be literal, it must be simply a figure of speech.

None of the systems of the world have given the people lasting happiness. When the children of Israel asked for a king God gave them kings for a period of 513 years; and before that He gave them judges for 450 years. The kings got the nation into all kinds of trouble; and they also came under the control of other nations, and Jewish independence passed away. God's laws were not obeyed by Israel. Indeed, no person

has kept the divine law perfectly; and we can see that the whole world now needs the Kingdom of God, which will make people happy and give them all the blessings which they desire.

Oh how glad we are that the divine Kingdom will soon be here; when people will be taught to be kind, peaceable, gentle, loving and happy! And I'm sure that every day you are praying for that Kingdom to come, are you not—using the prayer that Jesus taught us to pray: "Thy Kingdom come, Thy will be done in earth as it is in heaven."

QUESTIONS:

Who was Daniel? From what country had he come?—Dan. 1:3, 4, 6.

What dream did the king of Babylon have?—Dan. 2.

How did Daniel interpret the king's dream?—Dan. 2:36-45

Name the four parts of the great image. What became of them?—Dan. 2:44, 45.

What part of the image is here today?—Dan. 2:42.

How was Babylon overthrown?—Dan. 5.

What dream did Daniel have?—Dan. 7.

What beast pictured the Roman empire?—Dan. 7:7.

Who is the Ancient of Days? (Psa. 90:2.) Describe Him.—Dan. 7:9, 10.

Who will be the thousands that will minister unto Him? Gen. 22:17, 18.

What will be the judgment?—Acts 17:31.

What books will be opened?—Rev. 20:12.

Who comes in the clouds of heaven?—Rev. 14:14.

Name some of the signs of the age in which we live.—Dan. 12:4, 10.

How has knowledge been increased?

What did the prophet say about chariots? (Nah. 2:3, 4.) What are these chariots?

What chapter of the Bible apparently speaks of the steam engine?—Job 41.

Is there much trouble in the world today? Where was it foretold in prophecy?—Dan. 12:1; Jer. 25:29-34; Luke 21:25, 26.

Will the world be destroyed by fire? (Zeph. 3:9.) What kind of fire?—Zeph. 3:8.

Will any one be left on the earth after it is destroyed?—Zeph. 3:8, 9.

THE "SECOND BLESSING"

(Continued from Page 19)

To be "led of the spirit," then, is to be guided by the Word of God, and not contrary thereto. The "spirit of begetting" which comes to the consecrated Christian, is a *revealing* influence, on behalf of everyone who receives it; hence it would be wholly inconsistent to suppose that the larger measure of it one possesses the less he would appreciate the important doctrines of the

Scriptures, or that any such would even consider those pure doctrines of Christ to be rank heresies!

Now the universal testimony of God's spirit, as it operated through the prophets, our Lord Jesus, and the apostles, is to the effect that it is God's purpose to establish a Kingdom upon the earth, and that through this Kingdom all the willing and obedient of mankind are to be restored to life and happiness upon the earth; and that this great boon is to be extended even to the millions who have gone down into death during the past six thousand years.

The spirit also bears witness, through the same appointed channels, that the church is to share with the Redeemer and Messiah in the accomplishing of this divine and loving purpose, on condition that she "suffer with Him." Now to suppose that one could be "filled with the spirit" of God and be totally ignorant of this spirit-revealed plan of God in these last days; or worse, that such could be a bitter enemy of it; or to suppose that the spirit of God would cause one to minimize the importance of what God is now doing in the earth, and what He intends to do later on, through the Messianic Kingdom, is to us unthinkable.

We are forced to the conclusion, therefore, that there is a counterfeit operation of the holy spirit, even as Satan has counterfeited other features of the divine program; and that the influence of this counterfeit is in the direction of *darkness*—either through open opposition to the divine plan, or by minimizing its importance—even as the influence of the true spirit of God leads ever in the direction of light, and to a clearer and clearer understanding of the divine plan—and to a burning zeal for its promulgation.

