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# *The* DAWN

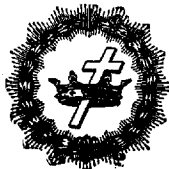


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# THE DAWN

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FEBRUARY 1, 1933

One Dollar a Year

## News and Views

**"Mene, mene, tekell, upharsin"**

**T**HIS ancient warning of impending doom is now being flashed across the industrial horizon, declaring that the price system of our present economic set-up is about to go into complete collapse—at least so says Mr. Wayne W. Parish, in an article published recently in **The New Outlook**, the editorial policy of which is now under the control of former Governor Alfred E. Smith, of New York.

In this article Mr. Parish is speaking in behalf of the new economic science called Technocracy. In closing his article he gives the present administrative heads two more years in which to try futile remedies to cure the depression. He says:

"The next two years will witness a succession of remedial palliatives to be offered by our legislative bodies, our financial institutions and social organizations. America in that period will witness a procession of the dumb, the halt and the blind, stumbling from one futile gesture to another into a final sublimation of fear. That procession of the blind will include all the essence of futility in its many varied forms from the mild buck-passing program of 'share the work,' to the anticipated probable legislation of rent and private debt moratoriums, then to those twins of finality, the dole and complete inflation."

And then Mr. Parish concludes:

"The present problems, in their continental order of magnitude, we have attempted to delineate for the directors of our national enterprise. These directors will now, or in the near future, be called upon to solve these problems. It is their ship of state, and if they cannot find a solution, the force majeure of continental conditions in the next few years will bring forth those who can. These problems transcend all social theories and partisan

politics—even government. It is civilization itself. Technology has written 'mene, mene, tekell, upharsin' across the face of the price system."

It seems that for the last year and a half thirty-six engineers have been turning the searchlight of their investigation on present economic conditions in order, if possible, to ascertain the causes underlying the great depression of the industrial world. Under this critical examination the modern price system stands arraigned and condemned. Machinery has displaced human labor to an appalling extent, as the matter is viewed through the medium of dollars and cents. In agriculture alone one man can do in one hour what it took him 3,000 hours to accomplish back in 1840. At least this is the claim of Mr. Parish, whom we again quote:

"Can we employ ever again under a price system all those of employable age at a wage standard which will provide sufficient buying power to meet the requirements of our productive capacity? Is recovery just around the corner, with from one to two years supply of wheat, corn, cotton, copper, rubber, iron ore and other commodities in our warehouses?... We must realize, Technocracy tells us, that we have reached the end of an era, that the fundamental cause of the depression is not political, it is technological....

"The old omnibus in which we have been riding has been patched up until its use as a vehicle is almost over. Technocracy is doubtful that it is even good for another parade. Our present system, it tells us, is fit only for the same museum in which are housed the pathetically inadequate political and economic theories of Plato, Marx, and the great host of other diagnosticians and prophets who could not conceive of such a highly industrialized society as that in which we find ourselves today, and Facism, Communism, and Socialism are likewise wholly inadequate to cope with our problems."

### Takes Issue with Technocracy

**G.** F. KETTERING, vice-president of the General Motors Corporation, speaking last month before the American Association for the advancement of Science, did not believe that machinery and overproduction are responsible for the world's ills. He said:

"We have been measuring too much in terms of the dollar. What we should do is think in terms of useful materials, things that will be of value to us in our daily life. We have less knowledge about the ordinary things of life today than ever before."

Another speaker, Prof. Jackson, of the Massachusetts Institute of Technology, said that the good done by the machine had outweighed the harm, and that the real problem is simply one of "adjustment." But how to do it was not made at all clear. The Bible alone solves that problem by presenting the hope of God's Kingdom—the Kingdom in which the Lord will make unto all people a "feast of fat things," prosperity for all.

### Less Selfishness Needed

**G.** OLONEL E. M. HOUSE, writing in *Liberty*, says:

"If we do not endeavor to improve conditions, so that in the future the general purpose will be higher than it has been in the past, the danger of a Lenin dictatorship will become more and more imminent. The coming generation should be taught to think less of self and more of the common good. This will accomplish two purposes. It will add to the general advancement of the individual, and, in consequence, will make life happier and better worth while, but it will also improve the condition of the state and make it a better place in which to live."

The aforementioned suggestion is good, but we believe that only the Divine Kingdom can bring about this desirable condition. This will mean the application of the Golden Rule to human affairs. And, by the way, that is the principal reason we are calling attention to these various pessimistic prophecies. We are not "calamity howlers," but desire our readers to recognize the prophetically foretold fact that imperfect humanity has reached its extremity, and that, according to the Bible, the time for the Messianic Kingdom is now near.

When the brightest minds of the world admit that there is "no way out" except to discard our present price system—which means virtually to discard all of our present financial institutions—it comes pretty near to the foretold casting of their "gold and their silver into the streets," which the prophet declares would be one of the things that would occur in the "last days."

But, thank God, the "last days" mentioned in the Bible are not the "last days" erroneously pictured in the creeds of the dark ages, wherein the

earth, and everything on it was to be reduced to a cinder. The Biblical expression "last days" has reference to the end of Satan's rule of selfishness and the days of preparation for God's Kingdom, in which the way would be cleared for the ushering in of an entirely new era. It is for that Kingdom that Christians still continue to pray, "Thy Kingdom come, Thy will be done, on earth as it is done in heaven." And the answer to that prayer is near.

### More About The Golden Rule

**P.** ROF. ROBERT MILLIKAN, one of the world's greatest physicists, is said to have recently made the statement that of all the leading guide posts in the world of thought and science, the chief one is the Golden Rule. He says that this is the profoundest truth known to man, and of vastly more importance than gravitation. Some day the whole world will wake up to the fact that Prof. Millikan is right. It is the Golden Rule that the Lord will enforce among all humanity when He sets up His Kingdom on earth, and under the beneficent operation of that great divine law a complete renovation of society will result. Then, those who refuse to abide by the requirements of the Golden Rule, and continue to follow the course of selfishness will be punished with "everlasting destruction," but the willing and obedient will live forever.—Rev. 21:4.

### Mushrooms

**P.** ROBABLY few persons know that there are over 38,000 different kinds of mushrooms, and that about 1000 of these varieties are good to eat. The largest edible kind is the "agarics," which grows in open pastures and fields. Another delicious variety is the "morel," which in shape resembles a fir tree. Still another is the well-known "puff-ball." But mushrooms are about eighty-eight percent water, and half the remaining twelve percent is indigestible. Food experts say that they contain no more nourishment than cabbage leaves.

Two of the most deadly of the poisonous variety of mushrooms are the "death cup" and the "fly amanita." For the poison of the first of these there is no known antidote. The "fly amanita" looks good to eat, but is a great deceiver; for its poison quickly paralyzes the nerves of the heart. It may be known by its scaly cap and stem and the dead flies around, attesting its deadly work.

There are "thought foods" also, and some that poison the mind. The latter should be as rigidly avoided as the "death cup." Jesus prayed for His followers, saying, "Sanctify them through Thy truth; Thy Word is truth." Truth is always a safe food for the mind. There is no poison in the Word of God.

### Skyscraper of Ant World

**P**ROF. JULIAN HUXLEY, British scientist, has exhibited at Columbia University, New York, a huge "skyscraper" some twenty feet high and ten feet wide, built by millions of tiny creatures which resemble ants, and which occupy the building. One immense "Queen" exercises autocratic sway over her undisputed domain. The inhabitants of this interesting structure are called termites. Their "skyscraper" home was brought all the way from Africa.

The professor also has motion pictures of ants which make slaves of others, and ants who are "racketeers," who cleverly manage to cheat the honest ants of their hard-earned gains. Another scene shows "farmer" ants who raise fungi on leaves. When the fungi is grown, it is borne away by the busy workers and cleverly ground into "flour." Who shall say that intelligence is confined to the human family? The more we know of the world around us, the more we are impressed with the "manifold wisdom" of its Creator.

### "Who Carries the Business On?"

**T**HIS is the title of a poem that appeared recently in a contemporary magazine. While it gives somewhat of a distorted view of Satan's activities, it does, nevertheless, indicate that men are thinking today as never before, and wondering whether or not there may be a super evil mind back of all the world's woes.

The Bible of course teaches that such is the case, and that the Devil himself—who was formerly known as Lucifer—is the "god of this world." (2 Cor. 4:4.) According to the creeds of the dark ages Satan's chief business was that of stoking fires in a hell of torment where nearly all of the human race eventually was to find their eternal abode. No wonder the thinking public revolted against such an absurdity!

But alas, in throwing out the aforementioned error, the world also rejected the idea of a personal Devil of any kind. That was wrong, for the personality of Satan is clearly taught in the Bible. Not that he is a super torture-maker in a traditional fiery hell; but rather, the arch-enemy of God. For at least six thousand years he has been actively interested in turning minds away from their Creator. The poem referred to, follows:

"Men don't believe in the devil now as their father's used to do,

They've forced the door of the broadest creed to let his majesty through.

There isn't a point from his cloven feet, or a fiery dart from his bow,

To be found on earth or air today, for the world has voted it so.

"But who is mixing the fatal draught that palsies heart and brain,

And loads the bier of each passing year with two hundred thousand slain?

Who blights the bloom of the land today with the fiery breath of Hell?

If the devil isn't, and never was, will somebody rise and tell—

"Who dogs the steps of the toiling, saint, and digs the pit for his feet?

Who sows the tares on the field of time wherever God sows His wheat?

The devil is voted not to be; and of course the thing is true,

But who is doing the kind of work that the devil alone should do?"

"We are told that he does not go about "like a roaring lion" now;

But whom shall we hold responsible for the everlasting row

To be heard in home, and church, and state, to the earth's remotest bound,

If the devil, by a unanimous vote, is nowhere to be found?

"Won't somebody step to the front forthwith and make his bow and show

How the frauds and crimes of a single day spring up? We want to know.

The devil was fairly voted out, and of course the devil's gone;

But simply we would like to know who carries the business on?" —Unknown

### The Messiah

**I**N THE evening of the 27th of December, Handel's Messiah was sung in Carnegie Hall, New York. This oratorio is unquestionably one of the very greatest musical compositions ever given to the world. The theme undertakes to portray in tone pictures the life and death of Jesus, and also His coming glorious Kingdom, wherein He will rule the entire world in righteousness and peace. The solo parts, such as "Rejoice greatly," "He shall lead His flock like a shepherd," and "He was despised and rejected of men," drive home to the mind of the hearer indelible impressions of the world's most wonderful and most far-reaching events.

But who can describe the choruses? Who can express in mere words the joy, the rapture, the jubilation so wondrously portrayed in the great overmastering floods of glorious melody that triumphantly break forth with the announcement: "Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, AND THE PRINCE OF PEACE!"

Truly an understanding of these words fills the heart with thanksgiving and adoration, reminding one afresh of the inspiring message in Revelation, which says that the time will come when "Every creature in heaven and earth will be saying, Glory, and honor, and blessing, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever." And the best part of it all, is that this long-promised reign of Messiah is now so near.

# The Christian Life



## Following the Master

Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. — Matt. 19:21

**A**N indispensable requirement in the life of one who consecrates to follow the Master is that vital relationship to the mind of God which establishes and maintains the strongest possible connections with the great source of spiritual power.

Such connections will necessitate insulation from the world, from its false lures of ambition and wealth and fame. The man of God will say with the apostle: "This one thing I do... I press toward the mark." The most potent of all testimonies is that of example. The Christian's affections should be set on things above; he should have only one mind, the mind of Christ. His attitude should say, not "Go on," but "Come on," or, in apostolic phraseology, "Be ye followers of me even as I also am of Christ." Primarily, fundamentally, indefatigably, he should be Christ's man, a fearless ambassador of the King of kings.

He who would follow the Master must have a vision. In Ezekiel 13:3 we find a reference to shepherds who "have seen nothing." The prophet Isaiah received a vision of the future. Beholding the glory of God in that power which He is yet to reveal to all, he could say, "Here am I, send me," because in pictorial representation he had seen the fulfilment of the great eternal purpose, the consummation of the program of the centuries, the inauguration of a dynasty that should send to the eternal skies the glories of its new-born righteousness and truth and love; a regime long delayed indeed, but borne hitherward on the wings of those gold-hued Biblical promises which cannot fail.

### Spiritual Discernment

An important question is, Have we caught Isaiah's vision, Abraham's vision, Ezekiel's vision, Paul's vision—all picturing an era when God shall make all things new by marvelous secrets

of life opened up and by Biblical instruction enlightening the mind, accomplishing the desideratum of an everlasting fraternity of men, a world-wide community of love? Have we caught a vision of the channel God will employ to perform His work? Have we seen that this channel is the great secret of the Bible, that it is the Seed of Abraham, long foretold by the prophets, and that its one and only Head is our risen, exalted Lord? Do we realize that we may be of this channel and may thus confer the greatest conceivable boon on suffering humanity? If so, God has sent us a degree of truth that has come to but few, and we have cause for joy indeed, for we know that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in those that follow the Master faithfully unto the end.

The Christian should be in fullest sympathy with the mighty, throbbing, burning, yearning heart of humanity. He should have a broad outlook and see humanity as it is. That will most accurately show him its needs. What does he want to do for the one billion eight hundred million souls on this planet? They are needy souls indeed! Regarding the Master, we are told that He pitied the multitude, for they were as sheep not having a shepherd. Therefore, as Jesus felt the burden of the world's woes, so should His servants, and each will continue praying the prayer of prayers, "Thy Kingdom come," and will also endeavor to be an exemplar of the righteousness of that Kingdom in his daily life.

Should the Christian be an economist? Yes, he should. In the divine economy nothing is lost. Every tear, every pang that rends the heart is for a purpose. Some day the broken threads of life will be gathered up and spun to a conclusion, and

woven into a tissue of matchless beauty, and then will appear all the results of the present. Figuratively speaking, the Christian should see that God gathers the tears of His saints and fashions them into garlands of pearls to be preserved throughout eternity; then shall he indeed have comfort for sorrowing hearts about him, even "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

He who follows the Master is an Empire man in the highest sense, recognizing God as the only true Empire builder, who raiseth up and setteth down, and alone can say to a kingdom, "Thou art weighed in the balances and art found wanting." He sees in present institutions a temporary arrangement, to afford the world an experience calculated to be for lasting good, and to give place to a universal dynasty where love shall be the king law. His hope is centered in the promises of God, and in the mighty consummation of the program of all the ages.

### Problems for us All

Today we see that mighty, irresistible, transforming forces are at work, and the world really stands at the birth of a new era, to be fully ushered in after the birth pangs of the approaching time of trouble.

Never, since man was created, have such questions arisen as confronts the world today. Unemployment, the adjustment of the demand to production, political economy, the capitalistic platform, the resounding cry of laborism, practical training for the young, government elections, etc., are subjects on which the Christian will be approached. All these he should meet and deal with from the view-point of his text book, the Word of God. While thus, therefore, he catches the true light and lets it shine, he can be assured that others will see his good works and glorify their Father which is in heaven—in due time.

He who follows the Master puts Truth first. It is his great, guiding star of life. He never subordinates it to ways, means, service, or anything. It is his most sacred possession; for is not love itself a part of truth? Therefore he studies the Bible not to teach the Bible, not to read into it products of his own imagination, not to pervert it and bring portions of the Scriptures into line with some pleasing theory or other; but he studies the Bible to find out what it has to say. His attitude toward it is truly humble and reverential. Before its mighty verities he feels as a little child. Often he prays for wisdom, and offers this beautiful prayer: "Lead me in thy Truth and teach me, for Thou art the God of my salvation."

