

The
DAWN

THE ISLE OF CONTENTMENT
THE RESURRECTION HOPE
A PECULIAR PEOPLE

JULY

1935

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CONVENTION ANNOUNCEMENTS

Brooklyn, N. Y., July 7. This convention has been postponed one week from June 30th. Brother A. L. Muir, of Tampa, Florida, will be the principal speaker. The convention opens at 10:00 A. M. All sessions will be held in the regular meeting place of the congregation, which is, the Lecture Room, Church of the Pilgrims, corner of Henry and Remsen Streets, Brooklyn, N. Y. Convenient to both IRT and BMT subways, Boro Hall Station.

Chicago Quarterly Convention, July 7. This will be an all-day gathering—morning, afternoon and evening—and all sessions will be held at 910 La Salle Street.

Detroit, Mich., July 4-7. This 4-day convention will be held in the Highland Park Branch of the Y. M. C. A., 13220 Woodward Avenue. For full information concerning program, rooms, etc., address the Secretary, Mr. A. V. Dorris, 1317 Hancock Avenue. Special rates have been obtained in both the Y. M. C. A., and the Y. W. C. A., also in hotels nearby. A spiritual feast is anticipated. All believers in the ransom are invited.

Junior Bible Students Convention, Detroit, Mich., July 6, 7. This convention will be held under the auspices of the Junior Bible Students of Detroit. It will be the third convention of its kind; and, judging from the others, it will prove to be a rich blessing for the young folks who attend. It is expected that Junior Bible Students will attend from Chicago, Ill., Buffalo, N. Y., Jackson, Mich., Milwaukee, Wis., and from other important cities. All sessions will be held in the Central Y. M. C. A., Witherall and Montcalm Streets, Detroit, Mich.,

Lincoln University, Pa., July 14. Weather permitting, this convention will be held in the open air; except the public meeting, which will be in the Friend's Meeting House, close by. Those attending the convention will go direct to the farm home of Brother M. L. Ritchie. Brother Ritchie will be glad to furnish information as to how to reach his home. Address him at Lincoln University, Pa.

Waukesha, Wis., July 14. For information concerning this one-day gathering, address the Secretary, Mr. H. D. White, R. F. D. 1, Waukesha, Wis.

Saginaw, Mich., July 21. The friends in Northern Michigan are expecting rich blessings at this gathering. Brother Morehouse, of Chicago, will serve on the program. Sessions morning and afternoon, in the Woman's Club, 311 North Jefferson Street.

Los Angeles, Calif., August 4. The morning session of this convention will be held in the Christian Church, 25th and Magnolia Streets, opening at 9:30. The morning session will be addressed by Brothers W. A. Heath, of Pasadena, and G. R. Pollock, of Los Angeles. The afternoon session will be in the regular meeting hall of the Los Angeles Ecclesia, which is the North Star Auditorium, 1631 West Adams Street. The principal discourse of the afternoon will

be given by Brother Taliaferro. There also will be a testimony meeting and a symposium. For full information, address the Secretary, Mr. A. W. Abrahamsen, 2432 1-2 Rimpau Blvd., Los Angeles, California.

Nabnasset, Mass., August 4. Many of the friends from Boston and vicinity are expecting to attend this gathering. It is about 10 miles west of Lowell, and a convenient motor trip from all parts of Massachusetts. For directions, program, etc., address Mr. Axel Lundberg, Nabnasset, Mass.

Brooklyn Labor Day Week-End Convention, Aug. 31 and Sept. 1, 2. All sessions of this gathering will be held in the Lecture Room, Church of the Pilgrims, corner of Henry and Remsen Streets, under the auspices of the Associated Bible Students of Greater New York. The program committee is making every effort possible to arrange a spiritually profitable and encouraging program. Speakers from a wide range of territory will serve. A cordial invitation is extended to the friends everywhere to attend and share the blessings. For full information address the Secretary, Miss Norma Mitchell, 360 Third Avenue, Brooklyn, N. Y.

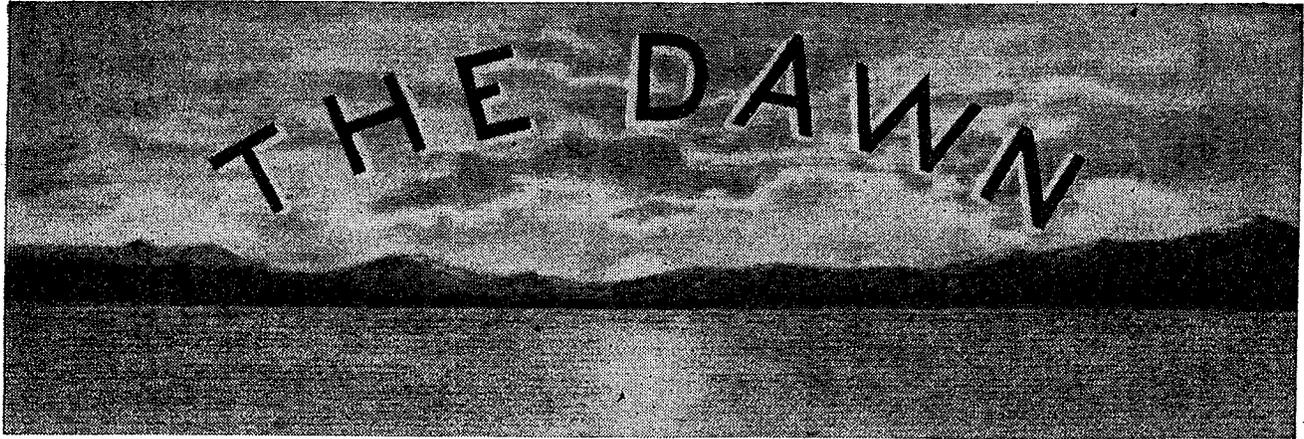
Minneapolis, Minn., Labor Day Week-End Convention, Sept. 1, 2. This gathering will be held at the regular meeting place of the Minneapolis Ecclesia, which is 2922 Cedar Avenue. The first session will open at 10:15 A. M., Sunday September 1. A cordial invitation is extended to all who find it convenient to attend. Accommodations will be provided for the visiting brethren. For full information address the Secretary, Mr. John F. Cedarburg, 4715 Bloomington Avenue, Minneapolis, Minn.

Saginaw, Mich., Labor Day Week-End Convention, Sept., 1, 2. This gathering will be held in the Woman's Club Auditorium, 311 North Jefferson Street. The Saginaw convention will be convenient for many of the friends in Michigan, Ohio, Indiana, Illinois, etc., and a cordial invitation is extended to all. An interesting program is expected. For information address the Secretary, Mr. C. A. Sundbom, 3418 Sheridan Rd., R. 4, Saginaw, Mich.

Vancouver, B. C., Labor Day Week-End Convention, Aug. 31 and Sept. 1, 2. All sessions of this gathering will be held in Victory Hall, 535 Homer Street, and there will be suitable accommodations within a short distance of the convention hall. This gathering will serve well for a large section of the Northwest, both in Canada and in the United States. The Vancouver friends extend a cordial invitation to all who can find it convenient to attend. Concerning the blessings anticipated at this gathering, the Secretary of the Vancouver Ecclesia of Associated Bible Students, writes, "Come and see!" For full particulars address, Mr. W. Wainwright, Burnaby, B. C., Canada.

St. Louis, Mo., September 27 and 28. We are glad to make early announcement of this convention. Further announcements will be made later. For information address the Secretary, Mr. J. B. Bernoudy, 7033 Lindell Avenue, St. Louis, Mo.

Pittsburgh Annual Reunion Convention, October 25-27. The Associated Bible Students of Pittsburgh already are making plans for their Seventh Annual Reunion Convention in October, and suggest that the brethren everywhere keep the date in mind. Further details will be announced in *The Dawn* from time to time.



News *and* Views

"Share-the-Wealth" Sponsored by President

THE PAST MONTH has been an eventful one in America; especially in governmental circles in Washington. Before the public had fully recovered from the first shock incurred by the supreme court decision which brought to an end the NRA industrial codes, the President sent a message to congress asking for new tax laws that would practically eliminate many of the super fortunes of the country, especially the possibility of passing those fortunes on to others by inheritance and gifts. The President observes that there is a growing unrest in America, due in no small measure to the fact that so much wealth is now concentrated in the hands of so small a minority of the people. Concerning inherited wealth, the President says:

"My first proposal in line with this broad policy, has to do with inheritances and gifts. The transmission from one generation to another of vast fortunes by will, inheritance or gift, is not consistent with the ideals and sentiments of the American people.

"The desire to provide security for one's self and one's family is natural and wholesome, but it is adequately served by a reasonable inheritance. Great accumulations of wealth cannot be justified on the basis of personal and family security. In the last analysis such accumulations amount to the perpetuation of great and undesirable concentration of control in a relatively few individuals over the employment and welfare of many, many others.

"Such inherited *economic* power is as inconsistent with the ideals of this generation as inherited *political* power was inconsistent with the ideals of the generation which established our government."

This radical proposal for greatly increased taxation of the ultra rich stirred up a veritable "hornet's nest" among the outstanding political and economic leaders of the country. Senator Huey Long, who only

a few days before had addressed the Senate for sixteen consecutive hours, outlining many of his own "share the wealth" theories, said that he had no comment to make on the President's message other than to say, "Amen!" Later, however Mr. Long did comment on the President's proposals, saying that if Mr. Roosevelt actually insists that Congress carry out his expressed desires he would immediately move "a couple of hundred thousand" of his Share-the-Wealth clubs into the New Deal camp.

But Mr. Long is dubious that the White House is merely playing politics. He says, "I have no faith in his (the President's) promise, but if he'll come along and actually bust up every big fortune in America, we would be out of the depression in 24 hours." Minority Leader Snell thinks differently. He says, "There are now two kingfishes—Huey Long and President Roosevelt. He is trying to get the jump on Huey Long. If there is anything we can do to prevent improvement in business it is to adopt that program." Thus the "wise men" of "this world" continue to struggle with problems which human selfishness makes impossible to solve.

The first share-the-wealth program that was ever instituted, of which we have any record, is that which was put into operation in Israel more than four thousand years ago. God was the Author of that plan, and it was given to the nation of Israel at the hands of Moses. It was known as the law of the jubilee, and it provided for a full redistribution of wealth every fifty years. It was an equitable arrangement, divinely inspired, but the selfishness of the people prevented its being carried out satisfactorily. The law of the jubilee was obeyed half-heartedly for a few times, and then ignored entirely. Can we hope for any better results from a man-made law that aims to accomplish a similar though not so radical an ideal? There is opposition to the President's new tax plans, although Senator Borah and other liberals are insisting on immediate passage.

The Social Security Plan

SIMULTANEOUSLY with the President's outline of his new "soak the rich" tax plans, the Senate passed his social security measure, which at the time of this writing seems assured of becoming law. The most outstanding immediate result of this law will be that within a month after the President's signature is affixed, every needy person over 65 years of age will receive \$15 a month from the federal government, in states where there is now no old age pension laws in force. In states which have an old age pension law, the federal government's \$15 allowance must be matched by an additional \$15 from the state before it becomes available. Every needy blind person will receive \$15 a month from the federal government whether that amount is matched by state funds or not.

This law, if and when it becomes operative, will prove a great boon to thousands of worthy elderly people, as well as many of all ages who are without sight, and who now scarcely know where their next meal is coming from. Incidentally it will put millions of dollars into circulation, which will help to stimulate business, thus benefiting others. It is a good law, so far as it goes, and every right thinking person will be glad to see it go on the statute books. It seems time that some thought should be given to the aged who have become unwitting victims of a cruel money system controlled by the unrelenting selfishness of the over-privileged few.

The Bible student and Christian looks upon these various efforts to patch up the old order and to better conditions for the aged and others, from the standpoint of divine prophecy. Bible prophecies show that despite the noble efforts of a few of our lawmakers, the deep-rooted selfishness of both the rich and the poor, the employers and the employées, will eventually bring about the downfall of all human authority in the earth, thus preparing the way for the long-promised Kingdom of God.

A New NRA for a New Day

FOLLOWING the demise of the vital features of the National Industrial Recover Act, one of our correspondents sends us a suggestion for what he calls a "New Deal for a New Day"; or rather, he calls our attention to a "New Deal" that has been planned for all mankind by the Creator, and which is outlined in the Bible. Concerning it he says:

"This 'New Deal' was formulated in the mind of God before the foundation of the world—'according to the eternal purpose which He purposed in Christ Jesus our Lord.' (Eph. (3:11.) For that purpose God 'hath appointed a day in the which He will judge the world in righteousness, by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead.'—Acts 17:31.

"God's purpose is the 'recovery' of all that was lost through the sin of Adam. It is a 'New-day Recovery Act' because it belongs to the New Day—the Day in which Christ's Kingdom will rule over the

earth. The Supreme Court will not be able to destroy God's New Deal, because His Kingdom 'shall stand forever.'

"The coming New Deal, to be inaugurated by the Messiah, will be one in which sickness, pain and death will gradually pass away, and 'all things' will be 'made new.' Hail the Millennial Day! Man's New Deal may be dead, but Jehovah's is near and will be everlasting."

Greek Monasteries Closing Their Doors

AN ITEM IN the German newspaper, *Anzeiger*, tells of the troubles looming up for Greek monasteries at Athos. We quote:

"Reliably we have learned that within the next few months the Greek Government will officially decree the closing of the densely populated monasteries that for 1,000 years have existed on the rocks and cliffs of Athos. The reasons for closing the holy mountain are the economic difficulties which necessitate heavy subsidies from the Greek Government."

Continuing further this news dispatch quotes one of the residents of Athos as saying:

"All is past, all is over. Before the beginning of the war which shook Europe and us, there were 15,000 monks: 17 monasteries were Greek, three sheltered the Russian, Serbian and Bulgarian monks. 250 Kenias or small huts were here—each occupied by three or four monks. 150 hermits lived in complete seclusion. In 1920 we numbered 5140; in 1933 we counted 2500; and now, in 1935, we number only 1935."

The report shows that this mystic was certain of the approaching doom of the monasteries, due to the "symbology" of the number "35." Strangely enough, the Athos monasteries were founded in the year 935, the Greek Government now withdraws support from them in 1935, and in this year also the number of monks is reduced to 1935. Also, the famous marble column, called the "Sign of Athos," is just 1935 meters high. In America we would call it superstition to attach significance to such things. But there is nothing much except superstition within the walls of both Greek and Roman Catholic monasteries. It may seem like "doom's day" for the unfortunate monks who are now finding themselves without a home, yet in the long run it will be better for them, and better for the world in general.

The time is not far distant when the light from the rising "Sun of Righteousness" will pierce the gloom of all the monasteries of earth, as well as all the other secret chambers of mental darkness, and will enlighten the world with a true knowledge of the loving Creator. Indeed, it will require the drastic measures of the Messianic Kingdom to overcome the evil results of monastic influence in the world. Many of the God-dishonoring theories that still confuse the people in their search for God, were conceived behind monastery walls or in the caves of fanatical, mystical hermits.

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

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

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

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

Gen. 22:15-18 Gal. 3:8

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

So then

Lu. 2:10

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Gal. 3: 26, 29

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

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

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

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

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

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

Rev. 21: 2-5.

THE EVERLASTING GOSPEL

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

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

Acts 3: 20, 21.

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

9 And all flesh shall see the salvation of God.

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

Heb. 11: 8, 10

Lu. 3: 6.

THE GOLD STANDARD OF THE BIBLE



WHEN it was said that the United States would go off the gold standard, there were those who saw in this a promise of prosperity. They said, "It means that the dollar having less purchasing power, the prices of practically all commodities will rise; and men, having less confidence in money, will spend it more liberally, and will invest it in lands and other effects." Others said it would bring inflation and disaster. Money continues to occupy man's attention.

Some claim that gold is too scarce to be a standard. It has been said that all the gold in the world could be confined in a cube thirty-six feet square. Gold has always been a thing that represented wealth. It has not appealed to the world as being of temporary existence. It has held its head high and has walked its lordly, aristocratic way among the nations of the earth. But it certainly has not accomplished the desideratum of bringing about lasting, world-wide prosperity. The late William Jennings Bryan once said:

"How things have changed in the last eighteen hundred years. Look at the people who head the gold standard propaganda in the United States. Look at the bondholding class and the money changers classes, the brokerage classes who are trying to fasten a permanent gold standard upon the people of this country, not openly, but secretly and in disguise; and then turn back eighteen hundred years when the meek and lowly Saviour threw the same kind of people out of the temple because they had made his house a den of thieves. And then think that these people come and appeal to the ministers of the Gospel and the church papers to save them from the wrath to come.