The apostle forewarned us that Satan would appear as an "angel of light," and it is to be expected that through his "cunning craftiness" the deceptions which he seeks to foist upon the church would be of a very alluring nature—things that on the surface look good, because they smack of righteousness, peace and joy; but which in the end lead away from God and from the holy service of His truth. For a detailed study of the holy spirit and its operation in the Christian life, we refer the reader to Volume 5 of *Studies in the Scriptures*, entitled, "The Atonement Between God and Man."

THE DIVINE PLAN. We regret to announce that our magazine edition of the Divine Plan of the Ages is for the time being out of stock. We are still able to supply the paper bound edition at 25 cents the single copy, and the keratol edition at 30 cents. Quantity prices upon request.

God and Reason. We have an excellent, blue cloth bound edition now ready. *Dawn* readers desiring a copy for home and library may secure same for 50 cents. Popular priced edition for general circulation, 20 cents each to *Dawn* readers, 7 copies for \$1.

OUR BIBLICAL DIALOG

AFTER DEATH—WHAT?

It was Saturday night. Paul Weyburn, with a feeling of complete satisfaction, had just settled down to one of his favorite authors when a loud knock came to the door. To his invitation to come in two young men, friends of his, promptly put in an appearance. Evidently it was raining outside, for they were wet. Paul was now on his feet and joyously gripped each of his callers by the hand.

"Glad to see you, boys. The night looked so dark and gloomy that I had decided to stay in; so now I'm well pleased that I did. Just help yourselves to the best chairs in sight. By the way, I saw you going to church last Sunday, Howard; and you sure looked all fixed up and proper for the occasion."

"Yes, this chap performs that sanctimonious stunt once in a while," said Tom Archer. "I suppose it sort of becomes his type of respectability. At least, he seems to have some standing of that kind, which is more than I can boast of."

"Oh, you're a good sort, Tom, in spite of your skepticism," returned Paul. "You have a good heart, and that goes a long way. You make yourself out to be worse than you really are."

"Yes, I can vouch for that," said Howard. "Where there's some poor soul to help out Tom's right on the job. But he does like to take a crack at me for going to church. Yet a fellow must go somewhere. We're in this world, and the question is, when we go out of it where are we going to? Seriously, now, that's what I'd really like to know. Wouldn't you?"

"Well, the question does seem a sensible one," observed Paul. "If a fellow were headed for some distant region, he'd naturally like to know in advance just where he expects to turn up when he gets to his destination. I guess we don't possess reasoning minds for nothing."

"Well, I guess mine isn't working," replied Tom. "Frankly I doubt if anyone knows just why we are here or where we are bound for. Some folks make a lot of talk about it; but how can they know? I have all I can do to handle each day's problems; so I'm willing to leave the future alone. It's all guess work anyway."

"And yet, life must have some great objective, beyond what most people attain

here," philosophized Howard.

"Don't you think that man is too noble a being to be simply cast to drift about, and to never know where he's headed for? The philosopher who said, 'I think, therefore I am', didn't go far enough to suit me. And even his further deduction, 'I am, therefore God is,' isn't enough to satisfy my mind. Just what part am I expected to play in the affairs of this universe? That is a pertinent question, I think. And what's the meaning of this short span of troubled human life, anyway? What is its purpose? What will be its outcome?"

"Well, boys," said Paul thoughtfully, "I've been doing some reading lately, and it has set me to studying the Bible. Really, I've found out some things that I never dreamed were in that Book. In fact, I've come to the conclusion that the Bible can tell us more about the great purposes of life than any other literature in the world—more than all the world's savants put together."

"You're right there," agreed Howard. "But what were some of these wonderful things you found out—if you don't mind sharing the secret with us."

"Not at all. I'll be delighted to tell you what I've learned."

"Well," said Tom, "if you boys are going to debate religion, I'll just keep still and listen, for I'm out of my element in anything like that. And if I should happen to go to sleep in this chair, I hope you won't mind."