### Alurements for the Unwary

The disciple of Jesus realizes how important is the exhortation of the Apostle: "We ought therefore to give the more earnest heed to the things that we have heard lest at any time we should let them slip." Not all at once does the Christian's wily foe get in his work, but gradually he lures

his feet into forbidden paths. But always he masks in the guise of Truth, always he pretends to be the servant of God. His constant method is to figure as an angel of light. As a fisherman he uses bait. "New light" is one of his lures. He dangles this before the face of his intended victim. Well he knows its powerful appeal. Thus stealthily he draws the gaze to some other head than the true Head, to some other channel than the Word of the living God; and lo, the fish is caught.

Before the Christian started to follow Jesus along the course of discipleship, the Master said to him, "Whosoever doth not bear his cross, and come after Me, cannot be My disciple. For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? lest haply, after he hath laid the foundation, and is not able to finish it, all who behold it begin to mock him, saying, This man began to build and was not able to finish.... So likewise, whosoever he be of you that forsaketh not all he hath, he cannot be My disciple."

Because of the admonition contained in the foregoing statements as well as in other portions of the Scriptures, the Christian is quite aware of the fact that the way before him is to be no easy way. To sacrifice all that He had was no easy thing for Jesus, nor was it easy for the apostles, nor has it been easy for any who has undertaken to follow the Master—from Pentecost to the present time. Still it is true that "the darkness hateth the light and will not come to the light lest its deeds should be reproved." Still it is apparent that the great adversary of truth is diligently "seeking whom he may devour." Still it is evident that we "walk by faith," and not by sight, and that we need to take unto us the "whole armour of God" that we may be able to "stand in the evil day, and, having done all, to stand."

And to be able to stand, to hold our own, to maintain our position on the solid ground of truth to which we were called, will test our every power of endurance. The prince of darkness knows that certain ones have the truth, and he wants to get it away from them; he will therefore stop at nothing to accomplish his purpose. He will try to instil dissatisfaction and restlessness into the mind. He will suggest our feeding a little bit in this pasture, and a little bit in that. He will throw out his hints that people get rusty when they stick too much to the one thing. Also, he will endeavor to send us abroad into the realms that seem bright with promise, but which will eventually prove to be a delusion and a snare. To be able to hold our ground against all opposition means the possession of great qualities. It means to "endure hardness as good soldiers of Jesus Christ." It means a crystalized determination to make good.

Following the Master not only consists of fighting foes within and without, not only of overcoming temptation, not only of keeping our

all on the altar, but it also means what the apostle calls, "joy unspeakable and full of glory." Who indeed can sing like the Christian:

"I'm happy, I'm happy. Oh wondrous account!  
My joys are triumphant, I stand on the mount."

### Our New Life

To the one who follows the Master, the world around has become transformed as by a magic wand. In fact the universe is now his Father's house. Every golden sunset shows his Father's artistic nature, every stately tree with its verdant canopy of leaves reveals his Father's love for the beautiful as well as love for those whom He created to live on the earth. The birds trill forth the praises of their Maker. All living things that realize existence rejoice in life, the glorious boon so freely bestowed by God. So, then, as Jesus at times went out into the quiet retreats, the Christian follows Him there in the spirit of his mind. He finds resting places here and there, even amid the busy days, for a few seeds of love which he scatters react upon him and cheer his heart.

And then, at the close of the day, he retires from the world and its cares into the sweet sanctuary of rest where the hallowed presence of the Lord casts the golden glory of its radiance into the chambers of his mind, and the veil between him and the unseen world seems very thin, and the angel voices of divine promise sing to him of conquest and victory and peace along life's way and at its close. And a wondrous shining

ladder reaches far up toward the heavenly steeps, and his face becomes lit with a brightness not of earth; and his stammering tongue can find no words to tell of all the love that fills his raptured being to the full.

The Christian knows that here and there throughout the world a few others are, like himself, trying to follow the Master, and his heart goes out to them with fervent love. He knows that they have their faults, their weaknesses, their besetments, their trials; but he knows that they have seen "the light that never was on land or sea," that they have found "the pearl of great price," that "here they have no continuing city," but that they "seek one to come." And so, he recognizes them as his true comrades on life's journey, and daily he prays that God will bless them and uphold them and bring them off more than conquerors by His divine grace and power.

The Christian is keenly alive to the dangers around him. He knows the craftiness of the enemy and he parleys not with him. He says, "It is written, it is written." He listens to the voice of God. His feet are planted on the divine Word. He is strong with the strength of truth. He is as Mt. Zion which cannot be moved but abideth for ever.

This, then, is the follower of the Master. He has complete consecration to start with, the grace of God to go along with, and the Kingdom of heaven to end with. For the one thus described it may be said truly, "The Master has come and calleth for thee."



## Mary and Martha

*"And Jesus answered . . . Martha, thou art careful and troubled about many things:  
but one thing is needful, and Mary hath chosen that good part."*

—Luke 10:41-42

**T**HE story of Mary and Martha, in their association with the ministry and life of Jesus, is one of the most interesting and appealing of all the Biblical narratives. It is interesting because it reveals a personal side of Jesus' life which otherwise might have been hidden; and it appeals to the heart of every Christian because it brings to light that high degree of devotion to Jesus, the Master, that should be present in all those who are consecrated to Him, and who delight to sing:

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

There seems to be no Scriptural evidence that Jesus loved Mary more than He did Martha. As occasion demanded He took the opportunity to give each of them specific instruction concerning Himself, and concerning the great purpose of the Heavenly Father which He had come to earth to

fulfill. The first account we have of Jesus' contact with this good family of Bethany, of whom Lazarus was also a member, is found in Luke 10:38-42; and in order to fully appreciate the real import of that brief narrative it is necessary to take into consideration the various circumstances involved.

Jesus was the Messiah of promise, and He had been going up and down the country telling of His coming Kingdom, and also performing miracles for the purpose of illustrating the blessed results of His Kingdom, when it would be fully established. This great Messiah had been promised by all of God's holy prophets. And now He had come! Furthermore, this great One—as both Mary and Martha undoubtedly realized—had specially honored them, for He had come to their home, and had become their Guest! Naturally, both of these noble women were all astir over this great event of their lives; but their respective reactions to it differed.



### Two Devoted Disciples

Martha, who probably was the elder of the two and who therefore ordinarily acted as hostess, felt that the thing of primary importance for her, as a devoted daughter of Israel, was to show her zeal for God and for His promises by becoming a most willing servant of His Son, the long-awaited Messiah. To her it seemed that no sacrifice or effort could be too much, in order to make Him comfortable during His visit with them.

But to Mary, who was equally devoted to the Messiah, the importance of Christ's presence reacted in a different way. She thought of it as being a rare opportunity for learning more about the Master, and more about the plan of God which He was to accomplish. To her the golden opportunity of a lifetime had come—the privilege of being a pupil at the feet of Jesus, the promised Messiah.

As to the degree of loyalty and devotion on the part of these two sisters there seems to be no great difference between them, so far as the record shows. Martha was so solicitous for the personal comfort of the Master—not understanding the special purpose of His visit—that she called to His attention the fact that Mary was doing nothing to help care for Him, and asked that Mary be reminded of her negligence to their honored Guest.

It was then that Jesus manifested the unselfishness of His character, by making known to Martha that He had not come to be "entertained," but rather, to reveal Himself, and also to make known the divine purpose to them. In view of this, Mary had chosen the "good part." In her rapturous devotion to the Master, the immediate course of action she had decided upon proved to be right in line with the real purpose of His visit.

### Why Mary Had Chosen the Good Part

Martha, who was equally devoted to Jesus, and equally impressed with the importance of His presence among them, had decided upon a course of action which, while well-intentioned, was not the thing of primary importance at the time. The entire period of Jesus' ministry was exceedingly short—three and a half years in all—so it was obvious that He could not spend much time at this one private home. Hence He was desirous that the brief time He did spend there should be used in imparting instruction to this loyal family which had become especially dear to Him. He wanted them to realize that He was there to serve them, rather than to be served.

Why had Mary chosen the "good part"? What is the contrast between her choice and that of Martha? The facts show that Martha's remark had raised a question as to the relative importance of spiritual and earthly matters, and Jesus sought to emphasize the superior value of spiritual over temporal things.

If we are to appropriate the lesson of this incident to our own spiritual advancement—and it certainly is proper that we do so—the point of

primary importance to us as Christians is that we should learn to value the spiritual above the natural. While we are to do good unto all men as we have opportunity, and to give even material assistance when necessary and possible, yet our real interest should be in the things pertaining to God's eternal purpose as it is centered in Christ Jesus.

### Variety of Lessons in the Christian Life

In view of the multitudinous instructions covering the many and varied requirements of true discipleship, it would seem very unwise to pattern our entire Christian life according to any single incident recorded in the Scriptures, and ignore other admonitions of equal importance. To do so would be to rob ourselves of many helpful lessons. Not only are other lessons to be learned from Jesus' further associations with Mary and Martha, but also from various incidents in connection with the lives of other notable Biblical characters.

Nor should we hastily assume that Martha was slow in learning to judge the relative values of spiritual and earthly things; she was not, as the subsequent record reveals. These two sisters came into Jesus' life again at the time of the sickness and death of their brother, Lazarus. Being so intimately acquainted with Jesus, and knowing of His love for them, Martha and Mary took for granted that a mere message from them that they were in trouble would result in His immediate coming to their home. But Jesus had a greater purpose to accomplish, so He tarried—tarried until their beloved brother Lazarus had died, and then He came.

On this occasion we find Martha, the hostess, the entertainer, the servant, in a different role. She is now a Martha who, though griefstricken, is aggressive, impulsive, alert and thoughtful—the one who came out first to meet the Master. She ran to Him while He was yet some distance away; while Mary, possibly overcome by her grief, remained behind, in the home to mourn her loss.

That Martha's eagerness to meet the Lord was induced by her absolute faith in His ability, as the Christ, to even raise the dead, is evidenced by what she said when she greeted the Master: "Lord if Thou hadst been here my brother would not have died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee." (John 11: 21, 22.) This expression of unbounded faith and confidence reveals the fact that Martha had not neglected her privileges of sitting at Jesus' feet and learning of Him, even as Mary, after the importance of the matter had been called to her attention.

Evidently Martha had learned much concerning the divine purpose. When "Jesus saith unto her, Thy brother shall rise again" (verse 23), then Martha, full of faith, and having a clear understanding of God's future purpose of resurrection and blessing for all mankind, promptly replied: "I know that he shall rise again in the resurrection, at the last day."—Verse 24.

Furthermore, in verse 27, is revealed Martha's expression of faith and understanding such as could have come only to one who had a vital appreciation of who Jesus was and what He meant—for herself and for the entire world. It was Martha who there said to Jesus: "I believe that Thou art the Christ, the Son of the living God, which should come into the world!"

At another time a very similar declaration on the part of the Apostle Peter brought forth a statement from the Master to the effect that such vital knowledge could only have been revealed by the Heavenly Father Himself. (Matt. 16:17.) Surely then, Martha must have been living very close to the source of divine wisdom to be able to give expression to such a profound and fundamental truth. Certainly she had been taught of God, and had learned her lesson well.

### Mary Temporarily Disheartened (?)

Mary, the devout pupil and beloved friend of the Master, did not come out to meet her Lord when He arrived, four days after Lazarus' death. Hence Jesus sent special word to her that He had come and desired to see her. Whether or not this was because of a temporary lack of faith on Mary's part, or because she, being more emotionally inclined than was Martha, was so overcome with grief that she did not care to mingle with anyone outside of the family, we do not know.

The account does show that Mary gave Jesus a gentle rebuke, even as did Martha also, by saying, "If Thou hadst been here my brother would not have died." (Verse 32.) Nor did Mary accompany it with an expression of confidence in Jesus as the Christ, as did Martha. She did not indicate that she had faith to believe that Jesus could raise her brother from the dead, as did Martha, her sister. Of course, the narrative as given us in the Bible, is fragmentary, and we cannot be certain as to all that occurred, beyond what is recorded.

But the point we are making is that Martha, the one usually thought of as being interested only in feverish activity in temporal matters, is seen to be as fully devoted to the Lord and as fully acquainted with the divine purposes centered in Him as was Mary, and even better able to retain the practical value of the knowledge she had gained. Apparently, therefore, the instruction given to her by the Master at the time that Mary was sitting at His feet, had been faithfully heeded. Evidently from then on she had sought to redeem as much time from earthly pursuits as possible, in order that she might become better acquainted with the things of God. In this there is a very important lesson for us, today.

### Balanced Characters

In the true Christian life there is a time for study, a time for prayer, and a time for action. No Christian life can be a success if it is limited or circumscribed by specialization in only one of these necessary avenues. There is only one thing

in which the Christian can afford to be a specialist, and that is in doing the will of the Heavenly Father. But faithfulness in an effort to specialize in that will mean a reaching out into all of those avenues of Christian thought and action that are found to be clearly outlined for us in the divine Word.

The Christian is admonished to be faithful in prayer. Hence, if prayer is neglected there cannot be that full fruition of Christian character which the Master desires in those who name His name. Study of the Word is also enjoined upon the believer: "Study to show thyself approved unto God." Could any Christian hope to be pleasing to the Lord while neglecting this and similar divine instructions?

Mary and Martha manifestly were both students and servants of the Lord, and were faithful to all the light then due—although they could not become spirit-begotten Christians until Pentecost. Then Jesus was the great Teacher, the promised Messiah, and they sought to be faithful to all the privileges that were theirs as special friends of the Son of God.

While evidently it was another Mary who came to the tomb early in the morning of that memorable first day of the week, after Jesus had been raised from the dead, nevertheless we find in her the same characteristics of loving devotion to the Master as are so nobly manifest in Mary the sister of Martha, as well as in Martha herself. From this incident then, we may draw additional helpful lessons. Other women came to the tomb with Mary, and to these faithful souls the angel of the Lord appeared, and gave them a definite commission of activity—something to do and to say: "Go quickly and tell His disciples that He is risen from the dead." John's account of the same incident shows that one of the Marys desired to embrace the Master, and thus demonstrate her love for Him, but Jesus would not permit this. Whatever seasons of sweet fellowship they had enjoyed together in the past could not be continued now, at least, not for the present—the time had come for action.

To quote from *The Time is at Hand*, it seems that the expression "touch me not" is from the Greek word "Haptomai—embrace Me not; do not tarry for further demonstration of your affection now, because you have a very important mission to perform, to bear witness of My resurrection...and establish the faith of the other disciples who are still in perplexity and uncertainty." Writing in "Zion's Watch Tower," on the same subject, the same writer said: "We are not to assume that we are merely to hug the truth to our hearts, but are to remember that it is for others." Z. '04.

We are not to assume of course, that the matter of loving devotion to the Master should be limited to some one particular line of activity. On the occasion of Jesus' resurrection His specific instructions were to "go and tell"—speak forth

with the tongue—what had taken place. There was something to be told, and someone needed to tell it. No other form of devotion could accomplish the happy announcement of the resurrection of the Christ. Service of a merely temporal kind wouldn't do it; study of the divine Word wouldn't do it; nor would prayer and meditation alone accomplish it. All of these things, however, do enter into the messenger's preparation for action, hence are extremely important and must not be neglected.

Oral instruction, of course, has been used effectively to acquaint many with the divine purpose as it is centered in the Redeemer. Nevertheless, the outstanding Christian characters of the age are not remembered or emulated because of their ability as orators in preaching the gospel, or other such like activity. The "two Marys" were honored by being the first to announce to the disciples the fact that Jesus had been raised from the dead, but it is not in this role that we usually remember them.