"My friends, when I find these men casting their lot upon that side, and exhausting abusive language in their description of the great masses of the people of this country, I feel like saying to them that if they will take their chances with Dives I will take my chances with Lazarus."

The Wealth of the "Last Days"

That the financial giants have manipulated the world's moneys in such a way as to enrich a certain class—a small class—at the expense of the great com-

monality of mankind is well substantiated by the Bible. We here give Weymouth's translation of a portion of the 5th chapter of James:

"Come, you rich men, weep aloud and howl for your sorrows which will soon be upon you. Your treasures have rotted, and your piles of clothing are moth-eaten; your gold and your silver have become covered with rust, and the rust on them will give evidence against you, and will eat your flesh like fire. You have hoarded up wealth in these last days. I tell you that the pay of the laborers who have gathered in your crops—pay which you are keeping back—is calling out against you, and the outcries of those who have been your reapers have entered into the ears of the Lord of the armies of heaven. Here on earth you have lived self-indulgent and profligate lives. You have stupefied yourselves with gross feeding; but a day of slaughter has come. You have condemned—you have murdered—the righteous man: he offers no resistance.

"Be patient, therefore, brethren, until the coming of the Lord. Notice how eagerly a farmer waits for a valuable crop! He is patient over it till he receives the early and the later rain. So you must also be patient, keeping up your courage; for the coming of the Lord is close at hand."

In the foregoing passage from the Scriptures, the Bible lays the blame where it belongs. Schemes of profiteering have been carried out on a tremendous scale. Financial currents have been directed in certain channels, which have not operated for the good of the world at large. The people know that this is so; but how to find the remedy, they know not. Men are glad to believe that something better will come, if there is any proper foundation for this belief. Has the tide really turned, and will the incoming tide bring about a condition of real peace and prosperity? It would indeed be a remarkable thing if this could be accomplished simply by changing from one money basis to another, even though such a change might give some promise for a brief time.

Man Cannot Solve World's Problems

The real solution of the world's present problems is not in a man-made gold standard nor the leaving

of such a standard; not in a humanly-conceived "new deal," nor the voiding of such an arrangement by the supreme court; but in the divine Kingdom itself.—the Kingdom for which Christians have prayed for now more than nineteen centuries. When this Kingdom is established, the gold standard of the Bible will outshine all other standards of wealth and happiness. Jesus held up the greatest of gold nuggets when He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength, and thy neighbor as thyself. On these two commandments hang all the law and the prophets." To come to the recognition of such a law is the world's great need.

Action and reaction are incessantly in evidence today. That which a man does selfishly and for his own aggrandizement reacts harmfully to the rest of the world. "No man liveth unto himself, and no man dieth unto himself." Here is a lesson that all must learn, and it is a lesson upon which future human existence will depend; for when God's laws are put in force for mankind they will be drastic indeed, and will operate as a "rod of iron." God's judgments will then be in the earth, so that the inhabitants of the world may learn righteousness.—Isaiah 26:9.

No being on this earth ever reached to the heart of things as did Jesus. He knew what was wrong with the world; and could the world have accepted His precepts and acted in full conformity therewith, we should not find the condition of things that now obtains. It was Jesus who told His disciples to love their *enemies*; for even the scribes and hypocrites, He said, loved their friends. He it was who told parables that set forth the principles of mercy, forgiveness and forbearance; for He knew indeed that only in righteousness and good-will toward men would the world eventually find happiness and peace.

Deliverance Will Come

That God ultimately will deliver mankind from injustice and oppression was prophetically stated in the psalms of David and elsewhere. In Psalm 37 we read: "Rest in the Lord, and wait patiently for Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. For evildoers shall be cut off: but those who wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . The wicked have drawn out the sword, and have bent their bow, to cast down the poor and the needy, and to slay such as be of upright conversation. . . But the transgressors shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord: He is their strength in the time of trouble. And the Lord shall help them, and deliver them from the wicked, and save them, because they trust in Him."

That the gold standard of the Bible is to be held up to all mankind in the Millennial age is explicitly stat-

ed in God's Word. "All shall know Me, saith the Lord, from the least of them to the greatest of them; for I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." God will demand righteousness of the world, under Christ's reign. When He holds up the wonderful standard of love, He will require obedience on the part of all. Then there shall be no more unemployment, no more sorrow, no more death, for all such things will be done away with for ever.

There is a growing thought in the minds of many people today, that an application of Bible principles to the world and its affairs would mean a speedy and permanent amelioration of the conditions that now obtain. There can be no question that such is the truth. All the trouble is due to the violation of the fundamental principles of righteousness. If by any possibility man could live up to and fully observe these principles, a drastic and wondrous change would result. We can scarcely imagine the state that society would be in if all people's rights were duly respected, and if men fully realized that to every action there is an equal and opposite reaction, and that this law obtains as arbitrarily in the moral realm as it does in the sphere of material things.

Injustice, Selfishness, Greed

Is there anything that God condemns as strongly as He does injustice? Hear His words: "For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. . . Seek good, and not evil, that ye may live. . . Hate the evil and love good, and establish judgment in the gate. . . Take away from Me the noise of thy songs: for I will not hear the melody of thy viols. But let judgment (justice) run down as waters, and righteousness as a mighty stream. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When shall the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? Shall not the land tremble for this, and every one mourn that dwelleth therein."—Amos, chs. 5 and 8.

By another prophet He again says: "He hath showed thee, O man, what is good: and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" (Hos. 6:8.) "Thus he shewed me: and behold, the Lord stood upon a wall made by a plumbline, with a plumbline in His hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of My people Israel."—Amos 7:7, 8.

Truly it will take the Lord and His mighty power to square and plumb all things of the earth with the great plumbline of justice and truth. But that there will be no failure on His part in doing this the Bible gives us abundant assurance. The purpose of His

administration will be to establish righteousness in the earth; and the result of this will be life in all its fulness, perfectness and endlessness. The mighty precepts of the Bible will be the world's new law, and these will be stringently enforced; for at that time, "when Thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

Thus we look for the great era when the true golden standard of the Bible will be held up. We find it hard to wait for this. But it will surely come

ere long. Meanwhile the divine standard is unspeakably precious to the people of God. They are glad to know that it has been so clearly set forth in God's Word, and they try to conform their own lives to its requirements; for they recognize the fact that it affords the only safe way, the one and only true way that will ultimately mean happiness to the race; and they know also that this way could not have been opened up but for the sacrifice of Jesus, which is the key that will open the door to manifold world-wide blessings which are yet in store for all mankind.

THE RESURRECTION HOPE



DEATH is man's greatest enemy, causing heartaches and sufferings in every home throughout the entire world. This monstrous enemy has stalked up and down in the earth for more than six thousand years. The first one of the human family to be struck down by this grim reaper was Abel, who was murdered by his brother Cain. There is no doubt but that the loss of this beloved son brought much sorrow to his parents, Adam and Eve; and, even though death has continued to strike down one after another of the human race ever since that time, yet we are still unaccustomed to it. We sometimes speak of "natural death," but in reality death is never natural; it is just as unnatural and abhorrent today as when it took away that beloved son of our first parents in Eden.

At the present time approximately one hundred thousand persons are dying every day. If a thousand people are killed in an earthquake it is big news, and is displayed in glaring headlines in all the papers; but the appalling fact of one hundred thousand deaths occurring every day has ceased to be news. Yet each passing day sees this ugly enemy invade 100,000 homes, snatching away a loved one, and leaving behind a vast multitude of sorrowing, heartbroken relatives and friends. Perhaps it is just as well that we do not feel too deeply the sorrows of others. Indeed, it is better if we can in a measure keep cheerful in spite of the veil of tears that enshrouds this dying world. The poet gives us good advice when he says:

"Go, bury thy sorrow;
The world has its share.
Go, bury it deeply;
Go, hide it with care."

The best way to bury our sorrow is to get a clear vision of what the Bible holds out as a future hope for the world. We must not make the mistake of supposing that death is not an enemy. The evidence to our senses, like the testimony of God's Word, is that death means the loss of life, not an increase of life. Watch the dying one, and note his weakening powers, mental and physical, until the spark of life becomes extinct. You have seen nothing

go from him, you have heard nothing but the death-rattle; you have felt the gradual cessation of the pulse, and noted the gasping for breath; and all your senses which you can exercise upon the subject tell you that your friend, your loved one, *is dead*—alive no longer.

You may look about you, study the subject, and inquire of others, "What next?" But the answer to your senses is, "The next thing is corruption; when the spark of life has gone, the corpse must be buried; 'dust to dust, ashes to ashes; your senses discern no difference between the death of your friend and loved one and the death of the beast; you readily note the similarity between them. The Scriptures also declare, "As dieth the one, so dieth the other; they have all one (spirit of life) breath." (Eccl. 3:19-21.) Then, with a longing for a future life implanted in your nature by our Creator, you inquire, 'Is there no hope; hath a man no pre-eminence above a beast?' The same Scripture answers your question; it assures you that *physically* speaking, man "hath no pre-eminence above a beast."

The Scriptures likewise assure us that although mankind is not possessed of any power of life beyond that of the beast, nevertheless the Creator has made a provision for *man* that He did not make for the beast; and that provision is the very thing for which all humanity longs, namely, everlasting life in a state of health and happiness. The Scriptures point out to us that this provision for man's everlasting life was made by the Lord in the beginning—not by implanting a deathless quality in the man's constitution, but by providing in the life-sustaining trees of the Garden of Eden the means for continuing his life everlastingly. However, this provision was conditional, dependent upon man's continued obedience to his Creator and Lord.

The Scriptures point out that man's disobedience brought upon him the sentence of death, and that the execution of that sentence was affected by driving him out of the Garden and away from the life-sustaining fruit of its trees. Thus driven out, the just sentence, "Dying, thou shalt die," took effect upon Father Adam gradually, and

he lived nearly to the end of the first thousand-year day. His posterity, becoming weaker and weaker as generations rolled by, are today (notwithstanding the many advancements in science, medicine and sanitary measures) reduced to an average of about thirty-five years—"and if by reason of strength they be fore-score years, yet is their strength labor and sorrow" and they are soon "cut off from the land of the living," to go into "the land of the enemy"—into the great prison-house of death, in which it is estimated that over twenty thousand millions of our race have gone already—where "the wicked cease from troubling, and the weary are at rest."—Job 3:17-19.

"JESUS DIED—THE JUST FOR THE UNJUST"

The Scriptures answer our inquiries respecting the dead. While assuring us of the justice of the divine sentence of death, they nevertheless declare that our Creator is a God of mercy and of pity; and when there was no eye to pity and no arm to deliver us, His Arm brought salvation to us. The Scriptures, moreover, point out to us the Lord Jesus Christ as the Arm of Jehovah, stretched down for our relief from sin and sickness and pain and trouble, and for our deliverance from the sentence of death, and for our restoration to the liberties and privileges of sons of God.

It was in harmony with divine sympathy that in due time God sent His only begotten Son into the world for man's redemption—to give for us the Ransom-price, that ultimately He may recover all who will accept of divine mercy, from all the consequences of the fall, by a full resurrection from the dead. But divine love could not make void divine justice; it was necessary that God should be just, if He would be the justifier of them that believe in Jesus; hence the demands of justice—the penalty for sin—must be paid by our Redeemer, before the work of release and restitution could begin.

And here we have the best evidence respecting what *is* the penalty of sin, and what *is not*; because, since our Lord Jesus pays for us the penalty of sin, what He laid down for us will

prove what was the penalty against us. What did He do for us? The Scriptures answer: He laid down His *life* for us; "*died* for our sins"; "He died, the Just for the unjust"; "He poured out His soul unto *death*"; He "made His soul an offering for (our) sin," and "by His stripes we are healed."—Isaiah 53: 4-6, 10, 12.

Nothing is more evident than that our Lord Jesus did not suffer an eternity of torment as the price of our redemption; and hence, if the matter needs proof we have here the proof that eternal torment was not the penalty of our sins. On the contrary, the fact that our Lord Jesus *died* for our sins, and that the Heavenly Father accepted of that sacrifice of His life on our behalf, proves that it was our *lives* that were forfeited by sin; that the full penalty of the divine law against us as a race was the deprivation of *life*. The whole race, under sentence of death, has gone down to the great prison-house of death—the grave, *sheol*, *hades*. And so our dear Redeemer, when He gave up His perfect human life for us, went also to *sheol*, *hades*, the grave. He took our place, and suffered for us the penalty for our sins.

But as Jesus' *death* ransoms man from the sentence of *death*, so His resurrection from death became the assurance of the justification of all who obey Him. The Heavenly Father gave evidence that the Ransom-price was entirely satisfactory; and our Lord, who was thus obedient to the Father, was raised from the dead. And now, as the Father's Agent and Representative, soon He will begin the work of blessing the entire world redeemed by His precious blood.

THE PRISON OPENED

The blessing of the world means the breaking open of the prison-house and the setting at liberty of the captives, who for six thousand years have been going into the prison-house of death. For this reason our Lord is called the Life-giver, because His great work will be to give back life to the world of mankind who lost life in Adam. And since the restoration of life to mankind will mean the removal of pains and sicknesses and troubles, which are a part of the dying process, our Redeemer is styled the Great Physician.

There is a first, or chief, or special resurrection, and also a general one later. The first or superior resurrection includes the resurrection of our Lord Jesus Christ and the entire elect "church which is His body"—no more, no less. "Blessed and holy are all they that have part in the first resurrection; on such the second death hath no power, but they shall be kings and priests unto God and shall reign on the earth"—the Messianic Kingdom class.

Those who will share in this first resurrection will experience an instantaneous "change" from the human nature to the divine nature—the highest form of the spirit natures; not human, not flesh and blood, for "flesh and blood cannot inherit the Kingdom of God." Their trial and perfecting of heart takes place beforehand, and only the "overcomers" will receive this blessing. Some of the characteristics of their change are indicated by the apostle as a change from weakness to power, from dishonor to glory, from corruption to incorruption, from a natural (human) body to a spirit body. The time for this best or chief resurrection is indicated in the Scriptures to be at the very close of the Gospel age, at a time when the entire Gospel church will be completed. And when completed the true church will reign with Christ during the thousand years of His Kingdom.

The first work of Christ and the church in the world, for those who have gone down into death, the prison, will be their awakening to physical conditions similar to those in which they died. The surrounding conditions of society will then be greatly improved; knowledge will have taken the place of ignorance, and the reign of righteousness and the law of selfishness. Satan also will be bound, so that he shall deceive the nations no more during the thousand years. Under the favorable conditions of that Mediatorial Kingdom all mankind will be required to make progress in the knowledge of the Lord, and in the bringing of their own hearts and lives into accord with His law of love. Whosoever then will make no effort in the right direction will be cut off from life, in the second death, after one hundred years of trial (Isa. 65: 20); although he would then, under the changed conditions, be properly reckoned as only a lad.

But while judgment will thus pass against one who fails to make progress, and will cut short his further opportunity, the same judgment, by the same Judge, will operate favorably to all who will seek righteousness and make progress in harmony with the laws of the Kingdom. Hence year by year man will be growing mentally, physically and morally stronger—approximating gradually the full, complete standard of perfect manhood, the image and likeness of the Creator, as first represented in father Adam. Thus the resurrection, so far as the world is concerned, will be a gradual work. Its first step will be an awakening from the sleep of unconsciousness and nonentity; while its succeeding steps will be along the lines of righteousness, judgment—the conduct of

those who are on trial being either approved or disapproved, and culminating either in their sentence to the second death as incorrigibles unworthy of the gift of God, eternal life, or else in their perfection, and their final adjudgment of worthiness to possess and enjoy the great boon of life eternal, under the blessed conditions which are then promised to prevail. Then there shall be no more sighing, no more dying, no more crying, because here will be no more sin and none of the penalties for sin, for all the "former things shall have passed away."—Rev. 21: 4.