"Not in the least," said Howard. "Just settle down in the arms of Morpheus and take it easy, while I try to grasp some of the weighty matters that Paul will now expound."

"Good for you," commented Paul. "Well, first of all I've found out from the Bible at least two great facts—where people go at death, and what the soul is."

"You have, eh? Well, then, you've found out two of the very things I would give a lot to know. I suppose you've found proof at last that the soul is immortal? Is that it?"

"Well, no, I didn't find that; but I know what the soul actually is; and as a result of that the state of the dead is



no longer a mystery to me."

Howard quoted a familiar verse in response:

"Death came with friendly care,
The opening bud to heaven conveyed,
And bade it blossom there."

"And here's another that sticks in my mind," continued Howard:

"There is no death. What seems so
is transition.

This life of mortal breath
Is but a suburb to the life Elysian,
Whose portal we call death."

"Pshaw!" said Paul. "Nice poetry, but not a word of truth in it. Those lines were written by men who did not know the real facts."

"Then you *do* know the real facts? Hooray! Shoot away, old timer; I'm all ears."

"Well then, here's a real morsel of wisdom—the dead are DEAD."

"No? You don't tell me? Truly your philosophy overwhelms me. Your knowledge glows like the sun."

"Don't be sarcastic. I mean what I say. I know it sounds simple and selfevident, but it's not commonly taught."

"It's commonly taught that the *body* dies—but what about the soul? *It* doesn't die."

"What is the soul, Howard?"

"Some spark of divinity in man, I suppose. To be honest with you, I don't really know."

"Well, I've found from the Bible that the soul is *not* some spark of divinity in man. The Bible makes that very clear," said Paul.

"Where does the Bible say that?" asked Howard.

"You'll find the definition of the soul in Genesis 2:7. Here's my pocket Bible. Read it for yourself."

Howard reads: "And so God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

"All right. Now then, what do you say is the soul?" asked Paul.

"Why, according to this it must be the 'breath of life' that God breathed into man, I suppose," reflected Howard.

"Not at all. Look at the statement again," suggested Paul.

"Well, the soul can't be the *body*, because the body is corruptible."

"No, of course, it is not the body," responded Paul.

"Well then, I don't see much in this Bible definition; I'm just as much at sea as ever," Howard pondered.

"Look here, Howard, of what is water composed?"

"Water is composed of a chemical combination of oxygen and hydrogen gas, in the proportion of two parts of hydrogen to one of oxygen. Everybody knows that," said Howard.

"Oh, then you say that oxygen gas is water?"

"No, I don't. I say that oxygen and hydrogen together make water."

"Oh, excuse me," countered Paul. "Then in the case of water made of the two gases, how many things have you?"

"Two things, of course."

"But you mentioned three—oxygen, hydrogen and water."

"Yes, but water is the *result* of the combination of the other two," said Howard in exasperation.

"Exactly," said Paul; "It takes two things to make the one compound—water. We have lots of examples of that in nature. And that's just the way it is with the soul."

"Explain yourself, please," urged Howard.

"In the creation of man God put two things together in order to make the *soul*, just as He puts two things together to make *water*. But in the case of the soul He put together a solid visible body and the invisible breath or principle of life. The result of this union was a *soul*. Do you grasp the thought?" asked Paul.

"Do you mean that the soul is the whole thing—the body, and the life principle or vitality?" queried Howard.

"Precisely. That's just what the Bible says, and that's certainly reasonable."

"But that amounts to saying that man is a soul, the whole man, every part of him," parried Howard.

"Certainly, the man, the living being, is a *soul*."

"Well, but—according to that, why wouldn't animals be souls too?" said Howard.

"No reason in the world why they

shouldn't be and as a matter of fact, they are," replied Paul.

"What? The lower animals *souls*?"

"No question about it. In fact they are called souls in the Bible," declared Paul.