Now, 19 centuries later, when we think of Mary Magdalene, or of Mary, Martha's sister, we think of them rather as devoted souls who washed Jesus' feet with their tears, or who, at great sacrifice, anointed the Master with costly ointment in appreciation of what He had done for them, and because they loved Him. Of Mary's anointing of Him, Jesus said: "Whosoever the gospel is preached

in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." —Matthew 26: 13.

### Lessons for us All

In short, then, we find the following outstanding lessons in the lives of these two noble daughters of Israel, Mary and Martha:

(1) Readiness to grasp the opportunity of learning about Jesus—sitting at His feet to be taught concerning the loving purposes of the Heavenly Father, and which Jesus had come to accomplish.

(2) A desire to serve the Master even in the material things, if that be His will; but a reminder that our zeal, to be acceptable, must be according to knowledge of His Word.

(3) An implicit faith and confidence in divine providence, and in the power of the Lord to overrule all circumstances to His glory and to bring His people triumphantly through the darkest hours of trial.

(4) True devotion to the Master, even to the extent of costly self-sacrifice.

(5) A willingness to be up and ready to bear the glad tidings of deliverance to all who will hear, and especially to the household of faith.

Let us, dear brethren, continue to put into practice these desirable qualities, that we might be living witnesses of the holy spirit's power in our lives.



## The Value of Prayer

### Part Two

(Continued from January 1st Issue)

**P** RAYER, within the broad meaning of the term, is the communion of the intelligent creature with the Creator. In the exercise of this most precious privilege of prayer the child of God finds opportunities of giving thanks; of asking forgiveness; of seeking grace to help in time of need, and of petitioning the Creator on behalf of others; at times even on behalf of his enemies.

The "sweet hour of prayer" should be amongst the most hallowed experiences of the Christian's life because in it he is able to draw near to the source of strength which enables him to continue on in the way of righteousness and truth—the Narrow Way. The Apostle Paul couples the importance of prayer with our hope in the gospel, and with our privilege of suffering with Christ, by saying: "Rejoicing in hope, patient in tribulation, continuing instant in prayer." (Rom. 12: 12.) From this statement we may safely assume that in order to continue our "rejoicing in hope," and in order to be "patient in tribulation," it would be necessary for us to "continue instant in prayer."

Jesus tells us that God "heareth not sinners." (John 9:31.) By this we should understand that only the friends of God have the privilege of com-

munion with Him. From Pentecost until now the only ones on earth who have truly been the friends of God are those who have followed in the footsteps of Jesus—Christians. In other ages however, the Lord has taken into His confidence those who have not enjoyed the vital sonship standing with Him such as has been true of all faithful members of the Church of Christ.

Adam was a son of God on the human plane, and continued to enjoy that relationship until he became disobedient. Then he was cast off from divine favor and became an alien. While yet perfect he enjoyed the privilege of fellowship with his Creator, receiving instruction from Him, and doubtless also, pouring out his heart in thankfulness to God for the continued daily blessings bestowed upon him.

After our first parents had transgressed the divine law their privilege of fellowship was cut off. The account tells us that they "heard the voice of God walking in the garden," and that they hid themselves because they were sore afraid. Before they sinned they doubtless rejoiced in the privilege of communion with God; but now it was different. Now they were aliens, and were about

to be sentenced to death. Fear took hold upon them and they wanted to put God out of their thoughts.

We may not know exactly how the Creator conversed with our first parents, although it doubtless was through one of His angelic representatives. Later on, when the Lord desired to have a certain message delivered to His friend Abraham He sent three of His angels to do it. (Gen. 18:2.) To Daniel also God sent an angelic messenger, and through him revealed to Daniel many experiences that were to come to the "saints of the Most High" down through the nighttime of this present Gospel Age. It seems reasonable to conclude, therefore, that it was in some such manner that God appeared to His disobedient children in Eden and pronounced upon them the sentence of death. It was there that the general privilege of prayer on the part of the fallen human race, ceased.

Only a few since then, comparatively speaking, have had the blessed privilege of communion with God. Almost every individual of the human race, however, at one time or another in life, has had the desire or inclination to commune with a higher power. In heathen lands this desire is expressed by bowing down to hideous looking images, or idols; while in Christendom it finds other means of expression. Cases have been known where the most hardened unbelievers have, in times of great stress, instinctively looked for help from a higher power.

#### Ministering Spirits

Who can say but what the holy angels may have an important service in connection with the prayers of human beings, especially with the prayers of the saints. In the 8th Psalm we are told that man was made a "little lower than the angels." The Apostle Paul, speaking of one of God's loving provisions for the protection and care of Christians, says of the angels: "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.) It is made reasonably plain in the 28th chapter of Ezekiel that one of the highest and brightest of the angels—Lucifer—was given a very special duty in connection with the affairs of our first parents in Eden. From these Scriptures it seems evident that man, in his perfect state was more or less in direct communication with the angels, and through the angels, with God.

But all this has been changed because of sin. Not only has man transgressed the divine law, but many of the angels also, have sinned. It is because of this that God, in the Jewish law, forbade all communication with those that "peep and mutter." (Isa. 8:19.) Whatever special service the holy angels may have in connection with God's care for His saints, it would no longer be safe to put dependence in messages that may come to us from spiritualistic sources. When man has been restored to perfection, and those among both men and angels who continue to be wilful sinners have

been destroyed, this blessed relationship between the angelic and human planes of existence will, doubtless, be resumed. We can only surmise as to how literal this may be, but at any rate it will result in rich blessings to all of God's intelligent and faithful creatures.

#### Abel's Acceptable Sacrifice

The first ones known to have attempted to commune with God after the Fall, in Eden, were Cain and Abel. They did so by means of sacrifices which they offered to God. There is nothing in the account to indicate why Cain's sacrifice—the fruit of the ground—was not acceptable, nor why the animal sacrifice offered by Abel met with the Lord's approval. Doubtless, however, one reason was that God, being able to read the heart, knew that Cain was not sincere. How often, because of our limitations, we wonder at what appears to be a sudden change that comes over various ones whom we have thought to be sincere, earnest Christians. Could we but read the heart we would not have surprises of this kind. It is possible to keep bitterness, jealousy, malice, and other fruits of selfishness buried for a time, perhaps; but unless we see to it that they are completely rooted out of our hearts, and that we have been purified and sweetened by the washing with the water of the Word, and by the sweet influence of the holy spirit, there is always danger of the spirit of selfishness gaining control. This spirit, if we harbor it in our hearts, will only await a favorable time to express itself. Yes, jealousy is a cruel monster that should be slain at sight.

Cain must have been jealous of Abel even before the Lord rejected his offering, and the Lord could see it. What an important lesson there is in this for us! How careful we should be to have our hearts thoroughly cleansed from all bitterness—from selfishness of every kind, before coming to the "throne of heavenly grace."

The Bible speaks of Abel as "righteous Abel." This doesn't mean that Abel was perfect, or that he lived for a number of years without sinning; but it does mean that he had a sincere faith in the Creator, and that this faith was counted to him for righteousness. Like Abraham, he was considered a "friend of God," and because of this friendship, enjoyed many privileges, even though actually imperfect. Abel's heart must have been pure. No selfishness lurked there to be revealed at a time when the most damage could be done. No bitterness, no jealousy, no desire to backbite, or to take unjust advantage of another. No ambition to be great, or to shine among his fellows. No, nothing like that. Just a pure, honest, sincere desire to glorify his Creator, and to acknowledge Him as the one from whom all blessings flow.

"Righteous Abel"—what an enviable description! Can the Lord, looking right into our heart now, give to us the same simple, yet meaningful compliment? Let us, dear brethren, seek to cleanse ourselves from all secret faults, so that we may merit as fully as possible, such an appellation.

Such sincerity, purity and faith constitute the true body-guard for effective sacrifice and prayer.

### A Typical Sacrifice

But there was another reason why Abel's sacrifice was acceptable. It involved the shedding of blood, and Paul says that "without the shedding of blood there is no remission of sin." This does not mean, of course, that the shed blood of Abel's animal-sacrifice was effective for the cancellation of sin. But, to use the language of the apostle, it was one of those "shadows of good things to come."

Already God had planned to send His beloved Son into the world to be the Redeemer. Already He had planned that through the shed blood of Jesus the world would be ransomed from death, hence He was pleased with Abel's sacrifice because it pointed forward to the real sacrifice which His love would provide. (John 3:16.) This emphasizes the point suggested in our previous study; namely, that all sacrifice and prayer, in order to be acceptable to God, must be in harmony with His eternal purpose of reconciliation.

Although God does not expect us to be perfect in knowledge any more than in other things, yet the statement so frequently made, "It doesn't make any difference what one believes as long as he lives right," can hardly be supported by the Bible. God expects us to study to show ourselves approved unto Him, by being able to cooperate intelligently with Him in our prayer, as well as in our other activities. True, prayer itself is one of the means the Lord has provided to help us in the acquiring of heavenly wisdom—"If any man lack wisdom let him ask of God, who giveth to all men liberally"—yet we are not to suppose that such prayers for wisdom will be effective if not accompanied by a corresponding effort to study the divine Word in order to learn the Father's will more perfectly.

Back in the middle ages, when nearly everybody believed in eternal torment for sinners, "good Christians" thought it pleasing to God to

torment their fellowmen by means of the "Holy inquisition," and other means, thinking that in so doing they were being Godlike. If we are thinking only of a high position in the Kingdom for a favored few, of which few we ourselves expect to be a part, then our lives will be narrowed in harmony with the narrowness of our vision. Our thoughts, our actions and our prayers, will all be circumscribed within the little circle of **our own egotism**. But, if we get the vision of God's great love for a fallen race, and catch the inspiration that comes from the hope of sharing in the reconciliation of that fallen race, then our prayers will be unselfish—"not for one, or two, but for them all."

We are not told what Abel said to the Lord in connection with his offering, but we may safely assume that it was a prayer of thanksgiving for blessings received. This was a prayer backed up with sacrifice. The Christian's prayer must be the same. But our sacrifice is that of ourselves—a living sacrifice. If we would enjoy the full riches of prayer, our words must be backed up by deeds.

(To be Continued)

### AFTERWARD.

"God's ways are equal: storm or calm,  
Seasons of peril and of rest,  
The hurting dart, the healing balm,  
Are all apportioned as is best.  
In judgments oft misunderstood,  
In ways mysterious and obscure,  
He brings from evil lasting good,  
And makes the final gladness sure.  
While Justice takes its course with strength,  
Love bids our faith and hope increase:  
He'll give the chastened world at length  
His afterward of peace.

"When the dread forces of the gale  
His sterner purposes perform,  
And human skill can naught avail  
Against the fury of the storm,  
Let loving hearts trust in him still,  
Through all the dark and devious way;  
For who would thwart his blessed will,  
Which leads through night to joyous day?  
Be still beneath his tender care;  
For he will make the tempest cease,  
And bring from out the anguish here  
An afterward of peace.

"Look up, O Earth; no storm can last  
Beyond the limits God hath set.  
When its appointed work is past,  
In joy thou shalt thy grief forget.  
Where sorrow's plowshare hath swept through,  
Thy fairest flowers of life shall spring,  
For God shall grant thee life anew,  
And all thy wastes shall laugh and sing.  
Hope thou in him; his plan for thee  
Shall end in triumph and release.  
Fear not, for thou shalt surely see  
His afterward of peace."

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# SCIENCE AND THE BIBLE

## The Mystery of Life

### *Science at the Crossroads*

**S**CIENTISTS of the past century and a half have constantly taken issue with the Bible, both as to the origin of life on this planet and as to the idea that men could live here forever. But after many decades of unsuccessful scientific endeavor to solve the riddle of life and of creation in general, their concept is beginning to broaden.

Many careful scientists are now beginning to realize that the creation story of Genesis is no less plausible than are their own best conceived theories—that it is just as reasonable to admit that a divine super-intelligence created life, as it is to theorize that it began by some marvelous “accident” and has evolved through successive stages of development by some hypothetical means which they have been unable to prove or even explain. Bible students are convinced that eventually the scientists will find that the Genesis account of creation, which they had spurned, is a remarkably scientific narrative when understood.

Leading scientists are now also beginning to admit that eternal life on this planet is not an impossibility—that if living cells can reproduce themselves in our organisms for hundreds of times before we die, why not for thousands, millions, trillions of times, yea, indefinitely, if all surrounding conditions were favorable thereto?

And, according to the Bible, the conditions will be made favorable in due time. This whole earth is to become an ideal paradise during the millennial reign of Messiah, wherein all enemies to human life will be overcome—“for He must reign till He hath put all enemies under His

feet. The last enemy that shall be destroyed is death.”—I Cor. 15:25,26.

### **Eternal Life Here Already (?)**

Even now some scientists are beginning to wonder if certain forms of ultra-microscopic life do not live eternally. This idea was seriously advanced by Professor D.F. Sinitsin, celebrated biologist, before the science fraternity of the University of California, on December 10th, last. We quote extracts from his address before that body, as reported by the Associated Press and published in the *New York Times* and other papers on December 11, 1932:

Experimental investigations, other than sight, have determined the existence of living organisms as small as 8 millimicrons. (There are 25,400,000 millimicrons to the inch.) The shortest wave length of visible light is not less than 400 millimicrons; and nothing smaller than that can actually be seen by man, with any type of instrument.

“But genes, the invisible life units of heredity, have been estimated by Professor Thomas Hunt Morgan, the noted biologist, to be between 8 and 30 millimicrons in size. The anthrax virus also measures about 8 millimicrons, according to the filtration experiments.

“Some of these invisible disease viruses resist heat and poisons that no other known forms of life can withstand. Some can live without oxygen. I conclude from these investigations that there are invisible living organisms that perhaps possess eternal life. And if there are such disease-producing organisms, why not life-helping organisms

also? They undoubtedly exist, not on the earth merely, but perhaps everywhere, in all space and conditions of the universe.”

### **Life, Limited and Limitless**

This admission as to the possibility of eternal life is a scientific step forward. But whether there are material organisms that can withstand any amount of heat, may be questioned by many. And, possibly this is not Prof. Sinitsin's thought, either. He merely observes that there are invisible organisms that can resist more heat than any other known forms of life can withstand, and which seem to be able to live eternally; but perhaps even they may be burned to extinction by being placed in a sufficiently hot furnace.

However, the Creator is all-powerful; and who is able to say that He could not create material living organisms of asbestos-like quality that could live in flames, and also at absolute zero temperature, if He wanted to? Doubtless the spirit beings whom He has created can endure all such conditions; and certainly death will have no power over His “new creation,” the Church glorified.—Rev. 20:6.

Nevertheless, it is evident that neither plant nor animal life, such as we are familiar with, could have existed on this planet at the time it was flung out here in space as a flaming, molten mass of igneous matter directly from the surface of the super-heated sun. Nor could such life have appeared for long ages thereafter, until earth's crust had cooled and sufficient soil had formed to support vegetation.

Even lichen and moss, which grow on relatively bare rocks, require some soil and moisture for their sustenance. They cannot grow on the surface of a dry, hot stone. And it is clear that animal life, as we know it, could not have existed here until first there was plant life that could be used by them for food. Some animals of course live by eating other animals. But the animals they eat must in turn exist on vegetation; otherwise all animal life would soon be devoured and become extinct. Hence plant life must have preceded animal life upon this planet. And that is just what the Bible record clearly reveals.—Gen. 1:11,20.