DEATH DESCRIBED AS SLEEP

The condition of all the dead, up to the time when the resurrection work begins, is one of total unconsciousness: "There is neither wisdom, nor knowledge, nor device in the grave whither thou goest"; "His sons come to honor and he knoweth it not, to dishonor, and he perceiveth it not of them." Of each of the Patriarchs of the past it is written, "He slept with his fathers"; "He fell asleep." And so also in the New Testament we have a similar record: "Stephen fell asleep." The Apostle Paul speaks of those who saw the Lord after His resurrection, and says, "He was seen of above five hundred brethren at once, of whom the greater part remain to this present time, but some are fallen asleep." Again he speaks of some which are "fallen asleep in Christ," here distinguishing between the church who are "*in* Christ" as members of His body, and the world of mankind in general, who "sleep in Jesus."—Ecc. 9: 10; Job 14: 21; 1 Kings 2: 10; 11: 43; Acts 7: 60; 1 Cor. 15: 8, 18; 1 Thes. 4: 14.

The apostle shows that this sleep-coalition will prevail, even as respects the church, until the time of the second coming of Christ. He tells us that the living members of the church at the time of the Lord's second advent will not be blessed prior to those that have fallen asleep; but contrariwise, the living "shall not prevent (hinder) them that are *asleep*," because the "dead in Christ shall rise first."

What a glorious hope, then, is the hope of the resurrection—both for the church and for the world! The church to be exalted to the divine nature, as joint-heirs with Christ in His thousand-year Kingdom; with that Kingdom dispensing resurrection blessings to all the families of the earth—the one hundred thousand that are dying each day now, and all who have died from the days of Eden down to the present time. This resurrection for the world will mean a restoration to life everlasting upon the earth—for as many as will then obey the laws of the new Kingdom.



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

A PECULIAR PEOPLE—ZEALOUS OF GOOD WORKS

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."—Titus 2: 14.



THE English word *peculiar* is found in our Common Version of the Bible just seven times. In every instance, with the exception of one, it is used to describe a special quality belonging to the people of God. The word is used four times in the Old Testament with reference to typical Israel, and twice in the New Testament with as applying to antitypical Israel—the saints of the Gospel age. The one other occurrence of the word in the Old Testament, is a statement by King Solomon, in which he is relating his great accumulation of treasures of this world. He says, "I gathered me silver and gold, and the *peculiar* treasure of kings."—Eccl. 2: 8.

This use of the word by Solomon gives us the key to its true meaning. The Hebrew word translated "peculiar" in Solomon's statement is *egulla*, and it is this very same word that is translated "peculiar" in all the other four instances in the Old Testament. Prof. Strong says that this word means to "shut up"; or to hide away, as when a treasure is hidden away for safe keeping. Quite clearly this is what Solomon referred to as the "*peculiar* treasure of kings"—that is, those special treasures which kings hold to be more valuable than all their other possessions; so valuable that they deem it necessary to hide them away where they can be protected from harm.

What Makes Us "Peculiar"?

In our text (Titus 2: 14) the Greek word *periousios* is the one translated "peculiar." Prof. Strong says that this word means that which is beyond the usual; or, in other words, *unusual*. As the apostle in this text was speaking of the antitypical Israelites, we must assume that the thing which is unusual about them is that which was unusual about God's typical people. As already noted, the Old Testament use of this expression denotes the fact that Israel was looked upon by God as His very special treasure—a treasure so precious to Him that he made every provision to "hide them away" and protect them against all His enemies, and theirs; and it is in this sense also that antitypical Israel is an unusual or special treasure.

But this divine possession of Israel, and their being hidden away by Jehovah as a specially protected treasure, was dependent upon their faithfulness to His commandments. We read: "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a *peculiar treasure* unto Me above all people: for all the earth is Mine." (Exo. 19: 5.) Biblical history reveals the fact that because typical Israel failed to heed the voice of the Lord and obey His covenant, they ceased to be His special treasure. His protection was withdrawn from them, and as a result they have "become a hissing and a byword" among all nations.

Now even as typical Israel remained God's special treasure only so long as they obeyed His commandments, so also it is this same quality of heart-loyalty to God that makes of the spiritual people of God today His "unusual treasure." This thought is clearly in our text—"a peculiar people, *zealous of good works*." To be *zealous* for "good works" is a rare quality, possessed and demonstrated by a relatively small number in this world of sin and selfishness.

But what are "good works"? This is a very important question; one to which every Christian will do well to find the true answer. Jesus prophesied of a class that would come to Him in the end of the age, recouting the "works" they had performed in His name, saying, "Have we not done many wonderful works in Thy name?" And Jesus says His reply to such would be, "Depart from Me ye workers of iniquity!" From this we see that it is quite possible to be "zealous" for "works" done in the Lord's name, and ostensibly for His glory, and yet not be counted by Him as His own "*peculiar people, zealous of (truly) good works*."

There is only one true standard of goodness, and that is *God's* standard. This would mean that that which is in full harmony with God's standard is "good," while that which is out of harmony with God's standard is *not* "good" but "evil." When the rich young ruler addressed Jesus as "*Good Master*," Jesus replied, "Why callest thou Me good? None is good, save one, that is God." (Luke 18:18, 19.) Jesus did not mean by this that He Himself was imperfect or sinful; He merely was calling attention to the fact

that God the Father was the originator, the perfect standard and the true fountain of all that is good. Jesus Himself "proceeded forth and came from God"; and He was here on the earth not to work for Himself, but to "do the works" of the One who had sent Him.

All the works that Jesus did were "good" works, because they were God's works. And Jesus was "zealous" in doing these works. Concerning Him the Psalmist wrote, "The zeal of Thine house hath eaten Me up." (Psalm 69:9.) How true it is that our Master's "zeal" for the good works of His Heavenly Father actually consumed Him. Starting on His ministry as a perfect man at Jordan, in the short space of three and one-half years He was so nearly consumed that He did not have strength to carry His own cross up Calvary's slope. Surely He must have been, and was, a "special treasure" unto His Father. Indeed, of Him the Father said, "This is My beloved Son, in whom I am well pleased."

How Can We Be a "Treasure" to God?

But, someone may say: Jesus was perfect, He could perform perfect works; and because He could do perfectly, of course the Heavenly Father would be well pleased with Him; but with us it is different, we are imperfect, and surely the Heavenly Father could not look upon us as a "peculiar treasure," as He did in the case of Jesus. With us, imperfect creatures that we are, is it not rather that the Heavenly Father merely "tolerates" us, than that He is specially pleased with us? Can it really be that such as we can truly be a "treasure" unto Him, worthy of His most tender care and protection—as the "peculiar treasures of kings"?

Yes, beloved, it is even so! And the apostle explains why this can be. It is because Christ "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." This shows clearly that it is our standing in Christ that forms the basis of this blessed relationship we enjoy with the Heavenly Father. Christ has redeemed us "from all iniquity," and through His blood we are purified. Not that we are actually made perfect in the flesh—anyone who makes a claim of this kind is a "liar" according to the Apostle John—but we are given a standing of righteousness before God, which renders our imperfect works, if they are "good" works, acceptable to the Father. It is because of this standing "in the Beloved" that we can heartily sing,

"While joyfully in Thine employ,
The thought shall fill my soul with joy,
That my imperfect work shall be
Acceptable, through Christ to Thee."

Why Does He Treasure Us?

But let us pause for a moment to note what it is that God treasures so highly in those who are loyal to Him. We know, of course, that He is pleased with us because we are in Christ, and because the robe of us because we are in Christ, and because the robe of

His righteousness covers our unwilling imperfections; yet this fact alone does not constitute us God's peculiar people. We are reminded here of one of Jesus' parables, in which He indicates that there is great "joy in heaven" over one "sinner that repenteth." This would seem to give us a clue as to what it is that specially rejoices the Heavenly Father. It is that repentant attitude; which means that the individual has fully turned from doing his own will and works, and has sworn allegiance to Him who justly deserves the full obedience of all His intelligent creatures.

Since the time that "iniquity was found" in Lucifer—who was one of the bright and morning stars of creation, and through whom the great rebellion against the Creator was instituted both in heaven and on earth—there have been but very few really "repentant" ones who have renounced their allegiance to Satan and to his ways of selfishness, and who have returned to the true God and have enlisted under His banner of love.

Thus it is seen that the quality which makes the distinction in God's sight between those who are pleasing to Him and those who are not, is whole-hearted loyalty to Him. Even from the natural standpoint we can see the reasonableness of this. Is it not this very quality that constitutes the basis of all true friendships among all of us? Can there be true love between husband and wife, or between any two individuals, without loyalty? No, the principle of loyalty is the very foundation of true love; whether it be love for earthly creatures or love for God. All of our professions to God and before men, all of our "wonderful works" for Him—even though we "give our bodies to be burned"—mean nothing to God unless first of all He is assured that we have fully turned from our own selfish ways and are whole-heartedly on His side in this great battle of the ages.

Why He Values Loyalty

God wants to be sure that we are so loyal to Him and to His commandments that we will not, by doing our own will, betray Him and His cause; as many have done. Hence, it is this quality of absolute loyalty to God—so rare in the world today—that causes God to look upon those who possess it as an "unusual treasure" to Him, a treasure that He hides away as it were, and protects and cherishes. It was this quality that God looked for in His typical people; but which, except in the case of one here and there, He did not find. He had said: "Now therefore, if ye will obey My voice indeed, then shall ye be a peculiar treasure unto Me above all people." (Exo. 19:5.) Again, the prophet says, "To obey is better than sacrifice, and to hearken than the fat of rams."—1 Sam. 15:22.

The necessity and importance of full obedience to God is also apparent in connection with the fact that He has invited us to be "coworkers" with Him in the great purpose of "reconciliation" which He is carrying out on behalf of the sin-cursed and dying world. God wants this work done in His own way, and those who are willing to cooperate with Him on the basis of full obedience to His commands are very precious indeed in His sight. These are the ones who are truly

"zealous of *good* works." There are millions in the world who are "zealous" of working *for* the Lord, but they insist upon working in their own way. These are not "zealous for *good* works," for the only really "good" works are those that are in harmony with God's will—those performed in obedience to His commands.

True Belief the Basis of "Good" Works

When the prophet said of Jesus, "The zeal of *Thine house* hath eaten Me up," he emphasizes that His zeal was not for His own works, but for the Father's works; not for His own house, but for "Thine house." And it was this same Jesus who said that "not every-one that sayeth unto Me, Lord, Lord, shall enter into the Kingdom, but he that doeth the will of My Father which is in heaven." (Matt. 7:21.) These are plain words, indicating that professions of love for the Lord and prayers to Him, no matter how long or eloquent, will avail nothing if His expressed will concerning us is ignored. It *is* His will that we love Him. He *does* want us to pray to Him. He *is* pleased to have us meditate upon His love and upon His truth. But there are *other* things also that He has willed for us, and He expects us to take heed to these as well if we are to be His peculiar treasure—we must be "zealous" for all the "good works" of the Lord.

In John 6:29 Jesus says, "This is the work of God, that ye *believe* on Him whom He hath sent." But this text has been greatly misunderstood by many. It has been used by some to justify a selfish inclination to do nothing in the way of "work" for the Lord. These latter claim that all there is to the Lord's work is simply to give assent to the fact that Jesus came to earth to be man's Redeemer; and they seem to think that a true belief in this fact means that we should recognize that there is nothing left for us to do. This kind of reasoning may satisfy one who is not wholeheartedly and unselfishly seeking to know the will of God in order that he might put forth every effort to do it. Indeed it appeals strongly to those who seem to be looking for an excuse to hold back from actually laying down their lives in the service of God—the service that is made acceptable through Christ.—Rom. 12:1.

Meaning of True Discipleship

To understand Jesus' words, quoted foregoing, we must take into consideration the fact that true belief means much more than to give mental assent to something. For a sick man to really have faith in, or to believe in, his doctor, means that he will do what the doctor directs, in order to get well. So, for us to believe in Jesus as the one whom the Heavenly Father sent to be our Redeemer and the Captain of our salvation, means that we will obey His commands; that, to the best of our ability, we will enthusiastically meet every sacred responsibility His commands have imposed upon us: If we do not do this, then we do not truly believe. The Apostle James makes this point plain when he says that "faith, without works, is dead."—James 1:26.

Seeing then that true belief in Him whom the Father has sent into the world to accomplish the great work of reconciliation involves the fact of full obedience to His commands, it becomes vitally important for us to get clearly in mind just what Jesus has commanded us to be and to do. Just what does it mean to be a true disciple of Christ? Let the Master Himself answer: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." (Luke 9:23.) These are heart-searching words, indeed; but may it not be possible that they have become so familiar, even to many Bible Students, that their true significance is either forgotten or ignored?

All too often the matter of walking "in His steps" is thought of as a negative and passive proposition, rather than as a positive and active principle in our lives. Many say, "Yes, in every decision of life, I ask myself the question, 'What would Jesus do?'" That's fine! But in this matter of following in His steps, how many of us have actually gone beyond the point of merely seeking to be guided by the *moral precepts* of Jesus' life and teachings? How many of us have even mentally comprehended the actual self-sacrificing course that Jesus took, and the long, weary hours of actual labor that He devoted to the task of doing the *works* of His Heavenly Father? And how many even of those who have caught *this* vision of Jesus' life, have wholeheartedly set themselves to the task of following Him in actual *sacrificial service* even unto death? How many? Let each of us ask ourselves the question, "Have I?"

There have been a few in all parts of the Gospel age who have caught this vision, but only a few—the total number will be only 144,000. This "little flock" will consist of those who have really followed Jesus—gone with Him all the way. These have not been fearful for the loss of earthly advantage or earthly gain. The joys of the Kingdom which inspired Jesus and enabled Him to endure, has been their sustaining hope also, enabling them to gladly set aside the things of this world and to devote themselves entirely and zealously to the "good works" of God. And how precious these always have been in God's sight!

A Much Misunderstood Text

The immediate disciples of Jesus, particularly the apostles, caught this real vision of what it meant to be like Him and to follow in His steps, and we find the evidence of it in their lives. Concerning two of the disciples the record states, "Now when they saw the *boldness* of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."—Acts 4:13.

Perhaps there is no text in the Bible that has been more misunderstood and more misrepresented than this one. Now we know from many Scriptures that Jesus was kind; and we too should be kind. We know also that Jesus was just; and we too must be just. We know that Jesus loved His enemies; and we also must love our enemies. We know, in fact, that it is God's will for us to copy, so far as possible, every trait of

Jesus' glorious character. But the foregoing text is not discussing His kindness, justice or love; it has reference to but one thing—the one particular thing that caused the public to recognize Peter and John as being disciples of Christ. This one thing was the “boldness” of these two faithful apostles in proclaiming the gospel of Christ. It was because they talked fearlessly about the same things that Jesus had talked about, and so enthusiastically espoused the cause of Him whom those unfaithful Jews had crucified, that the people readily recognized “that they had been with Jesus.”

Specifically, the “good works” of the true Christian during the Gospel age has been that of preaching the glad tidings of the Kingdom, in order that thereby the disciples of Christ may be found and become prepared for a position with Him in the future Kingdom work of reconciliation. Incidentally, also, as this glorious truth has been proclaimed, a “witness” has been given also to the public in general. Now Jesus gave direct command to His disciples concerning the nature of this work, and no one who is really devoted to the doing of God's will will desire to side-step the issue. This general command takes in every feature of service as it relates to the call and development of the church.

“Zealous for Good Works”

To be truly “zealous” in this “good work” of the Lord means to us, as it did to Jesus, that every ounce of our energy should be spent in order to its accomplishment. And we will seek to do it, and in the Lord's own way—“that the ministry be not blamed.” (2 Cor. chs. 5 and 6.) When Jesus was laying down His life in the accomplishment of God's work in the earth He was not working for Himself, but for God and for the world that God loved. Ours must be likewise, if we are to be God's peculiar treasure—for this is God-likeness.

Today Satan is putting forth every effort possible to hinder God's people from zealously engaging any longer in these “good works” of the Lord. On the one hand some have had their zeal ingeniously directed into channels of “wonderful works” that are no part of God's program for His people; and as a result of this the proclamation of the true gospel by these dear brethren has almost ceased. Many in the past have recognized this delusion, and still others are recognizing it today; and these are earnestly and zealously seeking now to devote their lives, and to encourage others to devote their lives, to the true ministry of Christ and His truth. We believe that this is the only proper course for every true disciple today.