"Where? I never saw it."

"Well," said Paul, "suppose you read Numbers 31:28."

(Howard reads) "And levy a tribute unto the Lord of the men of war that went out to battle, one soul of five hundred, both of the persons and of the beeves and of the asses and of the sheep."—"Well, what next will I find? Beeves and asses and sheep called souls! That sure is a good one," smiled Howard.

"Yes, it is interesting," replied Paul.

"And there are other Scripture texts, too, where the word 'soul' is applied to beasts. For instance, in Gen. 1:20. This reads: 'God said, Let the waters bring forth the living creature that hath *life*.' Now this word translated 'life' is *nephesh* in the Hebrew language, and means 'soul'—the very same word that is applied to man. Then in Gen. 2:19 we read: 'And out of the ground the Lord God formed every beast of the field, and every fowl of the air—and whatsoever Adam called every living *creature*, that was the name thereof.' Now the word here translated 'creature' is *nephesh* (soul) again. There are many other examples of this same use of the word. Of course, wherever the translators found that this word had reference to man, they translated it 'soul', but 'creature' or something else when it referred to the lower animals. But it means the same thing in every instance. It simply means 'living creature' or 'sentient being'."

"Why did the translators do that?" asked Howard.

"Because their minds were impregnated with the ancient Platonic philosophy which teaches that man has an intangible, ethereal something called a soul, which the lower animals have not," explained Paul.

"But there must be a big difference between the soul of man and the soul of the beast," said Howard. "A beast's soul dies, but I've always understood that *man's* soul doesn't die."

"Who says that the soul of man does not die?" asked Paul. "I'll grant you that there is a big difference between the soul of man and the soul of the beast, but it does not consist in one being mortal and the other immortal. The difference is due to the fact that man is a more highly organized creature—higher in the scale of creation."

"But regarding the soul of man, does not the Bible say, 'Thou shalt not surely die'?" bantered Howard.

"Do you know who said that, Howard? It was the devil, and he told one of the greatest lies ever told on earth when he said it. And he has been telling it ever since. And what label has he put upon it? 'The Immortality of the Soul'. Under this label he has introduced his lie into hundreds of systems of religion," said Paul with emphasis.

"But, Paul, I want you to prove to me from the Bible that the soul dies," insisted Howard.

"All right. In Gen. 2:17 we read the words of God: 'In the day that thou eatest thereof thou shalt surely die.' In Ezek. 18:4 we find it stated, 'The soul that sinneth it shall *die*.' Twice in the 53rd chapter of Isaiah we read that the soul of Jesus died. In Acts 2:28 it says, 'Thou wilt not leave my soul in hell' (the grave or state of death), showing that the soul of Jesus was dead until the time when God raised it up. Then Matt. 10:28 says, 'Fear Him that is able to destroy both soul and body in Gehenna.' If the soul can be destroyed it must be mortal, not immortal. The word *mortal* means 'subject to death'; and the word 'immortal' means 'death-proof.' Remember that the soul is the whole man, not a part of him. Man sinned and had to die, for the Bible says that 'the wages of sin is death.' "

"But doesn't the Bible say that at death the soul goes back to God who gave it?" inquired Howard.

"No; it says that of the *spirit*, but not of the soul."

"What's the difference?"

"As much difference as there is between oxygen and water. The soul is the human being, whereas the spirit is the power to live. Now, if you stop a clock, the power to make the clock go again comes back to you, doesn't it? And if you blow out a lamp, the power to light it again returns to you. So then, when death blows out this human lamp, the power to light it again goes back to God, and God will use this power again in the resurrection, and bring man back to life. Meanwhile man is dead as soon as he ceases to breathe. He is not alive in some other state of existence. To prove this we read in Eccl. 9:5, 'The living know that they shall die, but the dead know not anything.' Then in verse 10 it says, 'There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.'"