### Life's Origin Baffles Scientists

But how did the first living plant cell originate? And how did animal life begin on this planet? Scientists have been wrestling with this problem for ages, but they must still admit that they do not know the answer. The chemical theory of life which they have advanced postulates that after the earth cooled certain elements just "happened" to come together in some unusual combination that resulted in the production of "life" reactions; and that from this "accidental" beginning all life has evolved. But when we ask for proof that life can or has been thus produced by chemical means, they cannot furnish it; for they have never yet been able to produce life artificially from inorganic substances, in laboratory experiments.

The mystery of life is just as baffling to scientists today as it was to their predecessors centuries ago. When living cells are placed under a high-power microscope they do not yield their secret. Such cells of course may be separated into their simple component elements; but such dissection kills the cell, and thereafter all the scientist has left for examination is dead matter. The framework of the cell is there, but its life process has mysteriously departed.

As the scientist proceeds with

his analysis of this remaining cellular material he finds a jelly-like substance within the cell which he calls protoplasm. He finds also that this protoplasm is very similar in both plant and animal cells, and generally consists of just four common elements—carbon, oxygen, nitrogen and hydrogen. But when the chemist undertakes to manufacture protoplasm by combining these same elements in exactly the same proportion as he finds them in plant and animal cells, no life results.

The molecules of protoplasm, though consisting of atoms of only a few simple elements, are nevertheless arranged in exceedingly complex patterns—containing hundreds, thousands, or even tens of thousands of such atoms. Certainly it taxes the imagination to the breaking point to conceive of these complex and intricate molecular patterns having come together by sheer "accident," as materialistic scientists would have us believe. It is far easier to admit that the first living cells, and the first living organisms, were designedly created by an intelligent God, than that they just "happened" to spring into existence by some unusual haphazard coincidence.

### Materialists are Losing Ground

This materialistic viewpoint of the origin of life, in which God is ignored, has held sway in scientific circles since the days of Haeckel, Huxley and Spencer. But scientists today are growing dissatisfied with it; and many modern biologists are beginning to admit that life simply cannot be explained on the basis of chemistry alone—that there is something additional thereto that is responsible for living processes, and that life could not have begun automatically as a mere result of some unique combination of lifeless atoms and nothing more.

Prof. Louis Trenchard More, in his lectures at Princeton University some time ago, had this to say on the subject: "The at-

tempt to explain life, with its conscious thoughts and emotions, as a form of materialism, is rapidly losing ground... the biologists are beginning to admit that chemical cells are not the basis of life, and life is not explainable by the cell."

Accordingly, Prof. William Bateson, foremost English biologist, in an article in *Science* magazine, admits, "Of the physics and chemistry of life we know next to nothing. Living things are found by simple experiment to have power undreamed of, and who knows what may be behind it?" Perhaps the scientists will soon find that God Himself is behind the mystery of life which He has created.

Even more emphatic is the admission of Prof. George A. Dorsey, lately of the University of Chicago, who says in his recent book: "Science knows nothing of the ultimate origin of matter, or of the source of energy. The problem of the origin of life is locked up in the origin of matter and in the nature of energy. Life has been produced in no man-made shop; protoplasm, the chemical matter of life, has been. It does everything but live."

### Creative Intelligence At Last Acknowledged

When our scientists thus find that every theory they have advanced to explain life's mystery has led them nowhere except up a blind alley, perhaps they are coming nearer to that frame of mind that will enable them to discover the truth of creation as revealed in the Bible. Already we hear such scientists as Prof. Michael I. Pupin, of Columbia University, making frank statements like these:

"We are faced with two alternatives—we either can believe that cosmos is simply the result of haphazard happenings, or that it is the result of definite intelligence. Personally I choose to believe in Divine Intelligence, because it is simpler. The theory that intelligent beings like ourselves are the outcome of unintelligent happenings is beyond my understanding. Why should



we deny a directing Intelligence of all cosmic phenomena? To me as a scientist it is obvious. Indeed, the more deeply science penetrates into the laws of the universe, the more it leads us to a belief in an Intelligent Divinity."

Thus we see that some scientists are indeed making progress toward the light. The mechanical interpretation of life, and of all creation, which so satisfied the scientists in the days of Voltaire, Haeckel, Huxley, Darwin, and Herbert Spencer, does not satisfy many of them today; and thus the scientific stream of

thought is tending more and more toward a non-mechanical, intellectual reality back of life and of creation as a whole.

As was expressed by Sir James Jeans, the distinguished British scientist, in a recent lecture at Cambridge University: "The universe now looks like a great intelligence rather than a great machine... it shows evidence of a designing or controlling power."

It is gratifying to Bible students to hear such pronouncements as these, made by men who have spent their lives seek-

ing to fathom the secrets of nature, which we know to be the handiwork of Jehovah. When all His works are fully understood, including the mystery of created life, all reasoning creatures worthy of His gift of life must acknowledge and praise His name. And, according to the teaching of the Bible, the day is now actually dawning in which "all shall know Me from the least of them unto the greatest of them, saith the Lord." (Jer. 31:34.) Those of us who know Him already, even in a limited capacity, have great cause for gratitude.



## Life's Limitations

### *Our Earth a Favored Planet*

**A**LTHOUGH there are ultra-microscopic organisms that can live without oxygen, and can exist in the presence of great heat or extreme cold, nevertheless life such as we are familiar with, from man on down to the smallest earthly insect and plant, is very easily destroyed. Plant and animal life on this earth can exist only within very narrow ranges of temperature.

This should make us realize that life is a very precious thing even under present imperfect conditions, and the least we should do in return therefor is to devote our lives to Him who has bestowed the gift of life upon us—even if He had not held out a promise of "life more abundant."

There seems to be comparatively few places in this universe where life as we know it can exist. Scientists find that most of the stars are still hot like our sun, possessing temperatures running up to thousands of degrees; while out in space, far removed from these hot bodies, the temperature is absolute zero—more than 450 degrees below what we call "zero" on our Fahrenheit thermometers.

Not only could there be no life, of the kind we are familiar with, on any of the hot stars,

but neither could it exist on those that have cooled down, if they are either too close or too far away from a hot sun. They must be situated in a "life-zone"—that is, far enough removed from a hot star to prevent scorching, and not too far away to freeze up.

The exceeding coldness and darkness of outer space is not lessened by the energy rays that come from the suns or other hot bodies, which continually pass through those vast, frigid realms of emptiness. It is only when the rays strike solid matter, which suddenly check their speedy journey, that "heat" is generated and "light" diffused. If the matter which they strike is relatively close to the source of the rays, great heat is produced; but if it is far removed from the rays' source, very little heat is generated. A planet therefore must be just the right distance from its central luminary, or its temperature will be outside that narrow range which life such as we know it, requires.

#### Few "Life Zones"

Our earth happens to be located in a "life zone," that is, just the right distance from the sun to permit life and comfort. But astronomers tell us that there are relatively few heavenly

bodies in our universe that are thus favorably situated in a "life zone"—most of them are either too close or too far away from the large hot suns. And still fewer are sufficiently cooled down—or else are too much cooled down—to support the kind of life we have on earth. If they have vegetation or animal life on them, then it must be of a very different kind from that which exists on this earth, and able to resist extremes of temperature that would annihilate all living plants and animals here.

According to Sir James Jeans, the British astronomer, there are so few heavenly bodies located in "life zones" that if we add all of them up they would total only about one thousand million millionth part of the universe as a whole. He says that only about one sun in each hundred thousand has a planet revolving about it in one of these "life zones," and that only a small percentage of even these favorably located planets are probably cool enough, or not too cool, to support life as we know it here on earth.

#### Our Good Earth

We sometimes may complain about "this cruel world"; but these observations of the astronomers make us feel that it is one of the kindest spots in all cre-



ation. At least it is kind to life, both plant and animal; while most other heavenly bodies are found to be either unbearably hot or insufferably cold. We humans would need to undergo a momentous change in order to be able to exist elsewhere. And Christians should be content until their change comes.

Of course, not every part of this earth is favorable to life. At the equator we melt, and in the arctics we freeze. We can't even stand it at high elevations above the sea level. Vegetation grows scantier as we ascend the mountains; until soon we come to the "frost line," above which the ground is covered with thick blankets of perpetual snow and ice.

#### "Air Blanket" Essential

Although mountain peaks are actually nearer to the sun each day than are the surrounding valleys, nevertheless they are not conducive to life. As you stand upon one of these peaks the sun may burn you as it strikes; but the air is so thin that the heat is instantly radiated away. Thus while the cheek turned toward the sun is getting tanned, the opposite cheek which is in the shade is freezing.

Thus we see that atmosphere, of sufficient density to retard radiation, is also an essential factor in the maintenance of life; and this is what many of the other planetary bodies are said to lack. Without it we on earth could not enjoy a favorable temperature, even though our planet were located in a "life zone." We of course also need the atmosphere for breathing; without its oxygen we would die at once. Furthermore it is this atmospheric blanket that protects us momentarily from the meteoric "showers" from outer space which otherwise would kill every living thing on the earth's surface.

#### Our Atmospheric Protector

The space between the planets in our solar system is so filled with these meteoric particles that our atmosphere cuts through thousands of millions of them every day and night. Most of

them are but small lumps of matter and are readily consumed by the heat generated by friction with the upper air; hence they are prevented from reaching the surface of the planet as solid particles. At most they appear as a momentary flash, or as a short-lived "shooting star;" but most of them are so high above us when fully consumed that we do not even see them burn up.

#### Meteorites Sometimes Strike Us

But occasionally, in our spin around our orbit, we chance to encounter a meteor weighing many tons. In that case it is only partially consumed by its friction with the air, and the remainder reaches the ground as a flaming hot bolder. We call them meteorites, some of which are on display in the leading museums. In 1908 one of these meteorites fell in Siberia. It was ablaze with heat, and set fire to the forest in which it chanced to land. Being of considerable size, its terrific impact with the earth caused the whole planet to quiver, and it was recorded on seismographs for thousands of miles around.

Luckily such meteorites have never landed in thickly populated centers—though they have fallen in Greenland, in the Arabian desert, and elsewhere. One of them landed in Texas long, long ago. And probably the largest of all meteors struck in Arizona, ages before America was discovered. Does some Guiding Hand prevent them from ever striking London, Paris, New York, or other great centres of population today? If it were not for our atmosphere thus acting as a perfect protecting blanket against most of these meteoric foes from without, we should all be annihilated by them in short order.

#### Our Creator Infinitely Able

Here we are, like so many ultra-microscopic microbes, clinging to a few favorable spots on our little "grain of sand," while all around us in the vast stretches of the great universe is apparently only barrenness and destruction—on the one hand the dark, yawning chasms of infinite space with all their bleakness

of ultra-arctic frigidity, and on the other the teeming millions of sizzling suns, having temperatures ten thousand times hotter than any flaming furnace we have ever known.

But perhaps our universe is relatively young, and that during the "ages to come" many of the heavenly bodies which are now too hot for comfort will become favorable abodes for life such as that which exists here on the earth. The Creator is infinitely able to extend the "life zones" as they are needed. Or possibly He will people them with creatures that can resist extremes of temperature which we ourselves could not endure.

However that may be, it is difficult to suppose that in this vast universe our own little earth is the only planet that is now or ever will be inhabited by creatures like men, capable of knowing and worshipping their Creator. But of this we may be certain:

"Thus saith the Lord.... I have made the earth, and have created man upon it: I, even My hands, have stretched out the heavens, and all their hosts have I commanded... For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited."—Isa. 45:11-18.

That being so, it will not be destroyed at "doom's day," such as the false theology of the dark ages talked so much about. On the contrary this earth is to be beautified, perfected, all its waste places made glorious, its desolate land tilled; and this whole globe shall become "like the Garden of Eden," and inhabited by the redeemed race made perfect and possessed of life eternal. That day is now dawning.

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"To raise thee high above the earth,  
God will his power employ;  
He'll turn thy mourning into mirth,  
Thy sorrow into joy.  
In shining robes thyself array,  
Put on thy garments pure;  
Thy King shall lead thee in the way  
That's holy, safe and sure."

# • THE EVERLASTING GOSPEL •

## BEYOND THE GRAVE

*All that are in  
the graves shall  
hear His voice  
and shall come  
forth — — John 5:28-29*

**F**ROM earliest times the peoples of the earth have had various theories regarding those who have died, and have advanced all kinds of views relative to what Shakespeare calls "that undiscovered country from whose bourne no traveler returns." In the "Aeneid," one of the world's greatest epic poems, the Roman poet, Virgil, gives a purely fanciful description, based, however, on mythological belief, of the realms which are supposed to lie beyond the grave. He narrates the visit of the Trojan hero Aeneas to these regions. Aeneas beholds the fiery river Phlegethon, which surrounds Tartarus or Hades. He also comes to two ways, one of which goes to Elysium (the place of the happy dead) and the other to Tartarus, the place of punishment.

The classical writings of the Greek and Roman authors for the most part contain many allusions to such mythological conceptions of the hereafter. When we consider the belief held by the bold Vikings of Norway, we find their hope going out to a future existence in a place called Valhalla, where they claimed that Odin feasted with his heroes on the flesh of a mighty boar, and where men fought in battle in the daytime and were healed of their wounds at night.

### Heathen Imaginations

The Buddhists and the Brahmins believe in the doctrine of the Transmigration of souls, setting forth the theory that at death men come back to life in the bodies of lower animals, till finally they have sufficient experience with life to cause them to be worthy of non-existence, which is the all-desirable thing and which is called Nirvana.

The North American Indian had his "happy hunting ground," where an abundance of game was

to be found all the year round, affording him the full indulgence of his natural appetites. In this desirable region he was never in want of water or food, but satiated his soul with the wild delights that so appealed to him while on earth.

We might continue indefinitely the story of the multifarious beliefs that men have held, and many of which they still hold; but this would not be profitable, nor would it be pertinent to the matter we have in mind. We merely mentioned a few of these beliefs to show to what absurd lengths the unguided imagination of men has gone, and to point out the important fact that the only safe course for any one is to follow the leadings of instruction "that cometh from above," even from God Himself, who alone is able to impart to us information regarding the origin of man, the purpose of human existence, and the future destiny of the creatures that He has made.

The story, therefore, that God sets before us, is contained in His Word, the Bible. It begins with creation, and deals with man's fall into sin and all the evils that have followed in its train. It deals with the two great opposite things—life and death—and proves most conclusively that these terms are not synonymous; that they couldn't possibly refer to one and the same condition.

### Imaginations of the "Civilized"

To illustrate the absurd results of Christendom's creeds, we offer the following story: A boy was beating a dog with a whip. He was applying the lash very hard and the dog was offering no resistance and making no outcry. A gentleman came along and watched this performance for a few moments, and then said, "My boy, what are you beating that dog for? Don't you know that the

dog is dead?" "Yes, I know he's dead," said the boy, "but I want to teach him that there's punishment after death."

And there are those who want to teach living beings that there is torment after death; and in order to do so, they enter the realm of utter absurdity. With them the end justifies the means, and they wrest the Scriptures to support the unbalanced vagaries of their imaginations. They find expressions in the Bible that are highly metaphorical or otherwise figurative, and claim that they are literal statements. The purpose of this has been to frighten people in through the gateway of Christianity and thus to build large numbers of adherents into systems that are not established on the foundation of truth.

There is nothing more simple or conclusive than the Bible statements which assure us that "the living know that they shall die; but the dead know not anything." "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." (Eccl. 9:5; Job 14:21.) For, "if the dead rise not... then they also which are fallen asleep in Christ are perished."—1 Cor. 15:16-18.