On the other hand, many discouraging attempts are being made to dampen the zeal of those who are holding to the truth and who recognize the importance of activity in the Christian life. We are told by some that “the door is closed”; but of course there is no Scriptural authority for such a statement. We are also told that the Lord wants us to work merely with and for His people from now on. But who are we to say who the Lord's people are and just where

they are to be found? This indeed has been God's will for His people throughout the entire Gospel age. Now if anyone is wise enough to know exactly who the Lord's people are today, so that he can visit and serve them exclusively, then perhaps such an one would not be expected to “sow beside all waters.” But the most of us do not feel capable of assuming such a responsibility; hence we will continue proclaiming the truth publicly, in the same manner and at such times as the Lord may give us the opportunity—in order that the Lord's people, wherever they are and whoever they are, may hear and be blessed by it; and also that a witness may be given even to those not of the church.

Excuses for Lack of Zeal

Some confuse the real issue, by hastily claiming that all those who now wish to zealously engage in some effort to make known the glad tidings are “still under the influence of the Society.” We wonder if these dear friends would make the same accusation against Jesus and the apostles, the faithful reformers, Brother Russell, the zealous colporteurs of past days, the volunteers, the photo drama workers, the pilgrims, and all the dear ones back there who gladly spent their money and their strength in order that *we* might now have and enjoy the blessed truth of the divine plan! Let none be confused by any such tenuous argument as this.

Others have raised the objection that to now proclaim the gospel is liable to result in “building up another organization.” Dear brethren, let us recognize the fact that faithfulness in doing the “good works” of the Lord does not involve joining or being controlled by any earthly organization whatsoever. Every individual Christian and every ecclesia should be free and independent, but such freedom and independence does not release from responsibility to faithfulness in the “good works” of God. You have the truth, and through it you have been called of God into His service. Regardless of your method of service, or with whom you may be cooperating, *are you serving?* Is every ounce of your energy being spent in that service of God's truth, in whatever way God's providence provides for you to serve? It will not do to argue that we do not now get so many visible results from our service, and therefore we will no longer serve.

God has not commissioned us to serve only to the extent and when and where we obtain immediate, visible results from our labors. What makes us “precious” in God's sight is our willingness to do what He has commanded us to do, through Jesus—fully believing and fully obedient. The net visible results of two thousand years of such “good works” will be only 144,000 joint-heirs with Christ; hence it should not be expected that one public meeting, or one series of meetings, or the distribution of a few thousand tracts, or the loaning of a few books or booklets, would always result in the finding of one or more grains of wheat. But every bit of true service to God rendered by those “zealous for good works,” always results in the further spiritual enrichment of those who serve, if nothing more.

To Served, or to Be Served?

Another thing that is becoming manifest among some of the friends today is the tendency to fall back into the habits and concepts of the nominal church, in the matter of our responsibility toward God. In the nominal church the members are divided into the clergy and laity. For the most part the clergy are the servants, while the laity are the ones who are served. The duties of the latter, so far as the vast majority are concerned, are fully discharged by attending "church service" each Sunday and contributing as liberally as they can to support the church. The meetings of the congregation are called "services," yet the majority do not attend for the purpose of serving, but to be served.

Now it would seem that many Bible Students today are gradually developing this same erroneous concept of the Christian life, and, without realizing it perhaps, are beginning to feel that all the Lord requires of His people is that they lead good upright lives, and attend the class meetings once or twice a week. Indeed, in many instances, it would seem that the elders of the classes are looked to as the ones who should do most of the serving.

Now the meetings of the ecclesia can be made real "services" for all if everyone who attends does so in the spirit of helpfulness, by making an effort in advance to prepare the lesson and otherwise to contribute to the blessings of all the members. God bless the faithful elders in every ecclesia, but let us remember that we *all* are servants. There are no clergy and laity classes among God's "peculiar people." All are expected to serve—not merely once a week, but to be on the alert every day in the week, for opportunities to serve the Lord and His truth. This zeal for "good works," no matter in what way it may find expression, does not depend upon human leadership. We should not permit our zeal to be quenched because certain other members of the ecclesia may only wish to be served, and not to serve.

The elders of every ecclesia have a very sacred obligation resting upon them—a responsibility that has to do with the spiritual welfare of the entire class. As a rule those who serve faithfully as elders find nearly

all their available time consumed in the service of the class. Because of this they fail sometimes to realize that while they themselves are active in the service—and are being richly blessed thereby—no special avenues of service are being provided for the class as a whole. Should it not be a part of every elder's duty not only to be faithful in the service that God has given him, but also to encourage all the friends to be faithful, by helping them to find ways and means of serving?

"Provoke Unto Love and Good Works"

No Christian should seek to *coerce* another Christian into rendering any kind of service, but it is the duty of every Christian to *encourage* his brethren to be faithful. Paul admonishes us along this line by saying, "And let us consider one another to provoke unto *love* and to *good works*." (Heb. 10:24.) We may think of the expression "love" in this text as being the sum total of true Christian character development, and the "good works" as the acceptable activity which inevitably must result from such Christian development. It is our duty to exhort to faithfulness along both lines. Some say that it isn't necessary to encourage Christians to be active: that if they have love in their hearts they can't help being active, but Paul doesn't agree with this—he realized that we need admonishing along all lines. Besides the adversary is making strenuous efforts to discourage the brethren from now being active and for this reason it is specially important today for all of us to keep these Scriptural facts before each other.

Some who read this article may wish to criticize us for saying so much about "service." But why should Christians resent being encouraged to faithfulness in respect to any phase of the Christian life—especially when we are specifically admonished to "provoke" unto "good works" as well as unto "love"? It was Jesus' "good works" that brought upon Him the persecution that finally resulted in His death. Shall we hold back from doing that which will cost *us* something in the way of persecution, weariness or earthly gain? Those who are faithful to God's commands, even though such faithfulness cost life itself, are His "peculiar people."

THE ISLE OF CONTENTMENT



THE "Isle of Contentment" is situated in the Sea of Time, which is but a coast-water of that vast ocean called Eternity. While the isle itself is of ample dimensions, it is by no means thickly populated. In fact, its inhabitants are few, for so expansive a place. The reason for this may be that it is regarded by many persons as being somewhat out of the world; while the desire of the average human mind is to be entirely within the world, and with no positive aversion to being absorbed by the world.

The location of this secluded Isle of Contentment causes it to be protected from the storms that sweep

the mainland, from which it is divided by the Strait of Confidence and Trust.

This Isle has many features that are interesting and refreshing, and its balmy airs constantly waft the rich fragrance of many sweet blossoms. The climate is delightful, being kept so by the warm Gulf Stream of Divine Benevolence which flows around it. It knows not the cold of winter, nor is there any uncomfortable heat during its perpetual summer. Myriads of birds of paradise find their homes in the thickly and beautifully foliated trees of righteousness, and an atmosphere of great peace pervades this rare realm where life's blessings so richly and lavishly abound.

Signs to Guide Us

When one first lands on the Island he will naturally become interested in the various signboards which for some good purpose have been placed here and there by earlier residents. One of these was erected by a Christian philosopher many centuries ago. It bears the inscription, "I have learned in whatsoever state I am, therewith to be content." Another bears a succinct statement of truth in these words, "Godliness with contentment is great gain."

On the summit of a verdant hill is one signboard that can be seen from every part of the Isle. It reads: "Take no (anxious) thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you. Take therefore no (anxious) thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Situated in the very center of the Island is a magnificent garden, where many rare and beautiful plants form a luxurious setting. Glancing among these, one can see the Rose of Sharon, the Heart's Ease of Quiet, the Forget-me-not of Loyalty, the Daisy of Sweetness and Simplicity, the White Lilies of Purity, the Ground-phylox of Humility, and the Chrysanthemum of Glory. Then, too, there are Pansies of Good Thoughts; and here and there peeping up is the Star of Bethlehem; while the Lily of the Valley also smiles forth from its lively leaves of green.

The people who dwell on this Island are a simple and hearty folk. One might deem them lacking in ambition of a worldly kind. Their houses are plain, but are so constructed as to permit the entrance of all the treasures contained in God's sunlight of love. The furniture in the homes is anything but costly and elaborate, yet there is a quality about it that speaks of quiet comfort and rest. In fact the very Isle itself seems to exhale a peace that steals into the heart and banishes afar all worry, anxiety and dread.

We Meet An Old Resident

Here is an old man sitting out before his cottage in the quiet, gloaming hour of declining day. He holds a book in his hand. Now and then he raises his eyes from the pages before him. It seems that there is a far-away look in those optic windows of his soul. What does he see as he gazes far out, apparently beyond the things of earth? One hates to interrupt his meditations, but we feel that a few words with him will be well worth while. So we call to him: "Good evening, sir! The day draws to a close, and we have travelled far. May we rest for awhile on this rustic seat beside you?"

"You may rest, and you are welcome," he replied with a kindly smile. And such a smile it was—one that seemed to be made up of the love of God, of flowers, of little children, of truth, mercy, experience, hope and joy. It was a smile that we shall long remember, giving forth the expression of an inner life of peace and light, of kindness and sincerity.

Then he speaks again. "Yes," he says, "I perceive you have come a long way, and you are weary. Your garments have gathered dust from the roadside. You need refreshment and rest; and you shall have these, for you have entered into a place where such things are always to be obtained. I too have come a long way, up the hillsides and along the rugged pathways of life; but I rest now on this Isle of Contentment, where my spirit finds the sweetness and joy of lasting repose."

"How did life's journey bring you to this beautiful Isle?" we ask of him.

His Life Story

"It is a simple story," he replies. "For many years I was ambitious, ardent and strong. I followed the lure of earthly things, and found some pleasure, but not rest of heart. Then one day there came to me an invitation from the Lord of this Isle, a message that would gladden all who can receive it. It said, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' Verily I needed such rest, for my labors had been many and my spirit had not found peace. At first I put the invitation aside, but later I reconsidered it. 'Ah,' I said finally, 'What is so good as rest? Truly I will go to Him. So I started.

"But that does not mean that I had no further trials," he went on to explain. "I became footsore and weary. Yet there is a wonderful healing virtue for the heart in the plants that thrive on this Island, as well as in the sunshine and the air. And as for the storms that beat upon the world and the mad strife of humanity, these things do not affect me any more. And part of the secret of my great peace is that the Lord of the Island visits me here. And how shall I tell you of my first meeting with Him?"

"I met Him in the evening
When all the wood was still.
I had climbed a rugged pathway,
And now stood upon a hill.
And He was there, and earth and air
Seemed waiting on His will.

"His eyes were mild with calmness,
But filled with seeing power;
And o'er the Isle and o'er the world
His tall form seemed to tower;
And music fell from words that thrilled
My soul in that blest hour.

"Yes, and His words thrill my soul today, for He has taught me the peace and joy of contentment."

Riches Through Poverty

"Well," we replied, "you certainly have found a wonderful secret, when you can find such contentment in the small amount of earthly things that you seem to possess."

"And yet," he responded, "I find that my contentment lies not in the possession of little, but of much. Indeed it lies in an appreciation of values of the very

existence of which many persons are not aware. I actually have the greatest things God has to bestow. First of all comes Truth. This heavenly light beams upon me each day that I live. It is an abiding power that nothing can remove. Truth has revealed many things to me. It has taught me that the great secret of life's service lies in cooperation with the Eternal.

"Yonder stream that you see is in cooperation with the laws and forces of nature. It has no cause to fear that it will not increase in volume and ultimately find the sea. Even so it is with the Christian life here on this Isle. Having received a proper start, and being directed by a higher Power, there is no cause whatever for alarm that it will not achieve its purpose and arrive at the place of final victory."

"Have you no fear of not being finally successful?" we ask."

"Why should I have fear?" he replies. "If I were trusting entirely to myself, such might indeed be the case. But I am not. It is a question of faith. He who has brought me thus far on life's journey, assisting me over many rocky and dangerous ways, did not do so only to desert me now. My hope is stabilized and assured. It is a veritable 'anchor' to the soul, both sure and steadfast, and entereth into that within the veil.' I have everything to encourage me, and nothing to make me afraid. Then, too, I have said to myself so many times, 'I will trust and not be afraid'; so that this has become a fixed principle in my mind. It has grown into a habit of thought, and is a wonderful safeguard to me at all times."

"But are there not other things in life you would like to have, which you do not now possess?" we ask.

"Just inside my door," he answered, "you will see a motto which is very much to the point. It reads: 'Let your conversation be without covetousness, and be content with such things as ye have: for He hath said, I will never leave thee nor forsake thee.'" That text has done much toward keeping my mind free from covetous desires. It helps me to realize that God has given me all the truly great things, the things that really count; and why, then, should I desire something that He in His superior wisdom has not seen fit to provide? A contrary attitude would mean unthankfulness on my part. An appreciation of all the blessings that have come my way so occupies my thoughts that there is no place therein for faultfinding or for reaching out for other things which, if they were given, would not prove expedient or helpful on the Christian way but doubtless would be a hindrance instead, a burden, or perhaps a positive stumbling stone."

The Greatest Truths

"In your opinion what are the ten greatest truth?" we ask him.

"It is a good question," is his thoughtful reply. "The first and greatest truth, I would say, is that there is an all-powerful, all-wise, all-loving God, who has always existed and always will exist. Another closely related fact is that He through His Son created all the worlds, including the planet on which we

now dwell; and then in due time He created man upon this planet. When we meditate on the wonders of God's creation we realize something of the magnitude of His wisdom and power. This is the primary truth which the Bible deals with, and it follows us all along the way.

"The next important fact that we should remember is that humanity is in a fallen, dying state due to violation of divine law. As the Word of God expresses it, 'The whole creation groans and travails together until now, waiting for the manifestation of the sons of God.' This state of the world is utterly beyond human power to deal with; so the ultimate relief of the situation depends entirely on God. Those who see that, gladly fall in line with the divine plan and purpose for human recovery from sin and death.

"The fourth matter of importance is that God has promised to emancipate the world eventually. This strain of divine promise runs all through God's Word. The fifth is that Jesus came to earth and died for the sins of men. The sixth is that He arose from the dead and became 'the first-fruits of them that slept.' The death and resurrection of Jesus as the world's Redeemer constitutes, in fact, the very foundation upon which all hope for salvation from death must rest. The seventh is that God is calling and preparing the church for and heavenly inheritance. The eighth is that we are now living in 'the days of the presence of the Son of Man,' who has come in the first stage of His second advent. The ninth is the exaltation of the church to the divine nature. The tenth is the ultimate uplift and blessing of all the world—as many as will—with everlasting life upon a perfected earth."

"We have heard of all these great truths before," we tell him; "but can you not mention some even greater and more special truths than these?" we ask.

"No," he declares, "there are no greater and more special truths than those I have named. To become acquainted with all the details and ramifications of these great fundamental facts, and to make sure that the spirit of these truths is worked out in our lives, is sufficient to 'make us wise unto salvation.' The secret of contentment is to be satisfied with what God gives us. The very purpose of God's Word is to reveal Himself to us, in order that we may have hope and trust in Him. Knowing the truth of His plans and purposes causes us to know God Himself; and there can be no greater or more important knowledge than this. Also, there is nothing that conduces more to impart to us the quality of ease and contentment of mind. Trust is the very basis of communion, friendship and love; and we derive the power of trust from the perennial streams of His inexhaustible fountain of living truth.

"There is an ancient castle on this Isle of Contentment, and therein you will find books containing the records of the lives of men and women who in times past have enjoyed precious communion with our invisible Lord. I refer to those who have made truth their first quest. I invite you to come with me to the castle where we may enjoy the evening together.

THE HEAVENLY BRIDEGROOM AND HIS BRIDE

(Oneness of the Seed, Part 6)

"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for He is thy Lord, worship thou Him."—Psalm 45: 10: 11.



ONE of the illustrations in the Bible which have to do with the oneness of Christ and His church brings out the intimacy of relationship between them more clearly than does this one of the Bridegroom and His bride. It is a picture that has to do with both the present and the future relationship of Jesus and His followers. Indeed, as indicated in our text, this illustration reaches back to a time before the Christian even entered into a covenant with the Lord by sacrifice; for it embraces the invitation or call, through the acceptance of which we become "espoused" to Christ.

But let us pause here just for a moment to emphasize the fact that the 'Bridegroom and bride' symbolism, like that of the church, the temple, the vine and branches, etc., is *merely an illustration*. We wish to call special attention to this, because many dear Christian people have become confused in supposing that the "bride" of Christ is an entirely separate company from the "church" of Christ. This error leads to much confusion in the study of the Bible, and makes void many of the precious promises which are intended to comfort and sustain all the footstep followers of the Master. The 'Bridegroom and bride' picture emphasizes certain essential details concerning the present and future relationship of Jesus and His footstep followers which do not appear in any of the other illustrations, and we must endeavor to keep all of these various symbols separate in our minds if we are to derive the greatest benefit from each of them.