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Talking Things Over



The Pittsburgh Convention



It occurred to us that *Dawn* readers would be interested in a brief day-by-day report of the Pittsburgh Reunion Convention, in advance of the full Convention Report that will be published later on. This issue of *The Dawn* therefore is being delayed so as to include such a report of the whole three days. A brother now at the convention sends us the following communication concerning what happened the first day, Friday, October 25:

First Day at Pittsburgh

Dear Brethren of *The Dawn*: The first day of the Seventh Annual Reunion Convention of Bible Students at Pittsburgh is now nearing a conclusion and such a blessed day it has been! It is well named a "Reunion Convention", and many were the expressions of joy on the part of the brethren as they recounted the blessings that had been theirs as a result of their "coming into the truth", through the ministries of the one who was used of the Lord to initiate the present-truth movement in this very city—and, to a large extent, in the very building in which this convention is now being held. Brother J. T. Johnson, of Duquesne, Pa., is serving as chairman for this opening day of the convention. In his address of welcome, Bro. Johnson said in part:

Brother Johnson's Address of Welcome

Dear Brothers and Sisters in the Lord: It is my happy lot to be spokesman for the Pittsburgh Ecclesia of Bible Students today; and this calls for some words of welcome on behalf of the local brethren, to those who join us in worship here, at this our Seventh Annual Reunion Convention.

We trust that our faith may be greatly strengthened by these three days of feasting on holy things; that we may grow strong in the Lord and the power of His might; that our hope may be made to glow the brighter for meeting with you from other places, learning the way of salvation more perfectly; and that our love for the Lord, for the Father, and for the brethren may be increased, day, made to *abound* more and more, even unto the "perfect day."

Other First-Day Blessings

Following Brother Johnson's brief address of welcome, Brother Horace K. Blynn, of Cincinnati, Ohio, was called to the platform to conduct a Praise and Testimony Meeting. On a black board in front of the platform and facing the audience, was written the text for the day: "What shall I render unto the Lord for all of His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord, I will pay my vows unto the Lord now, in the presence of His people."

The testimonies at this opening session of the convention were an inspiration. Sister Wilson, of Pittsburgh was the first to testify. She remarked that someone had told her that the one who gives the first testimony at a convention usually receives

the greatest blessing from the convention; so she was seeking this time to get the greater portion, as well as also to be a blessing to others. Brother S. J. Arnold, of Dayton, Ohio, an old-time pilgrim brother and in the truth for forty-seven years, then gave a rousing testimony, in which he reminded the brethren of the great blessings that have come to us as a result of the second presence of our Lord. Brother Arnold also addressed the convention in the afternoon, and in his discourse he mentioned many helpful things relative to the subject of our Lord's second presence.

Brother Wyndelts, of Dallas, Texas expressed his great appreciation of the truth, especially of the *unselfishness* of God that is exemplified in the great gospel fact that He is to "bless all the families of the earth." Sister May, of Peckville, Pa., a daughter of the late pilgrim, Bro. Samson, expressed great appreciation for her privilege of being at this convention. Later, Brother Samson's granddaughter, Sister Smail, of Ithaca, N. Y., also testified. Then Sister Corey Mitchell, of Brooklyn, New York, a daughter of the late pilgrim Brother John Harrison, testified. After the testimony meeting Sister Norma Mitchell, a granddaughter of Brother Harrison, met Sister Smail, the granddaughter of Brother Samson—yes, this is a *grand* Reunion Convention.

In addition to Brother Arnold's discourse in the afternoon Brother F. M. Robinson, of Denver, Colorado, spoke on the subject of "The Mark of the Christian." He encouraged the friends by calling their attention to God's long-suffering with respect to our unwilling imperfections.

This evening the printed program will not be followed, inasmuch as the two speakers scheduled—Brother W. N. Poe of Cincinnati and Brother J. H. Hoeveler, of Brooklyn, N. Y.—are unable to be present. Brother Dietrich, of Flint, Michigan, will substitute for Brother Hoeveler; and Brother Blynn, of Cincinnati will substitute for Brother Poe.