#### **The Wages of Sin is Death, Not Life**

Such statements prove conclusively that death is the wages of sin and that there is no consciousness in the grave. They establish the fact that death is the absence of life, and not any state or condition of life or consciousness. They agree with all the scientific data that has ever been gleaned on this subject. We pointed out in the January 1st DAWN that "Weighing the soul," in order to prove that some conscious entity exists after death, has been tried by science, with negative results; and we certainly do not include spiritualistic phenomena under the heading of science.

In order to obtain a solid basis for their faith in the Bible and its teachings, people must come to realize that life is life and death is death, and that they stand in the direct relation of opposites to each other.

Some persons, including certain poets, philosophers and theologians, have gone so far as to deny the very existence of death, and in so doing have denied the evidence of their own senses. One poet went so far as to say:

"There is no death. What seems so is transition.  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call death."

This looks indeed like a fine poetic expression, but there is no error that the Bible more positively refutes than this! God's Word assures us that there IS DEATH in all its terrible reality, that it is not a friend but an enemy of the human race, and that it is not to last forever, but that some day, in God's own time, it will be destroyed—1st Cor. 15:26.

In dealing with the subject, therefore, we look at all the facts squarely in the face. We call a spade

a spade; and we fully acknowledge the power of sin and death, as well as the power of righteousness and life which is to be manifested worldwide ere long.

#### **Death and Beyond**

Granting, then, that death is death, and beholding the desolations wrought by this fell destroyer through thousands of years, let us point to the tomb and ask how long it will continue to cast its blight over the hopes and ambitions of man, and let us also present for earnest consideration the questions: What prospect is there of a future life and what lies beyond the grave?

While science and philosophy can say nothing authoritative on the subject of Beyond the Grave, the Bible can and does say a great deal. It holds out hope for a state of life beyond the grave in such prophetic statements as that of the seed of the woman bruising the serpent's head, and in the prophecy of Enoch that "the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." The Lord, through the Prophet Hosea, spoke of a future time, of recovery and blessing, saying, "I will ransom them from the power of the grave; O grave, I will be thy destruction." (Hos. 13:14.) Referring to the dead, the Psalmist wrote: "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning... But God will redeem my soul from the power of the grave."—Psa. 49:14,15.

The morning referred to in the 49th Psalm is the world's morning. It is to come to earth after the long, long night time of sorrow and death. It will lead mankind beyond the grave, out into the realms of everlasting life. When the Lord shall have ransomed the people from the power of the grave, the grave will be abolished; it will have served its purpose; and men will have the chance to live on the earth forever by complying with the terms and conditions whereby everlasting life may be secured.

#### **Resurrection and Judgment**

Resurrection from the state of death is a Bible theme that is radiant with hope. Referring to the faith held by some in this great fact, the Apostle Paul says that by faith "women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection." (Heb. 11:35.) When Jesus said, "Abraham rejoiced to see My day, and he saw it and was glad," He referred to the world's great day of resurrection, when the efficacy of the ransom sacrifice would be applied and life would be offered to the human family.

In John 5:28,29, we read the words of Him who came to earth that He might conquer death

and abolish the grave. He said: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." In this passage the word "damnation" is a mistranslation. Dr. Wilson, and other authorities give us the word "judgment" instead. This makes it clear. Those now in the grave will come forth to trial or judgment, which is to last throughout the entire Millennial period. All who fail to measure up to the requirements of truth and righteousness to be established at that time will eventually be destroyed in the second death, from which there will be no hope of recovery.

### Dead in Christ Rise First

The Scriptures clearly show that there is more than one resurrection of the dead. The Apostle Paul writing to the Thessalonian Christians, said: "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (1 Thes. 4:16.) In Revelation 20:6 we read, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." This will be the first or chief resurrection; for it will be the resurrection of those members of the Church of Christ who have been called out of the world to follow Jesus and who have proved their loyalty and faithfulness to God throughout the course of their earthly experiences. For them "beyond the grave" will mean a heavenly inheritance—an exalted, glorious, immortal life.

Referring to this inheritance, the Apostle Paul spoke of "a crown of life which the Lord, the righteous judge, will give me at that day, and not to me only, but to all them that love His appearing." With this crown of life in mind, the Christian can look beyond the clouds of trouble and sorrow and death that is in the world today, even "beyond the grave," to the wonderful consummation of all his hopes and aims and desires, in that Kingdom which Jesus said He would prepare for the faithful overcomers.

From the foregoing, we can see that "beyond the grave" means to the Church of Christ something different from what it does to the world in general. To the Church it means a change of nature—from human to spiritual—whereas to the world it means a return to the earthly condition as in Eden. Human beings will realize the fulfillment of all the divine promises regarding the earth. They will know that God's intention from the beginning was to have this planet inhabited by a race of perfect beings living in harmony with the principles of the divine law and in fullest appreciation of their existence. A clear indication of this purpose is found in the words addressed by the Lord to our first parents: "Be fruitful and

multiply and fill the earth and subdue it." The earth has not yet been subdued, nor has it been filled. When it is actually subdued, not only will it be sufficiently under cultivation but it will have no injurious weeds, no thorns, no blight to effect the crops, no tidal waves, no earthquakes, no wars, no conflagrations, no diseases to afflict the human frame. Then death itself will be removed—overcome by the invincible power of the Messiah.

### Vision and Proclamation

In contemplating such a wonderful prospect, the prophet exclaims: "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy Arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."—Isa. 52:7-10.

Today the world is journeying toward the grave, just as it has been doing through the long centuries of the past; but after the "great time of trouble" mentioned in the Scriptures shall have wrecked the present institutions of earth, so that they shall utterly pass away in favor of something better, then the millions who have died will begin to come forth from the grave. What a mighty prison-house it has been, and how many it has held! But the all-conquering Lion of the tribe of Judah hath won the victory over death; and, because of that victory, a glorious light beams down and that light tells of those things that lie beyond the grave—the things of life and joy and peace and blessing that shall never cease but shall continue throughout the long, endless eternity of the blessed future.

And this, dear reader, is the sweet story that the Bible tells us as to what is "beyond the grave." While it speaks of sorrow, tears and pain, which have long been the portion of man, it also lifts the curtain on the Kingdom for which some have yearned and prayed in the past and for which some yearn and pray today; the Kingdom whereby Christ "shall reign till He hath put all enemies under His feet, and the last enemy that shall be destroyed is death," the Kingdom for which we pray when we say, "Thy Kingdom come, Thy will be done on earth as it is done in heaven." O, what unspeakable jubilation will ring throughout the world when people—earth's millions of all time—find themselves BEYOND THE GRAVE!

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"A little while! 'Tis ever drawing nearer—  
The brighter dawning of that glorious day.  
Praise God, the light is hourly growing clearer,  
Shining more and more unto the perfect day."



# Our Biblical Dialog



## Joy in the Morning

**E**RNEST: Frank, I want to ask you a very plain question—What is death?

Frank: You are not the first to ask that question.

Ernest: I know; but I have a special reason for asking it now. I have here an editorial and cartoon from the Sunday paper. It looks like a graveyard; in fact, it impresses one with the thought that nearly the whole earth is one gigantic graveyard, and that death is about the only thing of which any of us can be certain. Now isn't it strange that we should know so little about a thing that is so universally common?

Frank: Well, the Bible is the only book that speaks with authority on the subject of death; and few read the Bible, while still fewer heed its testimony. So the world continues in ignorance on this point. However, the fact that a metropolitan Sunday paper devotes an entire page to its consideration indicates that it is regarded as a question of great and general interest.

Ernest: Have you read the editorial?

Frank: Yes, I scanned it.

Ernest: What do you think of it?

Frank: Its last two paragraphs express the truth essentially as it is found in the Bible.

Ernest: I hadn't noticed the last two paragraphs particularly. Do you mind if I read them?

Frank: Certainly not.

Ernest: It says: "Death is a restful sleep, with an awakening. The strongest minds have felt it and said it, among them our own Benjamin Franklin, who said: 'I look upon death to be as necessary to our constitution as sleep. We shall rise, refreshed, in the morning.' Let that be your comfort when you look upon the great field of graves that spreads out over the earth. Those who are gone are resting, and will rise, refreshed, in the morning."

Well, that sounds good; but Frank, Is it in harmony with the Bible? Are the dead merely sleeping; and will they rise, refreshed, in the morning?

Frank: Yes, Ernest, the Bible is very clear on that point. Of course, death is not something that is necessary to our constitution, but rather, is the penalty for sin. Nevertheless, by the grace of God, it has been changed from a condition of eternal oblivion to a temporary sleep; and all who are thus sleeping, will rise "in the morning," just as Benjamin Franklin said they would; for the Bible says the same thing.

Ernest: What morning? if I may ask.

Frank: The morning that will dawn with the

full establishment of God's Kingdom on the earth. The Bible speaks of the present time, when sin and death reign, as being "night time"—a time of darkness and sorrow. In the 30th Psalm, we find these words: "Weeping may endure for a night, but joy cometh in the morning." In this connection the prophet tells us that in God's favor is life. This shows that death now reigns because mankind has lost the favor of God. This happened way back in the Garden of Eden; and even as flowers, when deprived of sunlight, die, so man, without the sunlight of God's favor, is unable to keep himself from going down into the grave.

Ernest: But what authority have we for saying



**A**N artist's portrayal of the awakening of Lazarus from the sleep of death. This miracle illustrates the reality of the general resurrection during the time of Christ's Kingdom.

that death is merely a sleep, from which all will be awakened in the morning?

Frank: We have the authority of God's Word. God sent His beloved Son into the world to be man's Redeemer; and it is by virtue of the ransom sacrifice of Christ that death will not be eternal. The Bible speaks of the whole world as being "asleep in Jesus." This doesn't mean that they are sleeping in heaven; but rather, that in Jesus is vested the authority and power to resurrect the dead from their graves, in the morning. It is for this reason—as the Bible declares—that Jesus has "the keys of death."

Ernest: And all that is in the Bible, Frank? I had always thought that the Bible contained nothing much beyond a warning to sinners, to keep them out of a hell of torment; and a few promises to the effect that all who did escape the eternal fire would, at death, be transferred to a spiritual realm to be associated with the angels forever.

Frank: Ernest, the Bible is an inexhaustible mine of sensible, logical, comforting facts; and contains none of those childish, superstitious notions of the past.

Ernest: The Bible does say considerable about angels, though, doesn't it?

Frank: Yes, but it does not say that human beings will become angels, either at death or at any other time. There's a quotation from the Bible, in that same editorial, which says that God "made man a little lower than the angels." From this we see that the angels are a separate creation and of a higher order than man, and are not the spirits of the dead, as many would have us believe. And it is reasonable to think that there are beings of a much higher order than man. In our own little world there are numerous planes of existence, quite incomprehensible to one another. For example: a tadpole cannot comprehend any higher form of life than itself. And if tadpoles could talk, some of them would probably say that it's foolish to believe in a being called man who can invent and manufacture all kinds of machinery, and even converse with one another while thousands of miles apart; but, the false reasoning of such conceited tadpoles would not do away with the facts. Even so, it would be unreasonable to suppose that there does not exist beyond the limit of our mental capacity, other and higher planes of life, merely because we cannot comprehend such existence.

Ernest: Frank, in the Bible text quoted here in the editorial, it is stated that God gave man dominion over everything. What does that mean?

Frank: That refers to man's dominion over the earth, and shows that he is the highest order of the earthly creation. The text is from the 8th Psalm. The Apostle Paul quotes it, and says: "We see not all things put under him." "But," adds the apostle, "we see Jesus made a little lower than the angels, crowned with glory and honor, that He by the grace of God should taste death

for every man." The thought is that man through sin lost his perfection, glory, and dominion; and that Jesus came to earth to redeem and to restore that which was lost.

Ernest: That sounds interesting. And I suppose, when man's lost dominion is restored, that will be the time when "the lion and the lamb shall lie down together, and a little child shall lead them." But, Frank, what about the illustrations that you said Jesus gave us—illustrations of the resurrection?

Frank: A very interesting one is found in the account of the raising of Lazarus, as recorded in the 11th chapter of John's Gospel. Jesus said to His disciples: "Our friend Lazarus sleepeth; I go that I may awake him out of sleep."

Ernest: That must have been a new idea to the disciples. They told Jesus, according to the account here, that it was a good thing for a sick man to sleep. Evidently they didn't understand Him when He called Lazarus' death a sleep.

Frank: The sleep of the dead is a new thought to many, even if it was not to Benjamin Franklin. And I assure you, it is a thought that is entirely Scriptural. It is really a very beautiful thought, too. But notice what Jesus said to Martha.

Ernest: Yes, He said: "Thy brother shall rise again."

Frank: And then, what did Martha say?

Ernest: "I know that he shall rise again in the resurrection, at the last day." Frank, what is the "last day"?

Frank: That's the day of God's Kingdom; the morning, in which the dead will be awakened and refreshed; the time spoken of by the prophet when he said: "Joy cometh in the morning."

Ernest: It will be a joyful time when all the dead are awakened to life. But what does this mean? Jesus said: "I am the resurrection and the life; he that believeth on Me, though he were dead, yet shall he live; and he that liveth and believeth on Me shall never die."

Frank: By these words Jesus tells Martha that He is the one through whom the resurrection will be made possible. And then He adds that those who were dead, and who are brought forth in the resurrection and believe on Him, will never die again. This shows that, when once awakened from death, man will not go again into death, if he is then obedient. Thus, death is shown to be the penalty for sin, and not a natural process whereby mankind evolves to a higher life. In order to illustrate what He meant by the resurrection, Jesus then raised Lazarus from the sleep of death.

Ernest: Frank, do you suppose Lazarus, after being awakened, remembered and related any of the experiences he had while he was dead?

Frank: No; for the simple reason that he had no experiences in death. He was asleep, and didn't even dream.

*(Continued on page 33)*

# International Sunday School Lessons

## Jesus Chooses the Twelve

Lesson for February 5, 1933

Mark 3:7-9. But Jesus withdrew Himself with His disciples to the sea; and a great multitude from Galilee followed Him, and from Judaea.

And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him.

And He spake to His disciples that a small ship should wait on Him because of the multitude, lest they should throng Him.

For He had healed many, insomuch that they pressed upon Him for to touch Him, as many as had plagues.

And the unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God.

And He straitly charged them that they should not make Him known.

And He goeth up into a mountain, and calleth unto Him whom He would; and they came unto Him.

And He ordained twelve, that they should be with Him, and that He might send them forth to preach,

And to have power to heal sickness, and to cast out devils:

And Simon He surnamed Peter;

And James the son of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, the sons of thunder:

And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite,

And Judas Iscariot, which also betrayed Him; and they went into an house.

**T**HIS lesson gives us some idea of what a very busy life our Lord led while on earth. The demands upon Him were so great that it became absolutely necessary for Him to sometimes withdraw from the multitudes and seek the quiet of the wilderness. He was constantly expending His energies in the service of others. As a first step in the work of the new dispensation, the Master chose twelve apostles. The word apostle signifies one who is sent forth, or one who has a special mission to perform.

As Jesus had a special mission to perform, so His purpose was to commit to His followers a similar charge, and the apostles especially were to be bright and shining lights, set forth as guides (under Christ) to the church. It is believed by many Bible students that the woman of Revelation 12 represents the church. In this case the twelve stars in her crown would properly symbolize the twelve apostles. Then in Revelation 21 these same apostles are alluded to as the foundation stones in the New Jerusalem. Their special work on earth was to preach the Gospel, and by this means to establish the early church.