"Hearken, O Daughter"

The Scriptures make plain that no one can enter into the divine family on his own initiative, but we are granted this privilege in response to a call or invitation. The Bridegroom and bride illustration impresses this fact upon us most beautifully, as is shown in our text: "Hearken, O daughter, and consider. . ." Was ever a proposal for marriage couched in better style or more beautiful phrase than this? But there is something unique about this touching invitation, in that it does not come from the Bridegroom direct but from His Father—which was the oriental custom in Bible times—"Hearken O daughter."

This reminds us of Jesus' own words: "No man cometh unto Me, except the Father which sent Me draw him." And what a wonderful way the Father has of "drawing" the prospective members of His Son's bride! He does not compel, nor frighten, nor coerce; but bids them to give ear, to "hearken," and to "consider." Our text does not give us all the details; but experience has taught that as we come to know the Lord through His truth, many of the won-

derful treasures of the heavenly inheritance become first dimly outlined in our minds, and that from then on the promise of obtaining these as joint-heirs with Christ has an ever-increasing drawing power in our lives. Then the love of the Father and of His Son takes hold upon us—more, perhaps, than the hope of future reward. "The love of Christ constraineth us," Paul suggests; and it helps us to realize that, having been bought with a price, we should not live unto ourselves but unto Him who loved us and died for us.—2 Cor. 5: 15.

"Forget Also Thine Own People"

It is at this juncture in the drawing process that the *conditions* attached to the Father's invitation are brought to our attention. After you "hearken" and "consider," as our text suggests, then you are instructed definitely to "forget also thine own people and thy (earthly) father's house." This indeed is a prerequisite to the supreme happiness of even an earthly marriage. No bride can be the full delight of her bridegroom, nor can the bridegroom lavish upon his bride his unstinted love and affection, if the wishes and desires of the bride's former relationships, which run counter to her new life, are permitted to exercise any controlling influence over her. Yes, experience has proved that brides must be all for the bridegrooms and must shut out all "family influence," if a success is to be made of the married life.

What is true in the natural realm is still more true in the spiritual. "Forget also thine own people, and thy father's house"—there can be no mixture of sentiment in accepting this invitation. Allegiance to her "own people" and to her "father's house" must be completely renounced. The expression, "own people," as used in this text, probably refers to the immediate worldly friends and relatives of each one to whom this invitation is extended, while the "father's house" would seem to refer to the earthly house of father Adam. In accepting the Heavenly Father's invitation it is necessary to make our consecration so complete that earthly desires of all kinds, including even the hope of restitution in the next age, must be set aside, in the sense that they will not be permitted to interfere with our allegiance to the heavenly Bridegroom. This does not mean that we will completely ignore our earthly friends and relatives, and cease to love them, but rather that Christ will take first place in our hearts and lives.

Our text indicates that it is the fullness of consecration on the part of each individual member of the future bride that makes them truly beautiful in the sight of the King—"so shall the King greatly desire thy beauty." This places a premium on *loyalty* to the divine will. Indeed, it is the only quality by which we can commend ourselves to the heavenly Bridegroom. We are members of the fallen, sinful race, and 'in our flesh there dwells no good thing'; but our devotion to the future Bridegroom can and must be complete. If

there is any disposition to waver in the matter of doing His will, then we are not acceptable to Him—there then would be no beauty in us that He would desire.

“For He is thy Lord, worship thou Him.” No other object of affection can be permitted to take His place in our hearts and lives if we are to be His very own, and if His tender love is to be lavished upon us. There can be no half-hearted attitude in our worship of the heavenly King. That vacillating policy, “some of self and some of Thee,” destroys our beauty in the sight of the King.

Kingdom of God and of Christ

In a great number of the Old Testament prophecies concerning the coming Kingdom and its arrangements, no clear distinction is made between Jehovah and His beloved Son. For example, Daniel’s prophecy states, “The God of heaven shall set up a Kingdom.” Isaiah declares, “In this mountain (kingdom) shall the Lord of hosts (Jehovah) make unto all people a feast of fat things.” Now we know that the Heavenly Father is the Author of the great plan of human redemption and restitution, but we know also that His Son is His active agent in carrying out that plan. “All things are of the Father and by the Son,” is the basis upon which we must interpret all the prophecies, and we must keep this point in mind when studying the Psalm from which our text is taken.

God Himself does the calling, or inviting, as we have seen; and Jesus is so fully at-one with His Father that He loves and cherishes everyone whom the Father sees fit to invite into the family as prospective members of His bride. The Heavenly Father is a great King—the King of the universe, in fact—hence the members of the bride class are His daughters. But Jesus is also a King—the “King of kings and Lord of lords.” Thus, when we read, “So shall the King greatly desire thy beauty, for He is thy Lord, worship thou Him,” it would not seem inconsistent for this title to apply to both the Father and to His co-regent Son. We cannot worship and serve Jesus apart from the Heavenly Father, and we cannot render acceptable obedience and service to the Father unless we “honor the Son, even as we honor the Father.” This is because the Father and the Son, in purpose, are truly one; and if we too are to be taken into that wonderful circle of oneness our own wills and preferences must be set aside, and we must worship and serve as the Scriptures direct.

An “espoused virgin” should be fully devoted to her future bridegroom, permitting no other loves to engross time and attention; and if she is really enthusiastic about her future prospects she will delight to think and talk about them. Indeed, she will do more than think and talk—she will work; that is to say, she will spend her time in preparation for her future wedding. She will see to it that her wedding apparel is of the proper kind and in proper order. If she is really “in love” with her future bridegroom, her thoughts, her conversation, her activities, will all be concerning him, and for him. Is this true of us regarding our heavenly Bridegroom?

“All Glorious Within”

Psalm 45: 13, 14 reads, “The King’s daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework.” As already noted, the only true beauty we have in the sight of the King is that of our heart loyalty to Him, an inward beauty—“all glorious *within*.” While this is true, and is probably what this expression of the Psalmist refers to, yet some have suggested a different translation of this text, which conveys to the mind the thought that the glorious beauty of the King’s daughter is a future glory, being in connection with her association with the King in His palace—“The King’s daughter is all glorious *within the palace* of the King.” The idea is true, but whether this translation is warranted or not, we are not prepared to say.

Certainly there is a *present* inward beauty that our future Bridegroom sees in us, to the extent that we are fully loyal to Him; and there also is the future actual glory and beauty which will be ours in the Kingdom—in the King’s palace—if we continue faithful to our betrothal vows “even unto death.” And then there is an *additional* beauty which will be the happy possession of every member of the future bride. That will be the “raiment of needlework.” This picture emphasizes the thought that the bride has been doing something herself in order to get ready for the wedding. And what is there that we can do? Ah, we can let “God work in us, to will and to do His good pleasure.” And how are we to do this? Simply by seeing to it that our wills are fully surrendered to His will, so that His commands as they come to us through the truth will really constitute the governing influence in our lives. In this way God’s spirit operates in the fully consecrated heart. The truth itself reveals God’s glorious character to us, and we know that we are to be conformed to His character likeness. We know that we are to do His will even as Jesus did His will.

• Her Raiment of Needlework

To the extent that we are emptied of self and self-will, then the Lord, through the truth, fills us with His spirit. To the extent that we are filled with His spirit our lives will reflect the various characteristics of His spirit—love, joy, peace, patience, faith, fortitude, kindness, gentleness, etc. These “graces of the spirit” constitute the fine “needlework” with which she will be decorated when presented to the heavenly Bridegroom. “Her clothing is of wrought gold”—symbol of the divine nature—and embellished with the “needlework” which will give evidence of a fully devoted heart and life.

Yes, beloved, the only thing of beauty we possess, in the sight of our heavenly Bridegroom, is our fully surrendered wills. Even the “needlework” is not our own. We can wear it only because we have submitted to the moulding influences of the holy spirit as it operates through the truth. The holy spirit is not our spirit, but God’s spirit. Our spirit is far from holy—it is selfish, rebellious, sinful. The graces of the holy spirit

are not our graces, nor of our making, but are God's graces. They become a part of our characters to the extent that we yield to and obey the divine will.

When, therefore, the King's daughter is brought into the King's palace in "raiment of needlework" He will behold but a further evidence of the "beauty" that first caused Him to desire her. But let no one suppose that we are here arguing for that conception of the Christian life which places the individual in the position of doing absolutely nothing. No; far from that! When the Scriptures point out the necessity of our being fully surrendered to the divine will, it does not mean that it is His will for us to do nothing. There is real activity in doing the divine will; indeed it is the divine will that certain things be done—that certain results be accomplished in our lives, and certain efforts be made on behalf of others. It is in our zeal for what God is doing, and what He wants us to be and to do, that we reveal our "beauty" to our future Bridegroom.

As the needlework in our characters is caused to take shape through the influence of the indwelling spirit of God, as that spirit comes to us through our knowledge of the truth, God has so arranged His plan that in order to please Him by having the truth more operative in our lives, we must talk about the truth. Or, to state the matter in another way, He has invited us into His family because He has an active part for us in His great plan; and He has revealed that plan to us, and is watching to see how enthusiastic we are about it, as shown by the extent to which we talk about it to others. He has also arranged matters in such a way that the overflow of enthusiasm on the part of each individual member of the future bride will contribute further to extend the invitation to others—to those who have hearing ears—as well as to deepen the impression of His spirit in our own characters.

Are We Truly in Love with Our Bridegroom?

Beloved, are you so in love with your heavenly Bridegroom, and so enthusiastic about the plan which He is carrying out for His Father, that your future marriage to Him, and the great plan in which He is the central figure, are the all-absorbing themes of your life? This is not a matter of sentiment, nor of emotion, nor of "feelings." It is a very practical reality; so real, in fact, that if we take it seriously, it will, yea it must, eclipse every other interest in our lives. The Lord's people today, to an alarming extent, show a tendency to hark back to a mere nominal church formality in their half-hearted devotion to God. Would that we were able to say something that might arouse many who today are permitting the world, the flesh and the devil to absorb time, strength, influence, means and even affections that properly belong to their future Bridegroom, whom they profess to love and whose favor they court.

Nor can we be truly in love with our future Bridegroom *without* being enthusiastic about the *work* He is doing. Many today are being mis-guided into the thought that an evidence of an advanced degree of Christ-likeness is to take no active interest in making

known His gospel—that the more we become like Him the less inclined we should be to lay down our lives in making known to others the glad tidings of His Kingdom! This is perhaps the most subtle error that Satan has ever foisted upon God's people. It is subtle because it appears to many to be "spiritual." And then too, it has a great show of godliness. But what makes it still more appealing to the flesh is the fact that it offers an *excuse*—although not expressed in words—to take our sacrifice off the altar; for it presents a conception of the Christian life which calls for practically no activity, no work, no labor; except possibly on behalf of those who already are in the same narrow way with us, and who appreciate being served.

It is not our desire to be unkind, but we are speaking plainly. Let us be on guard against suggestions of this nature, which at the best lead to listlessness and lukewarmness. Jesus' life, the life that we are to copy, was one of sacrifice and service. He served His own, yes; but His service was not limited to them, not by any means. Now in being invited to become a part of His bride, this also means that we share with Him in His work—both now, and in the future. Are we enthusiastic about our Bridegroom's work; or are we trying to love Him while ignoring what He is doing? Are we still willing to make the supreme sacrifice in order to demonstrate our full devotion to Him?

We Must Be One with Him

The reason that our consecration vows must be whole-hearted is because the Bridegroom's love for His bride is whole-hearted. She is to become, and He is to acknowledge her, as His very own. The fulness of this union with Him is pointed out by the Apostle Paul, as follows:

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church."—Eph. 5: 25-27, 31, 32.

Truly Christ and His bride shall be one. But each individual member of the bride class, in order to be admitted into this exclusive circle, must "forget also thine own people, and thy father's house." This "marriage" illustration is a very comprehensive one—"they two shall be one flesh." The bridegroom in this picture is of course the head, and the bride becomes the possession of the bridegroom: "flesh of his flesh and bone of his bone." So it will be with Christ and His church. In the type Rebecca became a member of Abraham's family by virtue of her becoming Isaac's bride. "Now we brethren, as Isaac was, are the children of the promise."—Gal. 4: 28.

(Continued on page 22)

THE FACT FINDER



When Was Jesus Begotten?

QUESTION: *Hebrews 1:5 reads, "For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee...?" What begetting is here referred to?*

ANSWER: The expression, "This day have I begotten Thee," is a quotation from the 2nd Psalm. This is one of the Kingdom psalms and is descriptive of the first advent of the Messiah into the world as well as of the establishment of His righteous government on earth. Verses two and three declare that "The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." These verses were quoted by the apostle shortly after Pentecost and applied to the death-dealing opposition that brought about the crucifixion of Jesus, the Chief of "the Lord's anointed."—Acts 4:26.

Inasmuch as the inspired apostle applied this portion of the Psalm to Jesus' experiences as the world's Redeemer and King, it would be logical to conclude that the entire Psalm has to do not with His prehuman existence but with the Heavenly Father's dealings with Him as the Messiah. If this is true, as seems logical, then it becomes evident that the "begetting" referred to by the apostle, in Hebrews 1:5, is that beginning of a new life which Jesus experienced when the holy spirit came upon Him at the time of His baptism at Jordan.

The statement made by the Psalmist and quoted by the apostle indicates that the Heavenly Father would then acknowledge Jesus as His Son—"Thou art My Son." In Matthew 3:17 we are told that at the time of Jesus' baptism there *was* such an acknowledgement—"And lo, a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." While the word "begotten" is not used in the passage last quoted, nevertheless it is evident that this experience is in fulfillment of Psalms 2:7 and Hebrews 1:3.

It is true, of course, that Jesus was the "only begotten Son" of His Heavenly Father, in the sense that He was the first and only *direct* creation of God—"the beginning of the creation of God." There are a number of passages in the Bible that have reference to His original creation as the Logos; but we should keep in mind that with the advent of the Logos into the world to fulfil the Messianic promises of God there was a "new creation" started. This began definitely at Jesus' baptism. There He became "the Lord's Anointed" through the outpouring of the holy spirit upon Him. The word "anointed" literally means Christ, or

Messiah, so we see that Jesus did not become officially the Messiah until He was "anointed" with the holy spirit at Jordan.

Since Pentecost the footstep followers of Jesus have also been begotten to a new life. Thus the apostle shows that those who are "in Christ" are a part of the anointed class, and are "new creatures." (2 Cor. 5:17.) In a word, then, these various Messianic prophecies indicate that with Jesus' baptism a New Creation was begun, over which Jesus is the Head or chief. This New Creation is brought forth to rule the world during the thousand years of the Messianic Kingdom. The opposition of the "kings" against the Lord's anointed has continued since the first advent, and will continue until the new Kingdom is established.

Cause of Jesus' Death

QUESTION: *It frequently has been said of our Lord's death on the cross that He died of a 'broken heart.' Is this true? Do the Scriptures support such an idea?*

ANSWER: The Scriptures do not say that Jesus died of a broken heart. There can be no doubt, however, that His emotional nature was deeply stirred, both on behalf of the sin-cursed world and also because of His necessary experience in losing, momentarily at least, His Heavenly Father's favor. We say His "*necessary*" experience because He was there taking the sinner's place, in death and in separation from God. John 19:34 says that immediately after the death of Jesus the soldiers pierced His side, and that "there came out blood and water." This statement has been interpreted by some to indicate that Jesus' heart was literally "broken" by the severe suffering He had just endured; but of course this is merely a theory of which we have no certain proof. The "water" possibly refers to lymph—that clear fluid that permeates the tissues outside the blood vessels—also the serum of the serous membranes which surround the heart and lungs.

Should Sacrificers Expect Prosperity?

QUESTION: *Psalms 84:11 reads, "For the Lord is a sun and shield; the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." Are we to understand from this text that material prosperity is an evidence of God's approval of a Christian?*

ANSWER: No! and for the obvious reason that material prosperity would not be a "good thing" for

most Christians. Jesus said, "How hardly shall they that are rich"—those that are blessed with material prosperity—"enter into the Kingdom of heaven?" The Apostle Paul, who doubtless had God's approval at all times, wrote: "I know how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."—Phil 4: 12.