Some of the states thus far represented at the convention are: Texas, Colorado, Illinois, Indiana, Ohio, Michigan, Delaware, New Jersey, New York and Massachusetts—and the friends are still arriving. More later.

Second Day at Pittsburgh

Dear Brethren of *The Dawn*: Friends have been arriving for the convention all day today, until at the evening session the hall was about 'packed out'. Florida, West Virginia, Maryland are now represented, bringing the total number of states from which visiting brethren have come to 19.

A number of friends arose early this morning and helped with the distribution of circulars advertising the public meeting in Carnegie Hall Sunday night. In the morning praise and testimony meeting several voiced their appreciation for the privilege of having had a share in this work—not bragging because of what they had done for the Lord, but expressing their joy that the Lord had given them the opportunity of helping to tell others about that which had brought so great a blessing to their

own hearts and lives. Brother Kendall's testimony was particularly enthusiastic along this line, and in his characteristic way he reminded the conventioners of the glorious message we have to give out, and of how much the people need it.

Brother P. L. Read, of Indianapolis, Ind., gave the morning discourse, on the subject, 'The Song of the Pilgrims'. This lecture as well as all the others given at the convention, will be published in the Souvenir Convention Report. In the afternoon a memorial service was held at the grave of Pastor Russell. The chairman of this service explained that the memorial was held, not in the sense of worshipping a man, but out of appreciation of the way the Lord used him to bring the light of the divine plan down to so many at this end of the age. A number of stirring testimonies were given at this service. These testimonies will appear in the convention report.

Following the memorial service Brother E. G. Wylam of Chicago, Ill., gave a discourse on the subject, 'The Operation of the Holy Spirit in the Christian Life.' The evening program was carried out according to schedule, Brother Paul E. Thomson speaking on the subject, 'The Perfecting of Love', followed by Brother C. P. Bridges, who used the subject, 'The Rest of Faith'. At the conclusion of this discourse Brother George Wilson came to the platform and announced that arrangements had been made to take a picture of the friends as they were gathered for the Sunday morning session of the convention, and that this picture would be used in the report. Brother James C. Jordan, of Pittsburgh, was the convention chairman on Saturday."

The Last Day at Pittsburgh

Dear Brethren: There was great enthusiasm in the old Bible House Chapel today. Brother George Wilson was the chairman for the day and the convention opened promptly at 9:30 with a short testimony meeting. Brother Oscar Magnuson, of Brooklyn, scheduled to speak at 10 o'clock, was unable

to be present, and his place was filled by Brother A. L. Muir, of Tampa, Fla. who spoke on the subject, 'Taking Heed to Thyself and to The Doctrine.' This was followed by a stirring address by Brother George Kendall, on the subject, 'Jesus Christ and Him Crucified'. In between these two discourses the photographers took a picture of the friends assembled, the number of whom by this time had filled the chapel to its utmost capacity.

Brother Shirley DeGroot, of Grand Rapids, Mich., gave the principal discourse of the afternoon, in which he discussed in a very convincing manner many of the objections that are now being raised to the fact of the Lord's second presence. Brother E. H. Herrscher, of Phoenix, Ariz., scheduled to speak at 3 o'clock, was unable to be present, and his time was filled in with an impromptu program consisting of a praise service, a report by Brother W. N. Woodworth of his 10,000-mile pilgrim trip, recently taken, and a Love Feast.

The Love Feast officially closed the convention but, the friends were waiting with enthusiasm for the public meeting in the evening, which was held in Carnegie Hall, where Pastor Russell gave so many public discourses. The attendance at this meeting was good, 500 strangers coming out to hear Brother Woodworth discuss the subject 'Coming Back from Hell Soon'. More than 200 names were turned in at the close of the meeting by those interested in learning more about the subject discussed. It would be impossible, in a few words, to convey any adequate conception of the joy of the friends as this memorable convention finally came to an end. Doubtless the Souvenir Report will help convey some of this enthusiasm to the brethren throughout the country. The report is being published by the Associated Bible Students, 610 Arch Street, N. S., Pittsburgh, Pa., and to cover the cost of publication a nominal price of 25 cents each, or 5 copies for \$1 is being asked.