The apostles were humble men, of different characteristics. In one place John is called "the disciple whom Jesus loved." Peter seems to have been quick and impetuous. Nathaniel is the one of whom Jesus said, "Behold an Israelite indeed in whom there is no guile." Jesus called these men to follow Him just as they were. He didn't wait for some change to take place in them before they would be good enough. One quality, however, they all had in common, and that was honesty of heart. That is indeed an indispensable quality in those who would be followers of Jesus. When the Lord sees this diamond quality in the heart, however rough the outside may be, He knows that the roughness can be smoothed away and the real beauty caused to shine out.

The manner in which the Master called His disciples and gave them authority for their work was simple and direct. There was no ritualism, no elaborate ceremony in connection therewith. The narrative of a matter so important is also extremely simple. The statement is that "He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses and to cast out devils." There was nothing said about any successors to these apostles. To be sure, Judas proved unfaithful, and then at a later time, Saul of Tarsus was called and especially appointed by the Lord to do the work of an apostle.

What Jesus said to Peter on one occasion has been greatly misunderstood by some. Peter had given a noble testimony in the statement, "Thou art the Christ, the Son of the living God." In His reply Jesus said: "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto thee, that thou art Peter; and upon this rock I will build My church; and the gates of hell shall not prevail against it." (Matt. 16:17,18.) By "this rock" Jesus meant the great rock truth that Peter had stated; namely, that Jesus was the Son of God. It is upon this fact that the church is built. Other foundation stone can no man lay.

### Questions:

- Why did Jesus retire to the wilderness at times?
- What was the special work devolving upon the apostles?
- Why did Jesus call Peter a rock? Were rock qualities of character exemplified by Peter in his subsequent career?
- Why were John and James called sons of thunder?
- Who is the great foundation of the church?
- Have the apostles chosen by Jesus had any successors in office?



# Jesus Teaching by Parables

## Four Kinds of Hearers

Lesson for February 12, 1933

Mark 4:1-8; 13-20. And He began again to teach by the sea side: and there was gathered unto Him a great multitude, so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

And He taught them many things by parables, and said unto them in His doctrine,

Hearken; Behold, there went out a sower to sow:

And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth;

But when the sun was up, it was scorched; and because it had no root, it withered away.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

And He said unto them, He that hath ears to hear, let him hear.

And when He was alone, they that were about Him with the twelve asked of Him the parable.

And He said unto them, Know ye not this parable? and how then will ye know all parables?

The sower soweth the Word.

And these are they by the way side, where the Word is sown; but when they have heard, Satan cometh immediately, and taketh away the Word that was sown in their hearts.

And these are they likewise which are sown on stony ground; who, when they have heard the Word, immediately receive it with gladness;

And have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the Word's sake, immediately they are offended.

And these are they which are sown among thorns; such as hear the Word,

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word and it becometh unfruitful.

And these are they which are sown on good ground; such as hear the Word, and receive it, and bring forth fruit, some thirty fold, some sixty, and some an hundred.

**I**N THIS parable of the sower, the Master uses a simple illustration from nature. That growth takes place when good seed is planted in proper soil, and nourished under the proper conditions, is well known. The parable of our lesson shows that from the time when the gospel message first went forth, until that time when this special sowing shall cease, the hearers of the Word of Truth have been of various kinds.

The first of these mentioned in the illustration are the wayside hearers. On any public way travelled over by pedestrians or vehicles the surface would be very hard, having no soil in which seed could lodge. Thus it is with the hearts which are beaten hard by life's experiences. The Word of God can find no entrance therein, and is soon caught away by the powers of evil. For the world at large, the hard condition referred to will be

broken up by the plowshare of trouble, which will bring the present dispensation to a complete end. Then the gospel seed will be scattered world-wide, with a view to accomplishing the divine purpose of lifting mankind to happiness and life. At that time there will be no sowing of seed to produce a Kingdom of heaven, or church class, for that work will have been brought to a completion.

The second class of hearers consists of those who have not a sufficient depth of character soil. They receive the Truth readily and give good promise of producing a crop, but ere long there comes out the hot sun of malignment, slander, persecution, and because they have shallow natures and did not reckon on such opposition, they fail to maintain their position, and cannot stand to suffer for the Truth's sake; so the seed withers away.

In the case of the third class, the seed falls among thorns, and while the ground may be good enough, the thorns become strong and choke the seed. The thorns, said the Master, are "the cares of this world and the deceitfulness of riches." The deceitfulness of riches does not lie in the fact that certain ones possess riches, but does lie in the misleading thought that the possession of riches means happiness. The tendency of rich people is to depend too much on their riches, and the tendency of the poor is to set their hearts on riches which they deem the one great thing in life to be desired. Another thing that may choke the Word is the cares of this world. Those who have undertaken to follow Jesus must not allow anything to occupy all their time so that Bible study, prayer and the service of the Truth are completely crowded out.

The good-ground hearers give earnest attention to the things of highest importance. Here the heart-soil is fertile, the seed is carefully watered with the water of life, the sunshine of divine grace freely exercises its power, the ground is kept clear of thorns and weeds, and the result is growth, and fruit bearing: "some thirty fold, some sixty, and some an hundred."

### Questions:

In the parable of the sower, why is the Word of God compared to seed?

Who are the wayside hearers? How do they come in contact with the Truth?

Describe the shallow-ground hearers. What has caused them to be shallow? Why do these receive the Truth eagerly at first?

In the experience of the third class, what has developed thorns? How is the seed choked so as to fail of fruit bearing?

Name the various qualities possessed by the good-ground hearers. How do they bring forth different degrees of fruit?



# Jesus Teaching by Parables

## The Growth of the Kingdom

Lesson for February 19, 1933

Mark 4:21-34. And He said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

For there is nothing hid, which shall not be manifested: neither was anything kept secret, but that it should come abroad.

If any man have ears to hear let him hear.

And He said unto them, Take heed what ye hear: with what measure ye mete it shall be measured to you; and unto you that hear shall more be given.

For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

And He said, So is the Kingdom of God, as if a man should cast seed into the ground;

And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

And He said, Whereunto shall we liken the Kingdom of God? or with what comparison shall we compare it?

It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth!

But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

And with many such parables spake He the Word unto them, as they were able to hear it.

But without a parable spake He not unto them: and when they were alone, He expounded all things to His disciples.

**I**N THE parables which Jesus used as means of teaching His disciples, we find that in a number of cases the Master said that the Kingdom should be likened unto thus and so. In one case the comparison of the Kingdom was made to a man who sowed good seed in his field and an enemy came in and sowed tares among the wheat (Matt. 13:24,25); then in the harvest time a separation was made between the two. Again the Kingdom of heaven was likened to a man who saw treasure hid in the field, and went and sold all he had and bought that field. Still another illustration of the Kingdom of heaven is that of a merchantman seeking goodly pearls, who, when he had found one pearl of great price, sold all that he had to secure it. Then in today's lesson we find the Kingdom of heaven compared to a grain of mustard seed, which is very small, but grows up and shoots out great branches so that the birds can find shelter under it.

In these and other illustrations which Jesus used just what did He mean by the Kingdom of heaven? If we follow the delineations carefully, we'll find that they related to things that were to take place in connection with the church from the time of the first advent of Jesus even unto the end of the age, which latter event is still in the future; although in the very near future. Thus, the one who saw the treasure was evidently our Lord, who, seeing

that humanity needed reclaiming from sin and death, and knowing that from the world of mankind He was to select His church for a very special purpose, gave all that He had (His human life) on behalf of the human race, so that the treasure might be developed and that life, peace and happiness might in due time come to Adam and his descendants. The life, death and resurrection of Jesus were indeed the first acts in connection with the Kingdom of heaven.

The disciples of Jesus were to preach the gospel of the Kingdom and to let their light shine forth. In Matthew 5:14 Jesus said to them: "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." Thus the followers of the Master were to be representatives of the Kingdom, letting shine forth the light of Truth on every possible occasion. They were to be "ambassadors for Christ." This fact is borne out in the parables of the pounds and the talents, the lesson from these illustrations being that those entrusted with certain endowments were expected to use them in the service for which they were intended. The greatest bestowment the Lord has given to any of us is the Truth itself. If we put this to the proper use, it will increase in us, and bring forth fruitage to the building up of ourselves in the elements of Christ. And they who through indolence or otherwise refuse to apply the Master's gift in a practical way, will ere long find themselves dispossessed of the treasure that was so graciously bestowed upon them.

### Questions

What is the divine law applying to increase? Do those things increase which are not used?

What is the significance of the Kingdom of heaven and the Kingdom of God as Jesus used these expressions in His parables?

What is it that has power to shine like a candle? and why should it not be hidden away?

What truth is embodied in the mustard-seed parable?

Why did Jesus say so many things in parables?



"Sweet bonds that unite all the  
children of peace;  
And thrice precious Jesus  
whose love cannot cease;  
Though having Thy presence  
wherever I roam,  
I long to behold Thee, in  
glory, my Home!  
Home! Home! sweet, sweet  
Home!  
Prepare me, dear Savior, for  
glory, my Home!"

# Jesus Shows His Power

Lesson for February 26, 1933

Mark 4:35—5:1-13. And the same day, when the even was come, He saith unto them, Let us pass over unto the other side.

And when they had sent away the multitude, they took Him even as He was in the ship. And there were also with Him other little ships.

And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

And He was in the hinder part of the ship, asleep on a pillow: and they awake Him, and say unto Him, Master, carest thou not that we perish?

And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

And He said unto them, Why are ye so fearful? How is it that ye have no faith?

And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him?

And they came over unto the other side of the sea, into the country of the Gadarenes.

And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit,

Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

But when he saw Jesus afar off, he ran and worshipped Him,

And cried out with a loud voice, and said, What have I to do with Thee, Jesus, Thou Son of the most high God? I adjure Thee by God, that thou torment me not.

For He said unto him, Come out of the man, thou unclean spirit!

And He asked Him, What is thy name? And he answered, saying, My name is Legion; for we are many.

And he besought Him much that He would not send them away out of the country.

Now there was there nigh unto the mountains a great herd of swine feeding.

And all the devils besought Him, saying, Send us into the swine, that we may enter into them.

And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea.

**D**URING the course of His public ministry Jesus exercised power over natural elements, over disease and over death. No wonder that the people were amazed at the things which He did. In Mark 6:2 we read that "many hearing Him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands?" Jesus Himself made a statement concerning these works, when He said: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented in sackcloth and ashes."

Some have made the suggestion that Jesus wrought His miracles through some secret knowledge of natural law; but Jesus Himself said that His Father did the works. (John 14:10.) In all things He gave the glory to God. And when His greatest work of all time is accomplished, and the earth is purged from the curse, and mankind is lifted up to perfection and to fulness of life, then "when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."—1 Cor. 15:28.

It must have seemed strange to the disciples that Jesus should lie down in the boat and go to sleep during the time of a great storm. No doubt they were used to rude winds and waters, but this was a tempest that bode destruction for them all. They were terrified, and then they did a wise thing. They went to Jesus, and He soon set all their fears at rest, for He simply spoke to the winds and waves and the fury of the elements subsided; lo, there was a great calm.

When the winds of life cause great billows to dash in upon us, we cannot do a better thing than to go to Jesus. His power is as great now as it was then. He can command the wildest tempest to cease, and bring calmness into the heart in the midst of alarms.

"The winds and the waves obey thy will,  
Peace, peace be still."

Also as Jesus cast out the demons from the man mentioned in our lesson, He can cast out the demon elements of pride, selfishness, anger, jealousy and malice. He can deliver from the wicked powers of darkness those who come to Him for help. The apostle tells us that the angels that fell are confined in chains of darkness until the judgment of the great day (Jude 6), then the Lord will deal with them according to their deserts. We know that Jesus cast these evil spirits out of many persons while He was on the earth. Nothing could stand before Him. How blessed for us to realize now that He is our Saviour and Friend. Truly nothing ill can betide us when He is near.

## Questions:

What different kinds of miracles did Jesus perform when He was on earth?

Has the Lord been working miracles from Pentecost to the present time? If so, Of what character have these miracles been?

Did Jesus acknowledge that His works were great? Did He take the glory to Himself?

What is the best thing to do when we find the waves of life wild around us?

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# Jesus Giving Life and Peace

Lesson for March 6, 1933

Matt. 5:21-24. And when Jesus was passed over again by ship unto the other side, much people gathered unto Him; and He was nigh unto the sea.

And behold there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him he fell at His feet,

And besought Him, saying, My little daughter lieth at the point of death: I pray Thee, come and lay Thy hands on her, that she may be healed; and she shall live.

And Jesus went with him; and much people followed Him, and thronged Him.

Matt. 5:35-43. And while He yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further?

As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe.

And He suffered no man to follow Him, save Peter, and James, and John the brother of James.

And He cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

And when He was come in, He saith unto them, Why make ye this ado? The damsel is not dead, but sleepeth.

And they laughed Him to scorn. But when He had put them all out, He taketh the father and the mother of the damsel, and them that were with Him, and entered in where the damsel was lying.

And He took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel (I say unto thee) arise.

And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

And He charged them straitly that no man should know it; and commanded that something should be given her to eat.

**D**URING the course of His ministry Jesus raised three persons from the state of death. These were Lazarus, the brother of Mary and Martha, the Widow of Nain's son, and Jairus' daughter. Such mighty miracles as reanimating the dead filled the people with amazement, as well it might. In the case of Lazarus, the dead man had been in the grave four days. Decomposition had progressed to some considerable extent. But this condition of the deceased made no difference to Jesus. The divine power that created man in the beginning, could easily re-create this one who had died. With the thought of a future resurrection in mind, Jesus said, "Lazarus sleepeth."

The Master expressed a similar thought in connection with Jairus' daughter. The ruler of the synagogue had faith in Jesus. He had heard of this miracle-working teacher, and perhaps had witnessed some exhibitions of His healing power. So he came and knelt down before Jesus and implored Him to come to his home that He might lay His hands on his daughter and restore her to health. She seemed nigh unto death and there was evidently no hope in any other source of aid. So Jesus went with the sorrowing father, but ere long a messenger came saying that the young girl was dead. However, Jesus went to Jairus' home, and there He found a great wailing and lament-

ing. He told them that the maiden was only asleep, but they laughed Him to scorn.

Why did Jesus apply the word sleep to the death condition, knowing that the people would surely misunderstand Him? The chief reason seems to have been that He knew His words would be understood by His followers after the holy spirit should come and reveal more clearly to their minds the great verities of life, death and resurrection. Those who know the Truth of divine revelation today are clearly informed as to the state of the dead. They know that the Bible calls death a sleep because it is a temporary cessation of the process of life. They know that dead people—millions of them—are absolutely dead, unconscious, oblivious of all things that transpire. They know that "like sheep they are laid in the grave, death shall feed on them, but the upright shall have dominion over them in the morning."—Psa. 49:14.

Jesus went into the chamber of death with the parents of the child, and with Peter, James and John. And then He took the fair young girl by the hand and bade her arise; and she arose, stood upon her feet, and walked about, and Jesus commanded that they give her something to eat.

Oh the wonder and the joy of such a miracle as this. It was, however, but a foretaste of what the world's great Restorer, the Christ, will do in the Millennial Age, the Age of life. Not merely three persons, but millions upon millions of the human family will then come forth from the tomb, because the price will have been paid to justice on their behalf. The Apostle Paul tells us that this coming from the grave will be the experience of both the just and the unjust. (Acts 24:15.) And Jesus Himself said that all who are in their graves shall hear His voice and come forth—John 5:28,29.

## Questions:

What is death? Why did Jesus call death a sleep?

Are the dead conscious of what is taking place on earth?

What did Jesus do on behalf of all in the death condition?

What will bring to earth the promised dawn of a new day when all the sleepers in death shall awake?