While Paul and other faithful Christians have felt the pinch of hunger, and otherwise have been deprived of many of the material blessings of this life, yet no "good thing" has been withheld from them, nor from any others who have walked uprightly before God. The Christian life is a life of sacrifice, and material riches cannot be sacrificed and retained at the same time. Many Christians have tried to do this, but always to their detriment as "new creatures in Christ Jesus."

The true "riches" enjoyed by the faithful Christian are spiritual or heavenly riches. While the material good things of this life are being sacrificed in the service of God, the faithful Christian reaches out by faith and lays hold upon those eternal riches—the future joint-heirship with Jesus in His Kingdom.

A faithful Christian is one who follows in the footsteps of Jesus. Jesus is the true example for all Christians, and God did not manifest His favor upon the sacrificing Jesus by blessing Him in a *material* way. Quite to the contrary. Jesus, who *was* rich, for our sakes became *poor*; so poor, in fact, that He Himself said, "The foxes of the fields have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." (Luke 9: 58.) This does not mean that Jesus never found a place to lie down and sleep at night; but it does mean that, unlike the birds and the foxes, He had no place that He could call His own.

Probably many Christians today would be inclined to argue that Jesus could have served better had He given more attention to His material comfort. At least, some who profess to follow in Jesus' footsteps seem to take that view concerning themselves, and point to their accumulation of wealth as an evidence of their high standing in God's favor—although in most cases it is an evidence of unfaithfulness, in not using in God's service that which they had consecrated to Him.

The Scriptural principle of sacrifice in the service of God, outlined, foregoing, applies only to Christians during this Gospel age. When the age of sacrifice is ended, and the faithful ones have been exalted with Jesus in the future glory of the Messianic Kingdom, then, through the administration of that Kingdom, God's favor will be manifested to the people in a material way. Perfect health and all of the good things of earth will then be the blessed portion of all mankind who obey the laws of that new Kingdom—not riches ill-gotten through bribery and oppression, but the abundance of wholesome good things which mother earth will provide, and which will be equitably distributed through Kingdom agencies to all the obedient ones in that new age.

The nation of Israel was a typical people, and God's

dealings with them were in many ways illustrative of the manner in which He will bless the world during the Millennial age. God obligated Himself through the law covenant with Israel, to bless them in material things—"in basket and store." During the Kingdom age He will bless the world in the same manner, but He has not promised sacrificing Christians that He will bless them with an abundance of earthly good things. Those who now seem "blessed" with earthly abundance generally are selfish worldlings. "Now we call the *proud* happy; yea, they that work wickedness are set up."—Mal. 3: 15.

Paying Tithes

QUESTION: *Please explain Mal. 3:10—"Bring ye all the tithes into the storehouse, that there may be meat in Mine house; and prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."*

ANSWER: This question is closely related to the one just considered, in that it involves the basis upon and the manner in which God bestows His blessings. The paying of tithes by Israel was a part of the demands of the law covenant. The tithing system was that of contributing to the Lord a tenth of one's *gross* income. The proceeds of the tithes were used to support the priestly tribe of Levi. The Levites, at the time of the division of the land of Canaan, were not given any portion in the land, but were set apart to be the servants of the other tribes in the things pertaining to their religious life. Not having any portion in the land themselves, and being the servants of all the other tribes, the tithing system was an equitable arrangement whereby all could be properly supported.

Many earnest religionists even today try to carry out this tithing system, by giving one tenth of their gross income, whether it be large or small, to the Lord, for the support of what they consider to be His work. This is a commendable spirit, although the tithing system of the law covenant is not obligatory upon the Christian. The Christian is not asked to give one-tenth of his income to the Lord; through his voluntary vows of consecration he has pledged himself to give his all—not merely all of his income, but *himself* and all his powers are to be devoted and used as a faithful steward for his Master.

The difference between the position of the Jew and that of the Christian is that the former was under law while the latter is under grace. The Christian is a free man, and is placed entirely upon his own responsibility as to the degree of faithfulness he may manifest in carrying out his vow of consecration. This is why it has required nearly two thousand years to find 144,000 who are one-hundred percent faithful followers of the Master. It is a trait of fallen human nature to do only that which one is forced to do. But God is now looking for servants who do not need to be forced to serve, but who are constantly looking for opportunities to serve Him.

As already noted, the Jews were required to give one-tenth, while Christians voluntarily agree to give their all; yet it often is true, that the one who is supposed to be gladly giving all, even himself, to the Lord, under his covenant of sacrifice, does not actually give the one-tenth that was required of the Jews under the law covenant. When the Christian enters into a covenant of sacrifice with the Lord, giving himself and all that he has to the Lord, he is not expected to recklessly throw away his possessions and make himself a dependent pauper. No, instead of this, the Lord makes him a steward over that which has been consecrated to Him, to be used wisely in His service as the Lord's agent.

The Bible gives very specific directions to the Christian steward governing the use of that which he has given to the Lord. Certain earthly obligations must be met. He must look after his family, and provide things honest in the sight of all men. Aside from this reasonable provision for those who according to the flesh are naturally and legally dependent upon him, the Christian is expected to use the *remainder* of his time and means in his Master's service. He is not *compelled* to do this; but when he made his consecration vow he *agreed* to do it, and if he is faithful he will do it.

In permitting the Christian to act as a steward, and to use in the Lord's service everything that he had voluntarily given to Him, the Lord thus places each one on his own honor. But how many fail because of this! How easy it is for us to find excuses for pampering our own selfish desires, rather than to sacrifice ourselves and our means in the Lord's service! In providing things "honest" or decent in the sight of all men we may be inclined to provide things even "luxurious." In giving necessary time to the unconsecrated husband or wife or children, we may be prone to give *all* our time thereto, leaving little or nothing for Him. The human heart, being "deceitful above all things, and desperately wicked," continually tries to find plausible excuses to remove our sacrifice from the altar. Against these selfish, fleshly tendencies the Christian must put up a constant fight.

Now this is what the Lord is talking about in the message under consideration. While it was addressed particularly to the natural house of Israel, the principle applies even more forcefully to spiritual Israel—consecrated Christians. The verses preceding the text under consideration, state: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation." What an indictment this was against unfaithful Israel! Let us make sure that we of spiritual Israel are not robbing God today.

The Lord says, "Bring all the tithes into the storehouse. . . and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The "tithes" that we as Christians must bring into the Lord's storehouse is *all that we are and have*. Have we really brought *all* to the Lord? To the extent that we actually devote to the Lord that which we have consecrated to Him, may

we expect to realize His showers of blessing upon us—but not material blessings, for those are among the things we are sacrificing. If we are truly faithful to our consecration we should expect to receive, yea, *will* receive, rich spiritual blessings from the Lord continually. Our lives will be filled with joy, and with a peace that passeth all human understanding. We will have every evidence that God is dealing with us as sons. The "windows of heaven" will indeed be open to us, and the overflowing spiritual blessings of God will be our daily portion.

The Promise of His Presence

QUESTION: *Peter declares that in the last days there would be those who would ask, "Where is the promise of His coming?" (2 Pet. 3:3,4.) I have heard this statement explained as meaning, "Where is the evidence of His presence." Is this latter thought justified by the Greek text?*

ANSWER: Yes. The Greek word translated "coming" in this text is *parousia*, which, according to all linguistic authority means "presence," as of an object or being which is actually alongside of, or present. The Greek word here translated "promise" is *epaggelia*. Prof. Strong tells us that it has the specific meaning of "divine assurance of good." Another form of this word—*epaggello*—is used by the Biblical writers when they wish to convey the thought of a mere promise or expectation of coming events.

A good way to get clearly in mind the distinction in the meaning of these two words is to compare their use in Hebrews 6:13 and 15. In verse 13 the apostle says that "God made promise (*epaggello*) to Abraham"; that is, God told him that He intended to bless all the families of the earth, and that in doing this He would use his seed. In verse 15 we are told that after Abraham endured, "he obtained the promise (*epaggelia*)." Now it is evident that what Abraham obtained *after* he endured was something more than he had received *before* he endured, else the apostle would not have taken the trouble to tell us about it.

Now just what was it that Abraham obtained after He had demonstrated his faithfulness to the Lord? Why, it was the divine *assurance*, or *evidence*, that what He had promised would actually come to pass. It wasn't God's due time then to begin the blessing of all mankind, so He gave Abraham the only other tangible evidence or proof that could be given at that time—He gave him His *oath*. This oath constituted proof to Abraham that the promise God had made would be fulfilled.

In Hebrews 11:39 this same Greek word is used. We quote: "And these all having obtained a good report through faith, received not the promise (*epaggelia*)." This is a reference to the faithfulness of the 'ancient worthies' as a class. Now all of those faithful ones back there received the mere *promise* of the coming Kingdom blessings. What was it then that they did not receive? Ah, they did not receive any evidence or proof from the Lord that the things He had promised would actually come to pass; yet they

continued to cling to His promises, and died in the faith that they would be fulfilled.

Now every professed Christian in the world today knows that the Bible contains *promises* relative to the second coming of Christ. Peter is not talking about the attitude of the heathen world, but about conditions in so-called Christendom, where the Bible is accepted, nominally at least, as God's Word. No one in Christendom today is denying that certain promises relative to the second advent of Christ are recorded in the Bible; but what is now being denied is the fact that there is any assurance, or evidence, that the events promised in connection with the Lord's return are taking place in the world—"All things continue as they were," no change is yet visible, they insist.

In order to help overcome this tendency toward unbelief Peter then goes on to outline the early events associated with the actual second presence of Christ. He shows that as a result of Christ's *parousia* there would be a general crashing and melting of the symbolic elements of the symbolic heavens and earth—a "time of trouble such as never was since there was a nation." "Nevertheless," declares Peter, despite the fact the world will be filled with trouble—"distress of nations with perplexity" as the immediate result of Christ's return—"we according to His promise (*epag-gello*) look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:13.

Peter's argument seems clear: While the watchful Christian sees in the present world-wide "distress of nations the divine assurance that Christ's *parousia* has begun, and is bringing about the destruction of Satan's empire, he also remembers that God has promised 'better things' to come. There was as yet, however, no visible evidence of the "new heavens and new earth"; hence Peter tells us that this is still a matter of faith, based merely on God's unfailing promise. But we have the visible proof of Christ's *parousia* in the foretold "melting" of the "elements."

Some may reason that if Christ is now taking a hand in the world's affairs there should be less trouble, and more evidence of Kingdom blessings being dispensed to the people; but Peter is reminding us that before the good things of the Kingdom can be realized there must be an actual increase of trouble. The selfish governments and organizations of earth must be destroyed—dashed to pieces "like a potter's vessel." It is this very increase of trouble that the apostle refers to as one of the divine evidences or assurances of Christ's *parousia*.

The Heavenly Bridegroom and His Bride (Continued from page 18)

The 'head and body' illustration given by Paul, in 2 Corinthians 12, is different from that of the bride becoming the possession of the Bridegroom, as outlined foregoing; it conveys to our mind a different viewpoint concerning the oneness of the seed. In 2 Corinthians 12, the various members of the body are pictured as functioning as parts of a composite whole, directed by the Head; and the assurance is given that God has "set every member in the body as it has pleased Him." This illustrates unity of action, while

the illustration of Ephesians 5 is that of possession, in which the bride as a whole becomes the flesh and bones of the Bridegroom. Both of these thoughts are involved in the full *oneness* of the seed of promise.

"His Wife Hath Made Herself Ready"

As already noted, the 'bride and Bridegroom' illustration carries over into the future glory of the Kingdom. In fact the church does not actually become the bride of Christ until the first resurrection is complete. Prior to that time the illustration has to do merely with the invitation to become the bride, and the preparation for that glorious future union. Revelation 19:7 reads, "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready."

What depth of meaning is contained in those few words: "hath made herself ready"! They describe more than nineteen hundred years of patient but happy toil on the part of the footstep followers of the Master. It began officially at Pentecost, and Peter was the first workman. When, by the power of the holy spirit, he delivered that famous discourse, the truth thus proclaimed began its transforming influence in the hearts and lives of the first members of the church. Then others took up the work; in fact all the faithful ones began to "build one another up," first, through an evangelistic effort that reached out and made the first contact with the believers, and then the necessary follow-up work of strengthening and encouraging each other to steadfastness in the "good fight of faith." And there also has been the individual responsibility of every Christian to see to it that the truth was having the proper effect in his own life.

Thus, all down through the age there has been this consistent zealous work going on. It has been a work of witnessing, teaching, shepherding, and praying; with each faithful individual Christian humbly and joyfully submitting to the moulding influences of the truth, and to the experiences—whether bitter or sweet—that have come to him as a result of his zeal in the service of the Lord and the truth. And this work is still going on, although there is every indication that it is nearly complete. When this "making ready" process has been completed with respect to every individual member of the bride class, then the "marriage of the Lamb" will come.

But think not that this illustration ends with the marriage ceremony and the exaltation of the bride and her triumphal entry into the "palace of the King." No, there is still a work to do, a glorious work, the *real* work for which the bride has been chosen. That work will be, under the direction of her heavenly Bridegroom, the "regeneration," or restoration of all mankind to life and happiness upon the earth. In Revelation 22:17 we read, "And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Beloved, let us cherish more fully all the glorious prospects that God has revealed to us through His Word, and endeavor to "give more earnest heed" to these things, in order that we may be among those who are "ready"; and who will enter in with Him to the marriage!



International Sunday School Lessons



DAVID

(The Great Hearted)

July 21—1 Samuel 26: 5-11;

2 Samuel 1: 23-27

And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner, the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

Then answered David and said to Ahimelech the Hittite, and to Abishai, the son of Zeruiah, brother to Joab, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

So David and Abishai came to the people by night, and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not smite him the second time.

Then David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed and be guiltless?

David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; for he shall descend into battle and perish.

The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

* * *

Saul and Jonathan were lovely and pleasant in their lives, and in death they were not divided: they were swifter than eagles, they were stronger than lions.

Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

How are the mighty fallen in the midst of battle! O Jonathan, thou wast slain in thine high places.

I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

How art the mighty fallen, and the weapons of war perished!

GOLDEN TEXT: *I say unto you, do good to them that hate you, and pray for them that despitefully use you and persecute you.—Matthew 5: 44.*



KING DAVID stands out in the Bible as a very unusual character. He first comes into prominence in connection with the killing of the giant Goliath. He rises into high favor in the eyes of the people; but he incurs the enmity and jealousy of King Saul, who tries again and again to kill this young man who had saved the honor of the nation and who never at any time had injured the king. Thus, innocent of any wrong-doing, David is obliged to flee to the hills; for life is dear to him, and he is yet to play a great part in the affairs of his country.

Although David knows that Saul has displeased the Lord, and that he himself is some day to be king, he refuses to take matters into his own hands and to take any advantage over his enemy when the latter is in his power. As he expresses the matter, he would not lift up his hand "against the Lord's anointed."

David recognized the fact that God had placed Saul on the throne, and that it is not for man to interfere with any divine arrangement, but rather to wait in patience for the outworking of events according to the divine program. Thus David showed wisdom and a proper spirit of reverence for the God of Israel, whom

he believed to be shaping the entire course of affairs in a way that ultimately should prove to be the best.

Saul abused the power placed in his hands, as have many other potentates of the kingdoms of this world. But we are told that "there is no power but of God; the powers that be are ordained of God." That is to say, God has permitted them to exist for some wise purpose. Hence He permitted King Saul to remain on the throne of Israel even after he had set the law of God at defiance.

God's people, however, know that ere long all power will be taken away from the great ones of the world, and that it will then be vested in the hands of Christ and His church; for in a great prophecy of the future we read: "The kingdoms of the world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."—Rev. 11: 15.

Knowing that God is in control, therefore the true Christian, even as David, does not try to force matters before the "due time." He is fully aware of the fact that the era for the world's conversion has not yet arrived, so he does not now try to convert the world. He knows that the time for the final overthrowing of earth's kingdoms is not yet here, so he does not try to overthrow them; that is to say, he does not join the ranks of the revolutionists and anarchists to pull something down that God does not yet want pulled down.

When the proper time comes, God Himself will do the overthrowing work; for thus it is written, "In the days of these kings, the God of heaven will set up a Kingdom that shall never be destroyed; and that Kingdom shall not be left to other people, but it shall break in pieces and subdue all those kingdoms, and it shall stand for ever."—Dan. 2: 44.