AFTER DEATH—WHAT?

(Continued from Page 29)

Then in the third chapter of Ecclesiastes we read, 'That which befallerth the sons of men befallerth beasts, even the one thing befallerth them; as the one dieth, so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above a beast (in death). All go unto one place: all are of dust and all return to dust again.' Jesus corroborated this, by saying that dead people are in their graves. You will find His statement in John 5:28."

"But what about the Apostle Paul? Didn't he say that at death he was to receive a crown of life?" asked Howard.

No, not at death, but at some time in the future, which he called 'at that day,' " answered Paul.

"But didn't he say that for him to die would be gain, and that he desired to be with Christ?"

"Yes, but what did he mean? He had suffered much for the truth's sake. Death would release him from that suffering. The word 'depart' used in Phil. 1:23,

is the Greek word 'analsai', and means 'to be unloosed.' In Luke 12:37 the same word is translated 'return'. What the Apostle Paul actually wanted was to be unloosed from death in the first resurrection, and to be with Christ in His Kingdom. You see, the apostle said that at the time of the second advent the dead in Christ would rise first. He said that some would be alive on earth and some would be asleep in death."

"But didn't he speak about his house not made with hands, eternal in the heavens?"

"Certainly. That's in harmony with what I have said. God was to give that to him in the resurrection. There is not a word to the effect that he was to get it at the moment of death. If dead people are alive what is the use of a resurrection? In 1 Cor. 15:18 the apostle says that if there be no resurrection of the dead, then they that sleep in Christ are *perished*, meaning that they are eternally

out of existence. Surely that is clear enough; it shows that all hope of life depends on the resurrection."

"Well, Paul, you certainly do know your Bible. And what's more, you have convinced me that dead people are in their graves until the resurrection. And say, look at Tom. I don't believe he's been sleeping after all."

"No, boys, I haven't," said Tom. What you've been saying was interesting. In fact I've heard things today I never heard before, and they sound like good common sense. I never could swallow that heaven and hell business that's been so much preached in the past. But your view of the matter is reasonable, Paul. Could a fellow get anything to read along these lines?"

"Yes, Tom, I have a book called 'The Divine Plan of the Ages' that will be fine for you to read. Also, there is a smaller one called 'God and Reason', and you are welcome to both of them."

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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus *from
Gāl'ilee to Jōr'dan unto Jōhn, to
be baptized of him.

14 But Jōhn forbad him, saying, I
have need to be baptized of thee,
and comest thou to me?

15 And Jē'sus answering said unto
him, Suffer it to be so now: for thus

A. D. 26.

CHAP. 5.

* ch. 2. 22.

* Dan. 9. 24.

* Mark 1. 10.

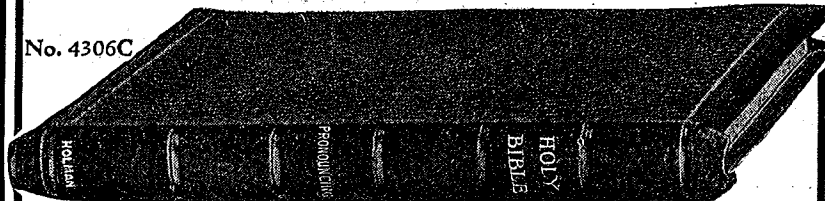
13 And leaving Nāz'a-rēth, he came
and dwelt in Cā-pēr'nā-tim, which is
upon the sea coast, in the borders of
Zāb'u-lon and Nēph'thā-lim:

14 That it might be fulfilled which
was spoken by E-sā'jas the prophet,
saying,

15 The *land of Zāb'u-lon, and the

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