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## Uncle Eb's Bible Story

### No. 3—The Great Flood

**S**AID Uncle Eb, when we were comfortably seated for our Bible story: "Some people think that Adam and Eve had only two children; but they had more than that. In the fifth chapter of Genesis and the fourth verse you will find it stated that Adam had sons and daughters. The first son born to Adam and his wife was Cain, and the second was Abel. When these boys grew up, the older one became a farmer, the younger a shepherd. After a time these two brothers brought offerings to the Lord. Cain brought fruit, but Abel brought a fine sheep. And what do you suppose happened? Well, the Lord was pleased with the sheep but not with the fruit. The fact is that Abel's sacrifice was offered in faith, but Cain's was not. When Cain learned that the Lord was not pleased with his offering, but was pleased with his brother's, what do you think Cain did?"

"He killed Abel, didn't he?" said John.

"Yes, indeed. And that was a terrible thing to do. Just think of killing one's own brother! He committed this crime because he was jealous. I hope that none of us will ever become filled with mean, selfish jealousy, for the Bible says that 'jealousy is as cruel as the grave!' When the Lord questioned Cain about his brother, he said that he didn't know where he was. He had committed an awful crime, and now he lied about it. But God knew what had been done, and He put a curse on Cain; and Cain went away to live in another land.

"From that time on, wickedness gradually increased in the earth, so that about sixteen hundred years from the time of the creation of man, the Lord saw a very bad state of affairs. Now we'll just have John read a few verses from the 6th chapter of Genesis, beginning with verse 5."

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowl of the air; for it repenteth Me that I have made them. But Noah found grace in the eyes of the Lord."

"We can see from what John has read," explained Uncle Eb, "that men had become very wicked indeed. When the Bible says that the Lord repented, we must not think that He was sorry in the same manner that we are sorry about things.

It means that He changed in His treatment of man; that is, He decided to make a change, which He did by sending the great flood.

"Now of course," said Uncle Eb, "you have all seen a very heavy rain. I have never seen it rain 'cats and dogs,' but I have seen it rain little frogs. At least, there were a lot of small frogs on the ground after the rain, and it was supposed that they came down in the thunder shower. Once it rained hard when I was in the mountains, and I saw a canyon flooded with a great tide of water, which roared down and would have washed away any house or any living thing that stood in its course. Before the rain, this canyon was perfectly dry; so, you see, the flood was caused by the rain. But over four thousand years ago, there was a greater flood than this one of which I have just told you; far greater even than the Johnstown flood of which you read in history, greater in fact than any flood of which you have ever heard. There was a mighty rain, a terrific rain, that lasted for forty days and forty nights. It must have come down in a continual blinding, drenching sheet of water, that rushed over the earth and carried men and the lower animals to death."

"What caused the rain?" asked Peter.

"Well, first of all," said Uncle Eb, "the Lord caused the rain, but the natural cause of the great flood was an immense quantity of water vapor in the air. Just think of a mighty body of cloud vapor miles deep and all around the earth, and you will understand what took place. Before this time there had never been a rain, and the sun had not shone as brightly as it does today. Just think of there being no rain for sixteen hundred years. But you will be asking me how everything that grows could live all that time without rain. We have to water our gardens, you know, during even a short dry spell. For the answer to that question, let us go to the Bible again, and read in the 2nd chapter of Genesis and the last part of the 5th verse. Eva will please read this for us."

"For the Lord had not caused it to rain on the earth."

"Eva, you certainly do read well for such a little girl," said Uncle Eb. "now go on and read the next verse, if you please."

"But there went up a mist from the earth and watered the whole face of the ground."

"So now," said Uncle Eb, "you see how the earth was watered for all that long period of time. And when the people had never seen rain it would

be very hard for them to believe that a rain was likely to come, wouldn't it?

"Even Noah had never seen a rain; but He believed God, and knew that when God said it would rain, rain was sure to come. So he trusted in the Lord, and the Lord told him what to do so as to save his life and the lives of the members of his family.

"He was to build a great ship, called an ark because it was like a house built on a boat. This was a big job for a man to do, but he had his sons to help him. The lumber had to be taken from the forest, and shaped into boards, and Noah had to have his plans thoroughly in mind in order to know exactly what to do. A task like that must have taken a long time; and when it was completed, what do you suppose Noah had done? Why, he had built his ark high and dry on the land, without any water into which to launch it; and he couldn't push it out into the sea because it was too big and heavy. -- --

"How big was it?" asked Uncle Eb, and he answered his own question: "Let me see. It was over five-hundred feet long, and nearly a hundred feet wide, and fifty-four feet high. Wasn't it a monster of a ship? He couldn't pull and haul that thing about, no sir. And I can fancy I hear people say, 'Well, Mr. Noah, how do you expect to launch your ship? Don't you want us to help you? How much will you give us for the job? Are you planning to sail up to the moon, or just to another world? Perhaps you'll take some of us with you. for there will be lots of room inside that great house-boat of yours.'"

"Were there windows in the ark?" asked Ruth.

"Yes," replied Uncle Eb, "there was one great window nearly two feet high which ran all around the ark, under the eaves. Of course they would need air the long time that they were to be afloat. We know how stuffy our rooms become if we keep the windows closed at night. That is because we have used up the oxygen and have exhaled carbon dioxide gas into the air. Noah and his family and all those animals and birds that he was to take with him had to have fresh air or else they would have become sick; and think what a hospital there would have been."

"Who taught Noah to be a ship carpenter?" asked Paul.

"Well, that is a practical question," said Uncle Eb. "Perhaps he taught himself. Noah must have had a splendid set of brains in order to figure out just how to do things right. You see, he had not fallen so far as the people of today. The first man Adam had lived not long before Noah; and Adam, you remember, was perfect."

"Those ark folks would need things to eat, I guess, wouldn't they?" asked Peter.

"Another practical question. That's right. I'm glad to hear you ask good questions like that," said Uncle Eb. "A very good way to find out things that we don't know is to ask someone who does know. Yes, of course the 'ark folks' as you call

them, couldn't live on air alone any more than we can, for they were just flesh and blood like ourselves. But there were lots of things good for food in that country, so they took a good supply. The Lord gave them time enough for all this. But, as I was saying before, it must have been a great problem to the people how Noah was going to launch the ship, for without doubt they had never seen such a mighty and wonderful thing as this ark, before.

"But Noah didn't worry about launching the ship. He didn't lose any sleep over it. He just left that part of it to the Lord. In due time the ship was completed in every detail, and then God told Noah to take all the animals, male and female, into it. Clean beasts, good for food, like the cow and the sheep, were to be taken in in sevens; and beasts not good for food, like the dog and the horse, in twos. What a time Noah and his sons must have had in taking those beasts and bringing them into the ark! Also, there were birds. Then, when all was ready, God called Noah and his wife and his sons and their wives into the ark, and shut the door.

"And now can't you fancy you see the people all standing by and wondering if anything will happen? Well, something does happen! A drop of rain falls, and another. The rain increases. The people are amazed and stricken with fear. They run for shelter. It is the very first rain they have ever beheld. The wonderful shower grows heavier and heavier and keeps right on as though it would never stop. It rains all day and all night, then all the next day and the next night, and the third morning it is raining as hard as ever. The water is washing great gullies in the streets. The people dare not come out of their homes. It keeps on day after day and week after week, for forty days and forty nights. The water rises everywhere; it covers the houses. Some people have gone to the mountains, but it rises and covers even the tops of the high hills. The people do not make fun of Noah now. They want to save their lives, but they cannot do this. They are all swept away in the raging flood and drowned; but Noah and his family in the ark are safe, preserved and kept by the power of God.

"The great waters prevailed on the earth for a hundred and fifty days, and then, because the waters were going down, Noah's ark grounded on a mountain called Ararat. And later, when Noah saw the tops of the mountains, he sent out a raven from the ark, but the raven did not come back. Then he sent out a dove, and the dove came back, because it could find no place for its feet to rest. Seven days later he sent forth the dove again, and in the evening it returned and brought an olive leaf. Then, after another seven days, he sent it out once more, and it did not return at all.

"Well, finally the waters had all disappeared and the earth was dry. Then God called Noah

*(Continued on page 31)*

# TALKING THINGS OVER

IT IS a pleasure to greet our readers again, and to express our hearty thanks for the encouraging letters that have reached us concerning the January 1st DAWN. But some of our good friends have voiced a criticism, a very serious one, we feel, and perhaps there is no better way of explaining what we mean than to quote, as near as we can, a conversation that took place here in New York, recently:

Says one of our neighbors to one of our workers: "I like your new SUNSET magazine."

"You mean THE DAWN, don't you?" said the worker.

"No," said the neighbor, "I mean SUNSET, it's too late coming out to be THE DAWN."

Comments of this sort can have only one effect upon us; and that is, to help us recognize our shortcomings, and try to do better in the future. From now on our aim will be to have THE DAWN reach the subscribers on time.

## No Channel

We have said it before, but we desire to repeat it, that THE DAWN has only one desire, and that is to serve, and to provide, where desired, a means of helping others to serve. We believe that our Lord Jesus Christ, the prophets, and the apostles constitute the only authorities in the church, and that all consecrated Christians are authorized to be the ambassadors of Christ and of God, and that they have been appointed "ministers of reconciliation."

We claim no monopoly for ourselves on this blessed commission, nor are we willing to grant that anyone else has such a monopoly. We recognize the fact that Satan has ever sought to circumscribe the Truth by restricting it to some one channel, or by confining it within the creedal walls of some one or another particular organization. But THE DAWN is seeking to avoid all such pitfalls. True, we have certain very definite ideas as to what is Truth, and will limit the columns of THE DAWN to such matter as our best judgment considers to be in harmony with the Truth, but in so doing, we are glad to grant everybody else the same privilege, and will do so without criticizing their efforts.

We claim no special divine authority for publishing THE DAWN. It is the product of free brethren in Christ Jesus. We commend it to our readers on its own merit alone. Read it carefully, critically, and then write and tell us of its imperfections if you will; or, if you like it tell us that also. We want helpful suggestions. We want good articles for THE DAWN, also. Interesting news items, indicating the fulfilment of prophecy, will be especially appreciated.

Once in a great while we receive a letter indicating that the writer considers that we are competing with this, that, or the other service organization which may be doing a similar work to ours. We are frank to admit that it is beyond our comprehension to know how there can be any competition in the Lord's work. Jesus said, "The field is the world." With brethren to be served, and sorrowing hearts to be comforted the whole world over, how can there be competition? Does one elder compete with another elder in serving the same church? If there is more than one speaker at a convention, does it mean that one competes with another?

Let us make up our minds, dear brethren, to forget all this narrowness and special-privilege complex that so many of us have unwittingly developed, and realize that we are all commanded to do all we can for one another, and to do all we can to make known the glad tidings. Let us remember too, that, "all ye are brethren, and one is your Master (Diaglott—Leader) even Christ."

Nor are we trying to accomplish any "great and wonderful works." We know full well that the time for the world's conversion is still future, during the reign of Christ, and that the chief work now is that of the bride's making herself ready. We refuse to admit, however, that all of the bride class have as yet come into contact with Present Truth—because we have evidence to the contrary—and we insist also that there is no other way of reaching and comforting those who mourn in Zion except the Lord's way, which is by the circulation of the Truth.

## Divine Provisions for the Church

Paul tells us that the Lord gave prophets, apostles, pastors, teachers, and evangelists for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We are still being built up by the ministries of the prophets, the apostles, the pastors, and the teachers; so, why should we suppose that the "work has changed," and that we no longer are in need of evangelistic work among us?

We believe that the Lord intended that all of these offices should continue to function in the church until the last member had passed beyond the veil. Paul expresses it thus: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

From this we judge that it would not be safe to discontinue any feature of the Lord's arrangements for the building up of the church—not while the church still needs building up. That's why we emphasize the importance of ministering to one another in the holy things of God, encourag-

ing the growth of Christ-likeness; that's why we urge a more zealous study of the Word in order to profit fully from the ministries of the prophets and of the apostles; and that's why we encourage all to not forget the evangelistic part of the Lord's arrangements, because even in this we are serving the brethren—brethren who have not as yet heard the Truth, as well as stirring up the pure minds of those who have heard; for "those who know it best, seem hungering and thirsting to hear it like the rest."

Well, this is not supposed to be a bulletin, so we musn't say too much on one subject; but we do want our readers to realize that all we are endeavoring to do is to "brighten the corner" where the Lord has given us this little opportunity to serve. And we are glad, oh so glad, that others are finding opportunities of service also. May the dear Lord help us all to be "brethren" indeed, and seek at all times to help, to encourage and to assist wherever possible.

### Meetings in a Church

The suggestion has been made that there is an opportunity of making known the glad tidings by obtaining permission to use empty church buildings, of which there are so many throughout the country. Apropos to this we quote, in part, a letter received recently from a brother in the state of Indiana who has been making good use of a church building for some time past. He has now arranged for a "special" meeting once a month, and has asked us to assist him by providing advertising matter. This we are indeed glad to do, and will be glad to do the same for others. The letter follows:

I am now holding services every Sunday evening in a nearby country church, with results that are most gratifying. Regular services had not been held there for about two years until about the first of last October when I approached the officers of the church and obtained their permission to use it.

After seven meetings had been held they voted almost unanimously to have the meetings continued; which, of course, we have been glad to do. All three former trustees are much interested; one leads the singing; another, who lives close by, builds the fires, and all three are very attentive and very friendly towards the truth.

About twenty-five attend regularly, which is pretty good for a country church. A few Sundays ago when a young lady came into the church, another said to her, 'I understood you were not coming tonight,' to which she replied, 'Did you think I intended to miss this?'

We are arranging to have a specially advertised meeting on the last Sunday of each month, hoping that thereby others may become interested.

Surely this is a blessed opportunity that has come to the brother, or rather which he has gone out and found. We rejoice with him in it, and shall pray for the Lord's blessing to continue upon his efforts.

### Through Much Tribulation

Although this is not the "News and Views" department, we cannot, nevertheless, refrain from mentioning an article that appeared recently in *Liberty* magazine, written by Mrs. Franklin D. Roosevelt, wife of the next president of the United

States, entitled, "Has Life Been too Easy for Us?" The gist of the article seems to be expressed in the following paragraph:

To preserve the race I think we must voluntarily discipline ourselves and our children. First, in physical ways: learn to harden our bodies, to bear heat and cold, weariness and pain with as little notice as possible and with no complaint.

Mrs. Roosevelt advances several reasons why it is necessary to thus practice self-discipline, and shows that those who have been forced to endure hardships of various kinds are the ones that have turned out to be the leading characters of history.

It is undoubtedly because of this fundamental principle of development through trial and suffering that the Lord has allowed a reign of evil for six thousand years. It is for this reason too that the Lord has ordained that the way into the Kingdom should be a narrow way, fraught with difficulties at every turn. Jesus endured, suffered and died upon the cross in order that the race might be redeemed from death, and in order that His own fidelity to the Heavenly Father might be fully proven. He learned obedience by the things which He suffered. Those who aspire to be like Him, and to be with Him in the Kingdom, must suffer also—even until death.—Rev. 2:10.

We are prone to become discouraged so easily when our way is not strewn with roses. It is so easy for us to wonder why this and why that merely because things are not just as we would like to have them. With the first sign of trouble we are so liable to say, I wonder if the Lord is really with me, or, Is He blessing the work that I am trying to do for Him? Let us continue to bear in mind, dear brethren, that material prosperity, or ease, or comfort, is no evidence of the Lord's blessing.

The Bible tells of a class that has such evidence and they are represented as boasting about it: "We are rich, and increased with goods, and have need of nothing."