David manifested a beautiful, humble spirit of waiting on God, and also a spirit of forgiveness toward his enemy. So also should it be with the Christian, the child of God in this age. While such an one should always stand for principle and be on the side of God, he should patiently wait for God to make the great change in earth's affairs. And in the meantime he should witness for the truth, and offer the prayer, "Thy Kingdom come, Thy will be done on earth, as it is done in heaven." Also he should be kind and patient toward his enemies, that he may thus be approved of God and be used in the world's glorious uplift in God's due time.

QUESTIONS:

How did David incur the jealousy of King Saul?

How did Saul displease the Lord?

How did David regard the deflection of Saul, and how did he act toward the latter on various occasions?

Why has God permitted so many potentates of this world to misuse their power?

What should be the attitude of the Christian toward "the powers that be"?

* * *

AMOS

(The Social Justice Prophet)

July 28—Amos 8:1-13

Thus hath the Lord God showed unto me, and behold a basket of summer fruit.

And He said, "Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon My people of Israel; I will not pass by them any more.

And the sons of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.

Hear this, O ye that swallow up the needy, even to make the poor of the land to fail.

Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth

wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

That we may buy the poor for silver, and the needy for a pair of shoes; yea and sell the refuse of the wheat?

The Lord hath sworn by the excellency of Jacob, saying, Surely I will not forget any of their works.

Shall not the land tremble for this, and every one mourn that dwelleth therein? And it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.

And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day;

And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine for bread, nor a thirst for water, but of hearing the words of the Lord.

GOLDEN TEXT: *Let justice roll down as waters, and righteousness as a mighty stream.—Amos 5:24.*



HIS prophecy of Amos applied primarily to the ten-tribe kingdom of natural Israel. Yet some statements regarding the punishments that came upon Israel remind us of similar predictions made by our Lord and the prophets concerning antitypical Israel or Christendom.

Through their violations of the divine law the Israelites brought upon themselves grievous calamities. And likewise, through disregarding the principles of justice and fairplay, the peoples of Christendom today are headed for a "time of trouble such as was not since there was a nation." In regard to world conditions that now obtain, a Bible expositor has said:

"Many are at ease in nominal Zion; many are boasting of their

prosperity, and symbolically are resting upon beds of ivory, taking their ease, and trusting that the church is being carried forward to the conquest of the world, along a pathway which the Master and the apostles knew not of, a pathway of roses without thorns, a pathway that is not narrow nor difficult nor steep, but that is broad, pleasurable, easy.

"The wealthy are very generally members of nominal Zion, or at least liberal supporters of her arrangements and services. And she in turn is appreciative, and boasts of her wealth, just as she prophetically is pictured as doing, by the Lord in His description of the Laodicean period of the church. Nominal Zion today is saying, 'I am great, and increased with goods, and have need of nothing,' and knows not that she is 'poor and miserable and blind and naked.' Hence she neglects to purchase the true 'gold' and the true 'wedding garment.'

"The announcement today to nominal spiritual Zion, of calamities coming upon her in the foretold 'day of vengeance' just at hand, is as unacceptable and as disbelieved as was the message of Amos to those who were prospering and at ease in nominal fleshly Zion, as recorded in our lesson."

In the sixth chapter of his prophecy Amos says: "Woe to them that are at ease in Zion; and lie upon beds of ivory, that stretch themselves upon their couches, and eats the lambs out of the flock, and the calves out of the midst of the stall, that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments."

The class alluded to chiefly are those who have exploited the poor, "making the ephah (measure) small, and the shekel (price) great, and falsifying the balances by deceit," in order to "buy the poor for silver and the needy for a pair of shoes; yea, and sell (them) the refuse of the wheat." The Lord says that He will not forget their works, but that He

will cast them out and their wrong system with them, and establish a system of justice, fair-play and love in all the earth.

Justice is said to be the very foundation of the throne of God. The world's acts of crying injustice today are precipitating the present social order into the great maelstrom of tribulation that lies just ahead, and that will cause the complete overthrow of the old order of things, so that the new Messianic Kingdom may be established upon its ruins.

QUESTIONS:

How is social injustice being exercised today?

Compare the time when Amos wrote, with the present time.

Show how the Christian should be an exemplar of justice.

Compare justice and love. Can they always operate together?

What is the full meaning of the expression that righteousness and judgment (justice) are the habitation of God's throne?

* * *

JOSIAH

(A Religious Reformer)

Aug. 4—2 Kings 23: 1-5, 21-23

And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord.

And the king stood by a pillar, and made a covenant before the Lord, to keep His commandments, and His testimonies and His statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made

for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel.

And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven...

And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant.

Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah, wherein this passover was holden to the Lord in Jerusalem.

GOLDEN TEXT: *Thou shalt worship the Lord thy God, and Him only shalt thou serve.—Matt. 4: 10.*



JOSIAH was a lad of but eight years of age when he succeeded his father Amon to the throne of Judah. Amon's reign of two years was a wicked one. He endeavored to re-establish idolatry, and was finally assassinated. Josiah, however, was a very different type of character. His very name means, "Jehovah will support." He was born during the period when his grandfather Manasseh was carrying on a movement of religious reform. His mother's name was Jedediah, which signifies "the beloved of Jehovah." She evidently was a godly woman. Thus Josiah had the great advantage of good birth, on his mother's side at least.

After Manasseh's reformation, he had gathered about him a number of wise state counsellors; and probably these were the ones who now gave counsel to Josiah. At his sixteenth year, the chronicler says, "He began to seek after the God of David his father." Thus he assumed his own individual responsibility to the Lord, and en-

tered upon the serious business of ruling the kingdom according to the principles of divine law. God was pleased with this attitude of heart. He is ever ready to draw near unto those who draw near unto Him. Truly He has said, "I love them that love Me, and they that seek Me early shall find Me."

When he came to his twentieth year King Josiah determined to use his power to abolish all the idols and their worship throughout the kingdom, and for the space of six years he devoted his energies to this work. Not only throughout Judah was it carried on, but it spread also over a large portion of the territory to the north, where remnants of the ten-tribe kingdom resided. Whatever opposition there was to this enterprise was broken down by the resolute monarch. It seems that idols abounded on every hand, and it took a cleansing process of six long years to get rid of the pollution and thus complete the reform. This in turn was followed by the repair of the Temple of the Lord at Jerusalem.

It is manifest that Josiah went about matters in a determined and proper way. His first step was to turn to the Lord himself, and give his own heart completely to God. Then he proceeded to look about for means and opportunities for serving the Lord. This is the order laid down in the Bible. It is only those who completely give themselves to God and break down the idols of pride and selfishness in their own hearts, who have any right to offer themselves to God for any service in connection with His great antitypical temple.

Josiah's repairing of the Temple resulted in his discovering an ancient manuscript of the Law, probably the book of Deuteronomy, either an original or a copy of the text which Moses had written with his own hand nearly a thousand years before. This was regarded as a priceless treasure, and was read in the king's hearing. It was so different from the law as taught by the apostate priesthood that the king rent his garments in utter dismay.

DANIEL

(Temperance and Health)

Aug. 11— Daniel 1: 8-20

The fact is that idolatry had abounded for the greater part of the three hundred years since the temple was built; and those priests who had remained faithful to God not only were in the minority, but they had incurred the enmity of the people. Having no land of their own, they depended on the tithes which the people gave them, and this influenced many of them to teach what the people wanted to hear, rather than the sure word of God, even as with certain teachers in Christendom today.

It is when we are serving God that we find the best there is in life. It is then that the treasures of truth open up before us in all their beauty. As Josiah found in the Temple the book of the Law, and also probably the Ark of the Covenant, so have God's people now discovered the riches of truth within His antitypical Temple. They are astonished to find that the priests and the exponents of the creeds of Christendom did not make known these things to them; but they are glad because they know that God has led them into His own royal palace of truth and righteousness.

QUESTIONS:

Were the birth conditions of Josiah favorable for him or otherwise?

What steps did Josiah take to work out a reform in Judah?

What should those first do who now desire to carry on a service for God?

What did Josiah find in the Temple?

What treasure is found in connection with God's antitypical Temple today?

Explain the text, "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament"—Rev. 11: 19.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

Now God had brought Daniel into favor and tender love with the prince of the eunuchs.

And the prince of the eunuchs said to Daniel, I fear my lord the king who hath appointed your meat and your drink; for why should he see your faces worse liking than the children which are of your sort? Then ye make me endanger my head to the king.

Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat and water to drink.

Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

So he consented to them in this matter, and proved them ten days.

And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children that did eat the portion of the king's meat.

Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

And at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

And the king communed with them; and among them all was found none like Daniel, Hananiah, Michael and Azariah: therefore stood they before the king.

And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

GOLDEN TEXT: *Know ye not that your body is the temple of the holy spirit?—1 Cor. 6: 19.*



AMONG the captives taken by Nebuchadnezzar were four young men of about sixteen years of age, who evidently were of good parentage and were instructed in the Law of Israel, and therefore possessed a high degree of reverence for the God of their fathers. While their captivity must have seemed a grievous trial to them, in the divine providence much good accrued therefrom; and their example and God's dealings with them are matters that have proved a great blessing to all of the Lord's people throughout past ages down to the present time.

The king of Babylon chose the four young Hebrews and caused them to be specially educated. He did this because of their manifest intelligence; and they were placed in a class from which the future counsellors of state were to be selected. They were given Chaldean names; but this did not change their characters. They were young Hebrews of integrity and sterling worth, and capable of being trusted in positions of responsibility, as is shown by the story of their lives.

The college where the four Hebrews received instruction was supplied with meats, wines, and various delicacies by the king, who desired his prospective advisers to bear the very finest appearance. Most persons would be only too glad to be regaled with such dainty fare, but for reasons known to himself it did not appeal to Daniel!

For one thing, the meats provided by the king probably had been dedicated to some heathen deity, one which the Hebrews would not wish to acknowledge in any way. But evidently the most important reason for Daniel's abstinence was that he knew what kind of food was best for the human body; he and his comrades being wise in this as well as in other matters. They believed that they would have better health and

CHILDREN'S HOUR



HOW MAN BECAME A LIVING SOUL



OW children, I want to tell you something more about man and his creation—began Uncle Eb. And in order to get directly at this, let us read something right out of the Bible. In the first chapter of Genesis, beginning with the 26th verse, you will find these words:

“And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them.

“And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

“And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.”

Then in the second chapter of Genesis, verse 6, we read:

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.”

Man Was Made in God's Image

So then, you see that in one place it says that God made man in His own image, and in another place it says that God made man of the dust of the ground. Do you understand what is meant by these statements? Suppose we look into them and try to see just what the meaning really is.

Did you ever know a boy who was much like his father, and yet didn't look like his father? Most likely you have. Let us suppose that the boy's father is a carpenter. The boy is like the father in that he loves to use tools, such as a hammer and saw and plane, and make things out of wood. Then the boy also may speak like his father, and think and act like him as well. So you may remark, “That boy is exactly like his father; he is just the image of him”—though he is not as large as his father, and may not look very much like him, at least to those who are not well acquainted with them both.

In some such way man was made in the image of God. This does not mean that man looks like God; in fact, no one knows what God looks like. The Bible says that no man could look on God and live, and that no man has seen God at any time. Then it also says that God dwells in light that no man can approach unto.

Yet man is like God in certain ways. That is, he has a brain and can think. Then, he has a moral nature, and can tell what is right and what is wrong. Furthermore, when Adam was first created he was like God in the sense that he was perfect. He did nothing wrong at the time, and his thoughts were all good. Today man is fallen and has lost much of God's image; but it was not so when he was first made.

Man Made out of Dust

But how did God make man out of the dust of the earth? Did God just take up a big handful of dirt, or fill several large pails with earth or mud, and make man out of that? That question makes you smile, because you never saw anything made of dust, did you? Of course, if you tried to make say a house out of dust you wouldn't get very far with it; for it would all crumble to pieces before you could get it finished. And if the wind were blowing, it would blow the dust all away.

But God did not make man out of mud or dust in the way boys and girls may make mud pies and things. He made man of dust in the sense that He made him of the same materials that we find in the world around us. There are certain things in the world called *elements*. Men have discovered ninety-four of them. These are in the air, the water, the ground, the trees, the flowers, and in everything that exists in nature. Water is made of two of these elements. They are called oxygen and hydrogen. No doubt you have heard of these in school. In the air are oxygen and nitrogen. In wood there is a great deal of carbon, which is another element. So, when the Bible says that God made man of the “dust,” it means that He made man of the *elements* that are in the earth, and all around us in the various things that we see and feel. The very dust itself is made of these same earthly elements which are found in the human body.

So then, God took some of these elements and made man. Now man is much the finest being that lives upon the earth. Although all plants and animals are

wonderful, nothing that we have ever seen is so wonderful as a human being. Perhaps you never stopped to think how many parts there are in your body.

In the first place, there is the framework consisting of two hundred and six bones. Some day you may learn to name all of these, for each one has a name. If any of you children grow up and become a doctor you will certainly have to know the bones, and all there is to know about them. Then besides the bones there are hundreds of muscles and many hundreds of nerves. Then there are organs, such as the brain, which is the organ of thought; the heart, the organ of circulation; the stomach, the organ of digestion; the lungs, the organs for purifying the blood; the eyes, the organs of sight; the ears, the organs of hearing; and many others.

When God made man He made all of these organs, also the bones, muscles, nerves, and everything else that is found in our bodies. I think you will admit that He made a very good job of it.

You and I could not make a single nerve, or a single hair of our heads, or a drop of blood. Every part of the body is nourished by the blood; and this includes the finger nails, the skin, and even the eyes. It took a very wise and skillful Creator to make such a body. But it was not a difficult thing for God to do.

God Gives Life

I'm sure you will agree with me when I say that a human body would not be much good without life. If God had simply created the *body* of man and done nothing more than that, His work would have been to no purpose. The eyes would have been there, but they would not have seen a thing; The ears would have been perfectly formed, but they would have heard nothing. The brain could have done no thinking. Man would not have realized his own existence, for actually he could not have existence without life. His body would have been lying there, but it would have been lifeless and useless.

It required something more than a body to cause man to think and walk about and see and hear and feel. The thing required is what we call *life*. Now, please do not ask me what life is, for I do not know. The greatest scholars in the world cannot answer that question. Life is an energy, something like electricity; but it is not actually electricity. Another name for it is vitality. Life is what makes the grass grow, the trees bring forth their leaves and flowers and fruits; it causes the roses, pansies, tulips and other blossoms to adorn the gardens; it makes the birds sing and fly about, the lambs skip over the meadows, and all living creatures the wonderful things that they are.

So, then, after God had made the body of man, the next creative act of His was to put life in that body. The Bible says that God breathed into man's nostrils the breath of life, and that man became "a living soul." Then all at once man was able to stand up on his feet and look around him, and behold the wonderful world he was in.

He found himself able to appreciate his beautiful home. His sense of smell was appealed to by the

sweet fragrance of the flowers. His sense of hearing permitted him to enjoy the song birds, the music of the flowing rivers, and rustling leaves of the trees. Then he could eat the delicious fruits which must have perfectly suited his sense of taste. Everything around him afforded pleasure. Then he also had pleasure in his fair companion, his wife.

This perfect man could do more things than any animal that lived on earth. I am quite sure that not one of you could tell me how many different things a man can do. Have you ever seen an acrobat? He is a man who puts his body through motions that seem impossible. He can swing from a bar by his feet. He can turn somersaults. He can leap from one horse to another when the animals are in full gallop. Probably you have seen an acrobat perform these and many other wonderful feats. But did you ever see a dog, a cat, a horse, or any other animal do all the strange and clever things that a man can do? Of course, some animals are trained by man to perform certain tricks, but they cannot begin to compare with what man himself can do. Think of the great buildings and the mighty bridges that man has built. And think of all the machines that he has constructed. Man is indeed the very finest of all beings created on earth.

The Soul—What It Is

Perhaps some of you may have heard some people say that man is superior to the lower animals because he has a "soul," and that the lower animals have no soul. To see whether they are right in this or not, let us see what the soul is. You will remember that when God made Adam, the Bible says that "man became a living soul." According to this statement it should be very easy to understand just what the soul is.

You boys probably carry a jackknife in your pocket; and you girls also find yourselves sometimes borrowing a knife from one of the boys. Well, if I were to ask you what parts there are to a knife, you would say, 'A *handle* and a *blade*.' Yes, it takes just two things to make a knife, and the blade by itself is not the knife, but the two together make the knife.

Take another example. Water is composed of oxygen and hydrogen, chemically united. Neither one of these alone is water; for water will put out fire, whereas oxygen will burn, and hydrogen will burn. I hope you understand this, for it is important. Very often it takes two or more things to make a third thing. You have a pair of shoes. Well, it takes chiefly the soles and the uppers to make the shoes. It takes both the lead and the wood to make a lead pencil. In each of these cases one thing is the result of the union of two other things.

So likewise, when God made man, He first made the *body*, and into this He put *life*. These were two separate things. And when these two things were put together, what did they make? The answer is, they made a *soul*. Yes, the Bible says that man BECAME a living soul. It does not say that he RECEIVED a soul. To *become* a thing, and to *receive* a thing are very different. Now I know a little girl who *received* a nice furry pet cat for a present last Christmas. That

does not mean that she BECAME a pet cat, does it? So, when you were born, you BECAME a boy or a girl, as the case may be; but you did not RECEIVE a boy or a girl at that time. So then, please understand that when man was created, he BECAME a soul, but did not RECEIVE a soul.

Now, I can fancy I hear some of you saying, "Why, then if that is true, every man must be a soul, and every woman must be a soul." And when you say that you say something that is exactly correct. If man became a soul at the time of his creation, he is a soul yet. And every woman is a soul, too. But remember, when man was made, he was a *living* soul; while today he is a *dying* soul. Yes, death is now in the world because of sin, and all men yield to death's power sooner or later. But, living or dying, man IS a soul. So whatever you do, do not forget that very important fact.

The Wages of Sin—Death

Perhaps you remember what God said to the man, the living soul Adam, after He had made him. He said that if this soul sinned, this soul would die. The Lord was very positive about this. He meant exactly what He said. It seemed like a hard sentence; but then there was no good reason why man should sin. Perhaps some of you have been kept in school sometime for breaking the rules. It seemed hard to be shut in there when you knew that the others were out playing; but, then remember that you should have obeyed the teacher and should not have broken the rules. Perhaps you learned something by that sad experience, and just made up your mind that you would not misbehave in school any more.

Likewise Adam and Eve did not HAVE to do what was wrong. No one compelled them to disobey God. The serpent tempted them; but to tempt one and to compel him are two different things. No one can be compelled to do a wrong act, to speak a wrong word, or to think a wrong or wicked thought. We can be *tempted* to do these things, but we can resist the tempter if we wish to. The Bible says, "Resist the devil and he will flee from you; draw nigh to God, and He will draw nigh to you."

One day a boy was sent on an errand to a certain house. He was taken into the kitchen while the lady of the house went upstairs to get something for him. While she was gone, he saw some money lying on the table. He thought it would be a good chance to take this money while no one was near to see him, for he wanted to buy a very fine coasting sled that he had seen in a store window. So he reached out his hand and slipped the money into his pocket. When the lady came downstairs, she did not think of the money, and the boy went home.

After the boy had departed, the lady went to get the money she had laid down. Of course it was not there. She felt sure that the boy had taken it; so she wrote to the boy's mother and told the story. When faced with his sin, at first the boy denied it; but it and then he confessed everything. His mother talked and then confessed everything. His mother talked very seriously but kindly to him, and he promised

never again to take anything that was not his own. And he kept his word.

But the point of my story is that the boy did not HAVE to take that money. He was tempted to take it because he wanted to buy the sled. He did not resist the temptation, but yielded to it. And so it was with our first parents. The woman wanted to become very wise, so she took the forbidden fruit. Then Adam also took some of it. Thus they both broke the divine command. Their punishment was sure to come, and it did come. This punishment was death. Just what is death? That will be the subject of our next story.

QUESTIONS:

In what image did God make man?—Gen 1:26,27.

Has any one ever seen God?—I John 4:12; John 1:18.

How do we know what God is like?—John 14:9.

What material did God use in making man?—Gen. 2:7.

Is man wonderful?—Psa. 8:4-9.

What is the soul?—Gen 2:7.

What did God breathe into man at the time of creation?

What is the difference between the spirit and the soul?

Does the soul die?—Ezek. 18:4; Isa. 53:12; Psa. 88:48.

What is the difference between man and the lower animals in death?—Eccl. 3:19,20.

Are the lower animals souls?—Num. 31:28.

Why do animals die?—2 Pet. 2:12.

Why does man die?—Rom. 5:12.

Will man always die?—Rev. 21:4.

How did God cause Adam and Eve to die?—Gen. 3:22,23.

What did they return to at death?—Gen. 3:19.

GENERAL ANNOUNCEMENTS

Vest Pocket Manna. We are arranging for a shipment of Vest Pocket Manna Books from Australia. This Manna Book is practically identical with the original Daily Heavenly Manna, just a few of the comments having been changed—new ones being selected from the old *Watch Towers*. These books are available at 35 cents for the cloth bound and 60 cents for the leather bound edition. Available in about four weeks.

Italian Tracts. An edition of the tract, "Earth's Coming Glory," is to be published in the Italian language. These tracts will be supplied free. It will help us to determine the size of the edition required for immediate use if the brethren desiring them will let us know how many they need.

God and Reason. The circulation of this book is being richly blessed. Get a supply for use among your friends and neighbors. Many who have never read religious literature before, are now interested. Paper bound edition 20 cents each, 7 copies for \$1. Cloth bound 50 cents.

Evolutionists at the Crossroads, Many ministers are buying this book. Why not call on the pastors in your own community and tell them about it—it will afford you an interesting experience. Single copies 25 cents, 6 copies \$1.

The Divine Plan of the Ages. This time-tested treatise of the fundamental doctrines of the Bible is available in cloth binding for 30 cents the single copy.

God's Plan in Brief. A condensed edition of the Divine Plan of the Ages. Paper binding, 15 cents each.

Talking Things Over



Where It All Leads To

 N that interesting series of pictures known as "The Photo Drama of Creation," there was one view which portrayed Satan pounding the keys of a typewriter, and from that typewriter there came forth all sorts of confusing and God-dishonoring theories—false doctrines that have plagued the bewildered world all down through the ages. That unusual picture was entitled, "Where it All Comes From."

An up-to-date version of that illustration might now be drawn, showing many of the Lord's people "sampling" one or another of the erroneous theories coming from Satan's typewriter. Such a modern version of the aforementioned cartoon could be appropriately labeled, "Where It All Leads To." This tragic tendency on the part of some is vividly impressed upon our minds almost daily by the mail that comes into *The Dawn* office from all parts of the world.

And where does this tendency to revert to dark age theories ultimately lead to? Probably it does not have an equally baneful effect upon all, but we would like to tell briefly of the case of one brother, which over a period of about a year has unfolded itself to us. This dear brother had been in the truth for some time, and after reading an article in *The Dawn* entitled "The Messiah Gospel," wrote expressing his appreciation that this magazine had so clearly presented exactly what it means to live the Christ life and what Christ really should mean to every Christian, as well as what He ultimately will mean to the entire world.

Then, a few months later, we received another letter from this same dear brother, in which he told us that he had since come to feel that *The Dawn* is sadly lacking in evidence that its writers understand very much of the "deeply spiritual truths" of the Bible concerning the Christian life. Naturally we were much surprised to thus learn that the columns of *The Dawn* had suffered such a radical spiritual decline in so short a time; and in order to get at the bottom of the matter we wrote and asked this brother if he would kindly explain to us just what he understands to be the "deeply spiritual" truths.

In reply to our request he sent us a book written by a woman, which sets forth the various standard "holiness" theories which millions of mystics down through the ages have held, none of whom ever had a clear enough view of God and Christianity to enable them to know that the eternal torture, purgatory and trinity theories are unscriptural and absurd. The book presents a purely emotional concept of Christianity, in

which Jesus is the "savior" from the "fires of hell."

To us it seems obvious that at best this emotional ascetic concept of the "Christ life" is little different from Hindu asceticism, and goes no further than what the apostle suggests as merely knowing Christ "after the flesh." These ascetic writers mean well, and doubtless are a measure of help to many, but they seem to look upon Jesus entirely from a fleshly standpoint. They idealize His manliness, His courage, His kindness, His love and His sympathy, and then stop there. They visualize this ideal character as hovering over them, and almost, if not quite, whispering sweet messages to them; with the thought always prominent in their minds that He has "saved" them—from eternal torture, of course.

But the Hindu says these same sweet things about Buddha. They might be said about almost any grand character whom we might wish to idealize in our minds. In fact all heathen ascetics hold very similar idealisms concerning the various deities whom they worship. It seems surprising to us that anyone who once understood the divine plan of the ages should not be able to see the shallowness of this mystic sort of "spirituality." The Christian does indeed rejoice to think of Jesus' glorious character, and will endeavor to copy it, but his life must also be guided by the Messianic *doctrines* of Christ, else there can be no true spiritual growth.

But this is not the end of the story! Just recently this same dear brother wrote to us again, declaring that from now on he desires that all his spare money be used in what he has now discovered to be the most important work of the Lord, which is the "saving" of the Chinese! In order that we might understand thoroughly just what it is that he is now so wholeheartedly supporting, he sent us a copy of a missionary paper which outlines what he considers to be the all-important work. One of the announcements in this nominal church missionary journal reads as follows:

"The opportunity to help Christ save China is ours. Shall we accept it, or shall we sleep, leaving the Son of God to a succession of crosses?"

Alas, that one who once saw present truth and enjoyed with us the glorious hope of the near establishment of the divine Kingdom, by means of which the knowledge of God's glory will be caused to fill the whole earth, should now suppose that he must "help Christ save China," or else see the Son of God doomed to a "succession of crosses"! Such a statement not only reveals an utter lack of knowledge con-

cerning the glorious Messianic Gospel, but also indicates that its writer has no real conception of the purpose of the "cross of Christ"—else he would have known that Christ cannot now be doomed to any further "crosses," especially in the manner in which he suggests. The "sufferings of Christ" are still going on through His body members; but these sufferings, instead of being lessened by Christian faithfulness, are thereby increased, because the more faithful a Christian is in laying down his life in service, the

more persecution and suffering he will be called upon to endure—such is the path to glory.

The obvious moral of the foregoing case is that we should select our religious reading matter with the same conscientious care we use when we vote for elders or teachers in the church. Certainly we would not think it wise, nor pleasing to the Lord, to elect teachers for our ecclesia who do not understand the truth but who continue to believe all the fundamental errors of Christendom! Would it then be pleasing to the Lord to place ourselves under the written instructions of such teachers, by continually reading their theories for the purpose of obtaining spiritual food? If we do not obey the injunction to "take heed unto the doctrines" in this practical way, should we be surprised if sooner or later we too might not begin to feel the burden of "helping Christ save China" from the mythical fires of hell?

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

Free Tracts. We have tracts on a variety of subjects. The article, "The Resurrection Hope," appearing in this issue of *The Dawn*, will be available in tract form shortly.

Daniel

(Continued from page 26)

present a finer appearance without the king's rich fare; and, believing this, they took steps to secure the boon that they desired.

The term "pulse" probably denoted vegetables, and more especially such products of the soil as beans, peas and wheat. It has been proven that such foods contain all the elements essential to the nourishment of the human body. It is claimed by many dieticians that beans are more sustaining than beefsteak. However, we are not here arguing for vegetarianism; for we know that Jesus ate meat, that it was used by the Jews under the Mosaic law, and was also used by the Christian church in apostolic times. But that Daniel and his friends made a wise resolve—perhaps specially wise for certain reasons at that particular time—is demonstrated by the results, which were satisfying in the highest degree.

Likewise, the Christian should have respect for his individual body, which the apostle compares to a temple in which the holy spirit dwells. Into this body he should not introduce defiling thoughts "perfecting holiness in the fear of the Lord." The apostle said, "I keep my body under, and bring it into subjection, lest having preached to others I myself should be a castaway." Verily "the spirit lusteth against the flesh, and the flesh lusteth against the spirit."

BROTHER H. E. ANDERSON	July 4
Hartford, Conn.,	
BROTHER C. P. BRIDGES	July 14
Binghamton, N. Y.,	
Belville, Ont.,	19
Montreal, Que.,	21
Burlington, Vt.,	22
Wilton, Me.,	23
Greenfield, Mass.,	27
Springfield, Mass.,	28
BROTHER C. F. GEORGE	July 14
Duquesne, Pa.,	14
Beaver, Pa.,	21
BROTHER W. F. HUDGINGS	July 21
Passaic, N. J.,	
BROTHER J. H. HOEVELER	July 7
Woodbury, N. J.,	
Bridgeton, N. J.,	7
Philadelphia, Pa.,	7
BROTHER J. T. JOHNSON	July 14
Youngstown, Ohio,	
BROTHER J. C. JORDAN	Aug. 4
Duquesne, Pa.,	
BROTHER J. G. KUEHN	July 6
Detroit, Mich.,	
BROTHER M. MITCHELL	July 14
Passaic, N. J.,	
BROTHER D. J. MOREHOUSE	July 21
Saginaw, Mich.,	21
Port Huron, Mich.,	23
London, Ont.,	24

Divine help and grace are daily needed by all the followers of the Master.

QUESTIONS:

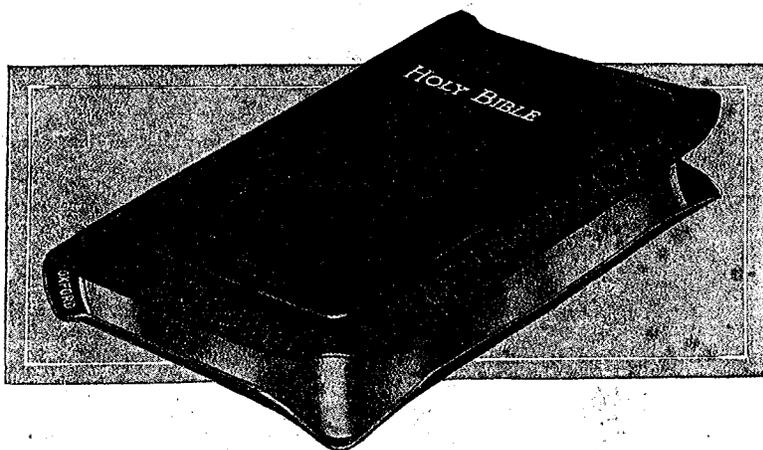
How did God overrule the captivity of the four young Hebrews for good?

What special reasons did these Hebrews probably have for not eating the king's fare?

How may the Christian practice temperance to his own advantage?

SPEAKERS' APPOINTMENTS

Niagara Falls, N. Y.,	25
Detroit, Mich.,	28
Jackson, Mich.,	29
BROTHER A. L. MUIR	
Jacksonville, Fla.,	July 1
Richmond, Va.,	3, 4
Washington, D. C.,	5
Brooklyn, N. Y.,	7
East Orange, N. J.,	8
Jersey City, N. J.,	9
Brooklyn, N. Y.,	10
(251 Washington St., 8 P. M.)	
Providence, R. I.,	12
New Bedford, Mass.,	13
Boston, Mass.,	14
Lynn, Mass.,	15
Worcester, Mass.,	16
Springfield, Mass.,	17
Rutherford, N. J.,	18
Philadelphia, Pa.,	19
Wilmington, Del.,	20
Baltimore, Md.,	21, 22
Roanoke, Va.,	23
Jacksonville, Fla.,	25
Sorocco, Fla.,	26
Orlando, Fla.,	27
BROTHER W. MacALISTER	
Duquesne, Pa.,	July 7
BROTHER WALTER SARGEANT	
Lincoln University, Pa.,	July 14
BROTHER G. M. WILSON	
Duquesne, Pa.,	July 21
E. Liverpool, Ohio,	28
BROTHER W. N. WOODWORTH	
Ithaca, N. Y.,	July 1
Erie, Pa.,	2
Detroit, Mich.,	4-6
Chicago, Ill.,	7
St. Louis, Mo.,	10
Waukesha, Wis.,	14
Muncie, Ind.,	15
Richmond, Ind.,	16
Cincinnati, Ohio,	17
Davton, Ohio,	18
Columbus, Ohio,	19
Pittsburgh, Pa.,	21



Blessed Bible,
Precious Word,
Boon Most Sacred
From the Lord