When the storms of life tend to discourage let us remember that "our light afflictions, which are but for a moment," are working out for us "a far more exceeding and eternal weight of glory." And because of this let us be glad that the Lord's method for preparing His saints for glory is the very best. Let us learn to say with Job, "Though He slay me, yet will I trust Him."

### Brooklyn 5th-Sunday Convention

On Sunday, January 29, a small company of the brethren gathered in Brooklyn for a one-day convention. Brother George Wilson of Pittsburgh, Pa., was expected to be the visiting speaker, but circumstances which developed the last moment prevented his being present, hence substitute speakers were used.

The talk in the morning was on the subject, "The Law of Retribution." The speaker pointed out that every violation of God's law was certain, sooner or later, to react as trials upon the violator.



Furthermore, that these reactions were designed by the Lord to effect a cleansing of the individual's character. For this reason we should endeavor to be properly exercised by all such experiences that come to us, and not rebel against them. "We should thank God for the trials," said the speaker, "because they are working out in us the peaceable fruits of righteousness."

In the afternoon the talk was from the text, "The Lord is my refuge and strength, a very present help in trouble." (Psa. 46:1.) In this talk the thought was brought out that this Psalm evidently has special application in this, our day, when the earth is being removed, and when the mountains are being carried into the midst of the sea; and that, therefore, the promise of divine help in trouble, seems, in this case to mean especially that God's blessing will be upon His people in a marked way in "the time of trouble," in that it will be the time for their complete "deliverance." It was for this reason that Jesus said, "When ye see these things come to pass, then look up, lift up your heads, for your deliverance draweth nigh." The Psalmist gives the same thought when he says, "God is in the midst of her (the church), she shall not be moved; God shall help her, and that right early."—margin: "when the morning appeareth." What a glorious morning this will be!

#### "Down to the Sea in Ships"

The article under this heading, appearing in the January 15th issue of THE DAWN, seems to be meeting with much favor among the friends. Orders for extra copies are already coming in, and because of this we have decided to print another edition; hence, we will be in a position to fill all orders. A brother from Philadelphia enjoyed this article, and in ordering a supply has the following to say:

I am in receipt of the small DAWN, "Down to the Sea in Ships," and highly appreciate the timely message it brought to me, and I want to pass this message on to others. I have but few talents but I do not wish to bury even my one talent in the earth. I hope that you will all pray earnestly for me that I may be able to stand in the liberty wherewith Christ hath made me free. Opportunities of service seem to be very limited here at the present, but God knows my heart is wholly devoted to Him, and He is abundantly able to remove anything that will hinder the accomplishment of His will; so I will not murmur nor complain, but will wait patiently on the Lord.

Another very interesting and encouraging letter reaches us from the west coast, telling of an effort that was made there recently to sow a few seeds of Truth. We quote the letter in part, as follows:

Like yourselves, we are glad to have the privilege of witnessing to the Truth, and to cooperate, to the best of our ability, with those who are holding forth the Word to the people in these days of doubt and uncertainty.

We feel that this is part of our duty, and while results are not what we should like to see, it may be that the seed sown now will bring forth fruit "after many days." Our brother McKeown's address was given to an attentive audience, in which a fair sprinkling of "strangers" were noted; and we pray that the Lord will bless this effort

on the part of one who loves his Lord supremely and whose chief desire is that his Heavenly Father's will might be done in him and through him.

The matter of results obtained in any effort to serve the Lord should not be discouraging. Many of the outstanding servants of God that are mentioned in the Bible were not granted the privilege of witnessing any great results from their labors. Noah, for example, was a preacher of righteousness for a long, long time, but the visible results were negligible. True, his own family believed, and with him were saved in the ark, but beyond this his preaching appears to have been in vain.

But, is anything in vain that the Lord has commanded? We believe not. And after all, the chief results of our efforts should be looked for in our own hearts. Actually the Lord could use a much more effective method of spreading the glad tidings than by using imperfect creatures such as we. But in God's economy He wisely planned for all those whom He expected to use in the Kingdom to have some practical training in the matter of blessing others. That's why He arranged for the bride to make herself ready. To accomplish this making ready work has required activity on the part of every individual member of the bride.

Not all have been evangelists, and not all have been pastors or teachers, but there has been something for all to do. It was so in the early church, and it is so today. And it is in the doing of those things which the Lord commanded that we receive those valuable experiences in suffering with Christ which, in the end, will prove to be the real results of all our efforts.

And what a wholesome, God-like influence comes into our own hearts as we seek to cheer others with the blessings that have come into our own lives. It isn't the great things that any of us may do, because none of us are able to do great things, but the little deeds of kindness, the simple words of cheer, how much they help to brighten the lives of others, as well as to keep our own sweet and happy. We present in this connection a poem that was published in *Zion's Watch Tower*, in the year 1907, entitled:

#### "Little Opportunities"

We all might do good where we often do ill;  
There is always a way, if we have but the will:  
For even a word, kindly breathed or suppressed,  
May guard off some pain, or give peace to some breast.

We all might do good in a thousand small ways;  
Forbearing to flatter, yet giving due praise;  
In spurning ill rumor, reproving wrong done,  
And treating but kindly the heart we have won.

We all might do good whether lowly or great—  
A deed is not judged by the purse or estate;  
If only a cup of cold water is given,  
Like the mite of the widow 'tis something for heav'n.

Right at this point one of the good friends here in the DAWN office hands us a poem which we think is very expressive of the true Christian spirit, and we are glad indeed to give it space. It is entitled,



## Not Many Great

One drop of water as pure may be  
 As river or lake or boundless sea;  
 One fragrant rose with its velvet touch  
 May speak with the voice of a thousand such;  
 One star on high when the billows roar  
 May tell the sailor the storm is o'er;  
 One heart a gleam with love divine  
 May glow like gem in the deepest mine.  
 God needs not many or mighty men  
 To bear His witness with tongue or pen,  
 Small and alone though some may be,  
 Yet—wondrous favor for you and me—  
 We bear the light of eternity.

## Purpose of this Department

It is our desire that this department be used as a clearing house for good wholesome news concerning Bible Students' activities in general, as well as for encouraging thoughts and suggestions that would be of general interest to the Lord's people. Write and tell us of the Lord's blessing upon your class, upon yourself—in your own heart—how He has helped you in time of need. We'll have a DAWN testimony meeting if you like. Let's get better acquainted!

## The Power of Words

And now, to close with, we want to quote, in part, an essay on the value of words, which brings home to us the importance of St. James' statement to the effect that life and death are in the power of the tongue. Let us all learn to guard more carefully everything we say; and the best way to do this is to guard our hearts. The quotation follows:

"Because people cannot see the color of words, the tint of words, the secret motions of words:

"Because they cannot hear the whisperings of words, the rustling of the procession of letters, the dream-flutes and dream-drums which are thinly and weirdly played by words:

"Because they cannot perceive the pouting of words, the weeping, the raging and racketing of words:

"Because they are insensible to the phosphorescing of words, the fragrance of words, the noisomeness of words, the tenderness or hardness, the dryness or juiciness of words—the interchange of values in the gold, the silver and the copper of words,..."

Let us take the liberty of supplying our own conclusion to these lines by asking: Is that any reason why we should be careless in the use of our words?

Let us never forget the power of words! And may we ever seek to have our words helpful and blessed to all who hear them. The wise man said: "A word fitly spoken is like apples of gold in pictures of silver."

The desire of every Christian is expressed by David: "Let the Words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my strength and my Redeemer."—Psa. 19:14.

## Uncle Eb's Bible Story

(Continued from page 27)

forth from the ark, and he and his wife and his sons and their wives came forth; and with them the animals of the various kinds.

"And then Noah built an altar and offered sacrifice unto the Lord, and the Lord blessed him, and said that He would never again destroy the world by a flood of waters. To prove this, God placed the rainbow in the sky. As long as we see the rainbow there, we know that there is not enough water vapor in the atmosphere around the earth to cause another flood like the one of Noah's day; for if there were that much water vapor, no rainbow could possibly appear. So, you see, the bow is a sure sign that there will not be another flood.

"The Apostle Peter tells us that in the great flood of Noah's time the world was drowned. But he does not mean that the literal earth was destroyed, but rather that the people who had made a certain system of things before the flood were swept to destruction. I'm sure that we are glad to know that the Lord will not cause such a flood to come again, even if John has a fine pair of new rubber boots, and Eva a new umbrella; for such things wouldn't have done much good outside of Noah's ark at the time of the flood, I can assure you."

"Well, boots or no boots, that was a dandy story, Uncle Eb, and we all want to thank you for it," said John.

And now, children, I'm going to sing you a little song about Eden, one that I intended to sing to you last month but neglected to do so; it goes like this:

Have you ever heard of Eden,  
 The joy-land, the peace land?  
 Have you ever heard of Eden,  
 The land of long-ago?  
 Fair fruits and choicest flowers,  
 Sweet vales and sun-kist bowers,  
 The music of its bright  
 Waters dimpling with light,  
 And the golden, glorious days  
 Of the land of long-ago?

Man's going back to Eden,  
 The joy-land, the peace-land,  
 Back, back to lovely Eden,  
 Which God will then restore.  
 No sin to stain, no death to mar,  
 No harsh injustice and no-war,  
 Its resurrection days  
 Full of joy and peace and praise;  
 Man's home, a world-wide Eden,  
 With life forever more.

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Are you a subscriber to THE DAWN? If not we wish to advise you of our special 3-months trial subscription for 25 cents. This will bring you six visits of THE DAWN, consisting of three issues containing 32 or more pages appearing on the first of the month and 3 4-page issues arriving on the 15th of the month.

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## BIBLE STUDENTS' LECTURES

These columns are open for the publication of all appointments of speakers representing classes of Bible Students, everywhere. Also, all service organizations operating for the purpose of spreading the Truth, and building up the brethren; and which stand for full Christian liberty, are invited to use THE DAWN for this purpose, if they so desire.

Our policy in this respect is one of freedom, and we trust all will avail themselves of this service.

### February—March Listings

**BROTHER BENJAMIN BOULTER:**

Vineland, N. J., February 5, 3 P. M., Grange Hall, Wood Street between 7th and 8th Streets.

**BROTHER C. P. BRIDGES:**

Boston Mass., February 12, 3 and 5 P. M., 30 Huntington Avenue.

**BROTHER GEORGE KENDALL:**

East Liverpool, Ohio, February 12. (Address Mr. C. A. Kuhn, 913 Ohio Avenue, Midland, Pa.)

Brownsville, Pa., February 26, Carleton School House.

Pittsburgh, Pa., March 5, 3 and 7:30 P. M., 615 Arch Street, N. S.

**BROTHER HENRY KRUHM:**

Wilmington, Del., February 26, 3 P. M., 907 Tatnall St.  
Chester Pa., March 4, 8 P. M., 1017 McDowell Avenue.

**BROTHER OSCAR MAGNUSON:**

Chester, Pa., February 4, 8 P. M., 1017 McDowell Ave.

Wilmington Del., February 5, 3 P. M., 907 Tatnall St.

Baltimore, Md., February 5, 8 P. M., Eden and Hoffman Streets.

**BROTHER WALTER SARGEANT:**

Wilmington, Del., March 5, 3 P. M., 907 Tatnall St.

Baltimore Md., March 5, 8 P. M., Eden and Hoffman Sts.

**BROTHER NORMAN WOODWORTH:**

Mt Kisco, N. Y., February 12. (Address Mr. A. W. Johnson, Valley Ridge Farm, Mt., Kisco, N. Y.)

Allentown, Pa., February 19, 10:30 A. M. and 2:30 P. M., Knights of the Golden Eagle Building, 942 Hamilton Street, third floor.

### LOCAL CONVENTION

**Allentown, Pa., February 19** We are requested to announce that this convention will be held in the Knights of the Golden Eagle Building, 942 Hamilton Street, third floor. The opening session, a testimony meeting, will begin at 10:30 A. M. All believers in the ransom are cordially invited. For further information address Mr. William E. Seitz, 22 North 8th Street, Allentown, Pa.

### THEY WENT FAST

The first edition of The Divine Plan of the Ages in magazine form is completely exhausted, and a new edition has been printed, and is now ready for shipment. Our original price of \$5 a hundred did not include shipping charges. In order to save confusion we have made a flat rate of \$7.50 a hundred, and this price includes shipping charges to all parts of the United States and Canada.

## Joy in the Morning

(Continued from page 20)

Ernest: If the eternal torment theory is correct, I should say that most people who have died must be having a terrible nightmare.

Frank: Just notice, Ernest, that in calling Lazarus forth from death, Jesus did not address him as though he were in heaven, or in a place of torment. He didn't say: 'Lazarus, take off your crown, lay aside your harp, and come back to earth.' Neither did He tell him to take off his asbestos suit. He simply addressed the tomb, and said: "Lazarus come forth, and **he that was dead** came forth!" How plain that is. He did not address one who was in heaven, or one in the traditional hell; but "he that was **dead**."

Ernest: That certainly is definite. And Frank, there's another Bible text quoted here in the editorial: "If a man die shall he live again?" "All the days of my appointed time will I wait until my change come, then thou shalt call and I will answer thee"—

Frank: Yes, those are the words of the Prophet Job. They indicate the hope he had in the resurrection—in the morning. Jesus said that "all who are in the graves shall hear the voice of the Son of man and shall come forth." It will be then that Job will hear the voice of the Lord calling to him, as was illustrated in the awakening of Lazarus.

Ernest: But Frank, it says in this editorial, that only the body sleeps in the dust, not the spirit—

Frank: That is the unscriptural notion of many. The idea dates back to the Garden of Eden, to the time when Satan said to the woman: "Thou shalt not surely die." According to the Bible, the spirit is the "breath of life," and not something intelligent. The Bible shows that the entire being sleeps until the resurrection. The Prophet Daniel declares that those "who **sleep** in the dust of the earth shall awake." The thought of sleeping in the dust of the earth takes our minds back to Eden, when God said to our first parents, "Dust thou art, and unto dust shalt thou return." This sentence has been offset by the death of Jesus, and that's why those who sleep in the dust shall awake. The time of this awakening is indicated by the prophet, when he declares that just preceding that event there would be "a time of trouble such as never was since there was a nation." Already these clouds of trouble are gathering, but soon the "sun of righteousness shall arise," and will dispel all mists of darkness that now envelope humanity.

Ernest: And all this will occur right here on the earth?

Frank: Exactly! God's Kingdom will come, and His will shall be done on earth, even as it is done in heaven. And that time is now very near—when the dead will rise, refreshed, "in the morning."

(In the March 1st DAWN Frank and Ernest will discuss "The Three Waves")



## Great Truths

**G**REAT truths are dearly bought. The  
common truth,  
Such as men give and take from day to  
day,  
Comes in the common walk of easy life,  
Blown by the careless wind across our way.

Great truths are dearly won; not found by chance,  
Nor wafted on the breath of summer dream;  
But grasped in the great struggle of the soul,  
Hard buffeting with adverse wind and stream

Not in the general mart, 'mid corn and wine;  
Not in the merchandise of gold and gems;  
Not in the world's gay hall of midnight mirth,  
Nor 'mid the blaze of regal diadems;

Not in the general clash of human creeds,  
Nor in the merchandize 'twixt church and world,  
Is truth's fair treasure found, 'mongst tares and  
weeds;  
Nor her fair banner in their midst unfurled.

Truth springs like harvest from the well-ploughed  
field,  
Rewarding patient toil, and faith, and zeal.  
To those thus seeking her, she ever yields  
Her richest treasures for their lasting weal.

